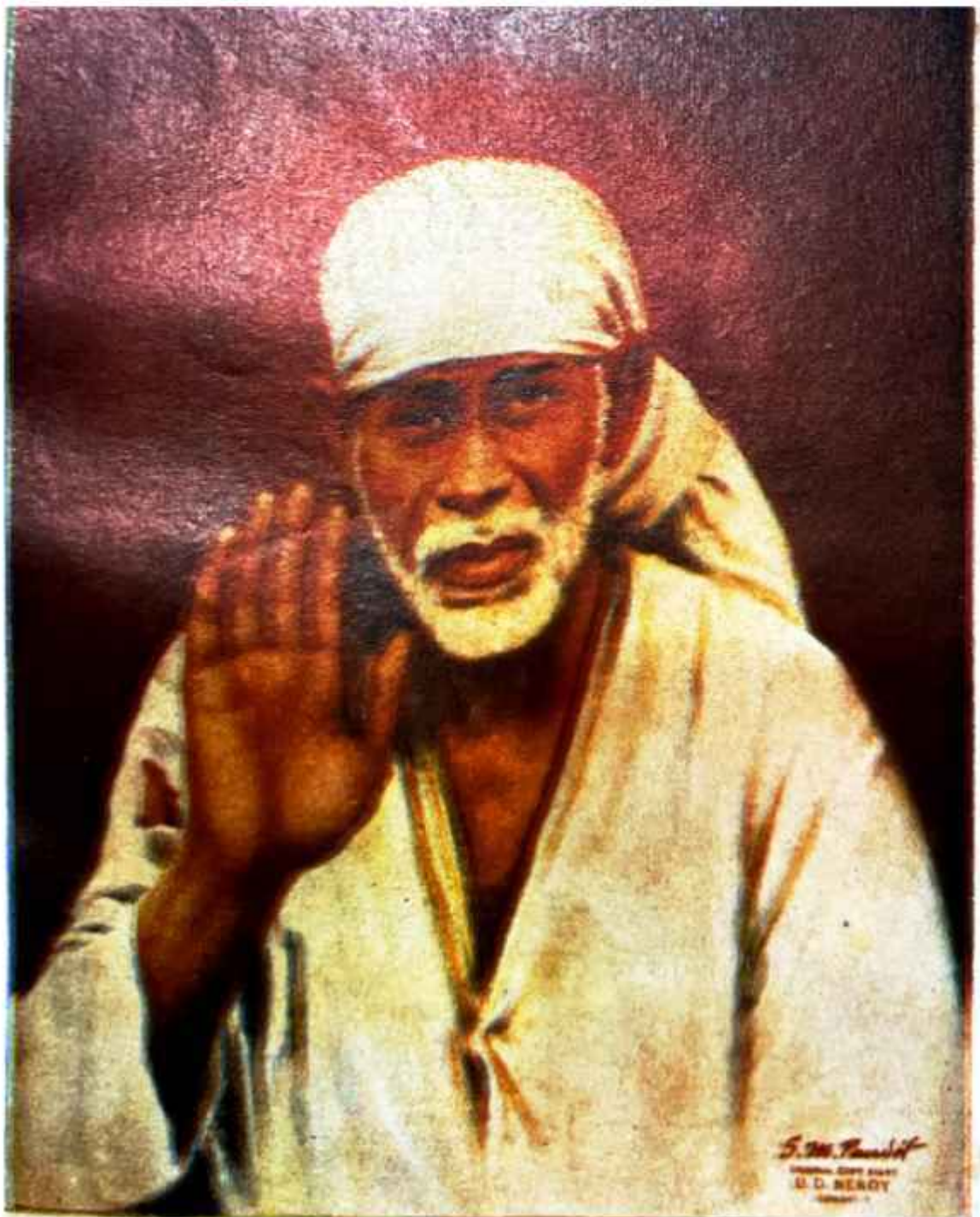


SHRI  
**SAI LEELA**

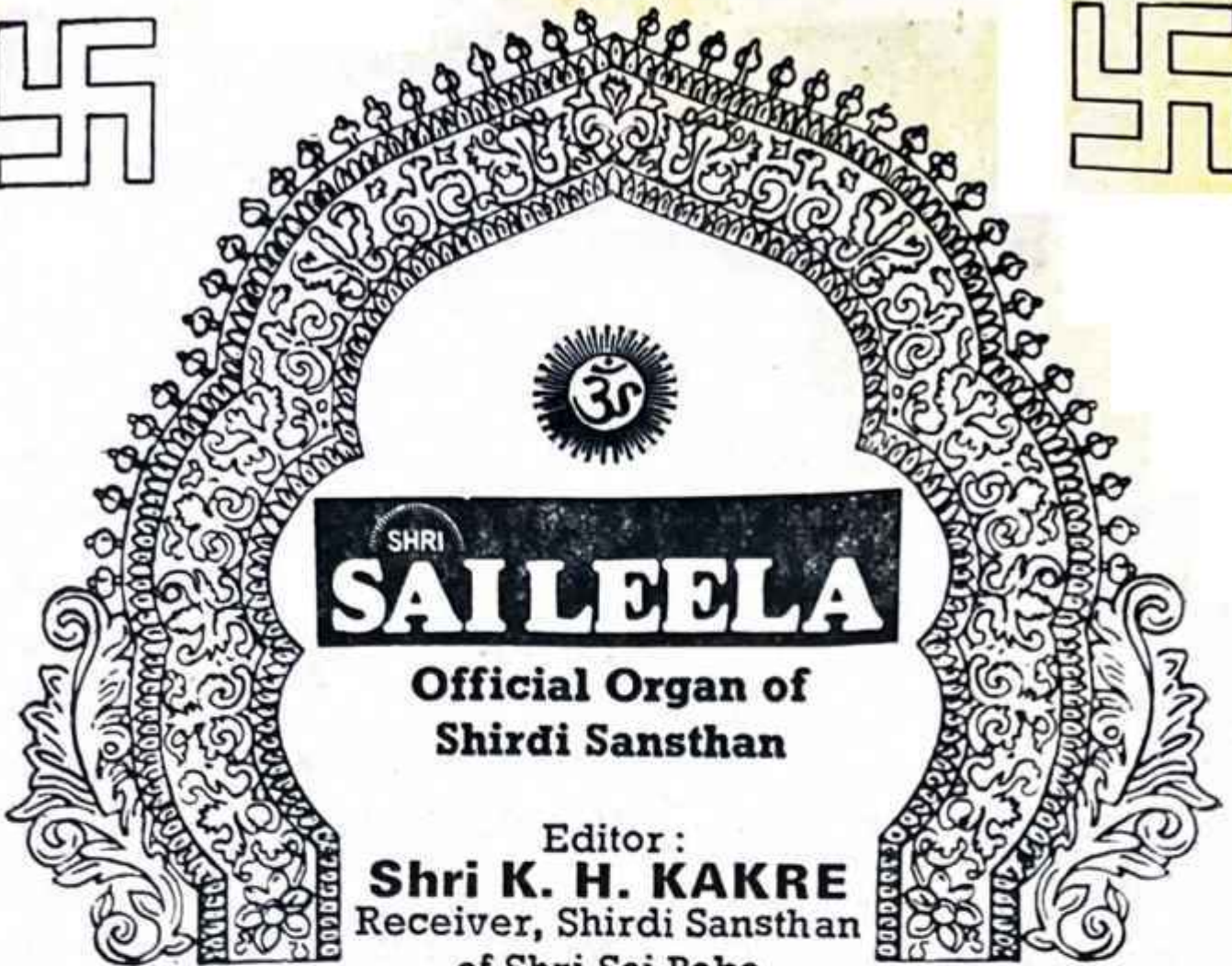
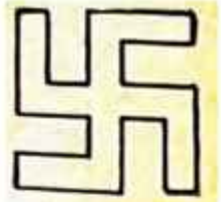
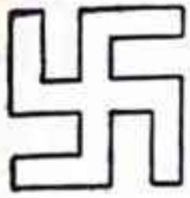
Official Organ of Shirdi Sansthan



October)

SPECIAL PUNYATITHEE

( One



SHRI  
**SAI LEELA**

**Official Organ of  
Shirdi Sansthan**

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

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# SHRI SAILEELA

OCTOBER 1984

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# Shri Sai Baba Sansthan Shirdi

## The Board of Management

- |                           |                               |
|---------------------------|-------------------------------|
| 1) Shri Banne R. D.       | “ Executive Officer ”         |
| 2) Shri Savant P. K.      | “ Chairman ”                  |
| 3) Shri Borawke T. R.     | “ Member ”                    |
| 4) Shri Darp S. B.        | -do-                          |
| 5) Shri Dhanu S. S.       | -do-                          |
| 6) Shri Jain M. Nemichand | -do-                          |
| 7) Shri Kakre K. H.       | -do-                          |
| 8) Shri Karkhanis P. V.   | -do-                          |
| 9) Shri Khambekar B. V.   | -do-                          |
| 10) Shri Kher V. B.       | -do-                          |
| 11) Shri Kirtikar M. K.   | -do-                          |
| 12) Shri Koli K. R.       | -do-                          |
| 13) Shri Korhalkar V. M.  | -do-                          |
| 14) Shri Mody N. C.       | -do-                          |
| 15) Shri Savant S. V.     | -do-                          |
| 16) Shri Save J. P.       | -do-                          |
| 17) Shri Shah J. R.       | -do-                          |
| 18) Shri Shelke G. T.     | -do-                          |
| 19) Shri Shinde S. R.     | -do-                          |
| 20) Shri Apte V. S.       | “ Employees' Representative ” |
| 21) Miss. Dighe Rekha G.  | “ Ladies' Representative ”    |



## LEPROSY

Leprosy is a curse on the human race. Every ailment or disease is no doubt troublesome. The person, who suffers from a disease, gets bodily pain and mental depression. At the same time all his family members are also worried due to the disease; but in case of diseases like tuberculosis or cancer, the patient can now remain in the house and in his family; but when a person suffers from leprosy, he has to stay away from his family due to fear of infection and due the fear of being shunned by other people in the society. Thus unlike other diseases leprosy drives a person out of his family and society and he becomes a cause of hatred for the society.

Leprosy is known to the people from very ancient times. Its mention is found in most of the books of ancient times. It is believed that this disease came to Greece in the fourth century B. C. and from there it spread all over Europe during the 1000 to 1500 years that followed. From the fourteenth century onwards it started getting less and less and at present it is almost extinct there.

In an Aurvedic book on medicine named Sushrut (सुश्रुत) dating somewhere in the third or fourth century B. C. we find a very graphic description of this disease and the treatment that was required to be given to the patient to cure it. It is really noteworthy that except for the description of the bacteria causing this disease, which is a recent discovery, we do not get such detailed description anywhere in any other book of that time.

It was formerly supposed that this disease was hereditary ; but recent research and experiments have conclusively proved that this disease is not hereditary. This disease is caused due to certain bacteria, which were first discovered in 1804 by a Norwaygian research scholar named Hansen. These bacteria are called "Mycrobacterium Lepre" and they are of the same class as the tuberculosis bacteria. When a person is infected with these germs, his hands, legs and face are affected to a great extent and the person looks very ugly. After these bacteria enter the body of a person a few patches first appear on his body and the sensation at those patches is lost. After these early symptoms, it takes nearly four to five years for the disease to take a serious turn and affect the fingers of the hands and feet. If therefore immediately after the patches are noticed, the patient starts the treatment then he gets cured and the effect on his fingers is averted. However when a person is declared as a leper, then he is thrown out of the family and the society and therefore there is a general tendency to hide the disease as far as possible, which results in causing further infection to other members of the family.

It is estimated that there are about one crore persons suffering from leprosy in the whole of the world. They are found to be mostly in the equatorial region. To be more specific we may say that the people suffering from this disease are found to a great extent in Africa, Asia and South America. In these three continents also India, China, Japan, South East Asian countries, the islands in the Pacific Ocean and South and East Africa, Brazil etc., can be said to be the main countries where leprosy is found on a large scale. In India we find that this disease is rampant in the eastern and southern parts. It is somewhat less in the middle and west of India and it is very little in the northern and north west regions. This perhaps is an indication that this disease is more common in the regions having hot weather. In India there are about 25 lacs of lepers and out of these only about 50 to 60 thousand are at present taking treatment. Under such circumstances there is no wonder that

this disease does not come under control in India. When tests of different patients were taken, it was found that they do not remain infective for all the time. Some of them are infective for some time and later on they also become non-infective. It is perhaps because of this fact that this disease, though contagious, has not spread far and wide inspite of lepers that we see moving indiscreetly on roads, in railway trains etc.

As far as the common man is concerned, he does not have adequate information about this disease and normally he does not take pains to acquire knowledge regarding it. He therefore hates a leper and shuns him and tries to be away from him. Occasionally some persons of philanthropic nature throw a coin at a roadside leper from such distance that it does not cause any infection to them. Of course the lepers also are to a certain extent responsible for this attitude of the public. They never bear in mind that due to their misfortune they have contacted this serious disease and therefore they should not at least carry the infection of this serious disease to other healthy people. Rather than keeping away from the public at a reasonable distance, in order to avoid infection, they try to mix in the public like other common people. Due to extraordinary heavy rush in the local trains, it is impossible for a person to avoid the touch of a leper even if he means to do it.

Though the common man has such unsympathetic attitude towards lepers, the sages and saintly persons have realised their bad lot and have always behaved sympathetically towards them. In chapter seven of the Sai Satcharita it has been narrated as follows how Shri Sai Baba allowed Shri Bhagoji, who was a leper, to serve him.

“Ever since the burn, the arm was dressed by the leper devotee, Bhagoji Shinde. His treatment consisted in massaging the burnt part with ghee and then placing a leaf over it and bandaging it tightly with Pattis.

“Bhagoji was allowed to treat the hand daily. After some days the arm healed and all were happy. Still, we do not know whether any trace of pain was left or not. Every morning, Bhagoji went through his programme of loosening the Pattis, massaging the arm with ghee and tightly bandaging it again. This went on till Sai Baba's Samadhi. Sai Baba, a perfect Siddha as He was, did not really want this treatment; but out of love to his devotee, He allowed the 'Upasana', service of Bhagoji to go on un-interrupted all along. When Baba started for Lendi, Bhagoji held an umbrella over Him and accompanied Him. Every morning when Baba sat near the spot close to the Dhuni, Bhagoji was present and started his service. Bhagoji was a sinner in his past birth. He was suffering from leprosy, his body was full of pus and stinking badly.

( Page 43-Sai Satcharita 10th Edition 1982 )

It will be seen from the above extracts that Shri Baba allowed Shri Bhagoji Shinde to treat Him even after His burns had healed up simply because He wanted to show to Bhagoji Shinde that He was not despising him because he was a leper. Shri Baba perhaps knew that Bhagoji had gone beyond the stage of infection and therefore He allowed him to treat Him freely. Shri Sai Baba was himself a mahayogi and therefore by His power of Yoga, He might have avoided the infection that He might have got due to close contact of Bhagoji Shinde; but along with Shri Sai Baba, Bhagoji also was moving among the devotees of Shri Sai Baba and therefore He must have come to know that Bhagoji was non-infective or it is possible that as He cured many people of many ailments, He must have converted Bhagoji into the non-infective stage. We cannot now say anything definite at this stage in this behalf but the fact remains that by His own example Shri Sai Baba showed the way in which we have to behave sympathetically towards such unfortunate people.

Mahatma Gandhi also was known for his sympathy towards all ailing persons. He always tried to serve ailing patients.



While in South Africa he noticed a leper lying on the road and he brought him and gave him shelter in his house for a few days. After coming to India when the Satyagraha movement was going on in Champaranya, one leper farmer also had joined the movement. After walking a certain distance he could not walk further due to wounds on his leg and he therefore sat quietly under a tree. At the time of the prayer Gandhiji noticed that the farmer was not present. So in the dark night he got out with a lamp in search of that unfortunate Satyagrahi and found him sitting under a tree. On seeing that blood was oozing out from the wounds of the farmer, Mahatmaji tore out his shawl and dressed the wounds of the farmer, brought him in the ashram and after washing his wounds dressed them.

Though in the midst of the tumult of politics, Mahatmaji did not forget the ailing people. He continued to serve the ailing people even in the later part of his life. While he was staying at Sewagram, he came to know about the helpless condition of one Shri Parchureshastri, who was a congress worker, due to attack of leprosy. Shri Parchureshastri had actually gone to stay at Haridwar and wanted to pass his last days there. However Mahatmaji called him and got a hut built for him near his abode so that he could go in his spare time and serve Shri Shastriji. Many people tried to dissuade Mahatmaji from serving the leper, due to fear of infection; but he did not give it up and continued to serve Shastriji upto the end. Bearing in mind this sympathetic attitude of Mahatma Gandhiji towards lepers the Gandhi Memorial Fund, started the Gandhi Memorial Leprosy Foundation for serving the lepers and they have started clinics and hospitals at several places to give service to the persons suffering from leprosy.

One Shri Gadgemaharaj, who was a saint, who lived recently in Maharashtra and who served the poor all through his life, was also known to have sympathy towards lepers. Once when he came across a leper beggar on the bank of the river at Alandi,

he asked him when he had his last bath. When the beggar said that he was unable to move and therefore he had no bath for months together. Shri Gadgemaharaj lifted him bodily and took him to the river. He gave him clean bath and brought him back and left him at his former place. Thus saints never care for any infection that they may get from serving an ailing person. Their aim is service and they do it at all costs.

In this connection the pathetic story of one Catholic Missionary, Father Demian, is worth mentioning. Joseph was the original name of this Missionary, who was born in 1840 in a village named Tremelu in Belgium. He was religious minded from his boy-hood and had decided to join the religious order in his young age. He accordingly became a clergyman at the age of nineteen and was deputed in 1863 to a group of eight islands which are known as Sandwich Islands in the Atlantic Ocean, which were originally discovered by Captain Cook in 1778. Leprosy had spread far and wide in all those islands. Hence the king of those islands decided to segregate them and transport them to one of the islands, known as Molokai Island. When most of the other Missionaries were reluctant to go to Molokai Island, Father Demian volunteered in 1865 to go there to serve those unfortunate souls. Due to his close contact with lepers, father Demain caught the infection in 1884 and ultimately succumbed to that disease in 1889 ! Shri Shiwajirao Patwardhan, Shri Baba Amte, Mother Teresa and many more selfless and dedicated persons are trying their best to fight this disease in India and give relief to the persons suffering from leprosy.

As leprosy is a very bad disease, it is required to be arrested. Research scholars and scientists are trying their best to find out a serum which when injected would give immunisation from leprosy and it is hoped that very soon it would be found out. As vaccination has eradicated small-pox and B. C. G. has been able to arrest tuberculosis, similarly a serum would be the real remedy to arrest leprosy. As stated before only a small number

of patients in India are taking treatment for this disease and the conditions in other countries where leprosy is rampant, are not different. Moreover the treatment is so lengthy that very few people continue it for so long a period. Further the rehabilitation of persons, who are cured in the hospitals and clinics, is also a problem. Therefore even if a person is cured, he is seldom accepted back by his family in particular and the society at large. So it would be a boon for the society when the serum would be found out so that no more lepers would be born in the society. Let us hope that by the grace of God and the efforts of the scientists that day is not very far.

Due to the awakening in the society, a great number of institutions have started clinics and hospitals for giving treatment to the patients suffering from leprosy. Though we feel that the Government should do all such things, it is not possible for the Government to help every hospital or every clinic. Philanthropic persons have therefore given huge donations to such institutions for running these hospitals and they have now come up in great numbers. During the Diwali festival, which is coming in this month, every Sai devotee should enjoy adequately as Shri Sai Baba wanted all his devotees to enjoy this life fully; but they should not forget these unfortunate persons, who have contacted leprosy and help in kind or coin such an institution that may be nearest to them. May Shri Sai Baba shower His favours and blessings on all His devotees during the impending Diwali and keep them in sound health in order to enjoy the festival. ★



## “Sat Chit Ananda Sadguru Sainath”

“You are effulgent like a thousand suns,  
Yet my darkness is not dispelled,  
Is it due to intensity of the darkness  
or the shallowness of my faith and Sadhana?  
O’ Guru will you not pity me and lift me out  
of Ignorance”?

(Sivanandala Hari)

### Shirdi : Spiritual Haven

“Om Namō Bhagvate Sai Nathaya”.

The wheel of evolution is moving, producing cataclysmic changes, particularly in the affairs of men over the world. The cosmos, now, is like a sea agitated by storms and cyclones causing violent convulsions of discontent, despair and despondency, which seem to be more the order of the day. As one thinks of the present times, one is alarmed and anxious about the future. “Wide-spread mental uneasiness is traceable to the neurosis of emptiness which is tearing asunder the world not only politically but emotionally and ethically. There is a schism in the human heart, a fissure in our make up.” The panacea for these depressing traits appears to lie, not in the modern universities, nor in the legislatures, nor in ministerial cabinets and surely not in the arenas of warring religious and creedal institutions. It lies, certainly, in centres fostering human understanding, unbiased love, and a spirit of sacrifice and service. But, wherefrom, these dire needs of humanity could be derived? A few spiritual centres, comparatively of recent origin slowly but surely, are providing the requisite precious sobriety and mental solace. One such centre is Sai Nath Mandir at Shirdi a magnificent “Light House” affording a safe voyage in our oceanic sansar steering away from the dangers of wrecking many a ship on the invisible submarine rocks, all along.

### Science Nearing Spirit

The worship of scientific materialism is being vigorously propagated by the priests of modern science and technology. But cracks have begun to appear in the awe-inspiring bastions of prestigious scientific achievements. Scientists have, now, discovered that matter and energy are the same, that matter is but condensed energy. This is a great advance and takes science to the frontiers of spirit. Obviously, scientists so far directed all their tremendous powers of intuition and experimentation in probing into the secrets of the dynamic. They have to admit that beyond the dynamic energy there is vast static, changeless all pervading spirit. To this new vista, by turning their highly developed sharp potent powers of investigation, these eminent scientists have to enter the realm of the static, the Supreme Brahman. The Nirvana of Buddha, and Moksha of Hindu Concept are, verily the experiences of this static, the Supreme spirit, Sat.Chit-Ananda.

### Anatomy of Sat Chit Ananda

SAT is infinite existence, Chit is infinite Shakti and Ananda is infinite unalloyed joy, Bliss. Sat is reached through intellect Chit through will and Ananda through emotion. Consequently, through intellect let us practise discrimination and fix our goal, the realisation of the eternal Truth. Through will let us discipline our mind, senses and body and realise Absolute Bliss. Through emotion let us cultivate love, compassion and forgiveness to obtain equanimity and refinement of behaviour towards all Jeevas.

### Sai, The Samartha Sadguru

Samartha Sadguru Sainath is not merely a body, a physical form, as many of us may conceive and understand. He is a symbol of cosmic Reality. He is an expression of the Supreme Spirit and almighty confluence of all spiritual and religious faiths. He is an incarnation of Lord Dattatreya, the Jagadguru. He reveals himself to a heart of intense faith and devotion. To reach

Sai, to be inspired by him, and to be guided by him, is to be identified with the ocean of spiritual bliss, Sat-Chit-Ananda, verily He is.

### Invocation

May the Divine spirit, Sai, shower His grace on the world and quell the fires of animosities, arsons and conflagrations resulting in destruction and colossal devastation of men and material. May His love and compassion prevail in the warring nations, races, Communities, and usher in a glorious era of humanism, harmony and Shanti. May Sai inspire the despaired, enlighten the seeker and bless the surrenderer.

M. Rangachari

Sai Kuteer, 3-4-529/3/1, Narayan Guda, Hyderabad 27

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## SAINATH'S TELEPHONE

“I am ever living to help and guide all, who come to me, who surrender to me and who seek refuge in me” so said Lord Sainath. When we assert that we can overcome any problem, we are taking into account that we do it on our own, for Lord Sainath is with us. We have big extra help available from Him.

My friend and colleague, Dr. G. R. Vijayakumar of Balanoor Estate, who is a sincere Sai devotee, told me of many ways in which Lord Sainath has been with him in problems. But the victorious spirit so evident within him demonstrated that he knew how to overcome any problem.

“What is your secret?” I asked admiringly.

“Oh” he declared excitedly “I have Lord Sainath’s telephone number. I can call Him anytime. And His line is never busy. He always answers”.

"And what is Sainath's phone number?" I asked.

"It is SAI-10. That is the tenth saying of Baba's Magna Carta. If you seek My advice and help, it shall be given to you at once".

Certainly one can handle any and all of his problems if he knows 'God's telephone number' knowing that Divine Counsel and help are readily available.

Dear Readers if problems seem too much for you, perhaps it is because you are not calling upon God. His phone is not disconnected. Nor is the line busy. He is right there waiting to hear from you.

Our God, Lord Sainath has quite a number of lines also. Dial Bhagavadgitha 18:65. He is right there "Absorb your mind with Me, be My devotee, sacrifice unto Me, truly do I promise - you shall verily reach Me, for you are dear to Me."

Similarly dial holy Koran-Sura 2 : 182, wherein the Almighty has revealed to Prophet Mohamed, "I am near to answer the call of the caller, when he calls to me; so let them respond to Me and let them believe in Me.

Call upon the holy Bible - Jeremiah 33 : 3, where He says :- "Call unto Me, and I will answer thee and show the great and mighty things, which thou knowest not."

Dear devotees, call upon Him and He will answer you at once. He will show you the way out of your difficulties. He will guide you in overcoming any problem. Get firmly fixed in mind the great fact that God Sainath is with you, always with you. ★

Dr. M. Vishwanathaiah  
Badra K. C. Estate, Durgadabetta, 577 118  
Chikmagalur District (Karnataka)

# WELCOME

We welcome Shri Rajaram Dattajirao Banne B. A. (Hons), who has been recently appointed as the Executive Officer of the Shirdi Sansthan by the Maharashtra Government, after his retirement from Government Service, where he held responsible posts in senior cadre, equivalent to the post of Dy. Collector.

Shri Banne has already taken charge of the post from 1-8-1984. He is a resident of Kolhapur. After passing the B. A. examination in first class, he joined the Government service and worked in the grade of Dy. Collector in Pune, Sangali, Satara and Solapur districts. He also worked as Resident Dy. Collector and Additional District Magistrate at Pune for a long time. Taking into consideration Shri Banne's good service record and his seniority, the State Government has specially selected him as the Executive Officer of the Shirdi Sansthan for managing the affairs of the Shirdi Sansthan efficiently in the new set up. We hope that the Shirdi Sansthan will prosper further in his regime as the Executive Officer. ★





## Toning Up Pen

It was a usual monday morning in September 1983. For no real reason, I was feeling sorry for myself. As my husband was away in connection with a family planning camp, a sense of loneliness overwhelmed me. I felt unwanted and unloved.

Suddenly the Postman brought me the day's mail. Sorting through the envelopes, I noticed two letters addressed to me, which bore a handwriting strange to me. Opening the first cover, I found it was from Sai Bandhu, Shri T. A. Ram Nathen of Sarangabad (West Bengal). He had written :-

“Dear Sai Sister Ushaji : It was Nathen's pleasure to go through your soul-stirring article ‘Baba Came To Me’ in the August 1983 issue of Shri Sai Leela ....., You are indeed Sai-blessed....”etc.,

“How wonderful” I thought. Here is a noble soul, who has so many chores to do. Still he finds time to pat a humble devotee like me, unknown and far away from him.

The second letter too was from a Sai-Brother, Shri Subramanian of Pudukottai (Tamil Nad).

I sat there for a moment thinking. And then my eyes strayed to my desk where there were letters which I had long resisted answering. I walked over to the desk and sat down and wrote my replies. As I wrote, a warmth began to fill me, the warmth that you feel when filling a need.

Once again, Lord Sainath had shown me that only when we turn from self to concern for others, do we fully live the joy-filled life which Shri Sainath promised us in ‘Shri Sai-sat-charita’.



**Mrs. Usha Ranganathan**  
c/o Dr. R. J. Ranganathan, Primary Health Centre,  
Kalasapura 577 146, Chikmagalur Dist. (Karnataka)

## Shri Sai Nath Mother Supreme

I have just finished reading July and August' 83 issues of Shri Sai Leela. When I went through the editorial and the several articles, quite often tears filled my eyes. I was amazed to see that the articles were written by devotees from various walks of life-advocates, doctors, judges, businessmen, teachers-and from all over India. I am a Kannadiga by birth, had education in Madras, served for about 15 years in Delhi, and finally settled down in Andhra Pradesh since 1977. When I read the articles, I felt a touch of familiarity with all my brother-sister devotees in that we all belong to one **Big Sai Family**. I am impelled by an urge to share my experience of Shri Sai Nath's grace through the esteemed Shri Sai Leela magazine.

My contact with Shri Sai Nath has been since 1940, when Shri Narasimha Swamiji, founder President of the All India Sai Samaj, was propagating the ideals of Shri Sai Baba. My beloved Baba had taken me in His fold even as a young girl as I was, and I began realizing His greatness and experiencing His leelas. But it was only in 1968 that I had direct experience of Shri Sai Baba, when I visited Shirdi with my younger sister and mother. I lost my beloved father in 1964, and with this irreparable loss, I lost my health and also peace of mind, as my father, more than my mother, understood me perfectly and was a friend, philosopher and guide, besides being a very kind and affectionate father. I undertook a pilgrimage to holy Badrinath, in the company of my mother and sister, in search of peace. But alas, I did not find it. The year 1968, was a turning point in my life. In January 1968, when I first visited Shirdi, Baba assured me in unspoken words that I have nothing to fear and that He was with me. My health improved and I regained peace of mind also.

Before I proceed further, a few words about the caption I have chosen for my article. I look upon my own mother as a

living Goddess and it is simple logic that there cannot be two mothers occupying the same place. Hence Shri Sai Nath is mother supreme. My mother, now about 90 years, is Jnani, while my late father was a Karma Yogi. But my own path is Bhakti Yoga. Vedas proclaim Matru deva bhava, giving mother the foremost place in priority of worship. No amount of service and sacrifice can repay the obligations one owes to mother, who has given birth and tendered the children with care and affection without expectation of any reward.

If one has to be grateful to one's mother, how much more should one be to God! In my case my God is Shri Sai Nath, mother Supreme, who has showered countless blessings on me. If I were to narrate all, even a dozen issues of Shri Sai Leela will not suffice! (My first article in this magazine appeared in 1972 or so). I shall mention just two incidents when Shri Sai Baba made his presence felt by me and freed me from fear of death in one instance and fear of evil spirit in another.

It was 1979, August, if I remember correctly. Mother and I are the only occupants of our small 'cottage' which stands isolated. Mother and I retired to bed at 8 (p. m.) as it is our routine. I woke up at about 9 (p. m.) with a feeling of discomfort. It was some inexplicable feeling. I became slightly nervous, but did not like to wake up my mother who would become more nervous and panicky. Neither did I wish to call for help (the nearest house at that time was about 100 feet away) as I was afraid that I would be taken to a doctor. Our colony is yet to develop, and medical help is inadequate even to this day. Modes of public transport are also scarce, particularly after 8 (p. m.) Secondly I follow nature cure methods and felt reluctant to see any doctor. The feeling of discomfort was steadily increasing and I began to feel my end was drawing near. But here I **must admit** that I did not pray or even think of any God or even Shri Sai Nath. Minutes rolled by like hours. When this fear of death possessed me and when I felt any moment

I might collapse, I heard the word God uttered by a passer by. Immediately I jumped out of my bed, ran to the window to listen to the conversation or discussion on God. Two men standing near the electric pole close to my house, had obviously ended their discussion. Before they parted the concluding sentence of one of the men which I could hear distinctly was **"Invoke the God within you"** I came back to my bed, sat erect, meditated on God, singing the hymn of Guru Vayurappa (Temple Near Coimbatore) i. e. Krishna installed by Guru (Brihaspathi) and Vayu (Hanuman) wherein the name of Narayana occurs 112 times. I chanted this sloka three times. Lo! the discomfort and with it the fear of death also left me completely. On another occasion when I experienced similar feeling, I was not one bit afraid. I straight went and prostrated before Shri Sai Nath's photo and I was all right within ten minutes.

The second incident took place about 3 years back. One evening my friend, an old lady, also a Sai devotee, during our chit-chat told me how evil spirits can enter even if the house-door is bolted from inside and cause damage to persons and things. By Shri Sai's grace, I have no enemies and I need fear no one; but yet, that night I could not get sleep and was thinking about the validity of my friend's remarks about evil spirits. I had reasons to believe her, for Sai Baba Himself had told one of His devotees that evil spirits were working against her. (Devotees' experience published by All India Sai Samaj). It was 9-30 (p.m.) by which time I am usually fast asleep; but this particular night I was entertaining imaginary fears. It was a Thursday and I was praying to Baba. Suddenly, I heard somebody calling out to me "Auntie auntie". I switched on the outside light and peeping through the window I saw that it was none other than Kali Temple Pujari's son, a young man, also a Sai devotee. He said, "Auntie I had been to Sai Baba Temple, today being Thursday, and have brought prasad for you. Twice I came as far as the gate but went back, thinking I should not disturb you, as I know you go to bed early. Somehow I could not resist the temptation

of sharing Sai Baba prasad with you today. So I gathered courage and knocked at your door at this late hour". Imagine my joy when I received the prasad. Baba Himself had sent this young man as His messenger. Nay, Baba Himself appeared in this disguise to say I need fear no evil spirit.

Dear readers, as it has been my experience, so shall it be yours. Whatever your desire—be it material or spiritual—Shri Sai Baba will undoubtedly fulfil it. One who surrenders to Shri Sai Baba will never come to any grief. ★

Sita Shri

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## Saboori (Patience)

(Greatest trait in a human being)

Shri Saibaba of Shirdi desires that His true devotee, must under any circumstances, adhere to His twin (2) divine commands -Saboori (i.e. patience with courage) and Shraddha (i.e. faith with devotion). These two traits are inherent in every human being created by "The Supreme Lord" but one must experience that "divine spark" or "life principle" in oneself through the techniques of "Meditation" and "Nama-Japa" in this Kaliyuga by invoking the divine guidance from our Samarth Sadguru Shri Sainath Maharaj for our complete spiritual growth and development and attain the ultimate "goal of eternal freedom and eternal liberation", from this mundane and prosaic life and death cycle while we are on this planet itself,

All of His devotees must strive for leading gita way of life—not to get elated while we are in grief or while we are

enjoying happiness as emphasised by our "Sai-Krishna". Shri Sai Baba of Shirdi, while receiving a copy of Bhagavadgita (like Gita Rahasya) written by late Shri B.G. Tilak sent by late Shri Bala Gangadhar Tilak through late Shri Jog, gave it back to Shri Jog by adding Re. one and wished he must read it as it will do immense good to him. Such is the importance that Shri Baba felt about our holy Bhagavadgita. One is ordained to work relentlessly leaving the result of one's own actions to the Supreme Lord who is the "Karmaphaladata". Shri Sai Baba of Shirdi has been continuously guiding His honest disciples (i.e. sincere bhaktas) for their self-realization by giving right guidance and guarding them against pitfall in life. Shri Sai Satcharita is replete with many such instances and anecdotes. Shri Saibaba of Shirdi himself lead a life of Jeevan Mukta, while living at Shirdi in flesh and blood.

The entire gamut of Indian scriptural lore reflects the honour given to women and the esteem in which they are held. The seers knew that the women fashion the soul of a nation. The zeal with which they preserve traditions, acting as the custodians of moral law, is brought out through episodes. But by far the greatest trait in them is their patience (i.e. saboori). They will not like others of their tribe to undergo suffering though they themselves might have been greatly subjected to severe ordeals and humiliations. The Ramayana and the Mahabharata provide many instances wherein the heroic heroines have displayed enormous tolerance even under the worst provocation.

We all know, the exemplary, restraint, shown by Draupadi when all her children were wiped out by Shri Ashwathama, son of Shri Dronacharya. The latter was caught and was due to be executed by the angered mighty Arjuna; but she made him desist from resorting to this retributive act, reminding him of the "Law of Dharma" that the son of a teacher should not be punished as the killer was none else but the son of Arjuna's great master in archery Shri Dronacharya. But her another plea brings out

her nobility. which was expressed in her imploring words, "The greatest sorrow for a woman is to be robbed of her children by cruel fate. It is unfathomable. If, Ashwathama is killed, his mother's heart will collapse and I do not want this to happen". Bowing to her sentiments, the great Arjuna let him off.

I have attempted in this small space in this article to focus the attention of my Co-Sai Sisters and brothers about certain historical (i.e. puranic) instances from our own great scriptures about the Himalayan patience, manifested by our great heroic sisters of our Motherland in the past. There are some instances of our great sisters and brothers who have been manifesting such noble patience in the recent past as well as now-a-days. Then why should we not practice saboori (i.e. patience), at least a fraction of what was exhibited by our noble sisters and brothers of our great motherland, which was often emphasised by our beloved Shri Sai Baba of Shirdi with absolute faith in His splendid divinity i.e. His omnipotence, omniscience even after He laid down His mortal coil in 1918; but who is guiding His devotees every moment from His Samadhi at Shirdi?

We are experiencing His divine grace and glory in each of our daily happenings with His blessings by His divine abhaya hasta and divine looks with compassion. Let the Humanity practice more and more of saboori (i.e. patience) and Shraddha (i.e. faith) for their own eternal happiness and supreme bliss while on this planet. ★

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## A Soliloquy In Silence

Scarcely few may know that after Hindi, Telugu is the largest spoken language of our country. It has a rich musical ring in it and its poetry has mellowed many a forceful character to saintly ways. Yet the land of the Telugu people paradoxically enough is not known as a catalyst for a crop of Godmen. Maharashtra and Bengal seemingly have the pride of place in this regard. Interspersed few and far between—Vemana, Potana, Thyagaraja and the like—these Godmen made their appearances on the Telugu horizon, like the Hailey's comet, at long distances of time. In the few that appeared, however, there was the resplendency of a great epoch weaving large chunks of legend that go to blaze a trail as bright as the comet itself. A few centuries ago one such trail blazed a path of refulgent glory. It was in the shape of a Digambara Avadhoota who was known to the country as Trilinga Swamy. Frequenting the Manikarnika Ghats of Benaras for a fabulous length of over 250 years, His miracles were legion which enlivened the rich folklore. His antecedents were shrouded in the hoary origins in a princely Andhra town called Vizianagaram.

A few scores of years back, fortunately in our own contemporary times, another trail with a new dimension blazed in a little known obscure place called Puttaparthi. The Lord of this place is the all too well-known Shri Satya Sai Baba.

If Puttaparthi nestles like a beacon light in a desolate country side, Mummdivaram, another little known place, in a thickly populous part of this Telugu land, squalls for notice of its existence. Amidst the babbling sounds of civilisation here lives a saint in whom the like of which the recent chronicles have never known. A unique phenomenon, this saint is a masterpiece enigma to everybody baffling all known laws of living. For He lives the life of a supreme recluse in the confines



of a room where not an ant can enter nor ever a man can dare. The room is locked and sealed from outside for more than a decade over a quarter century. The saint is lost in perpetual state of meditation, living on air if ever He breathed. He leaves no feces, no liquids. Over the years He had grown His nails and hair as lengthy as His own vertical dimensions. Living for ever in a soliloquy of silence ever since He entered the wonted confines, His silence springs out in more monumental eloquence of the Truth than all the cacophony of the learned. He is an unbelievable--an incredible--to the ratiocinating scientist accustomed to the normal laws of existence.

For all the propensity of greatness the origins of the saint are very simple. When He was ushered in--it was a Thursday of 23rd October, 1930--with His primal screams, unlike the Christ, the stars did not come down to welcome Him, angels did not do the minuet to herald His arrival and the nature did not go agog with excitement. So uneventful was the occasion. His birth on the other hand conforms more to the spirit of the times. Like the Mahatma said, though an untouchable He is a Harijan--God's own Beloved. To the parents penury was their inseparable companion. They toiled all through the day--come rain, come shine--and for rewards earned a pittance. But contentment was writ large on their faces and they revelled in it. Happiness had the habit of pursuing them as they felt grateful to their God, comfortable with their conscience; in favour with their neighbours, in love with their labours.

Alas! when the boy reached his third year his mother was snatched away by the cruel, icy hand of death. The step-mother who came took him over and poured all her motherly love on him. Kept away by the hoary leanings of past tradition, the boy never knew the breeze of knowledge. Learning had no use for the household for they were simple souls tilling the land and tending the herds. Neither the touch of spiritual piety nor regular form of worship nor the company of the learned men or saints

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could boast of their background. Their enterprise circumscribed by the crypt of ignorance and the catacombs of superstition, life in the village meandered slowly, slothfully like a slovenly river.

As per the village custom when the boy grew to 10 years of age he was inevitably assigned to tending the cattle belonging to the village masters. Nevertheless the boy loved the animals and drove them gently prodding with endearing talks,—now checking a capering calf, now playfully bullying a truant, twisting its tail—and step by step he took them into the sunny forest, cheerfully enduring the simmering rays of the sun. When the mute companions having grazed on the rich pastures settled down to masticate on the cud, the boy lovingly reached and fawned upon them with little comforting endearments and stroked their outstretched necks. Those were the frolicking days as Lord Krishna did in the days of yore. He gamboled with the fellow cowherd boys, frisked on the lush grass and played hide-and-seek with a litany of innocence. When the shadows lengthened and the hour of cow-dust reared for the return, he retraced his steps with the herd and yoked the animals to the tethers in their master's backyards. He broomed them well, each cow like a queen, and drew lumps of hay for each and while they ate he milked them for the masters with a folklore song in his throat with no more thought than to enliven the bovine humour into yielding more and more of their milk.

Each day was a repetition of the yesterday and that each catapulted into another-and yet another-with the same monotonous refrain. Nothing of significance ever seemed to happen in that village.

And yet this thing happened swinging everybody off their feet—an event of epoch making dimensions. The boy when he reached 16 years of age, one day—21st June, 1946, to be exact—he returned home as usual when the twilight zone was slowly turning to darkness. When the nightly meal was ready he took

a meagre fare-the last supper as it turned out to be-and, after having another tender, loving look at the framed photo of Lord Krishna with sage Narada in attendance which he recently acquired after seeing a soul-nourishing mythological picture, he went to bed with a deep soulful longing in his heart.

Next day he was totally a transformed man. He woke up before dawn and taking the prized photo he quietly walked into a coconut grove and there literally dissolved himself into His Inner Being! No more concern had he of the wailing calves, nor the whimpering notes of the un milked cows could kindle him to wakefulness. The grace of the Lord struck him like a molten thunderbolt searing across the sky and surcharged into his whole being burning everything in the way-all his anxieties and worldly cares-to charred cinders. It was like a sudden death penalty imposed on an agonised football game. As the ego lay completely vanquished, the boy looked like a cacooned creature in the enchanting throes of giving way to an eye-pleasing multi-coloured butterfly.

Soon a big crowd gathered round and he was the cynosure of all eyes. Before long it however became apparent that it was a situation too big for the clumsy bearings of the village laity. Tongues took different shapes. Some took umbrage at the step-mother alleging neglect while some foisted it on the mischievous pranks of the goblins and things of the like. But whatever be the gibberings, the boy sat motionless and, even as the parents entreated him to return, he did not budge from his place. And thus he spent the night under the star-spangled velvety sky with God-intoxicated eyes, oblivious to the surroundings. Next day the father, coming to terms with the situation, hurriedly raised a thatched roof and installed the boy in it to protect him from the elements of nature. The boy, now a Balayogi on every body's lips, was in a state of serene and blessed mood where the breath of his corporal frame and the motion of blood were in a state of suspended animation. Words were inadequate to

express this august state of equipoise. He was no longer the child of Time but an angel of Eternal Prime. The Balayogi seemed to say that he is out of humanity's reach as he must finish the journey alone. He cocooned himself from the sweet music of speech as he revelled in an endless expanse of silence.

Today the Balayogi is housed in a room closed from all sides securely sealed and locked for the last 35 years. The keys are kept in the custody of the District Collector to nip in the bud any misgivings that may sprout. The Balayogi comes out only once in an year—the day after Shivaratri—to give darshan from a specially built terraced pylon to the vast multitudes below that throng on the occasion. Having spent 36 years in Nirvikalpa Samadhi, He does not need to walk. He simply dissolves Himself from the room and materialises high on the seated pylon.

Balayogi is evidently a Yogabhrashta from His previous birth and His present life is but a continuation of His previous life's unfinished tapas. This is evident from the fact that the present tapas was not sired by any Siddha Guru. The divine effort had fructified though as He achieved Self-Realisation long ago. The fruits of His tapas, however, have so far not percolated to the people at large. Only His step-brother, Bhushanam, received His grace on 16th February, 1950 and since then he too followed his brother in every respect of the tapasya in an adjoining room similarly locked and sealed. This is a unique coincidence unmatched in the annals of the civilised areas of the country. The younger saint is known as China Balayogi. This one incident speaks in eloquent volumes about the potentialities of the saint.

Long years back the infallible Cheiro had predicted that in the middle of 1980s a new man will come on the Indian scene, who will be a hundred times greater than Mahatma Gandhi and who will sublimate the war-ravaged decaying nations into fresh realms of glory and peace to sustain the impeccable Spirit of

Man. Is Balayogi the answer to the coming age of decadence to lift it out of the morass? Waiting on the wings of Time only future can unfold the truth. "Sweet sage of tumultuous age. Thirtysix years in divine cage! Wondrous gift of immortal spark. Ages waited to see Thee embark!" That was how Shri P. Sampatha Rao paid the tributes in his book on Balayogi. ★

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To,

The Editor

Shri Sai Leela Magazine

Sir,

I was just going through the April 1981 issue of your magazine when my attention was drawn to the report of the Seventh Annual Gathering. On pages 42 to 44 a brief summary of the suggestions made by the delegates has been given. Page 44 reads "In order to spread Sai cult we should go from village to village and tell there the stories from the life of Shri Sai Baba." I wish that the Sansthan gives a serious thought to this suggestion and act favourably.

If it would not be out of place, I would like to write to you about my personal experience in this regards. During 1974-77 I was in Guyana (South America) on deputation. In Georgetown, capital of Guyana, Shri D.A. Thani a well-known businessman used to hold satsang at his place, wherein Shri Sai bhajans used to be sung. Subsequently one Dr. Eshri Singh and

his wife Mrs. Gulshan Singh, who are staunch devotees of Shri Sai Baba started to hold satsang at their home. Sai Brother Shri Arjan Daswani, a devotee of Baba and an affluent businessman gave them a free helping hand. Soon with the cooperation of other devotees a separate hall was fixed for holding bhajans etc., A devotee from New York donated a 16 m.m. projector and screen to the mandali. With the view of spreading Sai faith and devotion throughout Guyana, which has more than 50% Indian origin population, Dr. Eshri Singh and Shri Arjan Daswani used to take a small group of devotees with them in their car and visit various villages, conduct bhajan, give a small talk on Baba and show a film on Baba, as also put on sale books, photos etc. It was amazing how encouragingly people would react to this by attending the bhajan in large numbers and purchasing books, photos and other souvenirs of Baba. Invitations from interior villages used to pour in and it was not always possible for us to go to each village. Hence people from these villages would themselves come to Georgetown or other nearby villages where we would be holding the satsang.

I am sure sir, that you would like to give this a serious thought and arrange for a small troupe to visit various villages and towns and hold bhajan, give a talk on Baba and also screen a film on Baba and put on sale books, photos and other such souvenirs of Baba. The idea may catch on with other Sai centres which are spread over the land.

With regards and Sai love,



Your's in the service of Baba

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## Chiselled Child

It was the 22nd April 1984 – another Sunday morning. From the moment he got up, my husband, Dr. Vijayakumar, was reminiscent of his experience with Guru Deva, Holiness Radhakrishna Swamiji. He was remembering Him – a close, personal presence who loved us unfailingly from day to day. My husband could not explain the significance of his soul communing with that of Radhakrishna Swamiji's.

Across the breakfast table, my husband was finishing his methodical reading of the newspaper : first the front page, then the business news, then sports. Orderly and predictable in everything, I thought as I sipped my coffee. Suddenly, my husband exclaimed, he drew my attention to a quarter page advertisement in the day's newspaper (Deccan Herald) by Shri Sai Spiritual Centre, Bangalore. The photographs of H. H. Radhakrishna Swamiji and Lord Sainath were printed side by side in that advertisement, inviting the public to attend three functions that evening : 80th Birthday celebration of Radhakrishna Swamiji, 30th anniversary of Sai Spiritual Centre and laying of foundation stone for the proposed expansion of the Mandir complex. Although 300 k.m. away from Bangalore, H. H. Radhakrishna Swamiji had lured my husband that it is He Himself we have been longing for all the time and in Him our restless hearts find rest.

But on that morning, I was in a pensive mood. As I was offering prayers to Lord Sainath, I was thinking of something that was coming into my life that filled me with apprehension. I knew that it was not the will of Lord Sainath that I should be saved from the experience. Even at that moment, it was moving towards me. Suddenly Lord Sainath told me the prayer He would listen to, and I said quickly, "Change no circumstance of my life. Change me,"

There are experiences that the soul never forgets, but which cannot be properly expressed. It was an hour later that in order to allow cool breeze into the overheated room that I climbed over a stool to open the window panes. Suddenly I slipped. I felt a tremendous hit on my left leg. Everything in my left ankle seemed to snap and I went down instantly. I screamed in agony. I felt pain, but I knew I should not get up.

My husband, Dr. Vijayakumar, who was getting ready to go to the hospital, rushed in. When he examined the part, it felt like it was not attached to the rest of my body. He moved it as if it was rubber.

When he examined me more closely, I asked him how badly I was hurt and he told me that it is only a sprain and I may have to be put in Plaster cast for at least four weeks. He sent word to his Assistant and within minutes, my injury was attended to in my house itself.

With my newly acquired plaster cast, I became very depressed and irritable. I had sustained a fracture at the same spot fifteen years ago. I prayed many times, asking Lord Sainath: "Why did this happen to me? I have been good ... Why me?". I requested my husband to pray for me.

My husband encouraged me: "Sometimes we go through difficult times like this for special reasons. Often there is an eventual higher good to come from the experience - an important lesson to be learnt. It could be something, even more important than getting healed."

"But what could that be?" I asked "I don't understand."

"Pray for wisdom" said my husband "pray for Lord Sainath's wisdom and He will show you His best mercy".

Finally exhausted, I reached for my copy of 'Sai Satcharita. I figured I would read until I fell asleep. May be I would gain



a little insight. Opening the book I came to the 34th Chapter pages 189-190). My heart did a little flip-flop. Sainath was speaking to his devotees, but He might as well have been addressing me face to face :-

Sai Baba addressed Dr. Pillay (who was suffering from a Guinea worm abscess): "Lie calmly here and be at ease. The true remedy is that the result of past action has to be suffered and got over. Our Karma is the cause of our happiness and sorrow; therefore put up with whatever comes to you. Allah is the sole Dispensor and Protector, always think of Him, He will take care of you. Surrender to His feet with body, mind, wealth and speech i.e., completely and then see what He does...".

God had shown me that no sorrow or trouble was too great for His love to heal. He had spoken to me through the 'Sai Satcharita' assuring me of His unlimited willingness to forgive. What more did I need?

I just brooded over what happened in the previous month. My foster-father, Shri R. K. Bhatnagarji of Aligarh had written to us about a bad dream he had and how soon after, mother Bhatnagarji slipped from the staircase and had injured her foot. Miraculously Sainath had healed her. This was followed by Shri Bhatnagarji himself hit by a scooterist. He too was saved by Lord Sainath in His own inimitable manner. A little earlier, i.e., in the first week of March 1984, Shri T. A. Ram Nathen of Sarangabad (whom my husband considers as his foster-father) was hit by a jeep near his office at Calcutta and was saved by Lord Sainath from being crippled for life.

Shri Ram Nathen had compared my injury to karmic effect and Sai-blessing. He narrated an anecdote when Lahiri Mahasaya (ref. Autobiography Of A Yogi by His Holiness Paramahansa Yogananda, Pp. 300-301) was in the holy company of Mahavatar Babaji in the Himalayas. While performing a vedic ceremony,

Babaji suddenly pulled out a firebrand and placed it on the shoulder of one of his devotees. Lahiri Mahasaya had wondered and asked Babaji in horror as to why He was doing that. Babaji replied to him that the devotee was then to meet with a fiery death and that by His grace He saved him by forcing him to submit to karma to a lesser extent and satisfy thus the karma.

Lord Sainath saved me too. It is clear that Sai follows His devotees always to save them from drowning.

Amazing! I thought. Could this be what the Lord wanted me to do with the healing I expected? Could it be He wanted me to somehow use it as a witness to His reality in today's world.

Tears filled my eyes and I was filled with gratitude – not only for my healing, but for my new found understanding of the 'bigger' meaning behind my accident and healing experience. More meaningful than my healing is the fact that there is Lord Sainath – a living, powerful, personally involved God – who takes delight in doing such things.

As a chiselled child of Sai, I am beginning to learn that it is the kind of good news that is just too good to keep to yourself. As St. Kabir says: "The Guru is great beyond words and great is good fortune of the disciples".

I am Thine, O Sai Ram! I will make myself worthy of Thine acceptance. ★

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## How Sai Baba Draws A Devotee

It was the 20th of September, 1982 when I reached Shirdi for the first time and was fortunate enough to attend the noon Arti on the very day in the Samadhi Mandir. Before narrating my own story as to how I was drawn to the holy feet of Shri Sai Baba I quote the following two portions from Shri Sai Satcharita (X English edition) which came to be true in my case.

Chapter 46—page 246<sup>n</sup> By an invisible and subtle thread Baba draws devotees from far and near to his feet and embraces them like a kind and loving mother<sup>n</sup>.

Chapter 50—page 266 - Sai Baba's Dictum "I draw to me my man from far off or even across seven seas like a sparrow with a string fastened to its feet".

The above contents of Shri Sai Satcharita proved true in my case which are narrated by the following story.

For the first time I had been to Chalisgaon (Maharashtra) in the month of February, 1982 to witness the fair of Shri Ramdeo Baba and to have darshan of Shri Bapji Maharaj. I stayed at Chalisgaon from 1-2-82 to 3-2-82. Before coming to Chalisgaon, I had simply heard that there had been a great saint Sai Baba at Shirdi; but I did not know the location of Shirdi and about the routes to reach that holy place. I also did not know any thing about the glory of Sai Baba then. During my stay at Chalisgaon I found that a good number of pilgrims had reached Chalisgaon after taking darshan of Shri Sai Baba at Shirdi. There were also a good number of pilgrims who had plans to visit Shirdi after completion of Havan Ceremony (हवन कार्यक्रम) at Chalisgaon on 3-2-1982. This gave me a definite idea that Shirdi is not far away from that place (Chalisgaon). I had no plan to go to Shirdi at that time and my financial position

also prevented me from undertaking such an onward journey to Shirdi in February, 1982. I had planned my return journey from Chalisgaon via Nagpur whereas my journey towards Chalisgaon from my native place (Betul) was via Itarsi. Hence while returning, on way to Nagpur I reached Shegaon (a holy place of Shri Gajanan Maharaj) in the midnight of 3-2-1982. On Thursday the 4th February, 1982 I witnessed palkhi procession of Shri Gajanan Maharaj in the afternoon and in the night had darshan of the Samadhi of Shri Gajanan Maharaj at Shegaon. I reached Nagpur in the evening of 5-2-1982. Since my journey to Chalisgaon and back was mainly confined to the spiritual aim and darshan of the saints, my brother (maternal uncle's son) made me aware that there is a temple of Shri Sai Baba constructed in the recent past which is situated on the Ajani Road Nagpur and is worth seeing. Accompanied by my brother I went to the temple of Shri Sai Baba at Nagpur on 6-2-1982. My brother who had already visited Shirdi a few years back (sometime in 1977 or so) informed me that there is resemblance to a great extent in the Shri Sai Baba temple constructed at Nagpur with that of Shirdi. I also happened to see portraits of the many saints in Nagpur Sai Baba temple which gave me immense satisfaction of their darshan through the portraits. While getting out, from the temple I noticed a book-stall in one of the corners of the temple. I went to the book-stall and purchased two books—(1) Shirdi Darshan and (2) Children's Sai Baba (बच्चों के साईबाबा) Hindi edition. After taking darshan at various places of the different deities I returned to my native place Betul on 10-2-1982. During my leave period I began to read the books which I had purchased from Chalisgaon, Shegaon and Nagpur. After going through the book Shirdi Darshan, from the location map I could know the route by which one can reach Shirdi. Seeing of various photographs in the book "Shirdi Darshan" gave me an idea about the various activities of the Shirdi Sansthan. Reading of the book "Children's Sai Baba" impressed me very much. As my leave was upto 28-2-1982 only I left Betul in the

morning of 1-3-1982 and resumed duties at Bhopal on the very day.

I had brought the entire aforesaid literature (books etc.) with me to the place of my posting. My repeated readings of the book "Children's Sai Baba" and seeing of the book "Shirdi Darshan" led me to take decision that whenever I may go to Chalisgaon next I should invariably visit Shirdi. I was to go to Chalisgaon in the month of August, 1982 (Bhadrapad) on or about 24-8-1982. But 'man proposes and God disposes' happened in my case. I fell sick from 4-8-1982 and could not recover completely as late as the month of August, 1982 was over. I again proceeded on leave and came to Betul, the native place on 11-9-1982. Before coming to Betul on leave I got inspiration that after staying at Betul for a week or so, taking some friends and relatives with me I should go to Shirdi, Chalisgaon and a few other places of religious importance. This ultimately materialized and we 4 (myself, my brother-in-law and two friends) left Betul on 18-9-1982. On way, after visiting Omkareshwar and Khandwa we reached Shirdi via Manmad in the morning of 20-9-1982.

After alighting from the S.T. Bus at Shirdi bus stand on 20-9-1982 we all the four walked on foot upto the Mandir area and ultimately reached in the office of the Shirdi Sansthan which is located on the ground floor of Shanti Niwas in order to get an accommodation to stay. The Sansthan authorities had very kindly provided us accommodation on the third floor in room no. 72 of Shanti Niwas which was equipped with iron cot, gadi, chadar, tube light and an attached bathroom. Flush latrine facilities were also available on the third floor. After finishing up our morning usual routine duties we took bath. Even on the third floor water was available in abundance. After taking bath we reached the Samadhi Mandir where the noon Arti was just about to start. We sat amongst the audience. The two plates hung in the Samadhi Mandir on two sides, displayed in front of

the audience inscribed thereon श्रद्धा (Faith) and सन्नरी (Patience) impressed my mind very much. Both the inscriptions appealed to my mind and I was highly impressed to practise them in my day to day life. Since then I have been practising them in my daily life which are giving me a great peace of mind.

We attended the noon Arti for the first time in the Samadhi Mandir, Shirdi on 20-9-1982 and we had the fortune to bow before the tomb and statue of Shri Sai Baba in the Samadhi Mandir and after this till our stay at Shirdi upto the morning of 22-9-1982 we used to attend almost all the programmes held in the Samadhi Mandir. During our stay of two days at Shirdi, we had seen all the prominent places Dwarkamai, Chawdi, Hanuman Mandir, Lendibag, Gurusthan etc. We were highly impressed to see the neatness and cleanliness of the area under the Sansthan, punctuality in the various daily programmes, efficient management by the Sansthan, and the ample facilities available for the pilgrims. After our pilgrimage to Trimbakeshwar, Nasik, Chalisgaon, Shegaon, Nagpur and Umred we returned to our destination Betul on 27-9-1982.

After our first visit to Shirdi on 20-9-1982, by the grace of Shri Sai Baba, I was fortunate enough to reach Shirdi twice within a short spell of ten months. My second visit to Shirdi happened on 19-1-1983 when I got an accommodation in room no. 11. At this time I was fortunate enough to witness the palkhi procession of Shri Sai Baba on Thursday the 20th January 1983 (night). My third visit to Shirdi happened on 19-7-83 when accommodation in room no. 53-II floor of Sai Prasad was provided.

The foremost miracle of Baba in my favour was that within a period of 3 months (from the date of my first visit to Shirdi on 20-9-82) Baba of His own accord without any prayer from my end managed my posting from Bhopal to my native place Betul where I joined duties on 24-12-1982 i.e. before my second

visit to Shirdi (19-1-1983). This is a wonder of wonders. With Baba's grace this wonder was not at all possible. This proves that Baba is ever alive and looks after the welfare of His devotees.

From the above story it has been proved beyond doubt that Baba draws His devotees by an invisible and subtle thread from far and near and embraces them like a kind and loving mother.

May the readers and devotees get complete and whole-hearted devotion and faith at the holy feet of the Sadguru Shri Sai Baba, who is omnipresent, omniscient and omnipotent. ★

**S. R. Verma**

Senior Agriculture Development Officer, Old Hospital Road,  
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## NOTIFICATION

Open auction of offerings in kind (clothes and other articles) made to Shri Sai Baba of Shirdi, by the devotees, will be held in the Samadhi Mandir premises at Shirdi on every Thursday and Sunday from 8.00 A.M. onwards. The Saidevotees desirous of taking benefit of Baba's Blessings may remain present and offer bids.

**R. D. Banne**

Executive Officer Shri Sai Baba Sansthan, Shirdi



## Parent Of Adoration

The material minded man is always inking in terms of money, home, family or other responsibilities and interests, and the worries that go with them! A sincere Sai-devotee may have the same responsibilities, but he meets them by putting his mind on a higher level of thought. By spiritualising his thinking, he learns to draw from Lord Sainath Himself. The time comes when he can go anywhere, mix with anyone, fulfill his responsibilities, and his mind never comes down from the plane of Sai-consciousness.

It is to the credit of 'Shri Sai Leela, magazine, that I came across in Shri T. A. Ram Nathen of Sarangabad, a divine swan, who moves untouched through the waters of materiality. Contributors to Shri Sai Leela are aware that this noble soul has catalysed a 'Postal Sai Satsang'. He is a blessed Sai-soul, who remains always centered within, his mind focussed on his pole star : Lord Sainath.

Soon after my maiden article 'Shri Sai Baba's grace to one and all' was published in the October, 1981 issue of 'Shri Sai Leela', Shri Ram Nathen wrote to me an appreciative letter. Since then, he has been communicating with me and other Sai-devotees all over India. He has been mailing me valuable books, magazines, paper clippings etc., without expecting anything in return. His only aim in life is to propagate Sai devotion.

Shri Ram Nathen's letters form a divine channel through which the beloved Lord Sainath's wisdom and mercy flow. Like a mother bird that pushes the fledgling out of the nest so that it can learn to fly, Shri Ram Nathen has brought forth Sai devotees to establish relationship with one another with a bond of Sai love. In the last three years, I am fortunate in getting into touch with Prof. A.N. Rama Swamy of Bangalore, Shri P.K. Kapoor



of New Delhi, Shri V. Sunder of Calcutta, Shri Navinchander of Hyderabad, Prof. A.P. Tripathi of Betul, Shri R.S. Ramakrishnan of Madras, Dr. G. R. Vijayakumar of Durgadabetta and so many others.

When I reached Shirdi on the 28th January 1984 on the eve of my participation in the annual gathering of contributors to Shri Sai Leela, my joy knew no bounds when Shri R. S. Ramakrishnan of Madras informed me that the divine swan, Shri T. A. Ram Nathen is expected to reach Shirdi next morning. I was expecting that great moment to meet this noble Sai-soul. I felt sorry when he did not attend the Sai Leela meet. It is all Baba's will.

Just before my departure from Hubli to Shirdi, I had received a letter and January 1984 issue of "Mountain Path" from Shri Ram Nathen. In that letter, at my request, Shri Ram Nathen had informed me his bio-data. I had noted that he would be attaining the age of sixty years on the 20th February 1984.

At the holy soil of Shirdi, my mind was brooding over the sixtieth birthday of Shri Ram Nathen, and Lord Sainath prompted me to feel that a small 'purse' should be presented to Shri Ram Nathen as a token of goodwill on the occasion of his sixtieth birthday. I spelt out my idea to Shri Navinchander, Shri R. S. Ramakrishnan and Dr. Vijaykumar. They happily agreed to my suggestion, to contribute their mite for this noble cause. Shri Navinchander and Shri Ramakrishnan immediately handed over their contributions.

On my return to Hubli after the Sai Leela Meet, I sent the amount adding my humble contribution to Shri Ram Nathen, praying Lord Sainath to bless the couple with long life, peace and prosperity to serve Sai-propagation and the humanity at large.

I received a letter from Shri Ram Nathen on the 15th February 1984. He was surprised to receive 'Baba's Prasad' on the eve of his 60th birthday. He had informed that due to the

ushering in of his grand daughter, Chi. Sai Sudha on the 2nd February 1984, he had to postpone the birthday celebration by one year. He had asked me as to how he should dispose the amount we had sent as Baba's prasad,

I wrote back to him that it was Lord Sainath Himself who prompted me to present this purse and since He is all-knowing, He will certainly guide him in the best manner possible.

Lord Sainath as a parent of adoration did respond to Shri Ram Nathen. After one month, I received a letter from Shri Ram Nathen that he met with a serious accident on the 3rd March 1984 (hit by a jeep) and he was saved by Sai Baba from death as well as from being crippled for life. The small amount we had sent to him in the form of Baba's prasad helped him on the dot to meet the medical expenses !

Dear devotees, Sai is always at our beck and call - i.e. Bhakta Paradeena. Sai runs to look after the welfare of His devotees. Sai Satcharita is full of incidents in which Sainath saved and protected many lives of His devotees. Baba is Apantaratma (ever living) and that is why, He is protecting His devotees from His Samadhi even to day. What a great assurance, He has given us 'Though I pass away, my bones in my tomb will be discussing your welfare and protecting you'.

While facing the daily problems, let us pray:- "Oh Lord Sainath, though sometimes my sea is dark and my stars are gone, still through Thy mercy I see the path. You do whatever you wish to me and with my life. All I know is that I love you. Help me to make my love sweeter for you, perfect in every way". What freedom, what joy that brings !! Such a relationship with the Divine all can have. ★

**R. Radhakrishnan**

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Hubli 580 020 Karnataka

To,  
The Executive Editor,  
Sai Leela

Respected Sir,

I had greatest pleasure in going through the speech of Shri Laxmanrao Naik, President of the tenth contributors' conference at Shirdi, which has so nicely been reproduced by you in English in the special Guru Pournima number of July 1984 of Shri Sai Leela. Being ignorant of Marathi, I feel pity for myself that though I was present in the conference I could not follow at all such a nice and noteworthy account about our beloved Baba and the topics dealing with the marvellous personal experiences of our worthy President of the conference.

As per the qualifications laid down for the presidentship, I consider Shri Laxmanrao Naik, a superman in devotion amongst us, who had been blessed with the golden opportunity of seeing and serving our Baba in flesh and blood. I solemnly feel that his experiences are quite interesting, inspiring and noteworthy like the illustrations in "Sai Satcharit" of other contemporary devotees of Baba.

The account of the dream in which Shri Laxmanrao was asked by Baba to remove the white ants, which were troubling Him in the leg in the portrait, is quite heartrendering. As already reported, this portrait was so kindly presented to the family by Baba Himself in His life-time. When Shri Naik got up after the dream, he rushed to his village house, where the portrait was installed. He was awe-struck to see innumerable white ants attacking Baba's leg in the portrait as he saw in the dream. He immediately removed the white ants and reframed the portrait.

How touching is this experience, which happened much after Baba's "Mahasamadhi"! Though at present we are deprived of seeing Baba in flesh and blood, it is clearly felt that He is always with us and He always inspires us in our day to day activities.

In conclusion, I beg to draw your kind attention to the fact that there were so many other delegates in the conference like me, who were sitting like dumb spectators during the presidential address and missed to follow such valuable deliberations. As such in future this is to request you to kindly reproduce at least the gist of such important deliberations side by side in English during the conference so that every participant will be able to enjoy the same equally and be benefitted with divine grace of Almighty Baba. ★

Yours sincerely in Sai Service

Dr. B. G. Das

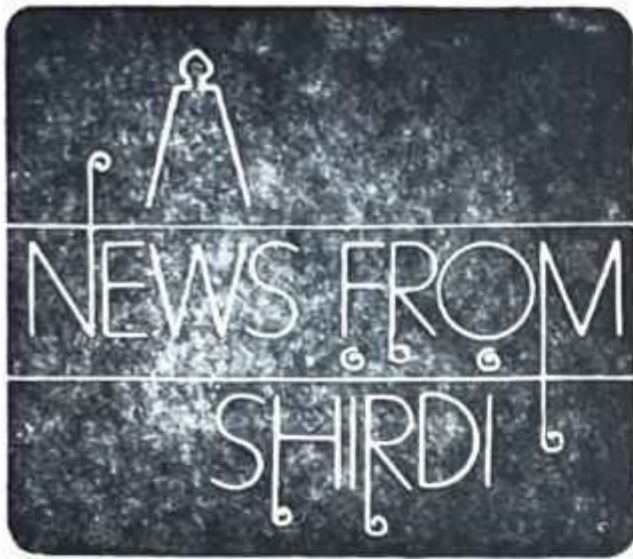
305/1, Mirpur Cantt. Kanpur-208 004 (U. P.)

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## Diwali Greetings

We wish all our contributors, subscribers, advertisers, well - wishers and all Sai devotees a Happy Diwali and a Prosperous New Year.





JULY 1984

In this month the Gurupournima festival was celebrated at Shirdi for three days from Wednesday the 11th of July 1984 to Friday the 13th July 1984. Many devotees came to Shirdi for the festival. It is a practice of many devotees of Shri Vitthal to visit Shirdi on their way to Pandharpur for the Wari on account of Ashadhi Ekadashi either before visiting Pandharpur or after the wari is over. Therefore there was heavy rush of devotees at Shirdi in this month and the staff of the Shirdi Sansthan had a very busy time in attending to the devotees.

### **Gurupournima Festival Wednesday 11-7-1984**

This was the first day of the festival. The Samadhi Mandir was opened as usual at 5-00 A.M., and the Kakad Arti was sung at 5-15 A.M. At 6-00 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 Dwarakamai via Gurusthan. After the Photo was placed in Dwarkamai the Parayan (continuous reading of Shri Sai Satcharit) was started there.

The daily programmes of holy bath to Shri Sai Baba and abhishek went on as usual in the Samadhi Mandir at their usual timings. In the afternoon from 4-30 P.M. to 6-30 P.M. Shri Gangadharbuwa Vyas from Dombiwali performed Keertan in the Samadhi Mandir. From 7-30 P.M. to 9-00 P.M. and from 9-30 P.M. to 11 P.M. Mrs. Rajanitai Joshi, Shri Ajit Kadkade, Mrs. Nirmala Gogate, Smt. Kanhopatra Kinikar and Shri Krishna

Chari from Bombay gave a programme of vocal music which was much appreciated by the audience. At 9-15 P.M. the Palkhi (Palanquin) of Shri Sai Baba, decorated with flowers and illuminated with electric lights, was taken in procession through the Shirdi village when a good number of the villagers took darshan. The procession returned to the Samadhi Mandir by 11 P.M. The Shejarati was sung thereafter and the Samadhi Mandir was closed, thus concluding the programmes of the first day of the festival.

### Thursday 12-7-1984

This was the principal day of the festival. The Samadhi Mandir was opened as usual at 5 A.M. and the Kakad Arati was sung at 5-15 A.M. This being the very important day of festival the devotees had started coming for darshan from early in the morning. The photo and Pothi of Shri Sai Baba, which were taken to Dwarakamai on the previous day were brought back to the Samadhi Mandir via Gurusthan at 6-00 A.M. as the parayan for one full day was over by that time. The holy bath and Abhishek took place thereafter as usual at the Scheduled timings. At 12 noon the noon Arati was sung. In the evening Shri Gangadharbuwa Vyas from Dombiwali performed Keertan in the Samadhi Mandir from 4-30 P.M. to 6-30 P.M. Due to melodious voice and good knowledge of mythology and Indian philosophy this keertan was liked by the audience very much.

At 7-30 P.M. in the evening the Dhuparati was sung and at 9-30 P.M. the Chariot of Shri Sai Baba, decorated with flowers and illuminated with electric lights was taken in procession from the Samadhi Mandir through the Shirdi village. The procession was accompanied by Shahnai, Mridang, Bhajanparties, band troupe from Rahata, a troupe from Kopargaon, drums etc. Many villagers took darshan of Shri Sai Baba at the time of the procession. When the procession returned and came near Gurusthan; some employees of the Sansthan, villagers and some Sai devotees

gave a programme of garud and bharud. Shri Tukaram Pardeshi, Eknath Kote, Kavindra Joshi, Kisan Hanmantappa Gondkar and Shri Raghunath Sandbhor from Pune took part in the programme. At about 12-30 A.M. the procession of the Chariot came to the Samadhi Mandir and the devotees, who took part in the procession, joined the audience in the Samadhi Mandir, who were listening to the programmes already started there at about 9-15 P.M. These programmes given by the artists continued upto 5 30 A.M. on the next day. (13-7-1984) The Samadhi Mandir was kept open for the whole night for darshan.

### Friday 13-7-1984

This was the third day of the festival. As the Samadhi Mandir was kept open for the whole night, there was no question of singing the Kakad Arati so the holy bath of Shri Sai Baba was started at 6 A.M. Thereafter the Abhishek was also started as usual. From 7-30 A.M. to 8-30 A.M. Rudrabhishek was done at Gurusthan. From 11 A.M. to 12 Noon the Kala Keertan was performed in the Samadhi Mandir by Shri Gangadharbuwa Vyas and the Dabihandi programme took place thereafter. Mid-day arati was sung thereafter and tirth and prasad were distributed to the devotees who attended the Arati. From 7-30 P.M. to 10 P.M. a programme of vocal music was given by Shri Hari Om Sharan, from Bombay. The Shejarati was sung thereafter and the Samadhi Mandir was closed. The Gurupournima festival which lasted for three days concluded in this manner.

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

**Keertan :-** 1) Sou. Lalitpriya Kulkarni, Ganeshpuri, 2) Shri Gangadharbuwa Vyas, Dombiwali 3) Shri Dattoba Gadekar, paregaon 4) Shri Dattoba Shankar Ghumate, Khedalezuge 5) Shri Vishwanath Maharaj Suralekar, Saralabet.

**Pravachan :-** Shri Murlidhar Maharaj Deshmukh, Shirdi.

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

- 1) Shri Bhagawati Sai Sansthan, Kurla
- 2) Shri Shrikant Damodar Jewoorkar
- 3) Miss Mugdha Damodar Jewoorkar
- 4) Sou. Shaila Ranade, Thane
- 5) Shri A. Sudarshan, Hyderabad
- 6) Shri Laxminarayan Pawar, Indore
- 7) Shri S.K. Saksene, Delhi
- 8) Shri N. K. Saksena
- 9) Miss. Kusum, Delhi
- 10) Shri Naresh Maduskar, Pune
- 11) Sou. Mangala Sudhir Padhye, Pune
- 12) Shri Hindusthani Bhajani Mandal, Pimpalgaon
- 13) Shri Tukaram Madhavrao Daithankar, Pune
- 14) Shri Madhukarrao Gopal Sonavane, Baroda.
- 15) Shri Sunil Shyamrao Lonkar, Pune
- 16) Shri Shriram V. Satardekar, Parel
- 17) Dr. Kirtikar Bombay
- 18) Shri Chandrasen Salgaonkar, Bombay
- 19) Shri Shiwaji Tukaram Dhumal, Shirdi
- 20) Sou. Rajanitai Joshi, Bombay
- 21) Shri Ajit Kadakade, Bombay
- 22) Sou. Nirmala Gogate, Bombay
- 23) Smt. Kanhopatra Kinikar, Bombay
- 24) Shri Krishna Chari, Bombay
- 25) Shri Sai Bankar, Bombay
- 26) Shri Makarand Kundale, Bombay
- 27) Shri Damuanna Dalvi, Shreerampur
- 28) Shri Ashok Damuanna Dalvi, Shreerampur
- 29) Shri Dnyanoba Jagannath Nagarkar, Pune
- 30) Shri Jitendra Gangadhar Jadhav, Pune
- 31) Shri Parasmal Porwal, Shirdi
- 32) Shri Bholanath Samel, Bombay
- 33) Shri Rao Saheb Deshmukh, Amarawati
- 34) Shri Mahesh Janardan Kulkarni, Pune
- 35) Sou. Suchita Ramesh Pilankar, Bombay
- 36) Ramesh Pilankar, Bombay
- 37) Shri Raj'Shriniwas Naikar, Ghatkopar
- 38) Shri S. K. Bhalerao, Bombay
- 39) Shri Datta Narahari Devlankar, Pune
- 40) Shri Mahadeo Tukaram Tupe, Pune
- 41) Dr. Sumati Khanvilkar Lonavala
- 42) Miss. Aparna Ashok Khanvilkar,
- 43) Miss Priya Dhanwe.
- 44) Shri Vijay Hajare, Bombay
- 45) Shri Sanjay Paralkar
- 46) Shri Prakash Yashawantrao Kokate, Kolhapur
- 47) Shri Devidas Waghchowre
- 48) Shri Govind Lonkar, Pune
- 49) Shri Jayawantrao Kulkarni, Bombay
- 50) Shri Raghunath Baburao Sandbhor, Pune
- 51) Shri Mohanrao Kalanki, Bombay
- 52) Shri Ananatrao Panchal, Bombay
- 53) Shri Manohar Godase,
- 54) Shri Kisandas Kapoorchand Dugad, Ahmednagar
- 55) Shri Wasant Krishna Salunke, Bombay
- 56) Shri Gajanan Daithankar, Pune
- 57) Shri S. B. Bhosale, Bombay
- 58) Shri Doulatbhai, Bombay
- 59) Shri Suryakant Talekar, Bombay



- 60) Shri Dilip Naik, Bombay 61) Shri Bhimrao Namadeo Salunke  
 62) Shri Gokul Raturkar, Bombay 63) Shri Dattatraya Chaganrao  
 Pandit, Pune 64) Shri Ashok Madhavrao Daithankar, Pune 65) Shri  
 Tukaram Madhavrao Daithankar, Pune 66) Shri Manohar  
 Raghunath Pandit 67) Shri Rajesh Madhukar Amre, Rajapur  
 68) Shri Vasant Dhumkar, Bombay 69) Sou. Rekha Mandavi,  
 Ahmednagar, 70) Shri Wasantrao Devlankar, Pune 71) Shri Ashok  
 Laxman Narvekar 72) Shri Shekhar Natwar Wispute, Shirdi  
 73) Shri Pradeep Vishnu Jadhav, Bombay 74) Shri R. S. Mirane,  
 Shirdi 75) Shri Abdul Kadar Nijami, pune 76) Shri Chandrakant  
 Anant Gavande, Bombay 77) Shri Rajendra Gangadhar Jadhav,  
 Pune 78) Shri Mistry Abdulla Kasim, Pune 79) Shri Chandrakant  
 Salgaonkar, Shirdi 80) Sou. Gijarebai, Shirdi 81) Shri Ramdas  
 Onkar Ahirrao 82) Shri M. D. Mansuril, Paithan 83) Shri Shiwaji  
 Bapuji Gholap, Hanamantgaon. 84) Shri B. A. Chavan, Gangapur  
 85) Smt. Vimaltai Bhausahab Shirke, Jalgaon 86) Shri Chhaburao  
 Baburao Aher, Hanamantgaon 87) Shri D. M. Patil, Gangapur  
 88) Shri Dnyanoba Nana Wadekar, Shirdi 89) Shri Sheikh Nabab  
 Umarpatel, Astagaon 90) Shri Arun Somani Sangamner 91) Shri  
 Shivram Bidwe, Sangamner 92) Shri Sadashivrao Jadhav, Sangali,  
 93) Shri Dnyaneshwar Ramchandra Vaidya, Shirdi 94) Shri  
 Lalitkumar Joshi, Shirdi 95) Shri Shiwaji Raje Kadam. 96) Smt.  
 Shantabai Wagh 97) Miss Bhagshri Anilrao Kankar, Waijapur  
 98) Shri Pramod Sitaram Sheti 99) Shri Bhaskar Yashwant  
 Warodkar 100) Smt. Kamini Agnihotri 101) Dorhale Bhajani  
 Mandal, Dorhale 102) Shri Ashok Adhav, Pune 103) Shri Rajabhau  
 Deshpande, Pune 104) Shri Digambarrao Bhatode Rahata 105) Shri  
 Bhanudas Chaphekar, Kukana 106) Shri Appasaheb Samant,  
 Bombay. 107) Shri Jayawant Utpat, Laxmiwadi 108) Shri Balu  
 Kulkarni, Laxmiwadi 109) Shri Manohar Lonkar, Pune 110) Shri  
 Imanali Shah, Barhanpur 111) Shri Gangadhor Jadhav, Pune  
 112) Shri Balasaheb Dattatrya Raut, Nagar 113) Shri Ramkrishna  
 Sakharam Salkar, Kopargaon 114) Shri Sakharam Raghujji Salkar,  
 Kopargaon 115) Shri Vishnu Dayal 116) Shri Dileep Bidwe, Nasik.

( to be continued )

# श्रीसाईलीला

हिंदी विभाग

अनुक्रमिका

अक्टूबर १९८४

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## दीपावलि शुभकामनाएं



हम अपने सभी लेखकों, कवियों, विज्ञापनदाताओं, ग्राहकों, पाठकों, शुभचिन्तकों तथा सभी साईभक्तों को दीपावलि के शुभ अवसरपर हार्दिक शुभकामनाएं अदा करते हैं और नूतन वर्ष के लिये उन्नति की इच्छा व्यक्त करते हैं ।

# शिरडी मे साईबाबा है

दुःख को हटा दे सुख को बढा दे ऐसा कोई है !

अरे है, शिरडी मे साईबाबा है !      ॥ १ ॥

दर्शन लेने सब आते है हिन्दु मुस्लिम शिख इसाई  
दीन हो चाहे रईस कोई हो सब अपनाते है साई  
अगर भक्त पर पढी नजर तो फिर काहे का भय !

अरे है शिरडी मे साईबाबा है !      ॥ १ ॥

शिरडी क्षेत्र मे धाम है चारो मन्दिर मस्जिद काबा  
जात पात ना धर्म यहां है साई है अपने बाबा  
सूर भक्तिका जमालो भाई साई गीत की लय !

अरे है, शिरडी मे साईबाबा है !      ॥ २ ॥

दुःख पिडासे भयचिन्तासे आते है कोई दरपे  
हसते हुय वो वापस जाते दर्शन लेके घर पे  
शिरडी जाकर दर्शन लेलो करलो सब ये तय !

अरे है, शिरडी मे साईबाबा है !      ॥ ३ ॥

माया मोह को छोडो भाई साई से नाता जोडो  
साई बिना ना कोई अपना हात वहां ही जोडो  
मेरा साई मै साईका कह सकता हूं मै !

अरे है, शिरडी मे साईबाबा है !      ॥ ४ ॥

शिवाजी कौ. मोर

‘श्री साई कृपा’ प्लॉट नं. ११ राऊळ नगर मु. पो. दोडाईचा  
तालुका शिन्दखेडा, जि. धुळे (महाराष्ट्र)



## मृगराज और योगीराज

सन १५-१०-१९१७ ईस्वी के सप्ताह के पहले यह घटना हुई। उस दिन कुछ दरवेश गांव-गांव भटकते जन्जीरों से बांधे एक बाघ को बैल गाड़ी में मसजिद के सामने लाये। उन्होंने किसी सर्कस कम्पनीवालों से उस बाघ को खरीद लिया था और गांव-गांव भटककर उसे दिखाते पैसे वसूल कर लेते थे। लेकिन वह बाघ बीमार पड़ गया। किसी ने उनसे सलाह दी - 'इसे शिरडी बाबा के पास ले जाओ। वे इसका इलाज कर स्वस्थ कर सकेंगे।' स्वस्थ हो जाने पर उन्होंने फिर सर्कसवालों को बेचने का निश्चय कर लिया। मसजिद पहुंचकर दरवेशों ने बाबा से अपनी करुण-पूर्ण गाथा तथा उस जीव की दयनीय स्थिति कह दी। इसे सुनकर बाबा ने कह दिया, "पहले उसे जन्जीरों से छुड़ा दो।" दरवेशों ने विनम्र बाबा से बोल दिया, "बाबा! वह तो हिंसालु जन्तु है, इसके अलवा उसकी तबीयत भी ठीक नहीं। गुस्से में आकर, दर्द के मारे वह घरघराता है। ऐसी हालत में उसे जन्जीरों से छुड़ा देना खतरनाक है।" लेकिन बाबा इस प्रस्ताव पर राजी न हुआ। जबरन दरवेशों ने बाघ को जन्जीरों से विमुक्त कर दिया। धीरे-धीरे सीढ़ी चढ़कर मसजिद के प्रांगण में पहुंच बाघ बाबा के सामने चुपचाप खड़ा हो गया। प्रेम से साईबाबा ने बाघ की आंखों पर दृष्टि डाली। उन नजरों के तेज को न सहकर, बाबा के मुंह ताकता बाघ ने उनके पैरों को चूम लिया और जमीन पर अपनी पूंछ तीन बार मारकर प्राण छोड़ दिया। न जाने, उसका संस्कार कितना महान है। उसकी स्मृति में, द्वारकामायी (मसजिद) में भक्तों ने बाघ को शनी-मन्दिर के बगल में दफन करने का आदेश दिया।

इस घटना से बाबा की एक लीला हमें देख पड़ती है। बाघ मृगराज ठहरा तो साई मानवाली के योगीराज थे। बाघ सर्कस में प्रेक्षकों को दिखाई जाता। उसी तरह ईश्वर ने मानवाली के बीच सौम्य रूप में साई को प्रदर्शित किया। बाबा के जीवन काल में भक्त लोग सिर्फ उनकी लीलायें तथा चमत्कार देखते रहे; बल्कि कितने लोगों ने उन्हें सचमुच अपना सद्गुरु मान लिया। साई ऋणानुबंध से संसार तथा भक्तों से बन्धा हुआ शिरडी पहुंच कर कुछ लोग देहत्याग कर देते हैं। बाबा ने बन्धन से बाघ को मुक्त कर अज्ञान का सीमोल्लंघन करा दिया। इसका संकेत यह था कि योगीराज साई के शरीर में

बन्दी साई—रूपी आत्म-शक्ति जल्दी इस संसार से बाहर हो जानेवाली थी । इसी संकेत के माने बाबा ने ठीक एक सप्ताह के बाद विजयादशमी के दिन देह त्याग कर दिया ।

डॉ. यल्लंराजु सुब्बाराव  
राजा पानगल रोड, ओंगोल, पिन ५२३ ००२ (आंध्र प्रदेश)

## शिलधी धाम

चलोरे मन शिलधी धाम  
जहाँ विराजे साई राम ॥ १ ॥

चरणों में दण्डवत प्रणाम  
बने मेरे विगडे हुए काम ॥ १ ॥ ....चलोरे मन

साई मन्दिर में आरती गान  
मन को प्रशांत करे तेजधार ॥ २ ॥ ...चलोरे मन

मूरतसे ओजस आभा बहे ।  
भक्त गण भजन ध्यान ॥ ३ ॥ ...चलोरे मन

गुरु स्थान में गुरुपादवन्दना  
मन छा पूरी करे तमाम ॥ ४ ॥ ...चलोरे मन

लेन्डी बाग बाबा का वास  
दत्तावतारी मूरत भगवान ॥ ५ ॥ ...चलोरे मन

चावडी में बाबा का सूक्ष्म शयन  
लीलावतारी बाबा है महान ॥ ६ ॥ ...चलोरे मन

महेशभाई वैष्णव

३, पूर्वी फ्लैटस, साईमन्गल, एलिस ब्रिज पो. ओ.  
आंबा वाडी, अहमदाबाद ३८० ००६ (गुजरात)

# श्री साईबाबा का आशीष

“श्री साईनाथ बाबा” नाम लेते हुए मेरे हृदय में एक विशेष संवेदना पैदा होती है, और यह त्रिकाल सत्य है। “बाबा” शब्द से ही मेरे जीवन में एक प्रेरणा मिली है, एक राह बनकर मैं बाबा के चरणों में इस नश्वर शरीर को अर्पण करता हूँ। बाबा, नाम में ऐसा जादू, ऐसा चमत्कार है, मैं वर्णन नहीं कर सकता! मात्र तन-मन और लगन से उनमें समा जाइये, आपको ऐसा रास्ता नजर आयेगा, जो कि प्रकाशमय होता जायेगा, और आप निसन्देह आगे बढ़ते जाएंगे, भवसागर से पार लगा देंगे।

मेरी भी इच्छा, लगन ऐसे साकार हुई, जिसकी मैंने कभी कल्पना भी नहीं की थी। बहुत साल पहले १९७० में मैंने श्री साईबाबा का नाम मात्र सुना था। लेकिन बाबा के स्वरूप को कभी देखा नहीं और मुझे कोई जानकारी भी नहीं थी! मेरे मित्र मुझे कई बार शिरडी चलने के लिए कहा करते, लेकिन ऐसा सुअवसर नहीं आया, कि मैं शिरडी जाकर बाबा के दर्शन कर सकूँ, और अपने जीवन का उद्धार कर सकूँ।

जैसा की बाबा ने कहा - जो मेरे समाधि पर आकर कहता है कि मैं आपका हूँ, उसका मैं जीवन भर ऋणी रहूँगा। और उसका ख्याल रखूँगा। यही दो शब्दों ने मुझे ऐसा बान्ध दिया कि मैं खुद जीवन भर के लिए बाबा के चरणों से बान्ध गया।

सन् १९७५ में उनकी प्रेरणा से ही बम्बई गया और लौटते समय शिरडी गया। वहाँ बाबा के समाधि दर्शन, गुरुस्थान, द्वारकामाई, चावडी आदि देखकर मैं धन्य हो गया। उनकी भव्य प्रतिभा देखकर ऐसा प्रतित हो रहा था, कि बाबा सजीव अवस्था में बैठे हुए है और सबको एकही नीगाह से उल्हासित होकर देख रहे है।

द्वारकामाई वह स्थान है, जहाँ बाबा ने आत्मशक्ति द्वारा भाग प्रज्वलित की थी, वह आज भी अखण्डता के साथ प्रज्वलित है। उस प्रज्वलित धूनी की राख ही “उदी” नाम से बाबा लोगों को दवा के रूप में बाटते थे। यही प्रथा आज भी वहाँ

चालू है ! मैं हर-वर्ष बाबा की समाधि पर जा रहा हूँ । मेरे जीवन के कई सन्कटों का निवारण किसी न किसी राह से बाबा ने पूर्ण किया । उनके आशीर्वाद से जो कुछ भी है, उनकी चरणरज का ही प्रताप है ।

शरदकुमार गुल्हाने

श्री साईभक्त मण्डली, खमरिया जबलपुर (म. प्र.)

## कलियुग का प्रत्यक्ष देव

मुझे ११ साल के पहले साई बाबा के प्रति भक्ति और विश्वास न था । मेरे पति बाबा के भक्त है । वे हर गुरुवार श्रद्धा से पूजा करते है । उनकी बात भी मैंने नहीं माना था । सन १९७२ में सिन्दरवादा ट्रान्सफर हुआ था । मेरे देवरजी श्री राधवेन्द्रराव अपने घर को आते थे । कभी कभी उदी लाकर देते थे और उसका महत्व मुझसे बताते थे । एक दिन वे श्री पति नारायण रावजी से लिखा गया श्री साई बाबा का सन्चरित पुस्तक लाये थे । हमारे दोनों के बीच में वाद प्रतिवाद होने के बाद आखिर मुझे वह पवित्र ग्रन्थ मिला था ।

सिर्फ बाबा के बारे में जानने के लिये उस पवित्र ग्रन्थ पढने लगी थी । धीरे धीरे मुझे श्रद्धा और विश्वास बढ़ने लगा था । मैंने ठीक एक हफ्ते में पढना पूरा किया था । आखिर दिन गुरुवार था । उस दिन रात को एक दिव्य स्वप्न हुआ था । श्री साई बाबा मेरे प्रति बहुत दया दिखाते थे । जिस कमरे में बैठ कर मैं रोज पढती थी । उसी कमरे में एक कुर्सी में बैठे हुए थे । उनके शरीर का रन्ग बहुत गोरा था । और वे बहुत लम्बे भी थे । मैं बैठ कर उनके पादपद्मों को धो रही थी । उन पवित्र चरणकमलों का स्पर्श हमेशा याद आता है । मैं आनन्द से आज भी तन्मय हो जाती हूँ । मेरा आनन्द बातों में बता नहीं सकती । मेरे धुटपन से ही उन्होंने दया दिखाते थे । स्वप्न दर्शन देते थे । लेकिन मैंने नही पहचाना था । उस दिन मुझ में उनके प्रति भक्ति और जागृति हुई थी । हमारे घर में सब की भक्ति बढ गई । बाबा घर में हमारे साथ रहते हैं ऐसी भावना हर एक को है ।

सौ. कमला राम चन्द्र

१०-१-८७। १२ विद्युतनगर, कान्देश्वर निझामाबाद (आं. प्र.)

# साईं! विनती स्वीकार करो

चिन्ता का यह भार लिये मैं  
दर-दर भटक रहा हूँ,  
अन्तर्जानी साईं ! मेरे  
मन का ये भार हरो,  
इतनी विनती स्वीकार करो ॥ ५ ॥

मन की चंचलता के कारण  
चिन्तन मन ना भाये ।  
चिन्ता में नित घुल घुल कर ये  
जीवन बीता जाये ।  
मेरा उद्धार करो  
साईं ! विनती स्वीकार करो ॥ १ ॥

मेरी समझ में कुछ न आवे  
कैसे बोझ उतारूँ ?  
भटक भटक कर हार गया मैं  
किसके दर पे जाऊँ ?  
ये नैया पार करो  
साईं ! विनती स्वीकार करो ॥ २ ॥

सन्कटमोचन साईंवाबा ।  
सन्कट मेरा हरो ।  
शरण तिहारी आया हूँ मैं,  
मन्गल कार्य करो ।  
प्रभु ! दूजा भार हरो  
इतनी विनती स्वीकार करो ॥ ३ ॥

राधाकृष्ण गुप्ता 'चेतन'  
पाटकर वाडा, भगतसिन्हा पथ, डोंबिवली (पूर्व) जि. थाने ४२१ २०९





## श्रद्धा और सबुरी

हम एक छोटी फेक्ट्री डालना चाहते थे । अभी हमारी B. Com IIIrd की परीक्षा चल रही थी । हमने सोचा की फेक्ट्री के लिए एक छोटा सा प्लाट लिया जावे । हमने करीब एक साल तक D.I.C. के चक्कर काटे किन्तु प्लाट हमे नही मिल रहा था । हम हरबार यही कहकर आते आप को समझाते कि “यही बाबा की इच्छा होगी” लेकिन कठोर परिश्रम एवं श्रद्धा और सबुरी का मन्त्र हमने अपने दिलो दिमण मे छापे रखा । एक दिन ऐसा आया कि हमे नजदिक ही बाबा की कृपा से सुन्दर प्लाट मिल गया । हम फेक्ट्री का काम चालू करने से पहले शिरडी गये और बाबा के श्री चरणों के दर्शन कर आशीर्वाद प्राप्त किया । पश्चात शिरडी से लाई उदी फेक्ट्री के निव में डाली । देखते ही देखते फेक्ट्री शेड तैयार हो गया । हमने उसमे मशीने लगा दी एवं बाबा से आशीर्वाद लेकर काम चालू कर दिया । लेकिन हमारे पास मशीने चलाने के लिए एक भी काम नहीं था । हम काफी परेशान एवं हिम्मत खत्म हुई लेकिन बाबा का वही मन्त्र श्रद्धा एवं सबुरी का ध्यान किया और खुब मेहनत कर बाबा के आशीर्वाद से आज मेरी फेक्ट्री मे करीब ग्यारह मशीने हो गयी और बाबा के आशीर्वाद से काम काफी मात्रा में प्राप्त हो रहे है । मेरे पास इतने अनुभव है कि एक-एक करके लिखूं तो एक छोटी किताब बन जावे । मेरा साईंभक्तों से निवेदन है कि “श्रद्धा और सबुरी ” मन्त्र हमेशा ध्यान में रखें ।

एस. हनशरमणि

मे. साईं प्लास्टिक, इन्दौर (म. प्र.)



# धुन लगाले, धुन साईं की धुन लगाले धुन

न घरमें सुकुन मिलता है, न दुनियादारी में,  
चैन मिलता है तो साईं, तेरे मन्दिर में ।

धुन लगाले, धुन साईं की, धुन लगाले धुन

धुन लगाले, साईं बाबा की

धुन लगाले साईं बाबा की, वरना एक दिन पछतायेगा,

धुन लगाले, धुन साईं की, धुन लगाले धुन,

॥ १ ॥

आज तु बाबा के चरणों में आके बैठ जरा,

बाबा के चरणों में आनन्द तुझे आयेगा ।

जिसने सब घमों को अपना माना,

यह तो सच है के सबी को है साईं प्याग ।

कम से कम सुरते साईं का नजारा कर ले,

उसके दरवार में, जीने का सहारा कर ले ।

आंख मिलते ही जीने का मजा आयेगा,

तुझ को बाबा के भजनों में मजा आयेगा ।

हर वक्त बाबा के नाम लेते सुकुन पायेगा,

इतना तु ले के जमाने को मजा आजाये ।

नाम जब होठों पे आये तो फिर रुकना कैसा,

दुख कोई बी आजाय तो फिर डरना कैसा ।

धुन लगी है, साईं मन्दिरमें

धुन लगी है साईं मन्दि-में, तु बी लगाले धुन धुन धुन,

धुन लगा ले, धुन साईं की, धुन लगा लें धुन

॥ २ ॥

साईं के धुनी की उदी में है जादु ऐसा,

इसको रोगी जो खाये तो हो जाये वो अच्छा ।

खाने वाले तेरे हर रोग हो जायेगे दूर

इसके खाने से सभी दुख हो जाये काफुर ।

इसके गुण बे अन्त है तुझको करूं कैसे बयान,

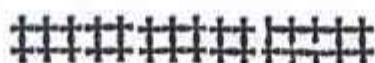
खानेवालों को ही जीने का मजा आता है ।  
 उदी उठा, ले मुंहसे लगा ले  
 उदी उठा ले मुहसे लगा ले, मुंहसे लगाकर चुम चुम चुम,  
 धुन लगाले, धुन साई की, धुन लगाले धुन ॥ ३ ॥

जो भी आता है यहाँ सुखी वो हो जाता है,  
 एक नजर साई की पडते ही सम्बल जाता है ।  
 आ इदर जुक के तु साई को कर ले वन्दन,  
 दो घडी बैठ के तु नाम ले ले साई का, ।  
 इस कघर ले के अन्तर गुंजे तेरे साई नाम,  
 नाम लेने से तेरी सब भुरादे हो पुरी ।  
 जनम मरण के चक्कर से तु मुक्ति पायेगा,  
 जिन्दगी में तुझे जीने का मजा आयेगा ।  
 शान से ले ले, साई का नाम,  
 शान से लेले साई का नाम, तु बी लगा ले धुन धुन धुन,  
 धुन लगा ले, धुन साई की, धुन लगा ले धुन ॥ ४ ॥

“साईदास” अशाक के. लखवाणी  
 गणेश भवन, जम्बुवेट, डांडीया बजार, बड़ौदा (गुजरात)

## भक्ति के अधिकारी

भक्ति के अधिकारी सभी हो सकते हैं । भगवान गीतामें कहते हैं कि ब्राह्मण, क्षत्रीय, वैश्य, शूद्र, पापयोनि, स्त्री अथवा दुराचारी पुरुष भी भक्तिका अधिकारी है । भगवान् का भजन करनेमें जाती का कोई विचार नहीं है । भक्तिके अधीन होकर भगवान् नीच से नीच - यहांतक कि अस्पृश्य, मेहतर अथवा चमारके घरमें भी पदार्पण करते हैं ।



# शिरडी के सन्त श्री साई नाथ आदि गुरु दत्तात्रेय जी

जात्राल दर्शनोपनिषद् में लिखा है कि श्री चतुर्भुज भगवान विष्णु महायोगी दत्तात्रेय के रूप में अवतारण हुए तथा वह योगसाम्राज्य के अधिपद पर दीक्षित है, इसीलिए उन्हें योगमार्ग का सम्राट कहा जाता है। तन्त्रशिरोमणि स्व. कविराज गोपीनाथ जी मुखोपाध्याय ने अपनी पुस्तक “भारतीय संस्कृति एवम् साधना” में आदि गुरु श्री दत्तात्रेय जी पर सविस्तार लिखा है तथा उन्होंने अपनी साधना एवम् गहन अध्ययन के आधार पर श्री दत्तात्रेय महाराज की दैनिक दिनचर्या किस प्रकार समस्त आर्यावर्त ईरान से ब्रह्मदेश तक में व्यवस्थित रहती है, का विषद् वर्णन करते हुए लिखा है कि किस प्रकार श्री दत्तात्रेय जी मानवकल्याण हेतु महान सन्त - महात्माओं के रूप में अवतरित होते रहते हैं।

शिरडी के महान सन्त श्री साईनाथ के अनन्य भक्त स्वामी साई शरण आनन्द (पूर्व - श्री वामनराव पी. पटेल) ने अपनी पुस्तक “श्री साई - महापुरुष” (अन्ग्रेजी) में अपने व्यक्तिगत अनुभवों के आधार पर श्री साईनाथ जी को आदि गुरु दत्तात्रेय जी का अवतार स्वीकार करते हुए स्पष्ट लिखा है कि वर्तमान शताब्दी के प्रारम्भ में भक्त समुदाय ने श्री साईनाथ जी को स्वामी अक्कलकोट, जिन्हें आदि गुरु दत्तात्रेय जी का अवतार स्वीकार किया गया था, का ही अवतार माना गया है।

यह सर्वविदित है कि श्री साईनाथ जी को अष्ट सिद्धियां प्राप्त थी और तदनुसार वह अपने भक्तों को समय-समय पर उनका दिग्दर्शन भी कराते रहते थे। उन्होंने अपने भक्तगणों को भगवान श्रीराम, आशुतोष शंकर, योगीराज कृष्ण, अक्कलकाट स्वामी, मारुति, गोलप स्वामी आदि के स्वरूपों में भी दर्शन प्रदान किया। भक्तगणों ने उन्हें सदैव सर्वव्यापक, सर्वग्य और सर्वशक्तिमानसमर्थ स्वीकार किया है।

श्री साईनाथ महाराज के जन्म एवम् माना-पिता के सम्बन्ध में भी सन्त-शिरोमणि कबीरदास जी की भांति एक रहस्य का पर्दा पड़ा है। किन्तु श्री

साईनाथ के अनन्य भक्त श्री नृसिंह स्वामी जी की पुस्तक (पृष्ठ ५७) के अनुसार श्री साई बाबा ने पूनानिवासी भक्त श्रीमती काशीबाई कानीटकर से एक बार अपने वक्षस्थल पर हाथ रखकर कहा था, “यह एक ब्राह्मण है । यह ब्राह्मण लाखों व्यक्तियों को शुभ मार्ग पर आगे बढ़ायेगा और उन्हें उनके अन्तिम लक्ष्य तक पहुंचायेगा । यह एक ब्राह्मण की मस्जिद है ।” यह निर्विवाद सत्य है कि श्री साई बाबा के सहस्रों भक्तगण विश्व की सभी जातियों, नस्लों, और विश्वासों में पाये जाते हैं ।

श्री स्वामी साई शरण आनन्द के अनुसार श्री साई बाबा ने उनसे कहा था, “जब मैं केवल आठ वर्ष का था तभी अपने माता-पिता से अलग होकर पवित्र गंगा तट (गोदावरी नदी को ही वह गंगा कहा करते थे) पर आगया था और फिर वहां से शिरडी आया ।” उन्होंने आगे यह भी बतलाया, “मुझे मेरे गुरुदेव यही छावडी में मिले थे । उनके शान्त, सौम्य, प्रसन्न और ध्यानावस्थित मुखारविन्द ने मुझे आकर्षित ही नहीं वरन मोहित भी कर लिया, यहां तक कि मुझे उनसे एक पल के लिए भी अलग होने में बड़ी व्यथा उत्पन्न होजाती थी । उसके सानिध्य ने मेरी भूख-प्यास भी हर गयी । मैंने अपने प्राणपन से उनकी चारह वर्षों से अधिक सेवा की । उनकी सेवा में जो मैंने अथक परिश्रम किया वह अत्यन्त कठिन था । उन्होंने कभी अपना आसन किसी भी कार्य यहां तक कि नैतिक क्रिया आदि के लिए भी नहीं छोड़ा । सदैव ध्यान में मग्न वह सब कुछ पूरा तरह से भूल चुके थे कि उनका भी शरीर और मस्तिष्क है । वह भोजन और नैतिक क्रिया अपने आसन पर ही करते थे तथा मैं उन्हें भोजन कराता, कपडे बदलता, सफाई करके उनके आसन को सदैव भली भांति स्वच्छ रखता था । पुरस्कार स्वरूप उन्होंने श्री साईबाबा को यह आशीर्वाद दिया था, “तुम जहां कहीं भी रहोगे - चाहे सातसमुद्र पार ही क्यों न हो - मैं सदैव तुम्हारे साथ तुम्हारी सुरक्षा और सलामती के लिए रहूंगा ।”

श्री स्वामी साई शरण आनन्द (गुजरात) के अनुसार श्री साई बाबा ने अपने गुरुदेव का नाम “रोशन शाह मियां” बतलाया था जिसका भावार्थ श्री स्वामी साई शरण आनन्द के अनुसार “तमसो मा ज्योतिर्गमय” अर्थात् जो मानव को अन्धकार से प्रकाश की ओर ले जाय अर्थात् देवसविता (सूर्य) गायत्री मन्त्र से लगाया गया । श्री साई बाबा के गुरुदेव की समाधि भी शिरडी में ही एक नीम वृक्ष के तले बनी है ।

श्री साई नाथ जी का अलौकिक जीवन आश्चर्यजनक घटनाओं से भरपूर है। उन्होंने शिरडी तीर्थ में रहते हुए द्वारकामाई (मसजिद) में दुकानदारों व्दारा दीपक जलाने के लिये तैल न देकर उन्हें पानी से दिये जलाने पर मजबूर कर दिया। यह घटना शिरडीवासियों के लिये एक अभूतपूर्व दृश्य था। बाबा ने अपने अनन्य भक्तों को विभिन्न देवस्वरूपों में दर्शन देकर जहां उनके भ्रमों का निवारण किया वहीं उन्होंने मसजिद में त्रिकाल - आरती, कीर्तन, भजन, रामनवमी और गुरुपूर्णिमा जैसे महोत्सवों को धूम-धाम से मनाकर साम्प्रदायिकता को समूल नष्ट कर दिया तथा विश्व को "वसुधैव कुटुम्बकम्" का सन्देश सुनाया। श्री साई नाथ ने अपने जीवनकाल में दर्शनार्थ आनेवाले सहस्रों भक्तों की मनचाही मुरादें पूरी की है जिसके कुछ सजीव प्रमाण अभी भी मौजूद है। प्रश्न उठता है कि किसने क्या नहीं मांगा और क्या नहीं पाया? उनका पवित्र दरबार आज भी भक्तों की आशाएं पूरित कर रहा है।

### बाबा की उदी

श्री साईबाबा की उदी में क्या चमत्कार है यह बाबा की दो मणियों - "श्रध्दा" और "सबूरी" को धारण करने वाले भक्तों को आज भी (जब कि बाबा ने विजयादशमी के दिन सन् १९१८ में अर्थात् ६५ वर्ष पूर्व समाधि ले ली) देखने को मिलता है। इस उदी ने कालरा, लकवा, पागलपन, टायफाइड और टी. बी. आदि अनेक प्रकार के दुसाध्य रोगों में लोगों को रामबाण का कार्य किया है। हाथ कंगन को आरसी क्या?

बाबा की त्वरित सहायता श्रध्दालु भक्तों के कष्ट निवारणार्थ आज भी उसी प्रकार जारी है जैसी कि उनके जीवन-काल में थी। श्रध्दालु भक्तगण उन सर्वव्यापक, सर्वग्य तथा समर्थ श्री साई बाबा के साक्षात् दर्शन, सहायता और मार्गदर्शन आवश्यकता पडने पर आज भी प्राप्त करते रहते हैं।

वह एक महान विभूति हैं। इस वसुन्धरा पर अवतरित होकर वह बिना किसी रंग-रूप, जाति, विश्वास अथवा मत के भेदभाव के प्रत्येक प्राणी के कष्ट निवारण कर रहे हैं। उन्होंने अपने शरीर त्यागने पन्द्रह दिन पूर्व अपने एक

अनन्य भक्त से नित्य "राम विजय" का पाठ बारह दिन तक करने के लिये कहा और विजयादशमी के शुभ पर्व पर वर्ष १९१८ में समाधि ले ली ।

दर पर तेरे आन खडे है, बने सवाली नाथ ।  
अपना और न कोई सहारा, लाज तिहारे हाथ ॥

डॉ. दुर्गाप्रसाद शुक्ल

४८०, कुम्हार मण्डी, कानपुर, छावनी ४ - २०८००४

## मूढ रहकर जीवन बिताया

(श्री साई चरणों में विलीन, अ. सौ. कैं. ताराबाई चेंदवणकर, इनकी अन्तिम मराठी, कविता (फरवरी) १९८४ के साईलीला के 'काव्य बहार' में प्रकाशित) का यह हिन्दी अनुवाद है । उनके प्रथम स्मृति दिन (दिनांक ७-१०-८४) पर कवि की भावभीनी श्रद्धांजली समर्पित है ।

मूढ रहकर जीवन बिताया  
माया पाश में खुद को बन्धाया  
मोहित होकर द्रव्य कमाया  
'मेरा' कहकर खुद को फंसाया ॥ १ ॥

साधक चिन्तन कभी ना भाया  
संसार में नित मन को रमाया  
स्वार्थ के खातिर 'राम' जपा यों  
'समाधि' ने तब मुझे जगाया ॥ २ ॥

आर्त स्वरो में सदैव पुकारूं  
साई ! तुम से दूर न जाऊं  
तेरी शरण में, मैं हूँ आई  
जन्मदात्री ना मुझेको साई ॥ ३ ॥

और न देखो 'अन्त' नाथा  
त्रिभुवन का है सूत्र दाता  
मत फंसाओ मुझको अनन्ता  
अल्ला मालिक, फकीर दाता

॥ ४ ॥

'काल' भी आये चाहे लेने  
करूंगी उससे नम्र प्रार्थना  
'अखण्ड सौभाग्य' दान मांगकर  
ले जायेगा वह साईचरणा

॥ ५ ॥

अनुवादक - राधाकृष्ण गुप्ता 'चेतन'  
पाटकर बाडा, भगतसिंग पथ, डोंविवली (पूर्व) पिन ४२१ २०१ जि. थाने

## भ ज न

सहारा दो साई हमको  
शरण तेरी में आएँ हम ।  
सारी खुशियां ले जाएंगे,  
जाएंगे छोड़ सारे गम ॥

सहारा दो ... ..

लिया शरणा तेरी साई,  
अर्ज सुनना हमारी तुम ।  
न छूटे नाम अब तेरा  
सलामत जब तलक यह दम ॥

सहारा दो ... ..

पावन मस्जिद व्दारिकामाई,  
सभी का तात - तू भाई ।  
मेरे मां बाप तुम भगवन,  
तेरी सन्तान साई हम ॥

सहारा दो ... ..



मेरे सब काज हो तेरे,  
तेरा बस नाम हो मेरा ।  
“तुम मेरे हो” कहूं कैसे,  
तुम्हारे हो चुके अब हम ॥

सहारा दो ... ..

घटाएं गम की जब छाएं,  
जले इक दीप आशा का ।  
तुम्ही दीपक हो आशा के,  
तेरी दामन हैं कहे हम ॥

सहारा दो ... ..

भुलाएं न कभी तुमको,  
यह 'साई' साध है मेरी ।  
बसो दिल में मेरे साई,  
जाएं मिल तुममें साई हम ॥

सहारा दो ... ..

करूं मैं नेक काम साई,  
मेहर रखनी मेरे अल्लाह ।  
नजर आए 'साई साई',  
हो जाएं साई साई हम ॥

सहारा दो ... ..

स्नेह एस्. सी. जैन (शंकरी)

७-सी / ८३३ फरीदाबाद



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