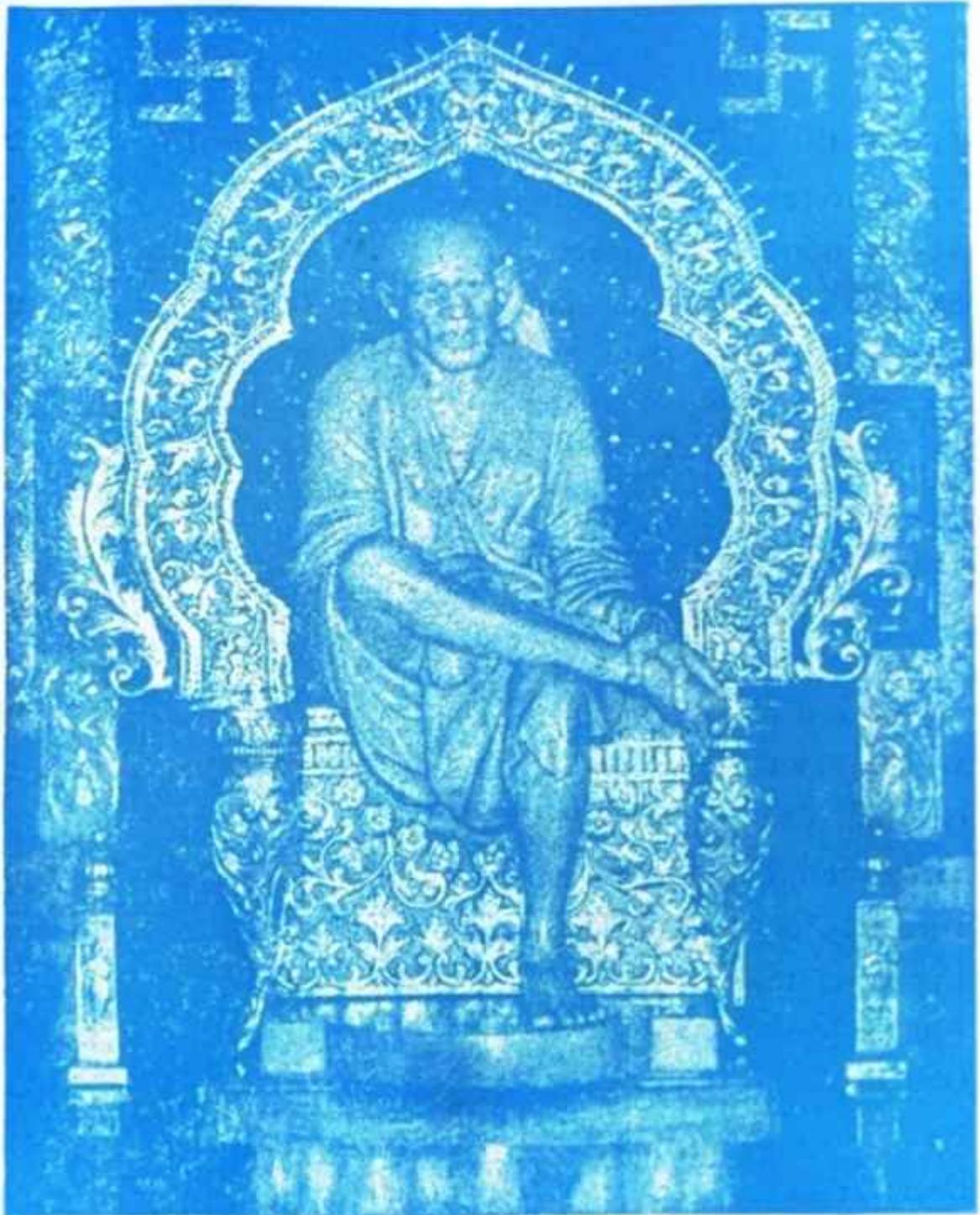


SHRI  
**SAI LEELA**

Official Organ of Shirdi Sansthan



Statue of Shri Sai Baba in the Samadhi Mandir at Shirdi

March 1981

श्री साईनाथ वाचनालय

Rupee One

श्री साईनाथ वाचनालय, शिर्डी

# SHRI SAI LEELA

MARCH 1981

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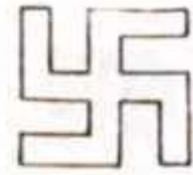
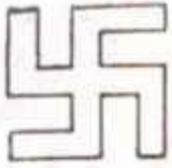
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श्री साईबाबा संस्थान, शिर्डी.



SHRI  
**SAILEELA**

**Official Organ of  
Shirdi Sansthan**

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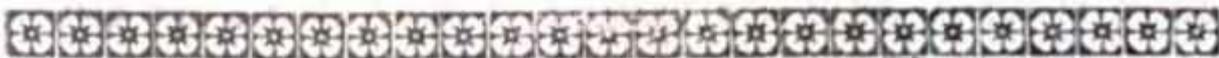


**To guide the world on the right path  
is the principal, aim of SHRI SAI LEELA**

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## Where is Heaven?

It is a common practice to say that Shri..... left his mortal coil and went to his heavenly abode, when we know that some one died. It is alright to say so, because this is the common reaction of all grownup people; but when the children hear it, they ask you several questions, which puzzle you and which you are not able to answer properly. Then the elderly people just point out towards the sky and say that heaven is there. Hence the question arises whether the heaven exists at all and if it is there, where is it?

As per common belief the heaven is to be acquired after death if we have done good deeds in this life. This conception of the heaven takes it for granted that there is life after death and also rebirth. Now it has not so far been possible for anybody to prove, to the satisfaction of the common man, the existence of heaven and the existence of rebirth; but this conception strangely enough exists even in Christianity, which does not believe in rebirth.

Let us therefore take it for granted that there may exist such a place like heaven as so many people have often times spoken about it. As it is a question of belief, do we not believe in God because we have been told about Him from our childhood? As we say about heaven that nobody has come from it and given us a complete report about its whereabouts, similarly there has not been a single soul, who has been able to give us a clear proof of the existence of God. Even the saints, who are supposed

to be very near God, have not been able to show God physically to other people. They have often times said that it is a personal experience and that everyone will get it only when he attains a particularly high spiritual level.

We have to consider next how is heaven. The picture of heaven painted everywhere is very gratifying. There is nothing but pleasure in the heaven. There is plenty of food of various type to eat. There is the nectar to drink in as much quantity as you want. There are damsels, who attend on you and give dancing programmes. There is no sorrow or pain of any sort. There is plenty of everything and no shortage of anything. Thus the people, addicted to mundance pleasures, feel that all pleasures that they were expecting to have in this world, would be secured by them in heaven; but there is other side to this question also. One poet said,

यदि रामा यदि च रमा । यदि तनयो विनयधियोपेतः ॥  
तनये तनयोत्पत्तिः । सुखरनगरे किमाधिक्यम् ॥

The meaning of this verse is, "If you have a beautiful wife, if you have a son, who is humble and learned, if the son is also having a child, then what more will there be in the heaven?" So this poet was not prepared to wait for getting a place in heaven, about which no definite information was available. Of course, the idea of everyone about heaven may be different. The Mogal emperor, Jahangir, who was fond of roses, had planted several rose-gardens in Kashmir and he used to say that, "If there is heaven anywhere in the world, then it is here. (i. e. in Kashmir)". Thus a place, with all the pleasures, is supposed to be heaven. In Bombay and other cities in India, there are many sky-scrappers and people in those buildings are staying in air-conditioned flats with so many artificial appliances, adding to their pleasures; but just by the side of such lofty buildings, we often see hutments, where the conditions are horrible. There are no roads, no adequate water, no ventilation, no drains and

hence the flies and the mosquitos are living with the human beings in those hutments. The people living in such slums often envy the lot of the people, staying in the lofty buildings by their side and say that they are living in hail while the people in those lofty buildings are living in heaven.

The concept of heaven must have first been invented to show some bait to the mankind in order to prompt them to lead a chaste life and do good deeds in this life; but this has become so common among the Hindu philosophy that the mention of heaven and hail will invariably be found in most religious books of the Hindus. The Puranas are full of stories of devotees of different Gods going to heaven after leading a meritorious life. The Bhagawadgeeta, which is a part of the Mahabharat, has also not been an exception to the mention of (स्वर्ग) heaven at several places. The Lord tells his disciple, Arjuna, in clear terms "इतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ॥ ॥ भ. गी. २ । ३७ ॥" "If you are killed in this war you will go to heaven. On the other hand if you win, you will be ruler of the whole world." We find a reference to heaven again in the ninth canto as follows :-

त्रैविद्या मां सोमपाः पूतपापा यशैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।

ते पुण्यमासाद्य सुरेन्द्रलोकप्रश्नन्ति दिव्यान्दिवि देवभोगान् ॥ भ. गी. ९ । २० ॥

In the above shloka the Lord says, "Those, who observe all the religious functions laid down in the three Vedas and perform sacrifices, acquire merit (पुण्य) and after reaching the domain of God Indra, enjoy various types of pleasures" Thus the concept of heaven is clearly linked up here with the merit acquired by the people in the life on this earth.

After mentioning thus in the above shloka how people acquire the heaven, the Lord mentions in the very next shloka that this abode in heaven is not of a permanent nature as follows :-

ते तं भुक्त्वा स्वर्गलोकं विशालं  
 क्षीणे पुण्ये मर्त्यलोकं विशन्ति  
 एवं त्रयीधर्ममनुप्रसन्ना  
 गतागतं कामकामा लभन्ते ॥ भ. गी. ९। २१ ॥

"After enjoying the pleasures of heaven in this manner, they are born in the world when the stock of their merit gets exhausted. Thus the people, who perform sacrifices and other rituals laid down in the three Vedas, with the expectation of pleasures are moving from heaven to earth and from earth to heaven."

The people in the spiritual world are always advising their devotees in various ways. Some are advising people to lead a pious life and do good deeds in this life in order to get a place in the heaven and enjoy the pleasures there, but as mentioned above by the Lord himself, the heaven might be attractive and full of pleasures; but it still does not relieve you from the cycle of birth and death. After acquiring merit with the idea of going to heaven, you really get the fruit of your merit and you go to heaven; but for how long do you remain in heaven? Not permanently. There is a limit for your stay in the heaven. It is like a ticket for a cinema show or for travel from one place to another. No sooner the show is over, you have to vacate your place in the cinema theatre or no sooner you reach your destination, you have to vacate your seat in the train or bus. Therefore in fitness of things, heaven should not normally be the aim of a devotee or a 'sadhak'. What should then be the real aim of a devotee. His aim should be to break the cycle of birth and death and be out of this cycle. Where do we achieve that? Moksha is the key to break this eternal cycle of birth and death and every devotee should therefore aim at attaining moksha.

We the devotees of Shri Sai Baba are singulary lucky, because Shri Sai Baba no doubt wants us to lead a very happy life in

this world, but He wants us to ultimately obtain moksha and not the heaven from which you have to return to this mundane world. In Sai Satcharit we will find a mention about this at several places. The advice of Shri Sai Baba to various devotees as recorded by Shri Annasaheb Dabholkar in Sai Satcharita is only this that Shri Sai Baba will lead you to moksha. In consideration of what has been said so far about heaven, let the heaven exist or not, let there be unbounded pleasures in heaven or not, still we Sai devotees should never think about it, because it is not an end in itself. Shri Sai Baba wants his devotees to obtain moksha at the end of their life and He is prepared to lead them there. Then let us all Sai devotees follow Shri Sai Baba and choose moksha between heaven and moksha and get out of this cycle of birth and death with the blessings of Shri Sai Baba, who is always looking at us, with His hand raised, to give us Ashirwad.



## The Governor Visits Shirdi

In recent years, Shirdi is becoming a more and more popular place of pilgrimage. Devotees from the nook and corner of this country pay a visit to this temple and people from abroad also make it a point to come here for darshan as frequently as possible. The income of the Sansthan is increasing by leaps and bounds and only in the month of January 1981, it amounted to Rs. 2, 87, 631. This figure of the income gives us a rough idea of the popularity of this shrine among the masses. The doors of this temple are open to people of all castes and creeds. Hence the poor and the rich come over here with equal devotion and pray to Shri Sai Baba simultaneously. Some pay a visit only for taking darshan. Some others stay here and go through other rituals. Thus this is a place of mental solace to thousands of devotees.

Shri O. P. Mehra, the Governor of Maharashtra, who is a devotee of Shri Sai Baba, visited Shirdi Sansthan on 31-1-81, for the first time after his appointment as the Governor of the

Maharashtra State. In spite of his tight schedule of appointments in the Ahmednagar District, Shri Mehra came to Shirdi on that day at about 11-20 a. m. He and his family members did the Abhishek on the Samadhi with full faith, after going through the routine rituals. Mrs. Satya Mehra, the wife of the Governor, and his two sons, Rahul and Avinash, accompanied the Governor. They all were pleased with the arrangements made for the Abhishek and gave complements to the Court Receiver, Shri Kakresaheb for managing the affairs of the Sansthan ably.

As it was the time for the noon-arti, the Governor and his family members sung the noon-arti alongwith all the other devotees, who were present for the arti. After the arti was over, usual prasad was distributed to the devotees, who attended the arti. The Governor was then felicitated by the Shirdi Sansthan by offering him a coconut and a shawl as the Prasad of Shri Sai Baba. Prasad was also offered to both his sons, Rahul and Avinash by the Court Receiver Shri Kakresaheb. Mrs. Satya was also suitably felicitated by the Shirdi Sansthan. Thus after offering pooja and abhishek and attending the arti, the Governor left Shirdi at about one o'clock.

Alongwith the Governor the following leaders and officials also visited Shirdi on 31-1-81.

1. Shri Balasaheb Vikhepatil, M. P.
2. Shri Shankarrao Kolhe, M. L. A.
3. Shri Annasaheb Mhaske M. L. A.
4. Shri Rajadhyaksha, I. A. S., Commissioner, Nasik Division.
5. Shri S. V. Gupte, I. A. S. Commissicner, Pune Dn.,
6. Shri Anilkumar Lakheena, Collector, Nagar Distrit.
7. Shri Bhanage, Dy. Divisional Officer, Sangamner and Shri Dharane, Tahsildar, Kopargaon.

[Free English translation of an article written in Marathi by Miss Rekha Dighe, Senior Accountant, Sai Niketan, Bombay and published in Shri Sai Leela (Marathi Edition) for the month of March 1981.

— Editor]

## My Wonderful Experience

A miracle happened to me, which I would like to narrate. It was nothing but the Leela of Sadguru Sainath. This has increased my faith in Him and I wish to share it with other readers of Shri Sai Leela.

Sainath's Mahasamadhi day in October is the time, when I make my annual pilgrimage to Shirdi. I look forward to this day eagerly, and make all arrangements even one month earlier. Usually my mother and a close friend accompany me. This was our fifth pilgrimage.

One of the items I take for offering at His feet is eleven laddus. This year I had booked for 15th October. I told a brahmin customer of mine, who makes sweets, to give some laddus for me to take to Shirdi. But he expressed his inability due to the scarcity of sugar. He said he had stopped making sweets and was not able to supply the laddus. Then my elder brother agreed to procure the laddus from some good sweetmeat shop at Ernakulam.

Three days before starting, another brahmin customer of mine, quite unexpectedly, volunteered to make the laddus if he was given all the ingredients. But the minimum that he could make was fifty. As desired by him, I gave  $\frac{1}{2}$  Kg. of Bengal gram powder,  $1\frac{1}{2}$  Kg. sugar, 1 Kg. Dalda, 250 gms. pure ghee, 100 gms. sugar candy, 50 gms. cashew nut, 50 gms. dry grapes and 5 gms. cardamom.

With the above quantity of materials he normally makes about 54 medium-size laddus; but this time he could not believe his own eyes. There were 75 medium-sized laddus! If powder or any other item was more, the proportion would not have been right. If every time he could make this much, he would be making a large profit! He gave me 70 laddus to take to Shirdi, leaving the rest for his children. So this time I took 70 laddus and not 11 to offer at the feet of my God!

I offered part of the laddus on the Mahasamadhi day and the rest on the following two days.

I am writing this on His Orders. This was a manifestation of His Leela. We are unable to explain such a phenomenon in ordinary materialistic terms. Sainath's divine intervention was there in this humble offering of mine. ★

**P. V. Rajasekharan Nair**

Udaya Stores, Perumbavoor, Kerala State, Pincode 683542

# Sai Baba, the Saint of Shirdi

By: Shri M. M. Amingad

(Continued from February 1981 issue)

## CHAPTER IV

### BABA'S DIVINE POWER OR BABA'S CONTROL OVER ELEMENTS

Part - I.

While Baba once sitting in his seat  
At Dwarkamai His abode favourite  
Foresaw Mari Mai wroughting something unfavourite,  
And suddenly got up and began to grind corn wheat.

Devotees present dared not to ask,  
The sudden change wrought in Baba's task,  
They simply were dumb-founded,  
To see Baba's power unbounded.

The news spread like a wild fire,  
And the whole hamlet rushed to see the Sire,  
The populace there was looking aghast,  
Eagerly waiting to see what is coming fast.

From among the crowd gathering,  
Four women folk proud came running,  
And took the stake in hand smiling,  
To relieve Baba of His task grinding.

While grinding the corn wheat,  
They were singing in praise of Baba's treat  
And were musing in their minds in silence  
To carry the wheat flour in variance.

Baba the seer homeless  
Baba the fakir issueless  
So thought the women careless  
And mused to share the flour needless.

The women their task finishing  
Were making parts four therein  
And were about to carry home their share  
But Baba snubbed them then and there.

When on his frown cooled  
Baba asked the women then pooled  
To fill the scuttle basket cull  
And to throw the flour on the outskirts dull.

The women suddenly left the mosque  
And emptied the full scuttle basket  
On the outskirts of Shirdi where  
Baba had asked them to sprinkle there.

The women returned in despair  
Baba sitting there yet to declare  
The mystery behind the grinding,  
And the flour on the outskirts sprinkling.

On a question by the devotees,  
Baba gave out the locality  
The spreading of disease by Mari Mai  
In the vicinity of Dwarakamai.

The sprinkling of flour on the outskirts where  
Mari Mai had rooted her tent there  
Was a remedy to root out her evil spirit  
To save the souls of hamlet's simple spirits.

Thus He saved the souls so worried  
And saved them from the clutches of sta to

And made them live happy and contented  
Till the last hour of life is intended.

O! Baba thus Thou by Thy grinding  
Taught the philosophy smiling  
To those simple souls unminding  
The meaning of Thy ever grinding.

The wheat connoted the sins of devotees  
Committed unknowingly in their mind's cavities  
And the two stones of the hand-mill meant  
The cult of one's Karma and Bhakti Kent.

The handle of the stone-mill with which  
Thou worked spoke of the Jnana in rich  
That helps to know the self realisation  
By grinding all our sins penalisation.

The self realisation is only possible  
When the impulses, desires and sins insoluble,  
Are ground between the two hand-mill stones,  
And lead all the souls to their eternal domes.

Thus Thou taught Thy devotees,  
To get rid of the three qualities  
Satwa, Raja and Tama and the egoism  
To earn a permanent place in the prism.

## PART II

When once the hamlet with Baba chatting  
The dhuni took a fancy in chasing  
And went up and up the terrace  
To burn down the earthly palace.

But still Baba made no active move  
And sat calm and quiet in meditative mood  
So people present shouted in awful fear  
And begged Baba to make the fire clear.

The innocent appeal of the gathering  
 Moved Him to wind off His thoughtful bothering  
 So He stood up with the satka in hand  
 To bring the blazing fire to the land.

He ordered the rising fire wild  
 To come down and become mild  
 Thus the fire brought down by His wordy  
 Brought peace and happiness to all the hoary.

### PART III

O! Baba it was Thy daily practice  
 To get the sweet oil at gratis  
 From the greedy merchants all  
 To burn the oil lamps by nightfall.

Once the Shirdi merchants niggardly  
 Communed to refuse sweet oil plainly  
 And when Thou wert on Thy errand one evening  
 They reluctantly denied the oil giving.

Still Thou not minding their nay  
 Returned to the Masjid gay  
 And peeped into the tumbler bare  
 To find a few oil drops there.

Then Thou poured water in the tumbler bare  
 And drank it to empty the tumbler fair  
 To make sure there was no oil there  
 And with water pure filled it again with care.

Then Thou poured the water pure  
 To fill the earthen receptacles sure  
 And wetting the wicks with water clear Thou  
 Lit the wicks to burn the whole night and glow.

Out of sheer ignorance and superstition  
 The merchants in their own inhibition

Wounded Thee Thy feelings of the so-called fakir  
The saint in whom were absent the worldly vanities.

Perplexed, discomfited and subdued  
They crawled at Thy feet in an humble mood  
Then Thou spoke to them, now you are crest fallen but feared  
So, I now bless you all to get yourselves cheered.

O! Baba Thou knew everything and by  
Thy Universal light Thou could shed and bring  
The prestine beauty and delight of lighting  
By Thy divine power ever enchanting.

Their lapses, faults and imperfections  
In their prolific and reckless acts and actions  
Thou removed them by Thy power divine and sacred  
Which made them feel in Thee a seer ancient and old.

O! Sai the ocean of compassion  
Gave the nectar to those drowned in passion  
Who lied Thee in their natural folly,  
And cheered them to live gaily.

#### PART IV

One day at the evening tide  
There was a terrible storm at Shirdi side  
The sky was full with thick black clouds  
With an intent to fall in torrent over the crowds.

The wind began to blow forcibly  
And made the clouds roar grossly  
And the clouds dashing in clash  
Made the bright lightening flash.

Then the rain began to pour violently  
And made the hamlet flooded with water shortly  
Frightening the bird's, beast's, and creature's safety  
And forced all to rush to Thee for shelter and gaiety.

The people prayed to all the deities at Shirdi  
But all of them proved futile to the needy  
Then the whole crowd with full faith in Thee  
Turned to Thee with a hope to find shelter in Thee.

Thou being very fond of their devotion  
Wert moved to relieve them of their commotion  
And interceded to calm and quell the storm  
Thus helped Thy devotees to bring them to their norm.

Thou came out and stood at the Masjid's end  
And ordered the storm in thunderous voice end  
To stop its violent fury and cool down  
Then all the elements acceded and bowed down.

In a moment the rain stopped to fall  
The furious storm ceased to ball  
The moon became visible in the azure blue  
And all went home being relieved of their clue.

Thus Thou blessed the simple souls  
Of Shirdi the holy land of Thy goal  
Of spreading the universal love and peace  
Throughout the length and breadth of this piece.

(To be continued)

**Amindgad M. M.**  
Gulunche - via Nira S. C. Rly., Tal. Purundar,  
Dist Pune

# RAMAVALLABHADAS

(Continued from February 1981 issue)

When nothing succeeds we find ourselves utterly helpless and we pray to the Guru as in the following bhajan

राग-सिंहोटी, ताल-धुमाळी

प्र० ॥ १२१ ॥ कांहीं केली नाहिं सेवा । मज तारि सद्गुरुदेवा  
॥ धृ० ॥ आम्हि अन्यायी अपराधी । आम्हां नाहिं हृदयुद्धी ॥ १ ॥  
ऐसी पडो कीर्तनि काया । ऐसें करि गा पंढरिराया ॥ २ ॥  
रमावल्लभदास बळी । जीव दिधला पायांतळि ॥ ३ ॥ श्री ॥

It is written in the Upanishads that anyone desiring Self Knowledge should seek a Guru who not only abides in Brahman but also has the knowledge of scriptures and is adept in the methodology of teaching. If we are sincere in our quest, we do meet such a Guru and Ramavallabhadas met his Guru as described in the following bhajan.

राग-भैरव, ताल-दीपचंदी

प्र० ॥ ११९ ॥ गुरूंचे भजन, हेचि माझे ध्यान । तेचि पूर्ण  
ज्ञान, जाण माझे ॥ धृ ॥ माझा माय बाप, सद्गुरु सावळा । बहुत  
कोवळा मजलागीं ॥ १ ॥ सद्गुरूचे पाय, हेचि माझी यात्रा । तयावीण  
क्षेत्रा नेणे मी हो ॥ २ ॥ तोचि माझा देवो, सर्वांचा गोंगायी ।  
रमावल्लभपायी, दास पूर्ण ॥ ३ ॥ श्री ॥

The Guru then starts teaching, which consists of logical arguments based upon the authority of the scriptures, anecdotes and stories, lot of humour and innocent laughter. Moreover, every statement of the Guru is consistent with our experience and we observe that the Guru actually lives what he teaches. This gives an authenticity to his teaching.

The teaching begins with the explanation of the fundamental problem. Everyone wants to be happy and does not like sorrow. In order to be happy, one goes on acquiring material goods for physical satisfaction, getting emotionally involved in people, animals, birds, plants etc. for mental satisfaction or to get University degrees or work for the society etc. for intellectual satisfaction. Now, any action produces a limited result which does satisfy one for a little while. It does not bring about complete happiness and the feeling of inadequacy expressed by "I want....." continues like the fundamental notes of a Tanpura in Indian music.

Since acquiring does not make one adequate, some renounce everything and rush to Rishikesh! But just as acquiring will not bring about fullness, renunciation too does not make one full. The latent tendencies (Vasanas) will haunt the fellow even in Rishikesh and he will lament about the things he left behind! So the Guru makes it clear that no action can bring about what I am seeking. But I cannot stop this seeking which is as natural as hunger, thirst and biological urges. All natural urges have their fulfilment in this world and therefore, this natural urge to be full, complete must also have a solution. What then can this solution be?

Since no action can produce fullness, the only possibility is that I am already full; but somehow I miss it - just as I might have forgotten that my keys are in my pocket and I search for them everywhere. At this point the disciple's attention is totally directed to what the teacher has to say, because from his own experience he knows that nothing that he tried succeeded. The Guru then gives the Mahavakya Upadesha तत्त्वमसि "That Thou art" or "All that you are seeking is yourself"

The following owees describe in what way, we have to concentrate on the Lord and also what happens after we come to recognise the Lord.

प्र० ॥ ५२ ॥ नित्यानित्यविवेक । ज्याचेनि भासं । सारासार  
निवाड । होउनि वसे । भेदाभेद विरला असे । तो कृष्ण मनांत चिंतियला  
॥ १ ॥ मते नान ऐक्या आली ज्यांत । दर्शने तटस्थ होत । प्रकृति  
पुरुष नुरे हेहि मात । तो कृष्ण मनात चिंतियला ॥ २ ॥ क्षराक्षर जयांत  
लोपे । वेदांतसिद्धात हारपं सापे । तत्वमसि वाक्य खुंटलें त्या पे । तो  
कृष्ण मनांत चिंतियला ॥ ३ । ज्याच्या कीर्तने कीर्ति कीर्तिसी । ज्याच्या  
विचारें बोध बोधासी । ज्याचा अनुभव मुक्तिमुक्तिसी । तो कृष्ण मनांत  
चिंतियला ॥ ४ ॥ कल्पांबु डोळां देखिले जेही । भूमिजल त्या विस्मयो  
नाहिं । तैसा पूर्ण कृष्ण ओळखावा पाहिं । मग उरि काय नसे मना ।  
॥ ५ ॥ ऐसें मन ज्याचें कृष्णीं जडलें ! कृष्णे आपण त्यास समतेशीं  
केले । रामावल्लभदास बोले । कोण उरलें कृष्णाविण ॥ ६ ॥ श्री ॥

This bewilders the disciple because all along the 'I' that he knows has been inadequate. Moreover, he believes that he is separate from the world around in which he finds himself helpless. He has also been seeking the Lord and he finds it hard to accept that he is the Lord.

The Guru, of course, is the embodiment of patience and compassion. Slowly he removes the layers of ignorance of the disciple with the explanation of the पंचकोशविवेक as described in the following owees.

प्र० ॥ २१४ ॥ नमो ॐकार गणेश । चहूँ वाचे शारदेस ।  
कुळदेवी सावळेस । संतचरण नमन । संतचरण नमन ॥ १ ॥ गुरु सकळां  
चरणा । काय वानु त्या सुजाणा । केले उच्छिष्टसेवना । ठाव मुक्तीचा  
गायीन ॥ १ ॥ दह पंचकोश काशी । नाम घेता पाप नाशी । पहा  
तारक जगासी । महाविवेकचतुर । पंचकोशा माजी ॥ ३ ॥ पहिला  
काश हा अनाचा । दुसरा कोश हा प्राणाचा । तिसरा कोश हा मनाचा ।  
चवथा अनुभवाचा । हाय बुद्धीचा निश्चयें ॥ ४ ॥ पांचवा आनंदाचा  
अस । आपण विश्वनाथ वसे । शांति पार्वती येतिसी । विवेक जागतां  
जग जोगी । भैरव क्षेत्रपाळ ॥ ५ ॥ अनुहाताचा डमर । बोध त्रिशूल  
धंतो थोर । प्रेम नांचतो जाचर । विवेक जागता जग जगी । भैरव

तिहीं लोकीं ॥ ६ ॥ करवा रमावल्लभदास । करवा काशीमार्जि वास ।  
धरवा भक्तांचा विश्वास । गुरुचरणींचें तीर्थ । साच भागीरथी । गुरु  
चरणींचें तीर्थ ॥ ७ ॥ श्री ॥

The first mistake that I make is to identify myself with my body. The Guru explains that since 'I' knows the body, 'I' cannot be the body. (Cf. Chapter XIII Geeta Kshetra-Kshetratjna) Using similar arguments he discusses the sense organs, prana, the mind, the intellect and dismisses them. Finally the void or nothing experienced in deep sleep cannot be 'I' because on waking, there is a definite memory of that experience.

प्र० ॥ १०२ ॥ हरि हा एक । हरि हा एक । एकपणाविण संचला  
सकळ होऊनि सकळ राहुनि । दिसत भास वेचला ॥ घृ० ॥ पतितपावन ।  
अतीतभावन । नेणें तुं कोणाशीं । निजरक्षण । स्वधर्मरक्षण ; जाणावे  
तो भक्तां ऐसिं ॥ १ ॥ सागसार अतिविचार । नेणे निर्धार निजाचा ।  
संतसंग पापभंग मनि रंग हरिचा ॥ २ ॥ जीवशिव ब्रह्मभाव । न कळे  
नवल तयांचें । साधनाचे बोलों मी वाचें । नव्हें मार्ग मुक्तीचे ॥ ३ ॥  
भक्ति मूळ ज्ञान फळ । वैराग्य फूल तयांचें । सद्गुरुचरणिं सर्वस्वशरण  
मन उन्मन तयांचें ॥ ४ ॥ जागृति स्वप्न सुषुप्ति पाहिं । अवस्था काहिं  
नसति । तुर्या उन्मनी । गेलि बुडोनि । कोण तया पुसति ॥ ५ ॥  
विडब्रह्मांड माया रांड । नाहिं खांडचि तो । ठाण साण कैचे जाणे । नुरेचि  
आपण अभेद तो ॥ ६ ॥ काय मी पाहूं कोठें मी राहूं । ठावु नाहिंच  
उरला । रमावल्लभदास स्वयं । भरोनि सर्वस्व उरला ॥ ७ ॥ श्री

The Guru then takes up the three states of experiences that we undergo everyday, namely, waking, dream and deep sleep. Not only do 'I' experience these three states, but also every experience of mine must fall in one and only one of these three states. I tend to think that waking alone is 'real' and dream is unreal and never consider sleep. What is common to all experiences is 'I', unaffected by these experiences. 'I' is like a cinema screen on which pictures appear to move. Thus 'I' is

the basis of everything and nothing exists apart from 'I'. The following song of Ramavallabhadas reminds us of the bhajan "मीचि देवो" of Eknath.

राग-विहाग, ताल त्रिवट

प्र० ॥ ६४ ॥ रमावल्लभ माया लाघवी । रमावल्लभ रमारमवी ।  
 रमावल्लभ देवोदेवी । सर्वं गोसावी रमावल्लभ ॥ १ ॥ रमावल्लभ  
 मतीचि मती । रमावल्लभ धृतीची धृती । रमावल्लभ शांतिचि  
 शांती । दांतीचि दांती रमावल्लभ ॥ २ ॥ रमावल्लभ सावध श्रोता ।  
 रमावल्लभ बोलका वक्ता । रमावल्लभ रहस्यकथा । मते शोधिता  
 रमावल्लभ ॥ ३ ॥ रमावल्लभ ज्ञानासि ज्ञान । रमावल्लभ ध्यानासी  
 ध्यान । रमावल्लभ मौनासी मौन । असाध्यसाधन रमावल्लभ ॥ ४ ॥  
 रमावल्लभ जपासी जप । रमावल्लभ तपासी तप । रमावल्लभ सुखस्वरूप ।  
 रूप अरूप रमावल्लभ ॥ ५ ॥ रमावल्लभ स्वयंप्रकाश रमावल्लभ  
 जगदाभास । रमावल्लभ संदेहनाश । रमावल्लभदास श्रीरमावल्लभ ॥ ६ श्री ॥

The Guru then shows how the world seen is but an apparent manifestation of 'I' and so the only thing that exists is 'I' (सत्) Time is merely a concept in the mind of the observer (as is now recognized in Modern Physics after Einstein's discovery of Relativity) and 'I' is independent of past, present and future. Similarly space itself is in 'I' and so 'I' has no limitation of time and space; its very nature is fullness, bliss (आनंद). 'I' is also consciousness (चित्) because of which I am conscious of my body, my mind, this world etc. The disciple at this point clearly sees that 'I' is (सच्चिदानंद).

(to be continued)

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# The Beacon Light

[ Saipadanand Shri Radhakrishna Swamiji entered into mahasamadhi on the 14th of January 1980. In the following article, Shri Ramakrishnan, Swamiji's devotee from Madras, has paid a very glowing and emotional tribute to Swamiji on the occasion of the first anniversary of his mahasamadhi - Editor. ]

A year has rolled by. 14th January is a memorable day for the Sai devotees of Madras and Bangalore in particular and others all over the land.

The calm and smiling face, the penetrating gleaming eyes ever ready to shower love and affection, the flowing white beard and the frail frame dressed in milky white dhotie and upper cloth - that is our revered and respected Saipadananda Radhakrishna Swamiji. You have orphaned us a year ago dear Swamiji but, how could we erase from our memory the indelible marks you have imprinted therein by your loving, sweet and crisp words giving us solace and comfort whenever we came to you with our problems?

How could we fail to visualise the 'Abhaya Hasta' you always presented without any ado, saying, "Baba will make everything alright. Do not worry. Leave it to Him. He will take care. I will pray for you";

And your hand will immediately take from the pouch the udhi and some sweets and give them to us, which will give the desired soothing effect to our disturbed mind. How could we forget the detailed and meticulous enquiry about the health and welfare of each and every member of the family, by name? We used to wonder how Swamiji could remember so many names, considering the hundreds of thousands of devotees in Madras, Bangalore and all over India.

How could we forget the unostentatious and unassuming manner in which you Swamiji, fulfilled the desires of the devotees? Be it a visit to their house to comfort a sick soul and bless him or preside over a function or partake in any other event, your Swamiji did it very willingly.

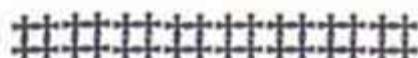
How could we forget the special care you took to enquire about the comfort and welfare of us whenever we came to outstations to attend the All India Sai devotees' conventions? How could we forget the pleasant memories of the evenings spent at Thy Holy feet, reciting the Vishnu Sahasranam?

Our mind refuses to believe that you Swamiji, are no longer with us in your physical frame. Yourself sitting in the cane chair in the Hall of our Samajam, surrounded by devotees all round pouring forth their heart to you, or reclining in the easy chair in your room reciting Vishnu Sahasranam consoling the depressed devotees, sitting in front of you, these unforgettable vivid scenes of joy always present themselves to our eyes and refuse to fade out.

How could we survive without you Swamiji, who has been the ambolical chord feeding us with the nectar of Sainam?

We firmly believe that you are always with us, day in and day out, watching us whether we are treading on the right path, chalked out by you for us to follow, and bless us to attain the eternal bliss. **Be our beacon light Swamiji, and guide us.** Pranams at Thy Holy feet. ★

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## My Devotional Path

Many years ago, I came across with many people, who spoke very much about Sai Baba and Shirdi Sansthan; but at that time, for me it was just like some stories just hear and forget them.

But it is quite natural that as long as a person does not experience anything in his life, it will be only a saying for him. That was the case with me.

Thereafter, in my life an unforgettable incident happened. I was married in the year 1952. At the same time I lost my job. Though I was well qualified, with very good experience in my field, I was hunting for a job. I could not succeed.

Meantime my wife was attacked by fever and she was hospitalized. There was good lot of money required for expenses. That was managed by my friends and relatives. Still I could not succeed in getting a job. All this happened in Pune.

Finally, I decided to shift from Pune to Bombay on 15th January 1953. I came to Bombay and stayed with my elder brother at Andheri and started moving in search of a job. Here came the ever remembering day. It remained in my mind as fresh as if happened today only. So as usual, I started my job-searching work and it was the 7th of February, 1953. I was standing on a bus stop to proceed towards Bombay. I was first in the queue and there were very few people after me.

I was deeply thinking of the circumstances. Suddenly, I saw that one fakeer was coming straight towards me and stood in front of me. He laughed and said, "you are fully distressed and you are badly in need of a job".

Just then I looked at the face of the fakeer. He asked me, "do you know Sai Baba?" I said, "I do not know; but I have

heard about him." He then said, "If somebody insists you to believe in him, can you believe him?" I replied, "Why not? Definitely." The fakeer said, "So, I insist on you. You do not waste your time. You go home. Take a piece of paper and write in red ink whatever you want and tie it in a black thread and hang it at the back of the Sai Baba photo and see his kamal." Then he started walking without demanding anything.

There and then I left the bus stop and came home to search, whether my brother has any Sai Baba photo and found that there was one. So next day it was 4th February 1953. After taking bath I wrote on a paper, "Baba I need only my daily bread. Please help me."

To my surprise, on 11th February 1953 my brother gave me one address, which was given to him by his boss, saying, "You send your brother to this address as this person is urgently in need of one Engineer for his factory."

So, on 12th February, 1953 I attended the factory and met the proprietor, who looked at me and laughed and said, "You just now go to the factory, have a round and come and see me." I did the same. I was quite happy and the same time I said in my mind, "I will work very hard and do all my best to develop this company."

Thereafter, I had full faith, confidence and devotion in Sai Baba and started regularly attending Shirdi. Now almost 27 years have passed. Within this period I have come across many wonders showing how Sai Baba helps his beloved devotees.

One day I and my family members and some of our relatives decided to attend Shirdi for the darshan of Sai Baba. So, we booked our seats and made all arrangements and kept everything packed. We were supposed to go by the Kashi Express which leaves V. T. at 6-00 A.M. We went to sleep after setting the alarm to 4 A.M.

What a wonder! We were all in a deep sleep. No one knows when the alarm was sounded. I got up from my sleep only when I heard, that someone was knocking the door. When I opened the door, I found that my brother-in-law was standing with a sorry face. He said that my wife's sister expired. You just imagine, if we all would have left for Shirdi before he came, we all would have missed the funeral. so Baba stopped us by putting us all in deep sleep.

Once we were constructing one cold-storage and insulation work was going on. About 15 to 20 people were doing the work. When all the side-wall work was over we started the work of the ceiling and it was about 28 feet in height. A wooden platform was made for standing and working. So, on the second day, about ten workers started working on the temporary platform. At about 10 A.M. I went for inspection and I was standing just below the platform. All of a sudden the platform was broken, making a big noise. The bamboos started falling and all the workers came down as if they were landing by parachute. All this happened in a fraction of a second. The total factory workers rushed to the spot to see what had happened and when they saw the situation they were quite surprised. They found everyone standing unhurt and they wondered how it became possible? Definitely it is possible, only when someone is always with us to take care of us, guide us and save us from all difficulties. That is our Sainath

In 1970, in the month of June, I was staying at Nehru Nagar Kurla. My elder son aged 16 years came to me and informed that he was going to Ghatkopar alongwith his friends and that he would be back within an hour's time. It was about 6 P.M. So I and my wife who were standing in our balcony instructed him to take care and come soon.

I was standing in the balcony. About an hour might have passed. I saw that a taxi came and stood in front of our

entrance and one of the friends of my son just alighted from the taxi and started running upto our floor. I myself opened the door. The boy was sweating and breathing fast. He slowly told me, "Uncle, please come alongwith me and do not ask me anything. I will explain to you everything afterwards. Please hurry up."

Meantime, I thought that something untoward has happened and I made my heart stronger and insisted on him to say what has happened. Then he said, "Your son fell down from the local fast train between Vidyavihar and Ghatkopar. We have managed to take him to Sion Hospital and admitted him. He is unconcious. After hearing this news, I felt a little shaky, but I left everything to our Sainath. So I told my wife, "As long as we have not done any evil to anyone, how we will get punishment from our Sainath? So you be sure that everything will be smooth and safe. Let us proceed to the hospital and see everything ourself.

We attended the Sion Hospital and found that my son was kept on a bed for taking him to the opertaion theatre. He was unconcious, but to my surprise, when I looked at him from his head to every part of his body and when I ended my look at his feet, I cried with joy in the name of Sai Baba, "Oh, Sainath, how great you are; how mighty is your power and how kind you are to your devotees?"

Later my son was taken to the operation theatre and some miner stiches were put to his head. He was treated in the hospital for seven days and was discharged saying, "he is quite O.K. but he requires good rest." We kept him at home for 30 days and when he was completely cured we took him to our Shirdi Sainath and performed puja by his own hand. Further, he found no problem in any respect and now he is a brilliant Mechanical Engineer.

Now let me express some of my personal clarifications about the experiences which I have come across. My first thing is to say, it does not mean that if devotees get experience, then only they have faith or they must have faith in our Sainath. How is it that someone only experiences the miracles and others do not? It is not at all like that. Any person, whoever he may be, if he prays Him with his whole heart, having full faith in Him, then Sainath never forgets to help him. His helping hand is just like a dream. For example, mostly all human beings get dreams, bad or good. but all of them do not remember what dream they had. Shri Baba helps everyone. Those who recollect and remember, say to others that we should have deep devotion, kind heart and helping hand to others. They can also then get the chance of seeing the miracle of our Sainath ★

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## The Help That Shri Sai Leela Gave You

With the publication of this issue, Shri Sai Leela is completing 59 years of its publication. A magazine of this type is expected to guide the devotees on the spiritual path. Our thousands of readers might have derived some help from this magazine in confirming their faith in Shri Sai Baba or in enhancing their faith or in some other way to achieve progress on the religious path. We therefore request our readers to send us articles stating "How Shri Sai Leela helped them to proceed on religious path and to achieve spiritual uplift", which we propose to publish throughout the next year (60th year) as that will help us to assess the utility of this magazine from the point of view of a devotee

— Editor

## How Shri Sai Came to The Rescue of My Husband Repeatedly

That Shri Sainath of Shirdi comes to the succour of his devotees in times of their utmost sufferings and cures even incurable diseases is illustrated in the following two incidents in our family.

My husband, an officer in the Ministry of Agriculture, Government of India, was afflicted with a serious type of cancerous tumour in the bone in his left shoulder joint (Oesteo Clastoma) in the year 1956. He was admitted to the Stanley Hospital, Madras and a biopsy (a preliminary operation for taking out a small part from the affected bone for pathological tests to diagnose the disease) was performed on him in February 1956 and the pathologist determined the disease as Oesteo-Clastoma, as already stated.

Our doctor, a noted Orthopaedic Surgeon in Madras, had his hopes of treating my husband radiologically and so he sent him on to the Barnard Institute of Radiology, attached to the General Hospital, Madras for Radiological treatment. The Director of the Institute, on seeing the X-ray pictures of my husband's shoulder, opined that the tumour was in an advanced stage and that Radiological Therapy will have no effect on it.

On my husband's return to the Orthopaedic Surgeon and telling him what the Director of the Barnard Intitute had stated, our Doctor (the Orthopaedic Surgeon) was very disappointed and told my husband reluctantly that in the circumstances, the only remedy available was amputation of the left arm well above the sholder joint, which in the medical terminology is called "Four-quarter Amputation". Our doctor added that we need not get terrified over this, since saving the life of my

husband only is more important and that he could somehow manage with prosthesis (false limbs) after the amputation. Finding no other way out, my husband gave his consent for the amputation, which was fixed for the next Tuesday, being the Orthopaedic Surgeon's operation day.

On Monday, the day previous to the operation, the Hospital staff prepared my husband for the operation by shaving and spirit-washing the area where the Surgeon's saw was to work. After this, my husband felt gloomy and a struggle started in his mind whether to subject himself to the amputation the next morning or not. This went on for two hours and ultimately at 5-00 P.M. he picked up some courage and felt determined not to have the amputation, but to face death with his arm intact. Accordingly, he asked my parents-in-law and me, who were standing before him grief-stricken, to bring a vehicle and take him home at once, since he had decided not to undergo the amputation fixed for the next morning. Bewildered, we gazed at him to know what has suddenly happened to him; but we could not insist on his staying in the hospital and subjecting to the gruesome treatment, for obvious reasons. We could only pray Lord Sainath and put our entire hope on Him and bring my husband home against medical advice.

Days passed without any event and my husband used to go to the Sai Mandir at Mylapore, Madras, every morning in the early hours and pray to Him and cry before Him. H. H. Narasimha Swamiji, who was then living, greatly sympathised with his plight and advised him to put his entire faith in Shri Sai. Day-by-day his pain in the shoulder was diminishing and he got more and more relief. His brother-in-law, a Doctor, coming to know of the favourable condition, wanted to find out the condition of the tumour after about a fortnight and took my husband to an X-Ray Clinic. Lo, he jumped with joy on seeing the wet X-Ray picture of my husband's left shoulder.

There was no abnormality at all in it! The joy of my people knew no bounds. All of us prayed to Shri Sainath and praised His Leela. After about a fortnight my husband resumed his duty as if nothing had happened.

A year after this incident, i. e., in February 1957 my husband was supervising some shipping operations in the West Quay of the Madras Harbour one morning, when suddenly a crane load of cargo (Burma rice bags) being unloaded from a vessel came swinging over him and landed on him, due to the defective operation of the crane. My husband fell unconscious and was removed to the General Hospital in an ambulance. In the hospital, before anyone came to attend on him, he gained consciousness and insisted on his friends, who had accompanied him to the hospital, to take him home, since he did not intend to have any treatment in the hospital. Accordingly, he was brought home and within a couple of days he was quite normal and fit to resume his avocations.

My husband had a number of other experiences also of Sai Grace in his daily life and the two incidents I have narrated above are the most important of them.

Shri Sai is the Kaliyuga Devatha for our family.

**Mrs. R. Saraswathi Bai**  
Shri Sai Krupa, 68, III Cross Road, Collectorate Colony,  
Aminjikarai P. O., Madras 600 029



## Myself And Shri Rege Maharaj

I am writing this article with an intention to benefit the Sai devotees, who want to increase their faith and devotion. There will not be any Sai devotee, who does not know the late Justice Shri M. B. Rege, Retired High Court Judge of Indore. In the devotees' experiences of Baba compiled by His Holiness Narasimha Swamiji, Rege Maharaj had stated the following.

"To me He (Shri Sai Baba) had no limitations. Of course when He was with us there was the fleshy tabernacle That was prominently brought to our notice at times. But mostly the infinite aspect of His was what remained before me I thought of him as a mental or spiritual image in which the finite and the infinite blended very perfectly, yet allowing the finite to appear before us at times. Now that the body has been cast off, the infinite alone remains as Sai Baba".

Look at the conception of Baba by a great devotee These statements must give devotees like us to have the impetus to develop faith and devotion. In the year 1967 I was unwell with some nervous ailment. At that time I was praying frequently to Baba to help me to get over the trouble and regain health. I felt that my prayers were not sufficient and wanted help from a senior devotee, who was fortunate to be at the feet of Baba while He was alive. I wrote to Shri Rege Maharaj requesting him to intervene in the matter, and pray to Baba to bless me, as Madhavarao Deshpande (Shama), who intervened on behalf of the devotees during the life time of Baba and got their desires fulfilled. In reply he had written the following, which will be of great interest, awe-striking, thrilling and very valuable. I am reproducing the same for the benefit of the devotees.

"You have asked me to intervene on your behalf. You will find if you read Swamiji's life of Shri Sai Baba giving a sketch of my relations with Him, that I consider myself no more than an infant in His lap. I have taken a vow not to ask for anything and have tried to live up to the vow. In

adverse circumstances, I pray but leave it to Him to do whatever He deems fit. Our saints have said that a 'Bhakta' with love for God or Guru, should give what he has and ask for nothing. In our prayers we say तत्सद्ब्रह्मार्पणमस्तु. He knows what is best and His grace is infinite. The Sai Sudha November 1966 issue gives the text of what I said at the Sai Spiritual Centre, Bangalore, during the convention of the All India Sai Devotees there. You will find there my view on pleasure and pain and the way to overcome pain. I realise that what I have said is possible only for devotees, who, like Ramakrishna Paramahansa, or Swamiji Rama Tirtha, can say, 'I am an ingot of gold. Do what you will. Melt the gold and make something, you will, out of it. But even for us this is all we can really ask for. Unconditional surrender to the Guru comes from a steadfast faith from the devotee. You say you are a sinner; but this need not deter you. He is (the Guru) an embodiment of love and forgiveness. Be steadily trying with faith and devotion to seek His grace and leave all else to Him. I hope and pray that you may succeed in getting relief'.

Again in the year 1968, I met him personally and the first question he asked was whether I was feeling better. When I told him that I was feeling better, he remarked that it was a good sign and that Baba's grace was therefore being showered on me and that I would recover. While I was conversing with him, I mentioned that I have sacrificed myself to Baba, he immediately corrected me by saying that who can sacrifice himself to Him. It is beyond our power. I felt the great blunder that I have committed by mentioning this word casually without understanding its significance. Oh, Gurudeva, forgive us from all our prattlings, and save us from our ignominy. ★

R. Subrahmanian

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# WHY A SAINT BEGS

A saint, who came to this material world with a purpose to serve the human race will also have a reason to beg for alms. Shri Sai Baba, a well-known saint of the ages is said to have begged for alms. No doubt he moved from place to place and touched every door without discrimination whether rich or poor. He showed equality in this world by begging from all and that was based on a common principle to maintain 'SAMATA,' a key punch for 'Adarshajeevan'. In this drive he found several people in distress. The very reason for the distress was that they never thought of their neighbours. Thus they were not able to limit their wants. The rich like to grow more rich and the poor like to grow rich. Here he found a degree of difference in the nature of wants. He analysed this as grievance and suffering. To fulfil the wants of His devotees, He tried always doing some good to others. While doing this He came in contact with others. There He always tried not to take benefit for himself. But helped the devotees to meet their wants.

In the present society, taking alms for self will not be accepted; but helping others, and relieving them from their suffering will be appreciated and the society will naturally give aid for such a cause. Shri Sai Baba through his mission for begging alms aided the suffering humanity. Shri Baba preaches equitable outlook to attain samata "SAMATVAM YOGA UCHYATE" is the Geeta vakyam announced by Lord Shri Krishna in Dwaparayuga and it is true even today. The present manifesto in socialistic government will also speak the same. Shri Sai Baba, in his drive of begging alms, will fill the minds of the human beings with this lofty ideal of equality, which will lead them to attain Moksha. He will be always by the side of his devotees and guide them. "When I am here why do-you fear?" is the Abhayam offered to all by Shri Shirdi Sai Baba. Our duty is to believe in Him and work for Him by serving the human race. That's all the alms He begs from us. ★

J. Bhaskara Rao

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## Glorious Career of Shri V. S. Apte

Shri V. S. Apte, Chief Accounts Officer of Shirdi Sansthan, completed twenty five years of his glorious career in the service of the Shirdi Sansthan on 22-2-81. He joined the Shirdi Sansthan as only an Accounts Clerk on 22-2-1956 on a meagre salary of Rs. 150/- per month. The Shirdi Sansthan was at that time in charge of the trustees. Later on in 1960, the Court Receiver was appointed to look after the affairs of the Sansthan and six Court Receivers were appointed since then by the State Government. Shri Aptesaheb had therefore to work with persons of varied temperament and it goes to his credit that he worked peacefully with all of them without allowing a single paisa of the Sansthan to be wasted.

In 1968, fifty years were completed for the Mahasamadhi of Shri Sai Baba. Hence a Punyatithi festival on a mass scale was arranged in Bombay at that time. This responsibility was really great. The Court Receiver stays mostly at Shirdi and in his absence in Bombay, several important decisions were required to be taken for successful culmination of the festival. Shri Aptesaheb boldly took all those decisions and proved the festival to be a complete success. Though Shri Aptesaheb has thus to shoulder heavy responsibilities, he never tries to come in the limelight. He is never hungry for his publicity. He always has love for work and he does it as his bounden duty without hankering in the least for publicity.

After the taking over of the Shirdi Sansthan by the Court Receiver, there were many clashes between the trustees and the Court Receiver; but during these trying days, Shri Aptesaheb took the just side and supported it resolutely without caring for anybody's disfavour. Because of his honest and sincere work, he could maintain friendly relations even with the opponents and has been able to maintain them even today. However serious a situation might be, Shri Aptesaheb is always ready to face it squarely. All the staff at Shirdi, including the fourth class

employees, look upon him as their elder brother and guardian and come to him whenever they are in difficulties. The confidence placed by all this staff in Shri Aptesaheb has never proved otherwise as he has brought all of them out of the woods in the most difficult situations. Whenever Shri Aptesaheb comes to Shirdi, all those, who want his advice flock at his room in Gurusthan. Many employees in the Shirdi Office are eagerly awaiting his arrival at Shirdi as they want to ventilate their grievances with him.

Because of all the qualities mentioned above and particularly his efficiency in his accounts work, Shri Aptesaheb, who joined the Shirdi Sansthan as a mere accounts clerk, rose to the position of the Chief Accounts Officer due to his hard and unfailing labour. Because of his close contact with the affairs of the Shirdi Sansthan, Shri Aptesaheb is the living history of the Shirdi Sansthan for the last twentyfive years. Because of his amiable nature, he is always liked and honoured by everyone who comes into contact with him.

Domestic difficulties are always required to be encountered by every family man. Shri Aptesaheb has not been an exception to this rule. Some two years before, his wife got a paralytic attack and she was unconscious for many days. Many top consultants, who examined her, had left hope of her survival; but by the efforts of the doctors, the troubles taken by Shri Aptesaheb and his relatives and because of the blessings of Shri Sai Baba, she is still alive and is at home though still ailing. Because of his hard work Shri Aptesaheb progressed so much in the service of the Shirdi Sansthan. I pray at the feet of Shri Sai Baba that He should bless Shri Aptesaheb with a long life and good health in order that he may continue to serve Shri Sai Baba in the same manner in which he is doing at present.

[Free translation of an article, written in Marathi by Shri A. R. Shinde, Accommodation Officer, Shirdi and published in Shri Sai Leela (Marathi edition) for the month of March 1981 — Editor]

## A Wonderful Sai Leela

By the grace of Sadguru Shri Sai Baba of Shirdi, I was able to narrate my experience, as to how I was drawn to Shirdi and my article entitled 'Sai Baba's Leelas' was published in Sai Leela Magazine for April 1980.

By Baba's Grace again, several devotees from other parts of the country wrote to me in appreciation of my article and requested me to write more of my experiences. These letters have opened a new world for me and created a new awareness of the existence of a Sai Sakhya among Sai Devotees.

I have been thinking of writing about my further experiences of Sai Leelas, but Baba ordained me only now, as the devotees of Sai Baba are well aware, nobody can write about Baba's leelas, unless He wills it.

I shall now say, how Sadguru Sai Baba now ordained me to write.

I have been reading the English version of Sai Satcharita of Hemadpant, translated by Gunaji everyday after my morning pooja after performing 'Aarati' before Baba's idol, about which I have mentioned in my last article. I used to read one chapter a day. A few days back, I took a decision to observe a Saptaha of Sai Satcharita, i. e. to complete the reading of the holy book in seven days. On the very day on which, started the Saptaha, a strang thinge happened. An esteemed customer of my bank (Retd. Prof. Shri Gopala Menon) came to me and without any particular enquiry from me, told to my pleasant surprise, that he had been to Shirdi. Shri Menon was not aware that I was a Sai devotee. Shri Menon then nerrated a recent experience of an ardent Sai devotee, from United States. This was conveyed

to him by his daughter, Mrs Laxmi Nair, who is also in the U. S. A., in her letter.

Prof. Menon, when he was informed about my article in Sai Leela Magazine, requested me to write about the experience of his daughter's friend, in the Sai Leela Magazine. Saying this, he gave me an extract from his daughter's letter which is reproduced hereunder :

"Mr. Menon, a friend of ours, who is employed like us in the State, recently visited his native country, Malabar. From Bombay, he travelled with three of his companions, in a car to his native place. After a few days, stay there, they proceeded to Malampuzha, an attractive tourist centre. They were passing through the village Cherpalcherry at dusk. When it became dark, they were in an uninhabited place and the car suddenly stopped due to petrol shortage. There was no human habitation in the neighbourhood-not to mention a petrol pump. There was none to help Menon out of his predicament; but Menon was a staunch devotee of Shri Sai Baba of Shirdi. Menon's friends, knowing that fact too well, themselves having no much faith in the great saint, jokingly remarked, "Well Menon, where is your Baba? Won't your Sai Baba come to your help?" "Let us see" said Shri Menon and deeply prayed to Baba. He sighted a few seconds later, a dim light at some distance. They walked in the direction of that light. They found, a small house, just under construction, an oil lamp, and a Nampoothiri, reclining in an arm-chair and a few coolies surrounding him. Seeing Menon, Nampoothiri said, "I was waiting for you." Then calling his servant he said "Rama, give these children petrol as much as they want". Having filled the car with enough petrol, Menon offered its price. The benefactor did not accept the price. Surprises, one by one, filled them with wonder. They thanked the Nampoothiri and left the place, the whole incident appearing to Menon as a mystery.

On the way back from Malampuzha, they halted at the place where they refilled the car with petrol, to see the Nampoothiri once again and thank him. They could not see any house under construction. On enquiry, they were told that there is no Nampoothiri's house for miles around, no building under construction and no Nampoothiri residing within that locality. No wonder Menon felt, convinced that, Nampoothiri was none other than his Sai Baba, who could light lamps pouring water, instead of oil. If Shri Guruvayurappan can take the form and figure of Mangat Achan and save Poonthaman, from the clutches of robbers, why not Shri Sai Baba appear as a Nampoothiri before his devotee Shri Menon and give him what he wanted, "Petrol"?

My recent experiences of Sai Baba's Leelas were about the miraculous curing effect of Baba's Udi, which I will be narrating in another article entitled 'Greatness Of Udi'. ★

V. K. S. Unni

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## Directory of Sai Temples in India and Abroad

It is proposed to prepare a Directory of Sai Temples in India and abroad. The managers, trustees, etc. of Sai Temples are therefore requested to furnish the following information as early as possible :

1. LOCATION (complete postal address)
2. Date of foundation
3. Brief description of the Temple
4. Management of the Temple (i. e. person or body in charge of the Temple.)

## Report of the Seventh Annual Gathering At Shirdi

Like other social, political or literary annual gatherings, that are held all over our country and abroad, the annual gathering of the contributors to Shri Sai Leela magazine is not a mere annual ritual. The poets and writers, who contribute their articles to this magazine, come to Shirdi every year with a sincere desire to understand the view points of others and to exchange their thoughts with other contributors and devotees. They are therefore longing to attend the annual gathering from the time they return home from Shirdi after the gathering gets over. Shirdi is to them, as one contributor Dr. Mrs. Sumati Khanvilkar always says, "The house of their beloved father." The longing to go to such a place, where you are caressed and fondled is therefore, quite natural. Hence from the month of November every year, the contributors start thinking seriously about the gathering and go on enquiring with the executive editors, when they meet them, about the dates of the next gathering. Of course, this is always the subject matter of discussion when any two contributors meet each other. Hence this year when the announcement of the gathering was published in the issue of Shri Sai Leela for the month of January 1981, all the contributors felt happy and immediately on receipt of their issue they filled in the form and returned it to the Court Receiver. The Office at Shirdi scrutinized the forms and despatched the invitations to the contributors, who were eligible to attend the gathering. This year the postal staff at Bombay was working to rule and hence the issues were being received late by the contributors. Hence though the last date of receipt of the forms from the contributors was declared as 17-1-81, it was not adhered to and forms received thereafter also were entertained and invitations were sent to them. A list of the

contributors, who were invited, was prepared by the Office of the Shirdi Sansthan at Shirdi together with the total number of persons expected to attend the gathering.

The contributors were requested to come to Shirdi by 2-2-81; but for making the preliminary arrangements, the executive editors came to Shirdi on 1-2-81 and on 2-2-81 they sat in conference with Shri D. C. Pathak, the Office Superintendent of Shirdi Office and Shri A. R. Shinde the Accommodation Officer and finalised the allotment of accommodation to the expected delegates. As this was done well in advance, there was no chaos and the delegates got their accommodation immediately on reporting to the Accommodation Office. The delegates started coming by 2-2-81 and at about 8 p.m. the President, Mrs. Sarojini Muley, also came alongwith Shri Bapusabeb Nirkhe and others from Indore. Most of the delegates arrived at Shirdi by the midnight of 2-2-81 and a few came even on the morning of 3-2-81. The streamer of the gathering was hung at the entrance of Lendi bag and a special pendal was put up in Leodibag for holding the sessions of the gathering. Thus all the preliminary arrangements of the gathering were ready by the evening of 2-2-81.

### THE FIRST SESSION

At 9 a.m. the President Mrs. Sarogini Muley lighted the oil lamp before the photo of Shri Sai Baba and the first session of the gathering was inaugurated by the Court Receiver, Shri K. H. Kakresaheb. In his speech he welcomed all the delegates for the gathering and said, "With the cooperation of all the staff of the Shirdi Sansthan all arrangements for your comfortable stay, at Shirdi have been made. However there might be some shortcomings. I would request you to put up with them without murmuring. This is not a conference that is being held by political parties or a convention that is being held under the auspices of certain literary societies. This gathering has got the atmosphere of the social gatherings that are being held in colleges and some other social institutions.

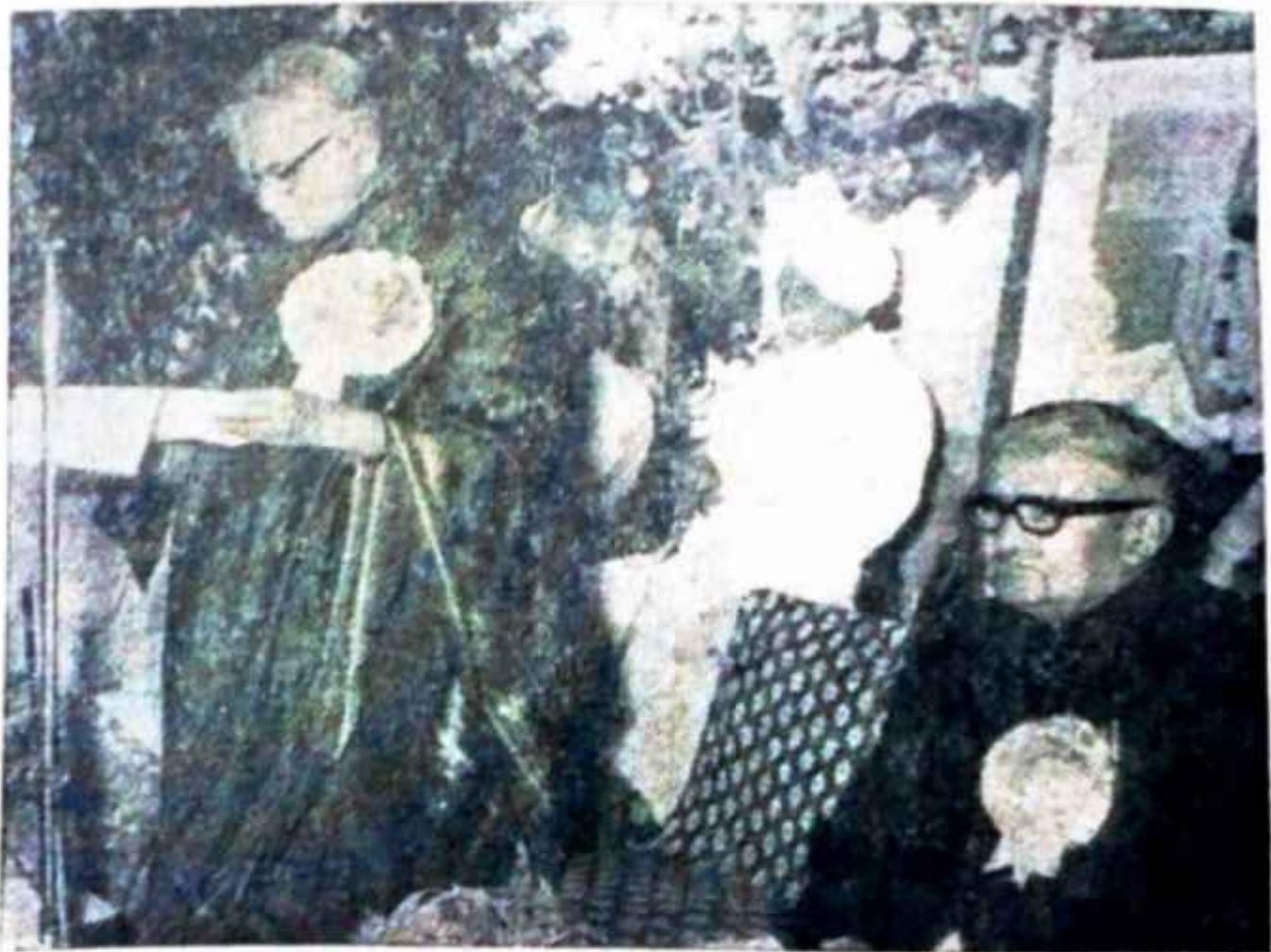
Hence I hope that the atmosphere of mutual understanding and friendship will be maintained here upto the last and we will part from here with due regards for each other."

The welcome song was sung thereafter. Every year condolence resolution is being passed in the gathering expressing sorrow for all the Sai devotees, who have passed away since the the last gathering. This resolution was then moved by the Chair and it was passed by all by standing in silence for two minutes. Shri Sadanand Chendanvankar, executive editor of Shri Sai Leela (Marathi edition) thereafter read out the detailed programme of the four sessions of the gathering. Shri Nirkhe, from Indore, then stood up for acquainting the president to the delegates. As he gave, more or less, the same information, which is published in the article about Mr. Sarojinibai Mulye on page 36 of the February 1981 issue, Shri Nirkhe's speech is not reported here.

After Shri Nirkhe introduced the president, she formally took the chair and started conducting the deliberations. The Marathi issue of Shri Sai Leela for February is usually dedicated to poems and is known as काव्यबहार विशेषांक (special issue of poems). This issue for February 1981 was therefore published by the President. A number of poets, whose poems were published in that issue, were present for the gathering. The prasad, alongwith an issue of Shri Sai Leela for February 1981, was therefore given to all the poets at the auspicious hands of the President. After this, two other books were published by the President. One was a collection of poems on the glory of Shri Sai Baba, composed by Shri D. R. Dalvi and the other was a book captioned Sai Geet Darbar. Shri D. R. Dalvi spoke about his book and told how Shri Sai Baba gave him inspiration from time to time to compose the poems. During the last so many years, a number poets have been submitting their poems for publication in Shri Sai Leela and they have been published in the monthly issues of this magazine. However it was thought necessary to select a few

out of them and publish them in a book. Ultimately with the co-operation of Dr. Indu Naik and Dr. Mrs. Sumati Khanvilkar, Shri Vijay Hajare took the lead and he managed to publish the cherished book and it was published here at the hands of the President. Shri Hajare narrated the difficulties that he had to overcome in publication of the book and requested the President to publish it. Shri R. S Junnarkar had written a novel in Marathi under the title "मशिदीत प्रगटला परमेश्वर" He later on translated it in English and it was published at Sai Niketan, Dadar, on Dasara day at the auspicious hands of executive editor of Shri Sai Leela, Dr. Parchure. Shri Junnarkar, however, spoke about his book and acquainted the delegates with it. Then all the delegates introduced themselves one by one in short and the first session of the gathering concluded. The delegates attended the noon arati, had their lunch and retired for rest.





The following delegates were present at the gathering:-

1. Dr. K. B. Gavankar, Kurla
2. Dr. Gajanan Dabholkar, Bandra
3. Shri A. J. Chitambar, Ahmednagar
4. Shri Radhakrishna Gupta 'Chetan' Dombivli
5. Shri Vijay D. Hajare, Borivli
6. Shri D. R. Dalvi, Wadala
7. Shri Anil Rasal, Wadala
8. Shri Madhav Gajanan Gore, Kurla
9. Prof. Gunderao Patwari, Bidar
10. Shri Jugal Kishor Puri, Chandigarh
11. Shri J. R. Laroia, Indore
12. Shri Mahadeo Dattatraya Bhide, Pune
13. Shri Suryakant R. Dalvi, Bombay
14. Shri Ramakant Pandit, Bombay
15. Shri Gajanan K. Nirkhe, Indore
16. Shri Nagesh Moglaikar, Dhule
17. Shri Prakash Karpe, Indore
18. Shri Vilas T. Padwal, Bombay
19. Shri R. S. Ramakrishnan, Madras
20. Shri Sitaram N. Chande, Bombay
21. Shri L. B. Balani, Bombay
22. J. D. Dalvi, Bombay
23. Shri S. V. Kulkarni, Kolhapur
24. Shri D. R. Khadke, Chembur
25. Shri D. B. Potnis, Pimpri
26. Shri R. S.

Pujari, Pune 27. Shri M. M. Amingad, Gulunche 28. Shri J. N. Kulkarni, Pune. 29. Shri P. J. Teckchandani Baroda 30. Shri B. K. Swadia, Malad 31. Sou. Kalavati Chavan, Bombay 32. Sou. Shashikala Revankar, Ambarnath 33. Dr. Sou. Sumati Khanvilkar Lonavala 34. Dr. Miss Indu Naik, Lonavala 35. Sou Tarabai Chendvankar 36. Smt. Lilavati Gujarati, Shirdi 37. Sou. Pramodini D. Potnis, Pimpri 38. Sou. Leela D. Marathe, Dhule 39. Sou. Shanta A. Sarode, Bombay 40. Shri Ramesh D. Chaven, Navapur 41. Shri Jagdeesh Deopurkar, Dhule 42. Shri Nagesh Moglaikar, Dhule 43. Shri Hasmukh Onkar Patil 44. Shri Anilkumar Lutade 45. Shri J. D. Dalivi, Bombay 46. Shri P. G. Kolamkar Borivli 47. Lt. Col (Retd) M. B. Nimbalkar 48. Nivrutti Hanmantrao, Shirdi 49. Shri Ganpatrao Samant, Bombay 50. Shri Dattatraya Mahadeo More, Pune. ★

(to be continued)

## O B I T U A R Y

Shri Trimbak Damodar alias Appasaheb Rasne, brother of sincere Sai devotee Shri Nanasaheb Rasne, from Pune, expired at Ahmednagar on Saturday, the 14th February 1981 at 9.15 p. m. after a brief illness. We extend our heart-felt condolence to the family members of Shri Appasaheb Rasne in their sad bereavement and pray at the feet of Shri Sai Baba that the departed soul may rest in peace. —Editor



NOVEMBER 1980

The rush of devotees, visiting Shirdi, was more or less normal in this month and hence there was no extra strain on the staff of the Sansthan for making arrangements of the devotees. The following programmes took place in the Samadhi mandir during the month :-

**Keertan :-** Sansthan singer, Shri G. V. Joshi-hastri, performed keertans as usual on Ekadashi days and other important religious days of the month.

**Pravachan :-** Shri Laxmanbuwa Wakchoure, Shirdi and Shri Narayan K. Kulkarni, from Pandharpur, delivered Pravachans on religious topics.

**Vocal Music, Instrumental Music, bhajan etc :-**

The following artists gave their various programmes during this month -

1. Shri Aisheeram M. Manuja, Bombay
2. Mrs. Jyoti A. Manuja, Bombay.
3. Shri Maheshkumar A. Manuja, Bombay.
4. Miss Chand A. Manuja, Bombay.
5. Mrs. Arati A. Jadhav, Vasai
6. Miss Vibhawari Antarkar, Vasai,
7. Shri Divyambarnathan, Bhopal
8. Shri Narayananathan, Bhopal
9. Shri Vitthalrao Shinde, Bombay.
10. Shri Ratanlal Tikku, Bombay.
11. Shri Anilkumar Pagare, Bombay.
12. Shri Anurag Shrivastav, Bombay.
13. Mrs. Titeeksha Balsari, Bombay.
14. Miss Wandana Shirodkar, Bombay.
15. Miss Mandar V. Joshi, Bombay.
16. Shri Vishwanath Shirodkar, Bombay.
17. Shri Milind Joshi, Bombay.
18. Shri

Gopinath Walke, Bombay. 19. Shri Vasantao Chodankar, Bombay. 20. Shri Mohan Shirodkar, Bombay. 21. Shri Vasantao D. Pawar, Satara. 22. Dr. V. K. Bhate, Bombay. 23. Sou. Chandraben V. Bhate, Bombay. 24. Miss Krishna V. Bhate, Bombay. 25. Sahyadri Brass Band, Chembur, Bombay. 26. Shri Tryambak R. Kanhere, Satara. 27. Shri Sadguru Swami Prasadik Balmitra Bhajani Mandal, Dadar, Bombay. 28. Shri Om Jay Jay Ramkrishna Hari Bhajan Mandal, Kurla, Bombay. 29. Shri Dattatraya T. Dayal, Satara. 30. Shri Bhagwati Sai Sansthan, Railway Colony, Kurla, Bombay. 31. Shri Chandrashekhar Karnik, Pune. 32. Mrs. Shalan C. Karnik, Pune.

### **Kartiki Mahaekadashi :-**

A keertan programme was arranged in the Samadhi Mandir on the day of the Kartiki Mahaekadashi. The Palkhi of Shri Sai Baba was taken in procession through the Shirdi village at night, accompanied by music, bhajan etc. Garud and bharud programmes also took place on the day. The shejarati was sung on that day at 11-15 p.m. after the Palkhi returned from the village.

**Tulsi Viwaha :-** This programme was celebrated in Dwarkamai as usual with pomp and show. Sai devotees were present on the occasion in large numbers. Prasad was distributed to all devotees, who attended the Viwaha ceremony.

**Weather :-** The weather at Shirdi was quite cool and healthy. No epidemic or any other disease manifested itself.

### **DECEMBER 1980**

Because of the X'Mas holidays the schools and colleges were closed at the end of this month. Hence many devotees visited Shirdi in this month along with their wards. Excursions also came to Shirdi in large numbers. Hence there was constant rush of devotees, coming to Shirdi and during the whole month,

the staff of the Shirdi Sansthan had a very busy time. There was a record crowd on 25-12-80: The following programmes took place in the Samadhi Mandir during this month.

**Keertan :-** 1. Sansthan Singer, Kavyateerth, Shri G. V. Joshishastri performed keertans on Ekadashi days and other important religious days. 2. Shri Shreeram S. Deo, from Thane, also performed keertan in the Samadhi Mandir.

**Pravachan :-** Shri Nivrittirao Patil delivered a Pravachan on a religious topic.

**Vocal music, Instrumental music, Bhajan etc :-**

The following artists gave their various programmes during the month :-

1. Shri Maruti H. Patil, Bombay
2. Sou. Malan S. Kolhapurkar, Kolhapur.
3. Smt. Aban B. Mistry, Bombay
4. Miss K. K. Jijeena, Bombay
5. Shri Mukund S. Deo, Thane
6. Sou. Manjiri S. Deo, Thane
7. Shri V. R. Gode, Bombay
8. Sou. Usha V. Gode, Bombay
9. Shri Chandrakant V. Gode, Bombay
10. Shri Vitthal D. Patki, Bombay
11. Shri Shaikhbaba, Kopergaon
12. Shri Rameshkumar A. Chavre, Shirdi
13. Shri Tukaram A. Mirghe, Ganagapur
14. Sou. Sumati Dharmadhikari, Bombay
15. Shri Kumarsen Gupte, Bombay
16. Shri Maheshkumar Nargisrao,
17. Sou. Madhuvanti M. Mirashi, Bombay
18. Shri Mukund S. Mirashi, Bombay
19. Shri Sadashiv K. Barve, Bombay
20. Shri Vijay P. Thombre, Vasai
21. Shri Saibaba Society Bhajan Mandal, Hyderabad
22. Shri Indraprakash Metha, Chandigad
23. Shri Pandurang P. Joshi, Gwalior
24. Miss Vasantsena
25. Miss Maithili
26. Shri S. Balchandran
27. Smt. V. Mahalakshmi
28. Smt V. Saraswati
29. Shri R. Gopalkrishna
30. Shri Maruti
31. Shri Sawant
32. Shri P. N. Pai
33. Sou. Mukta Pai, Chembur, Bombay.

**Dattajayanti :-** On Sunday 21-12-80, Dattajayanti festival was held at Shirdi. Many Sai devotees were present on the

occasion. Sansthan Singer, Shri G. V. Joshishastri, performed keertan from 4 p. m. to 6 p. m. in the Samadhi Mandir. After the birth of Datta, Dhuparati was sung. After the programme in the Samadhi Mandir was over, all the devotees gathered at the Datta Mandir in Lendibag and Aarti was sung there. Prasad was then distributed to all the devotees, who were present for the aarti.

The chariot of Shri Sai Baba was taken in procession through the Shirdi village from 9.15 p. m. to 11.15 p. m. The chariot was accompanied by music, band and bhajan parties. After the procession of the chariot returned, shejarati was sung in the Samadhi Mandir.

**Weather :-** The nights were very cool during the month. The weather was very healthy. No disease or epidemic was noticed at Shirdi.



## **Cotributors to Shri Sai Leela, Please Pay Attention Here**

- (1) Articles or poems sent for publication should be typed only **ON ONE SIDE** of the page.
- (2) Suitable margin should be left.
- (3) Articles in Hindi are being written on Post-cards and Inland letters. They should be written on a suitable piece of paper and sent to the Editor.
- (4) Please note that articles sent to the Editor, disregarding the above instructions are likely to be rejected.

—Editor

### Declaration :-

Statement of ownership and other particulars about magazine Shri Sai Leela to be published in the first issue of every year, after last day of February

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of the total capital.

I, Kanhayalal Hiralal Kakre, hereby declare that the particulars given above are true to the best of my knowledge and belief

**K. H. KAKRE**

(Signature of the Publisher)

Receiver,

Shri Sai Baba Sansthan, SHIRDI.

# श्रीसाईलीला

हिंदी विभाग

मार्च १९८१

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२. गीत गजानन	श्री राधाकृष्ण गुप्ता (चेतन)	५१
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# सफल जिवन

चार दिनों का जीवन पाया

पहला बचपन में था विताया  
माता पिता का प्यार था पाया  
गुरु जनों से ज्ञान था पाया ॥ १ ॥

दूजे में घर बार बसाया

गृहस्थी, बच्चों का सुख पाया  
सुखी जीवन का आनन्द उठाया  
अपने कर्तव्यों को पूर्ण निभाया ॥ २ ॥

तीजा माँ बाप की सेवा में लगाया

उनका पूर्ण आशीर्वाद था पाया  
अन्त समय तक कर्तव्य निभाया  
दान पुण्य द्वारा यश भी कमाया ॥ ३ ॥

चौथे में जो ध्यान लगाया

'साई' को अपने मन में पाया  
मन में पाया साईं कन्हैया  
जीवन नय्या का था वो खेवैया ॥ ४ ॥

जिस नय्या का 'साई' खेवैया

भव सागर तर जाये वो नय्या ॥ ५ ॥

जौगिन्दर खन्ना

साई प्रचार केन्द्र: S. C. F. 18, सैक्टर १९-डी, चन्दीगढ १६००१९

# ॥ ' गीत गजानन ' ॥

गीत क्र. १२

अध्याय ६

शेगांव के ईशान्य में अकोट गांव १८ कोस पर है। अकोट के पास, घने जंगल में नरसिंग स्वामी एकांतवास में रहते थे। भक्ति के बल से वे विह्वल के प्रिय भक्त बने। श्री गजानन महाराज अकस्मात् उनके पास जा पहुँचे। दोनों को मिलने से बहुत खुशी हुई। दोनों ही साक्षात्कारी संतों की जोड़ी थी। दोनों में पूरी रात संवाद चलता रहा। सच्चे संतों की भेट होने से ऐसा ही हुआ करता है।

श्री गजानन महाराज ने नरसिंग स्वामी से कहा कि तूने संसार अपनाया और मैं, परिवार का त्यागकर, योग एवं सच्चिदानंद की प्राप्ति की और मुड़ा। योग में साधारण लोगों की समझ में न आने वाली कई अघटित घटनाएँ घटती हैं। उन्हें छिपाने के लिये मैं पागल जैसा रहता हूँ, तत्व जानने के लिये कर्म, भक्ति व योग तीन मार्ग हैं। तीनों का फल एक ही होता है। फिर भी उनका बाह्य रूप भिन्न भिन्न होता है। योगी यदि योग क्रियाओं का अभिमान करेगा तो तत्व का सही बोध उसे नहीं होगा। तूने सच्चिदानंद ईश्वर को मन से कभी नहीं हटाना चाहिए फिर तू, मैं एवं शेषशायी भगवान एक रूप हो जायेंगे।

उनके आने का समाचार सुनकर लोग पुष्प मालाये लेकर दर्शन का कानन में आने लगे। यहाँ पर मानों गोदावरी और भागीरथी का संगम हुआ हो। परन्तु लोगों के आने के पहले ही श्री गजानन महाराज शेगांव को लौट गये।

धन्य धन्य इनकी बलिहारी

संत जोड़ी, साक्षात्कारी धन्य धन्य इनकी बलिहारी ॥ टेक ॥

सहज टहलते श्री गजानन

आये मिलने सुन्दर कानन

नरसिंग स्वामी, गुरुबंधुजन

मधुर मीलन यह मनोहारी ॥ १ ॥

एक हरि है, एक हरिहर  
चलते फिरते वे परमेश्वर  
एक राम, दूजा योगेश्वर

युग प्रवर्तक ये अबतारी ॥ २ ॥

विठ्ठल - प्रिय नरसिंह स्वामी  
ये संसारी, वे सत्गामी  
अवधूत बने गजानन स्वामी

लीला इनकी जग में न्यारी ॥ ३ ॥

इस जग में तू अलिप्त रहना  
माया मोह में, मत तू पडना  
क्षणभंगुर यह जीना मरना

धूप छांव है दुनियादारी ॥ ४ ॥

एक तत्त्व की है मान्यता  
कर्म, भक्ति औ' यौगिक ज्ञाता  
जन - जनार्दन, एकरूपता

पाबे सबही फल सुखकारी ॥ ५ ॥

गीत क्र. १३

अध्याय ७

शेगांव का पाटील वंश पूरे विदर्भ में प्रसिद्ध है। हनुमान मंदिर के श्रावण मास के समारोह के मुखिया खंडुजी पाटील थे। हनुमान उत्सव तो नाममात्र के लिये था, परन्तु उत्सव में पाटील लोगों का जय जयकार होता था। सभी को पाटील तुच्छ समझते थे। संत, सज्जन और सामान्य व्यक्ति में कोई भेद उनके पास नहीं था। महाराज का वास हनुमान मंदिर होने के कारण पाटील बंधु बार बार उनकी छेडछाड किया करते थे। यहाँ तक कि महाराज को पीटने की धमकी देते थे। भास्कर महाराज से दूसरे जगह पर जाने के लिये आग्रह करता तो महाराज कहते थे। कि "जरा प्रतीक्षा करो, पाटील मेरे भक्त है, पाटील परिवार पर संतों की कृपा है जमींदार होनेसे ये उन्मत्त हो गये हैं।"

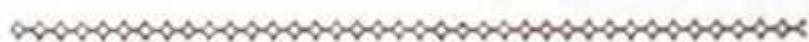
सतत पडे गन्नों की मार  
योग शक्ति का यों चमत्कार  
दिखे न तनु पर कोई निशान ॥ ४ ॥

संत होते बडे दयालु  
क्षमा शील वे बडे कृपालु  
योगी, महात्मा शक्तिमान ॥ ५ ॥

गन्नों को यों हाथों निचोड  
समय की धारा को मोडा  
कराया योगी ने रसपान ॥ ६ ॥

राधाकृष्ण गुप्ता 'चेतन'

पाटकर वाडा, भगतसिंग पथ, डोंबिवली (पूर्व), जिल्हा थाने ४२१२०१



## जो मांगा है साईं तुझसे

जो मांगा है साईं तुझसे, देना पडेंगा  
भक्तन के दुख :ददों को, जड सं मिटाना होंगा-जो मांगा है

सभी लोग दुनिया के, कहते है मुझसे  
आता नहीं कोई, खाली हाथ शिरडी से  
आज मै भी आया हूँ शिरडी, खाली न लौटाना मुझको  
तुझको-देना पडेंगा, जो मांगा है ..... ॥ १ ॥

ताज नहीं मांगा मैने, राज नहीं मांगा  
मांगा है तो सिर्फ तेरा आशीर्वाद मांगा  
गिरता है चरणों में तेरे, आशिश का भिखारी  
तुझको-देना पडेंगा, जो मांगा है ..... ॥ २ ॥

प्रकाश प्र. कर्पे

२४, रामबाग, इन्दौर (म. प्र.)

# बाबा की कृपा - वृष्टि

‘माँ’ शब्द के उच्चारण के साथ ही हमारी कल्पना में प्रेम, ममता और त्याग की एक मूर्ति साकार हो उठती है। एक माँ ही संसार में ऐसी होती है, जो अपनी सन्तान की छोटी से छोटी सुख-सुविधा या आवश्यकता के लिये अपने प्राण तक खुशी खुशी दे देती है। यह तो हुई मानव-माता की बात। जब हमारी माँ हमें इतना प्यार करती है, तो परब्रह्म परमेश्वर ‘बाबा’ हमें कितना प्यार करते होंगे जो कि सारे संसार की माँ हैं। बाबा के अतुलित, अवर्णनीय प्रेम को प्रदर्शित करने वाली हाल में घटी कुछ घटनायें नीचे दी जा रही हैं। यहाँ मैं यह स्पष्ट कर देना चाहूँगी कि मैं शिरडी साई बाबा और सत्य साई बाबा को अभिन्न ईश्वरावतार मानती हूँ।

## १ बाबा द्वारा स्वप्न में दर्शन दिया जाना तथा इच्छापूर्ति करना

सन १९७३ के अगस्त में बाबा के पदयात्री भक्त (स्वामी पद्मनाभन्जी) रोवा आये। उन्होंने हम लोंगों को साई बाबा के विषय में बताया और तभी से हम लोंग उनके भक्त बन गये। उन्होंने हमें साई बाबा की बहुत सी चमत्कारिक व अद्भुत लीलाओं के विषय में बताया। इससे हम लोंग बहुत ही प्रभावित हुए और साई बाबा के साहित्य का और अध्ययन करने के लिये लालायित हो उठे। मेरे पिताजी ने साई के साहित्य का काफी गहन अध्ययन किया है। वे हम लोंगों को अक्सर बाबा की लीलाओं के विषय में बताया करते थे। ऐसे ही उन्होंने बाबा का एक ऐसा चमत्कार बताया था कि एक व्यक्ति “ॐ श्री साई राम” मंत्र के एक लाख बार जाप करने से फांसी तक से बच गया। यह बात मेरे मन में घर कर गयी थी। बात सन १९७५ की गर्मियों की है। मैंने उस साल ८वी कक्षा की परीक्षा दी थी। यह मेरी पहली बोर्ड की परीक्षा थी। अच्छे नम्बरों से पास होने की किसकी इच्छा नहीं होती है। मेरी भी यही इच्छा थी कि मैं इस वर्ष प्राचीण्य-सूची में स्थान प्राप्त करूँ। इसके पीछे एक तीव्र लालसा थी छात्रवृत्ति प्राप्त करने की। यदि इस साल मुझे प्राचीण्य-सूची में स्थान प्राप्त होता, तो तीन वर्ष तक लगातार छात्रवृत्ति मिलती रहती। अतः मैं रोज रात को ‘ॐ श्री साई राम’ मंत्र का जाप करने लगी, साथ ही बाबा से यह भी कहा करती थी कि बाबा “मुझे मेरिट में ला दो” रिजल्ट निकलने से कुछ दिन पहले की बात है, मुझे

सपने में बाबा के पावन दर्शन हुए—ऐसा लगा कि एक बहुत बड़ा सा हॉल है उसमें ढेर सारी चारपाइयां बिछी हैं, एक पर बाबा बैठे हुए हैं। मैं बाबा के पास गयी और मैं ने बाबा से कहा कि “बाबा! क्या हम मेरिट में आ जायेंगे?” बाबा ने कहा “नहीं!” यह सुन कर मैं बहुत दुःखी हो गयी। किंतु माँ से बढ कर बच्चे की इच्छा को कौन जानता है? बाबा न फिर मुझसे पूछा कि “अच्छा तो तुमने oral (मौखिक) परीक्षा दी है या written (लिखित)?” मैं ने जवाब दिया “written (लिखित)” तो बाबाने कहा, “अच्छा, मेरिट में आ जाओगी।” रिजल्ट निकला किंतु मुझे तो वह पहले से ही पता था, कि बाबा की वाणी कभी भी गलत नहीं हो सकती। बाबा की असीम अनुकम्पा से अपने स्कूल में मेरा प्रथम श्रेणी में प्रथम स्थान था और मुझे ३ वर्ष तक लगातार छात्रवृत्ति मिलती रही।

## २ बाबा द्वारा कोरा अन्तर्देशीय पत्र प्रदान किया जाना

सन १९७७ के नवम्बर महीने की बात है। मैं स्कूल की तरफ से मध्य प्रदेश राज्यस्तरीय विज्ञान मेला में भाग लेने के लिये स्कूल के शिक्षक-शिक्षिकाओं व छात्राओं के साथ इन्दौर गयी थी। घर से इस तरह से बाहर जाने का यह मेरे जीवन का पहला अवसर था। आनन्द तो बहुत आ रहा था पर इसके सम्बन्ध मैं विस्कुल अनुभव—हीन थी। इन्दौर में करीब ३-४ दिन रहना होगा, ऐसा मेरा विचार था और पहले यह निश्चित भी था। किन्तु वहां जाकर पता चला कि लौटने में १०-१२ दिन लग जायेंगे। मैं अपने साथ कोई पोस्ट-कार्ड या अन्तर्देशीय पत्र भी नहीं ले गयी थी कि घर चिट्ठी भेज देती-फिर चिट्ठी पहुँचने में भी तो कुछ समय लगता है। हमारी टीचर के पास जितने पोस्ट-कार्ड्स थे, वे उन्होंने बाकी लड़कियों को दे दिये थे; केवल मेरे हाँ पास चिट्ठी भेजने का कोई साधन नहीं था और यह भी निश्चित था कि यदि अगले दिन सुबह तक चिट्ठी लिख कर नहीं दी तो बाकी लोगों की चिट्ठियां तो भेज दी जायेंगी—मेरे अकेले की चिट्ठी डालने कोइ लैटर-बॉक्स तक जायेगा भी या नहीं, इसका भरोसा न था। मुझे घबराहट होने लगी थी। हम लोग वहां एक कन्या पाठशाला में ठहरे हुए थे। सुबह का समय था, मैं और मेरी एक सहेली ऐसे ही घूमते हुए निकले तो स्कूल के गुमलखानों के पहले एक छोटा सा वराण्डा सा था जिसमें कई छोटी अलमारियां बनी हुई थीं। उन्हीं अलमारियों में से एक के ऊपर एक कोरा इनलैण्ड लैटर रखा

हुआ था। पहले मैं ने सोचा कि शायद ये किसी का होगा, जो उसे यहां भूल गया होगा। पर, उस समय तक मेरे स्कूल की छात्राओं के सिवा वहां बाहर की कोई लड़कियां नहीं भायीं थीं। फिर वहां पर ले जाकर कोरा इनलैण्ड लैटर रखने से किसी का क्या प्रयोजन हो सकता है? आखिर मैं ने वह उठा लिया और अपने मां-पापा को उसमें चिट्ठी लिखाकर भेज दी। घर पर वे लोग जैसे ही परेशान थे, क्योंकि हम लोगों के बताये समय से अधिक समय हो गया था, पर हम लोग लौटे नहीं थे। मैं ने चिट्ठी लिखते समय उसमें यह भी लिख दिया था कि ये अन्तर्देशीय पत्र मुझको बाबा ने दिया है। अब और अधिक आश्चर्य की बात सुनिये। सभी लड़कियों के माता-पिता परेशान थे, क्यों कि हम लोगों को आवश्यकता से अधिक देर हो गयी थी और कारण क्या है, यह किसी को मालुम न था। उन्होंने जब आपस में पूछ-ताछ की तो विदित हुआ कि मेरे सिवा किसी अन्य लड़की की चिट्ठी समय से रीबा नहीं पहुँची थी। यह बाबा की कृपा नहीं तो और क्या है?

भारती श्रीवास्तव

४५, सिविल लाइन्स, रीबा (मध्य प्रदेश) पिन कोड ४८६००३

## उपालम्भ

दीनार्तशरणदायिने समाधिनिर्लयवासिने,

प्रभो मैं टेर-टेर कर तुम्हें पुकारता रहा ॥

मुना न आर्त नाद जागते कि सो रहे प्रभो ?

कि और भी अधिक दुखी की टेर सुन रहे विभो ?

नग्न पांव दौड़ते हो भक्त की पुकार पर ।

विलम्ब नाथ किसलिये, दया हुई न दास पर ।

आपत्तियों के क्रूर व्यूह-जाल में फंसा हुआ ।

मैं चीख-चीख रुद्ध कण्ठ अभु ढारता रहा ।

दीनार्तशरणदायिने समाधिनिर्लयवासिने

प्रभो मैं टेर-टेर कर तुम्हें पुकारता रहा ॥ १ ॥

खोटा हूं या खरा हूं, माईनाथ, दास हूं तेरा  
छोड़कर सभी चरण शरण में तेरी आ गिरा ॥  
लाज विरद की तभी रहेगी जान लो प्रभो ।  
जब पुकारते ही मेरी वाहं थाम लो विभो ।

कोटि-कोटि भक्त प्राण पा चुके समाधि से,  
अनाथ-नाथ, पन्थ तेरा मैं निहारता रहा ॥  
दीनार्तशरणदायिने, समाधिनिलयवासिने  
प्रभो मैं टेर-टेर कर तुम्हें पुकारता रहा ॥ २ ॥

पुक्ति जगज्जाल से निवृत्ति रोग से प्रभो ।  
शक्ति दो कि अर्चना में लीन मैं रहूं विभो ।  
भक्ति-दो कि भाल पाद-पद्म में झुका रहे ।  
उक्ति दो कि कीर्तिगान में ही मन दुका रहे ॥

साई देव, शंख-चक्र-गदा-पद्मधारी नाथ ।  
सकाम-हृदय आरती तेरी उतारता रहा ॥  
दीनार्तशरणदायिने, समाधिनिलयवासिने,  
प्रभो मैं टेर-टेर कर तुम्हें पुकारता रहा ॥ ३ ॥

मूक को वाचाल, मृतक को सप्राण कर रही ।  
यह समाधि मुक्त-हस्त शांति-दान कर रही ॥  
सवार पन्नगारि के विपत्ति-माश काट दो ।  
क्षीरसिन्धुवासिने अशांति-सिन्धु पाट दो ॥

मैं एक कदम चल चुका, तुम दस कदम चलो प्रभो ।  
दत्तावतार हे प्रभो तुम्हें निहोरता रहा ॥  
दीनार्तशरणदायिने समाधिनिलयवासिने ।  
प्रभो मैं टेर-टेर कर तुम्हें पुकारता रहा ॥ ४ ॥

प्रो. बाबा प्रसाद त्रिपाठी  
अध्यक्ष, हिन्दी विभाग ज. ह. शासकीय महाविद्यालय, बैतूल (म. प्र.)

## भजन

दर पर तेरे खडा भिखारी, लटका के गरदन में एक झोली  
सलाम करके बड़े अदब से, मांग रहा कुछ दे दे साई  
झोली मेरी भर दे साई, जगह रहे ना कुछ भी खाली  
मैं हूँ नादान तेरा बच्चा, तू मेरी है सच्ची माई  
चुटकी चुटकी कहाँ मांगू में, कभी न भरेगी मेरी झोली  
तुम जो चाहो तो एक पल मे, पूरी भर जावेगी झोली  
हाथ जोड़कर पाँव पड़ूँ मैं, दे दो मोरे साई माई  
दान दो मुझको इतना भारी, तुझे पुकारू उठाने झोली

॥ १ ॥

दर पर तेरे खडा भिखारी, लटका के गरदन में झोली  
सलाम करके बड़े अदब से, मांग रहा कुछ दे दे साई  
दूजे दर पे जाऊँ न मैं, औरों मे क्यूँ मांगूंगा मैं  
साई ही है मेरे साहू, दे देगा वह मैं जो मांगू  
सामने उसके क्यों शरमाऊँ, वह है बडा दाता कृपालू  
खाली हाथ ना लौटाएगा, झोली मेरी पूरी भरेगा  
मेरे माता पिता वही है; मेरे जीवन आधार वही है  
मांगू क्यूँ मैं औरों से, छोड के भगवान को मैं अपने

॥ २ ॥

दर पर तेरे खडा भिखारी, लटका के गरदन में एक झोली  
सलाम करके बड़े अदब से, मांग रहा कुछ दे दे साई  
सब भगवान के भगवान तुम हो, सब भगवान में तुम ही तुम हो  
बस तुम्ही से होगा मेरा काम, फिकरे होंगी दूर तमाम  
सब पूछे है तबयत मेरी, कोई न समझे क्या बीमारी  
तुम जानत हो भेद यह मेरा, दरद तुम्हीने दिया है सारा  
मजा तो आता है इसमें ही, निराश उदास रहने मे भी  
साईदास लक्ष्मण बैठा आस मे, झोली मेरी कब भर देंगे

॥ ३ ॥

लक्ष्मण बापुराव रापतवा

रिटायर्ड ड्राफ्ट्समन, किल्ला वाटर वर्क्स, नांदेड

## भजन

हे कृष्णा SSS हे कृष्णा SSS

हे नन्दनन्दन धनश्याम साई कृष्णा SS ।

मथुरानाथा हे गिरिधारी

हृदयविहारी साई मुरारी

धारण तुम्हारी भाई SS साई कृष्णा ॥

हे कृष्णा SSS

संकटहारा नाम तुम्हारा,

कर दो वेडा पार हमारा,

रखियो लाज हमारी SS साई कृष्णा ॥

हे कृष्णा SSS

'तुम' बिन सारा जग अन्धियारा,

पीड हरी जिसने भी पुकारा,

हरलो पीर हमारी SS साई कृष्णा ॥

हे कृष्णा SSS

साई विनती सुनो अब मेरी,

माला जपूं सदा मैं तेरी,

लग्न 'तू' अपनी लगाई SS साई कृष्णा ॥

हे कृष्णा SSS

स्नेह एस. स्त्री. जैन (शंकरा)

७ सी ८३३ फरीदाबाद (हरिवाना)

## निवेदन

संत रोहिदास के उत्कट भक्ती की एक अनोखी गंध कथा, जो माहे फरवरी १९८१ के साईलीला में (पृ. ५५ से ६०) छपी हुई थी। वह संतकृपा नामके एक मराठी मासिक के जनवरी १९७८ के अंक में प्रसिद्ध हुई थी और उसका स्वैर अनुवाद श्रीमती अरुणा नायक ने किया था। भूल से यह उस अंक में छपा नहीं गया !

—संपादक

प. पु. राधाकृष्ण स्वामीजी के प्रथम पुण्यस्मरण पर  
दिनांक १४-१-८१ (मकर संक्रमण)

## आदरांजली

क्यों भर आतीं आंखें मेरी, होते ही पुण्य स्मरण ?  
अणु रेणु में व्याप्त हुआ यह कितना पावन संक्रमण  
किसका हुआ जनम यहाँपर, किसका हुआ मरण ?  
भ्रमित कल्पना के हम आदी. कैसे हो उद्धारण ?  
'अहं ब्रम्हास्मि' जीवन उनका, जागी अंतःचेतना  
साई रूप मे पाकर सद्-भक्तों को मिले प्रेरणा  
उन-सी साई भक्ति बढे नित, होवे पवित्र जीवन  
आदरांजली अर्पित करता है साई भक्त 'चेतन'

राधाकृष्ण गुप्ता 'चेतन'

पाटकर वाडा, भगतसिंग पथ, डोंबिवली पूर्व ४२१२०१ जि. ठाणे



## छोडकर चरणोंको तेरे ऐ साई !

छोडकर चरणोंको तेरे ऐ साई जाऊँ कहाँ ।  
कोई नहीं दुनियामें मेरा आसरा पाऊँ जहाँ ॥  
मैं हूँ वो फरियाद, जिसको सुननेवाला कोई नहीं ।  
तुमने जो मुझको बिसारा, ठौर फिर पाऊँ कहाँ ॥  
भँवरमें है फँसी मेरी नैय्या, बैठे कहाँ हो साई मेरे ।  
क्या खता मुझसे हुई, तुम हो गए किस चांनिहाँ ॥  
क्या कहूँ, किससे कहूँ, श्री साई दे इतना बता ।  
ढूँढकर हारा हूँ, मगर मिलता नहीं तेरा पता ॥

श्री हसमुख ओंकार पाटील ("साईशरण")

गुजरगली, मु. पो. ता. नवापूर जि. धुलिया पिन ४२५४१८

## बाबा द्वारा गेहूं पीसने की कथा

मुबह एक दिन हेमाडपन्त साई दर्शन को पहुँचे थे मस्जिद मे ।  
देखा एक विचित्र दृश्य उन्होंने वहां मस्जिद में ॥

बाबा न कुछ गेहूं पीसने को रखा हुआ था मस्जिद में ।  
चक्की के दो पाटों को भी रखा हुआ था मस्जिद मे ॥

हेमाडपन्त लो सोचने बाबा को चक्की पीसने से करना है क्या ?  
क्योंकि बाबा तो खुद करते है भिक्षावृत्ति से अपना निर्वाह ॥

और यह गेहूं पीसने का समाचार सारे गाँव मे फैल गया ।  
इतने मे विचित्र लीला देखन हेतु लोगों का झुण्ड वहां पहुँच गया ॥

पहले तो नही किसी ने बाबा से कुछ कहने का साहस किया ।  
फिर चार साहसी स्त्रियोंने बाबा से कुछ कहने का साहस किया ॥

लगी वो चारों गेहूं पीसने और बाबा का गुणगान किया ।  
गेहूं पीसते पीसते उन चारों ने ऐसा सोच लिया ॥

बाबा ने आखिर इस आटा का करना है क्या ?  
बाबा तो खुद करते है भिक्षावृत्ति से अपना निर्वाह ॥

इसी बीच सारा का सारा आटा भी पीस लिया ।  
और उन्हीं चारों ने इसे आपस में बाँट लिया ॥

आखिर आटा लेकर जब वो चलने को हुई तैयार ।  
बाबा क्रोधित हो उठे, कर दिया उन्हे खबरदार ॥

यह मुफ्त का माल नही, इसे उठाकर तुम मत जाओ ।  
हाँ, इस आटा को लेकर गाँव की सीमापर बिखरे आओ ॥

हेमाडपन्त ने शिर्डीवासियों से यह प्रश्न पूछ लिया ।  
बाबा का चक्की पीसने का क्या यथार्थ में अर्थ हुआ ?

शिर्डीवासियों के अनुसार उन दिनों गाँव मे हैजा का प्रकोप था ।  
बाबा ने जो कुछ पीसा वह हैजा का ही रोग था ॥

इस घटना के बाद विपूचिका पीसकर शांत हो गई ।  
 शिडीवासी सुखी हो गये, बाबा की जयजयकार हो गई ॥  
 हेमाडपन्त कहता है बहुत प्रसन्नता हुई और कौतूहल जाना मेरा ।  
 प्रश्न स्वयं से करने लगा बारबार यह मन मेरा ॥  
 कैसा सम्बन्ध है आटा और विपूचिका का आपस में ।  
 इसका मूल कैसे ज्ञात हो, आता नहीं था कुछ बुद्धी मे ॥  
 फिर हेमाडपन्त ने साईबाबा की अद्भूत लीला को जान लिया ।  
 साईनाम है प्रभों का इस सत्य को पहचान लिया ॥  
 धन्य धन्य है श्री साई बाबा, शिडी मे अवतार लिया ।  
 दास निहालसिंह ने श्री साई चरणों मे नमस्कार किया ॥

निहालसिंह आर्य

२९२ सेक्टर १५ ए चण्डीगढ़

## गुरुवार का गौरव

साईबाबा को दत्त देव का दूसरा अवतार माना जाता है । ब्रम्हा, विष्णु और शिव तथा भूत भविष्य और वर्तमान का समन्वय दत्त की उपासना के लिये दत्तदिगंबर दिन सप्ताह मे गुरुवार है । सरस्वती देवी तथा माताजी को भी यह दिन प्रिय है । महात्माओं का गुरुवार से घनिष्ट नाता रहा है । नित्यानंद महाराजः अक्लसोट स्वामीः महेरबानवापु, गजानंद महाराज, आदि अनेक संतों की गौरवगाथा के साथ गुरुवार का गहरा सम्बन्ध है ।



## मेरे साई सरकार

काशी, मदिना और जेरोसलेम  
मेरे सरकार के दफ्तर है ।

ताजुब तो यही है मेरे सरकार का,  
शिरडी मेरे सरकार का घर है

॥ १ ॥

रहते है दफ्तर में सिर्फ काम के लिए,  
अगर आना है आपको उन्हें मिलने के लिए,  
याद रखो प्रेम घर पे मिलता है अपने लिए,  
दफ्तर को जाना है, जा सकते है काम के लिए,  
मेहरबानी करके खामोश चले आओ,  
शिरडी मेरे सरकार का घर है

॥ २ ॥

बच्चों से प्यार करते है सदा पिता की तरह,  
कभी मारते है अपने लिए पिता की तरह,  
खाना खिलाते, चाय पिलाते माता की तरह,  
लाड प्यार से पालते है माता पिता की तरह,  
साई से बढ़कर न कोई माँ न पिता,  
शिरडी मेरे सरकार का घर है

॥ ३ ॥

जनत से बढ़कर खुद खुदा आते है  
शिरडी मेरे सरकार का घर है ।

प्रा. गुंडेराव पटवारी

साहित्यरत्न "शिक्षा विशारद"

एन. एफ. जे. कॉलेज, विदर (कर्नाटक राज्य) ५८५४०१



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