

SHRI

SAI LEELA

Official Organ of Shirdi Sansthan



Every day in the morning Shri Sai Baba used to go round the Shirdi village and used to beg alms at only five houses. Really the persons at whose doors this God used to go for begging were extremely fortunate.

March 1983

Rupee One

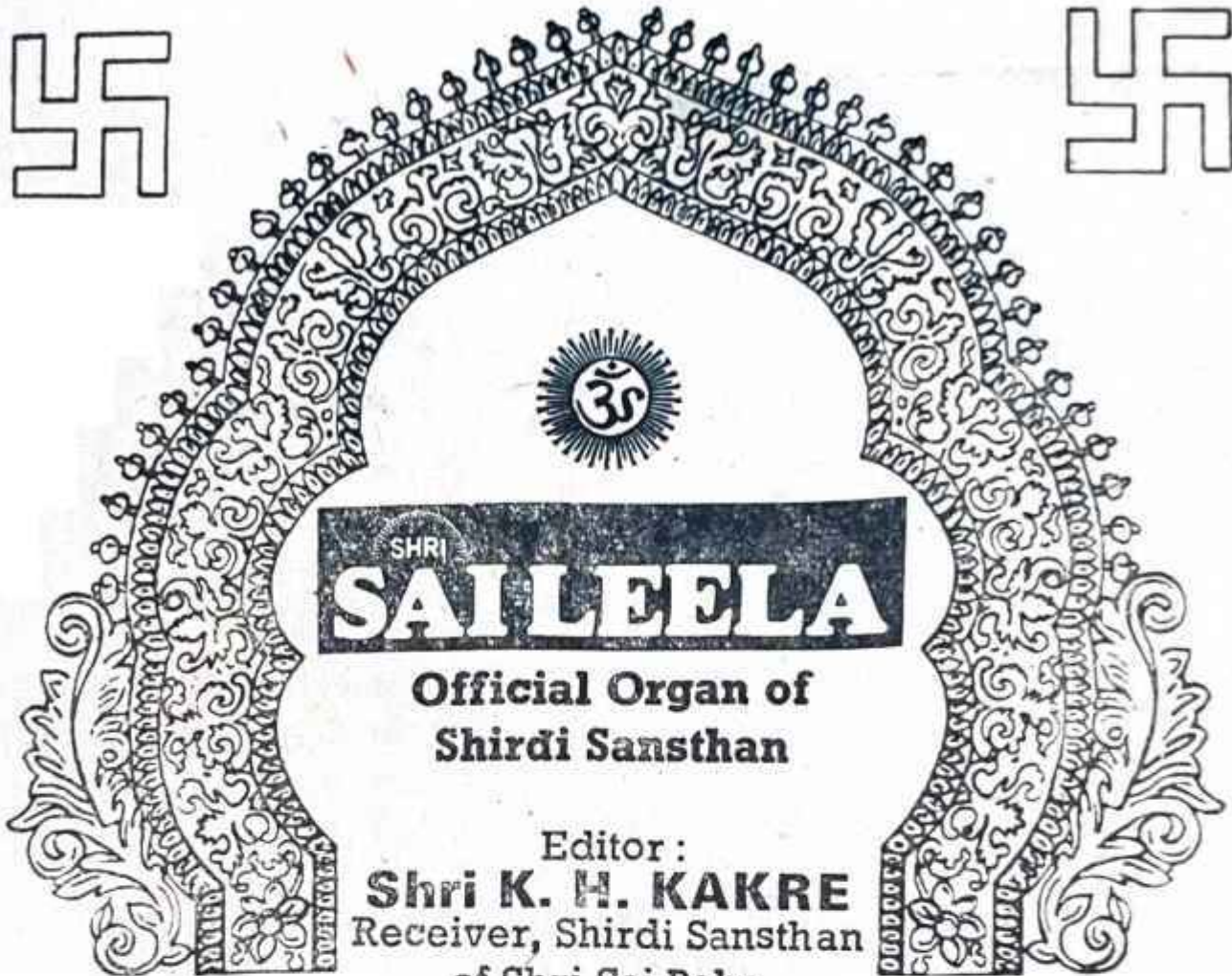
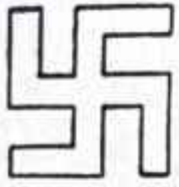
SHRI SAILEELA

MARCH 1983

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SHRI
SAILEELA

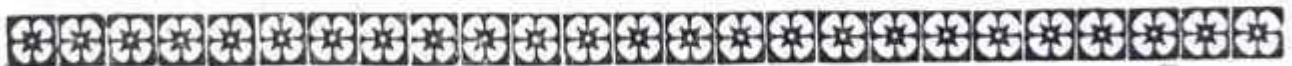
**Official Organ of
Shirdi Sansthan**

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

VOLUME 61

MARCH 1983

No. 12



office :

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

Telephone | 8 8 2 2 5 6 1

Annual Subscription Rs.10.00 □ Single Copy Rs.1.00



Contributors' Gathering at Shirdi

The ninth annual gathering of the contributors to Shri Sai Leela magazine was convened at Shirdi on the 30th and 31st of January 1983 under the presidentship of Dr, Rajaram Sitaram Kapdi, M. B. BS, from Kolhapur.

Shri Sadanand Chendwankar, the executive editor of the Marathi edition of Shri Sai Leela, is a very resourceful person. He is an author of more than fifty books written in Marathi and he is in addition a journalist having a versatile style. After he took over the work of editing the Sai Leela magazine late in 1973, he thought of holding a gathering of the contributors to Shri Sai Leela magazine on the lines of such gatherings that were held by some English periodicals. He therefore discussed this issue with the then Court Receiver Shri K. S. Pathak, who liked the idea and an announcement of holding the gathering at Shirdi appeared on page 12 of the issue of Shri Sai Leela (English) for the month of January 1975.

The above announcement exhilarated all the contributors of Shri Sai Leela (English and Marathi editions) and the first gathering was held at Shirdi on the 18th and 19th January 1975. Shri N. P. Awasthi, from Pune, presided over this first gathering. As during the past nine years a gathering is being held every year, it will not be out of place to give a comprehensive history of all these gatherings with a birds eye view with a view to reviewing the work done during these years.

The yearwise information regarding these gatherings is as follows :-

Year	Venue	Dates	President
1975	Hall over Samadhi Mandir	18 and 19th January 1975.	Shri N. P. Awasthi
1976	-Do-	15th and 16th February 1976	Dr. K. B. Gawankar
1977	-Do-	30th and 31st January 1977	Shri A. J. Chitambar
1978	-Do-	12th and 13th March 1978	Shri J. G. Chitambar
1979	-Do-	28th and 29th January 1979	Dr. G. G. Dabholkar
1980	Special Mandap in Lendibaug	8th and 9th February 1980	Shrimant Anubai Wahinisaheb Ghorpade
1981	-Do-	3rd and 4th February 1981	Sou. Sarojinibai Mulye
1982	Old Bhojagriha	31st January & 1st February 1982	Shri Nanasaheb Rasane
1983	Hall on the ground Floor of Shanti Niwas	30th and 31st January 1983	Dr. R. S. Kapadi

Originally it was contemplated to hold the gathering of the contributors, subscribers, readers and even the well-wishers of Sai Leela magazine as the idea was to improve the get up and the standard of Sai Leela and also to boost its circulation. Hence with a view to including all concerned with the magazine in the gathering, the first announcement issued in the Sai Leela for the month of January 1975, invited all these persons and they were simply requested to inform the Court Receiver about their intention to attend the gathering and they could come to Shirdi and take part in the gathering. Some persons were found taking undue advantage of this facility and from the experience of the first gathering it was decided to call only the contributors to the

magazine to attend the gathering. Thus though the objects of the gathering remained the same, the persons who were invited for the subsequent gatherings included only 'Contributors' who contributed their articles to Shri Sai Leela magazine. The procedure of informing the Court Receiver of their intention to come to Shirdi continued as before and only after informing the Court Receiver that a person was contributing articles to Shri Sai Leela and that he intended to attend the gathering, a person could attend the gathering. Though it was expected that a contributor should at the most bring with him only a person or two, still some contributors brought with them even four or five persons and all of them were allowed to attend the gathering.

Some contributors however did not like this approach of some contributors. The venue of the gathering viz. the hall over the Samadhi Mandir, was also found to be insufficient for the persons, who collected at Shirdi for the gathering. It was also noticed that the persons primarily concerned with the improvement of the quality of Sai Leela magazine were very few in the gathering and the discussions also, therefore often times went beside the point and were consequently fruitless. In order to streamline the whole procedure, it was necessary to revise the procedure and treat only the contributors to the magazine as the delegates. It was also necessary to define as to who was the contributor who could attend the gathering as a delegate. A person who casually contributed an article to Shri Sai Leela could not be invited to the gathering or could not be allowed to participate in the gathering as there were many such contributors and it was feared that it may not be possible to make the arrangements for all such contributors at Shirdi. In order to overcome all these difficulties a form was first introduced in 1980, whereby it was made incumbent upon a contributor to show that he has contributed a certain number of articles in the past few years and that he is therefore eligible to attend the gathering as a bonafide delegate. A restriction was also put on the number of persons

who could accompany the delegate attending the gathering. After receipt of the form by the Court Receiver, the statements made by the contributor are verified by Shirdi Office and the contributor is invited to attend the gathering as a delegate. This procedure is found to be convenient and is being followed to date. As the office at Shirdi gets a clear picture of the number of delegates and the other persons assembling for the gathering, it becomes easy for them to make the arrangements and reserve the accommodation. In spite of all this procedure some delegates bring more people with them and upset the arrangements made by the staff of the Shirdi Sansthan; but this will go on so long as we as a nation do not subject us to certain discipline in public and private life. From the experience for the last four years it is noticed that the present arrangement for calling the delegates and making their arrangement at Shirdi is found to be working properly and may therefore continue in future.

In order to get certain first hand information about Shri Sai Baba it is necessary to meet certain old persons who had seen Shri Baba in flesh and blood. There are still a few old people at Shirdi, who had the good fortune to see Shri Sai Baba during His life-time and even get udi and prasad from His hands; but when devotees or contributors go to Shirdi they have hardly any time to meet these people as their whereabouts are not commonly known. With a view to getting some personal information about Shri Sai Baba, it has so far been a policy to elect the president of the gathering a person who had close contact with Shri Sai Baba in some way or the other. Though the delegates have been so far lucky to get such a president for all the nine gatherings, which were held so far, it is doubtful how far we will be able to continue to get such a president in future. The president of the first gathering Shri Awasthikaka from Pune was a member of the darbar of Shri Sai Baba and he was lucky to get udi and prasad from Shri Baba. Dr. Gavankar was the president of the second gathering. He had the good fortune to

have the blessings of Shri Sai Baba when the former was just a boy. Chitambar brothers were the presidents of the third and fourth gatherings. Their father was a teacher in the primary school at Shirdi and both these brothers were brought up at Shirdi when they were mere children. They had the good fortune to adore the lap of Shri Sai Baba and eat burfi and sugarcandy which were given to them as prasad by Shri Sai Baba. Dr. Dabholkar was the president of the fifth gathering. He is the son of Shri Annasaheb Dabholkar, the author of Sai Satcharit. He also had the good fortune to have the blessings of Shri Sai Baba as a boy. Shrimant Anutai Wahinisaheb Ghorpade was also a devotee of Shri Baba from her childhood and she often came to Shirdi for the darshan of Shri Sai Baba during His life-time. She was the president of the sixth gathering at Shirdi. Sou. Sarojinibai Mulye was the president of the seventh gathering. She is the daughter of Shri Laxman Ganesh Mahajani, who was a very close devotee of Shri Sai Baba and whose mention is done in Sai Satcharit as Kaka Mahajani. Sou. Mulye was blessed by Shri Sai Baba when she was just a child. Shri Nanasaheb Rasane, the president of the eighth gathering, was born due to Shri Sai Baba's prasad given to Shri Damuanna Kasar, the father of Shri Rasane. The president of the last gathering was Dr. R. S. Kapadi from Kolhapur. He is now 87 years old and as a student he had gone for the darshan of Shri Sai Baba in 1918 when he was blessed by Shri Baba and directed to prosecute his studies for the medical course. Thus during all these gatherings the delegates have been lucky to get the blessings of so many veteran devotees of Shri Sai Baba, who were very fortunate to get the blessings of Shri Sai Baba when He was blessing His devotees in Dwarkamai. Let us hope to get such presidents at least for a few more future gatherings. Sai devotion is spreading very fast. Contributors, readers and subscribers of Shri Sai Leela are therefore multiplying like anything. Sixteen more pages were added to Shri Sai Leela from April 1980. Because of these added pages it has become possible to accommodate some more contributors to our magazine.

With the increase in contributors, the delegates to the annual gatherings have also increased steadily. Thus the original venue of the gathering viz. the hall over the Samadhi Mandir, where the first five gatherings were held, was found to be insufficient. Therefore for successive years thereafter i. e. in the years 1980 and 1981 a special mandap was put up in Lendibaug wherein the annual gatherings of those years were held. With the commissioning of the new bhojagriha, the old bhojagriha fell vacant and as it was a secluded and independent place, it was selected as a venue of the gathering in 1982. As that place is now in use for some other purpose, the hall on the ground floor of Shanti Niwas was used this year for holding the gathering. This hall is quite spacious and only a part of it was used this year though there were more than 300 people this year, including the delegates, who came to Shirdi for the annual gathering. In this year's gathering one of the executive editors said that very soon the whole of the ground floor will be required to accommodate the future delegates of the annual gathering.

After receipt of the forms forwarded by the delegates to Shirdi Office, the work of the staff of the Shirdi Office begins. It goes on increasing from day to day upto the end of the gathering when they breathe a sigh of relief. As the Court Receiver is the editor of the Sai Leela magazine, all the staff of the Shirdi Sansthan attends to the delegates diligently and they all are on their toes to see that no inconvenience is caused to any delegate. All the delegates are therefore very happy during the days of the gathering.

Sai devotion had attracted delegates to the last annual gathering held in January 1983, from all quarters of India. From far off places like Madras, Calcutta, Chandigarh and Himachal Pradesh delegates poured into Shirdi in large numbers. With the all round increase in fares, apart from the time consumed, lot of expenses are required to be incurred for coming to Shirdi and going back. All contributors to Shri Sai Leela magazine are basically Sai devotees and they have a desire to visit Shirdi once

or twice in a year. They therefore serve a dual purpose through this gathering. The suggestions that are made at these gatherings from year to year are noted down by the executive editors and they are thrashed out by them with the Court Receiver. Some of the suggestions are such that they can be implemented immediately and hence the Court Receiver accepts them. Every year some delegates express their satisfaction that their suggestion has been given effect to. The nine gatherings held so far have been helpful to the editor and the executive editors in understanding the view point of the contributors and they therefore have tried to improve the get up and the material of the magazine. The editor and the executive editors are not complacent. They are aware that though some improvement might have been done in the Sai Leela, still there is much scope for further improvement. With the words of praise that are uttered by some delegates, the editor and executive editors are not at all elated. They will always be watchful about the suggestions of the delegates and will try to implement them. So long as Shri Sai Baba wants the improvements to be done in His own magazine, who can come in their way? ★

Character

Families which, though deficient in wealth, are rich in character, are counted as noble and earn great fame. Therefore, character should always be carefully guarded; for wealth is not really deficient, but he who has lost his character is as good as dead. ★

— Saipadanand Late Shri Radhakrishna Swamiji



God and Human Beings

Reference : Editorial of September 1982 and
"Olympics of the Homo Sapiens" by Shri K. Navin
Chander in December 1982 issue of Shri Sai Leela

Intellectual exercise of devotees creates interesting situations of diverse opinions. The above referred two articles are thought-provoking. Evidently both articles are convincing in their own styles. It thus becomes difficult to accept or reject any one.

The editor has given a passing reference of Darwin's theory. He has not accepted this. On the contrary it has been pointed out that whenever a new fossil is unearthed, the birth of man is pushed back by a few lac years ! This clearly indicates the limitations of scientific approach.

We are aware that several scientific discoveries did not stand the test of time. As a result of subsequent research, these discoveries were proved wrong. Scientists, the whole group of highly intellectual persons continue to discover and invent to the benefit of mankind ; but they are unable to reach the Absolute and quite often get baffled. Even Nobel prize winners have admitted these limitations. Experiments are conducted in the hope of finding out solutions. The findings of experiments add substantially to the fund of knowledge. It is proved that earlier knowledge was not all that complete and reliable. With each step in advancement, scope of research becomes wider. Apparently intelligence alone does not seem to cut through the mystery of creation.

The editor has referred to the evolution of man from cave life to knowledge, religion, conception of God and incarnations of God. This is a matter of history. History repeats itself. Even today there are places on this earth where aboriginals and tribesmen live an isolated life. Their food, clothes, shelter,

language, customs, superstitions, rituals make a different culture. They may appear to be all crude and cruel. But they also exist in their social order. It is a well known fact that there are groups of such people unaware of civilisation. There is no wonder that such tribesmen existed in the past throughout the history of mankind. All the members in the group are not the same. In spite of lack of civilisation and culture, there must be good and bad persons in these groups. Some of them become eligible for salvation. This is true because our judgement is limited to our knowledge.

We may judge ourselves capable of self-realisation. Tribesmen are not animals. They have their own social order. They also possess virtue and vice and therefore ascend or descend in the path of self realisation. Developed, underdeveloped and undeveloped human beings have always existed on this earth. Thus whatever the editor has explained of the past also exists at present. 'What exists on other planets is another mystery.

Concepts elaborately explained by the editor and Shri K. Navinchander are praiseworthy. Proper presentation of these concepts helps devotees to streamline their thoughts. For that matter articles in Shri Sai Leela always help devotees to rearrange their thoughts in a rational manner. Role of saints as incarnations of God has been explained very well.

We may reconsider Shri K. Navinchander's reference "From the inception, they knew the key to God's secrets....." If this was true in ancient times, this is also true even today. Saints as incarnations of God are born with these basic qualities which depend upon their meritorious past.

History of mankind is not a continuity of evolution to higher planes. According to our religious books, satyayug, treta, dwaper and kaliyug periods are in the descending order of merits of mankind. After billions of years, there may be a total destruction

and the cycle may start again. In the present Kaliyug period, we can see different manifestations on this earth. History of mankind reveals that good and evil, knowledge and ignorance, wicked and pious, rich and poor, i. e. extremes of each conceivable aspect of human life have existed together.

As regards normal development faculty of human beings, physical, mental, social and religious aspects have passed through wide fluctuations. Civilisations have flourished and vanished. We notice a very important factor of diversity. People have formed groups, systems, customs, concepts, faiths, superstition and different yardstick of conduct, character, food habits, worship, etc. These groups have clashed with each other in regional, national and international arenas. The game is going on.

Saints, prophets, social workers, thinkers, philosophers have contributed and sacrificed for the emancipation of the mankind. On the other hand, wicked and sinful in large numbers have thwarted all efforts for peaceful existence and development. This is not only true in Kaliyug but also true in other better periods. Ramayan, Mahabharat and other epics are full of conflicts between Gods and Demons and the wicked and the pious.

Inspite of all the odds of life, man continues to make efforts to counteract the evil. Good thoughts, words and actions are in utter minority. It is a challenge for good persons to exist while maintaining their own standards. At every step they face a challenge. God judges them not by results but by the tendency and inclinations.

Food habits, style of worship, etc. are not the important criteria. These things in themselves do not point out higher or lower standards. For example those who are vegetarians may wrongly claim their superior conduct over non-vegetarians. In fact there are several non-vegetarians whose overall conduct is far superior when compared with majority of vegetarians.

Similarly some people may adopt a particular style of worship. They may wrongly consider that style as the only and appropriate style of worship. There are several uneducated low caste devotees who pray in their own style and because of the purity of heart and thoughts they are loved by God. Neither an atheist of better conduct is denied the fruits of salvation nor a worshipper of poor conduct is given any special consideration by God.

We have been introduced in this world which is full of miseries and adverse circumstances. On every step we are put to a test and we have to see how we fare in these tests. It is a wrong notion that there are situations of comfort and pleasure in the life. This concept is an illusion under the circumstances of varying degrees of adverse conditions. Whenever there is a decline of troubles, we interpret it as comfort.

It is the human nature to compare the present situation with the glorious past. It is true that there are golden periods in the history, say in the time of Ashok the great, when people did not use locks to safeguard their valuables. It is also true that there were kings who exploited the public and initiated battles causing ruin to the mankind. Natural calamities are insignificant compared to the misery and destruction inflicted by man upon his fellow beings.

As regards common concept of character of a man we may refer to polygamy practised in the past. It was also an accepted practice in olden times that when the couple could not get a child, the wife conceived from another person. This was known as 'Niyog'. The practice was solely for procreation and not for pleasure. The same thing with an intent of pleasure becomes prostitution. Now-a-days we see that test-tube babies are born on the similar lines. To avoid the social stigma, the name of the donor is kept confidential. Mahatma Gandhi was strict in this regard. He did not permit the inmates of his ashram to use the sexual intercourse as a means of pleasure. This was permitted only for procreation.

In Kaliyug when the situation is extremely unfavourable for salvation and man is distracted from good to evil at every step, there is a provision for easy salvation. Remembrance of God is not an exercise only for morning and evening. It should be extended by practice, so that effortlessly this is done throughout the day while performing all other tasks of daily routine. When the mind is diverted to one good subject, there is no room for other wicked thoughts to occupy. This is an easy way of avoiding wicked thoughts and keeping oneself on the right track. It has been assured by God that He will be present in the hearts of devotees who remember Him. Lord Sainath has given the greatest mantra "Look to Me, I will look to you" and for doing that there are only three essentials viz. surrender, faith and patience.

God is perfect and absolute. Man possesses an element of perfection which is to be realised. Man is not absolute. He is relative. Relation of God and Man may be compared with that of clay and a pot. Clay is absolute. Pot is relative. Clay does not depend on pot, but pot depends on clay. Talking of sugar does not give the taste of sweetness. We have to eat it to know the taste. Therefore till we achieve self-realisation it is obviously difficult for all of us to comprehend the mystery of nature, evolution and liberation of mankind.

We the devotees of Lord Sainath have to make continuous assessment of our progress. We have to ask ourselves whether we are on the track of spiritual progress. If so, our actions must be reflected in gradually overcoming passion, anger, greed, attachment, ego, and envy. ★

S. R. Joshi

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(We are very glad that our readers appreciate the editorials and other thought-provoking articles that are being published in this magazine. — Editor)

SHRI SAI SANDESH

A monthly dedicated to the spread of Sai devotion in Marathi and Hind. Will be published on the first day of every month.

Editor: Shri Ashok Khambekar, Sai Kripa Mudranalaya, Kopargaon 423 601, Dist. Ahmednagar, Phone: 496

The first issue of this magazine which is devoted to Sai devotion and research is published recently.

Very attractive get-up, rare information and photos. A very attractive coloured photo of Shri Sai Baba on the cover page. Information about contemporary saints of Shri Sai Baba. Readable articles, thoughts, experiences, special news from Shirdi etc. are some of the features of this magazine.

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A directory of Sai devotees is being published in a book form by 'Shri Sai Sandesh'. Please forward detailed information alongwith your complete address.

Sainath's Leelas

It was in Belgaum that our family and I first developed great devotion for Sai Baba and started attending the holy temple every Thursday and sometimes used to participate in the evening Pooja and Aarati. For one year we did not even know that a temple was built for the great Baba at Belgaum. One of his ardent devotees told us about the temple and this is how we became engrossed at His feet.

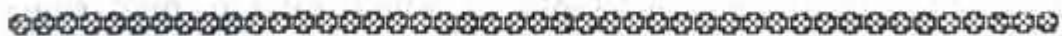
It was in December, 1980, that we made a trip to Bombay for one week and stayed with our friends. We had also made up our mind to visit Shirdi, the holy seat of the great saint from Bombay. After finishing sight seeing at Bombay, we tried to secure seats in the buses run by the Maharashtra Government or in the buses arranged by the Tourism Department daily. Unfortunately all the seats were booked and my father found it very difficult to get any accommodation and therefore, we felt greatly disappointed and were thinking of arranging a taxi which was quite costly and beyond our expectation. The Tourism Department Director hoped to help my father to get seats the following day and still we were doubtful as he was not at the same time quite sure to get us seats. In the early hours of that following day at about 5 A. M. my father had a dream in which an old man suggested my father to go towards Shirdi or a place where Shiva temple was situated and my father replied that he had already visited the temple and therefore, he would prefer to go to Shirdi. Soon after we woke up this was disclosed by my father. He was arranging to go to the Director of the Tourism Department.

We have a very old friend at Bombay, who is very well placed in life and who had not replied to our letter to arrange accommodation when we were at Bombay due to his own busy schedule as he was out of Bombay for some time and looking to his silence we had not thought of him. We were comfortably

placed with the friends of my father. Suddely it struck to my father at least to contact him on phone and inform him about our visit to Bombay. He was very much delighted to hear that we were there and enquired if we were comfortable and also told that he had made arrangements for our stay at the Radio Club, but we politely declined his offer. At the same time my father asked him if he could find some conveyance to take us to Shirdi. He readily obliged and assured that a car would be kept at our disposal to make pilgrimage to Shirdi and there was no worry. All of us felt so joyful and relieved and told our friends that it was the 'Leela' of the great Baba that had made our visit to Shirdi for the first time in our life very smooth, comfortable and without much expenses. We had to pay the fuel charges only. At Shirdi Shri. K. H. Kakre, the Receiver had already reserved a suite for us and the manager of the apartments was very hospitable and we had the greatest pleasure of the 'darshan' of Shri Sai Baba and we were there till 11 A. M. We had 'darshan' of Baba and we returned. We reached Bombay safely and still this rings in our mind as the great Leela of Shri Sai Baba helping those, who have sincere devotion for him. ★

Miss Usha

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



Request to Contributors

Inspite of requests in this behalf in the past, contributors often times start inquiring about the publication of their article. Innumerable articles are being received for publication and it is not possible to publish them immediately in the limited pages of this magazine. As a true Sai devotee every contributor is therefore requested to bear in mind Shri Baba's teaching of Saboori and wait for his turn.

—Editor

Baba and Dakshina

“Pay me eighteen Rupees”, “Give me forty Rupees” “I want two Rupees”, this was how BABA was collecting monies from His devotees from time to time, by way of DAKSHINA. When any of them pleaded inability to pay, He used to suggest to them to approach either DIXIT or Chandorkar or Shyama and get it. Why was Baba making such demands? Why did He require money? He was taking meticulous care to demand only what was due or promised to Him. Whenever a devotee took a vow to pay Baba so much but forgot to redeem his promise, Baba was relentlessly pursuing him to pay up His dues. Some devotees were taking scrupulous care either to pay Him promptly themselves or by remitting the same through a messenger. There were instances where either the devotee or the messenger forgot to pay due to inadvertance. Baba never spared such people. There were instances where even a forgotten coconut was collected by Baba mercilessly. A mere thought in the mind of the devotee was enough to alert the all pervading and immanent force—Baba to promptly register a debit entry and collect His dues. Nothing ever escaped His knowledge. Nanasaheb Chandorkar used to keep a portion of his monies at Kopergaon before reaching Shirdi, but the strict accountant Baba knew very well how to force him to bring the portion deposited at Kopergaon, and collect what was due to Him. Nothing could ever escape Him.

What was Baba doing with all these monies? Was He hoarding money by any chance?. Most emphatically No. If an account is taken on any given day, the amount spent by HIM for helping the poor and needy was far exceeding the amount collected by HIM as DAKSHINA. His system of balancing the budget was a mystery and baffles even an Accountant general. Even to HIS close associates this used to be a mystery of an insoluble nature. It would be most surprising to note that on the day He entered Mahasamadhi there were only sixteen

Rupees found in His possession. This is a stark reality. This fact would show what type of a money hoarder BABA was. The number of people who used to receive financial help from Him was countless. Another peculiar feature of collection of DAKSHINA by HIM was, HE bluntly refused to accept any money gifts from undeserving types of people. HE knew from whom to collect and from whom not to collect.

By accepting DAKSHINA, He used to inculcate the spirit of sacrifice (THYAGA) in His devotees, lest they may develop an attachment to materialism. HIS desire was that His devotees should not make a material approach towards life. BABA's method of collection of DAKSHINA was entirely different from the western approach of "Robbing Peter to pay Paul". HE was accepting DAKSHINA from the chosen few with a view to help a different set of chosen few. By acting in this manner, HE was taking care to see that the minds of HIS devotees were freed from worldly entanglements. His method never used to hurt HIS devotees, even though it might have caused them temporary inconvenience or embarrassment. HE used to collect the DAKSHINA like a bee collecting honey from a flower. HE thus used to prevent the minds of people from swaying towards materialism, and channel them towards spiritualism. By adopting this course He never allowed HIS devotees to suffer due to poverty. This was an ingenious method to drive away the wolf (Hunger) from the doors of HIS devotees, so as to keep their bodies and souls intact and free their minds from desperation. This way the mind of the devotee would be free from the shackles of attachment (Ahamkara and Mamakara). DAKSHINA is only a device to free a devotee from the bond of entanglement.

यस्यानुग्रहमिच्छामि तस्य सर्वं हराम्यहम् ।

(I shall take away every thing from the person whom I desire to bless).

What all I have stated above can be best illustrated by a few relevant instances.

Once when BABA demanded of R. B. Purandhar 'some money, Purandhar questioned BABA as to what He WOULD DO WITH ALL THE MONEY COLLECTED by Him. Baba told him point blank that He would not ask each and every one for money and that He would give ten times more to the one from whom it is collected.

One day a person afflicted with venereal diseases came to Baba and offered HIM Rs. 500. BABA bluntly refused to accept the same and taunted him saying that he would do well to give that money to his concubine.

On another occasion when a group of anti-social elements approached BABA, and offered HIM gifts, He refused to accept such tainted money.

S. R. V. Jayakar, the artist who had painted the portrait of Baba which adorns Dwarakamayee, came from Bombay to see Baba. By the time he came there he had only two and half rupees in his pocket. One Shri Warde also arrived there just then, also from Bombay. Shri Warde requested BABA to give him some money to enable him to perform Satyanarayana Pooja. When Baba enquired of him how much he wanted, Shri Warde informed BABA that he wanted two and half rupees. Readers may note this coincidence. BABA pointed to Shri Jayakar and asked Shri Warde to take the money from Jayakar, who willingly gave the money to Shri Warde.

When Shri Avasthi, a judge of the Indore High Court, came with his family to see BABA, his wife had Rs. 300 with her and their son had Rs. 400 with him. BABA frequently demanded Dakshina and relieved them of all that money. Ultimately when Avasthi was leaving Shirdi he had absolutely no money with him. Seeing his mood of despondency Bapusaheb Jog who came to congratulate him for giving away to Baba all the money he had, assured him that Baba would give him ten times more than that and voluntarily gave him Rs. 100 for his travelling expenses.

This Rs. 100 was given by Jog from out of Rs. 600 which he wanted to give to Baba. Thus Avasthi had parted with only Rs. 600. When he reached home he was surprised to find orders enhancing his pay by Rs. 50 per month ($50 \times 12 = 600$).

When S. B. Dhumal, a lawyer met Baba, He demanded a Dakshina of Rs. 50. Dhumal pleaded his inability to pay that much. Baba directed him to take it from H. V. Sathe who gave it to Dhumal willingly. By that time Sathe's application for enhancement of his salary by Rs 50 per month, was under consideration by the Government. He received orders from the Government on the same day sanctioning an enhancement of his salary by Rs 50 per month.

When S D. Nimonkar, a Sub Inspector of polic, came to see Baba, He demanded a Dakshina of Rs. ten. Nimonkar gladly gave that money to Baba. After six months Nimonkar received orders granting him an increment of rupees ten per month, with effect from the date on which he had paid rupees ten to Baba.

R. S Dev came to see Baba and sought His blessings for his house construction project. Baba drew twentyfive lines on the ground and asked Dev to pay Him Rs. twentyfive at the rate of one rupee per room. Dev was then contemplating to build only five rooms, but he willingly paid Him Rs twentyfive. He first built only five rooms of his house but later added twenty more rooms to the same.

M. W Pradhan reached Shirdi with the intention of giving Baba a Dakshina of Rs twenty. When he came to the presence of Baba he changed his mind and paid Baba only Rs fifteen. Baba counted that money and announced that there were only ten rupee coins. Pradhan gave Him rupees five more. Thus Baba had collected rupees twenty from Pradhan, which he originally wanted to give to Baba.

There were occasions when Baba used to demand money as tokens of human characteristics. He collected 4 sovereigns from

B. V. Dev as tokens of the mind, intellect, Ahamkara and Mamakara (Giving up the above four and taking refuge in Baba). He demanded rupees two from R. B. Purandhar as tokens of his developing Nishta and Saboori. Similarly He demanded of Mrs. Tarkhad rupees six as tokens of her conquering the six human frailities (Kama, Krodha, Lobha, Moha, Mada and Matsar).

When Mr. R. B. Rege, judge of the Indore High Court came to see Him he had with him rupees one hundred. Baba collected the same as Dakshina, in three instalments. He again demanded Rs 40 from Rege who pleaded his inability to pay. Baba directed him to approach Shyama who explained to Rege that what Baba wanted was his complete surrender to Him. Dikshit also gave Rege a similar explanation.

In a similar manner Baba relieved Nana Chandorkar not only of all the money he was having, but also the money which he had kept at Kopergaon.

Baba's intention was to impress upon His devotees that He wanted their complete surrender to Him and that He was there to look after all their needs. He never got angry if some of the devotees failed to meet His demands. There was no instance of a devotee ever being victimised for not paying Him Dakshina. He had never spent even a single pie out of the Dakshina for Himself. He only ate what He got by way of alms and nothing else.

Dikshit, a Bombay advocate won a big case in which his client was a Raja. The client gave Dikshit a box full of money. Dikshit placed that box before Baba and informed Him that all that money was His (Baba's). Baba opened that box and gave away fist-fulls of money to all those that were present there. Dikshit did not even wince. Baba did this to observe Dikshit's reaction and find out how far his mind was free from material attachments:

When two persons approached Baba He demanded of one of them Rs. 15 and he gave it to Baba gladly. When the other person offered Rs. 35 voluntarily, Baba refused to take it. When Shyama questioned Baba about this, He replied that the first person offered to pay Dattatreya his first month's salary if he got a job. Afterwards he got a job on a salary of Rs 15 per month. Later he got quick increments and promotions and his salary rose to Rs 700 per month. Yet Baba demanded and collected only Rs 15, the amount due to Him.

Such instances were innumerable. Lastly I crave the indulgence of the learned readers to add my own experience. In 1959 on one occasion I took a vow to send Baba a certain amount on the happening of a certain event. The same night I had a dream in which Baba appeared sitting on a very huge and tall tree, the top of which was touching the clouds. He stretched His hand to me demanding His money. Next morning I got news of that particular event happening. So I lost no time in remitting the money vowed by me to Shirdi. (Vide Saileela of February 1980 page 27 "How Baba Redeems His Pledge").

The grace of Baba the omnipresent, omniscient and omnipotent always guides and blesses His devotees, irrespective of payment or not of Dakshina. Payment of Dakshina is for our own satisfaction. It is the fire which purifies and sanctifies our hearts. The entire creation is Baba's. So what does it matter if we give Him any money or not? Every thing belongs to Him. What all we possess belongs to Him. Who are we to give Him that which belonged to Him? We can only give Him our hearts by surrendering ourselves to Him. ★

Devata Subba Rao

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Efficacy of Vishnu Sahasranama

A thousand names of Shree Maha Vishnu - the protector of the Universe - helps a devout baktha to attain a devotional discipline, by constant repetition and recitation of the same name as well as different ones of the supreme Lord.

Just as we derive three results simultaneously when we consume our food, viz. a pleasant sensation, the appeasement of hunger and the necessary nutritive ingredients for the growth of the physical body, a similar precious experience is gone through by a devout baktha while engrossed in 'Nama Sankeerthan' viz. blissful love towards the divinity, realisation of His nature and getting rid of all attachments.

'How to get rid of the samsara bandhana? What is the marga to achieve great results with little effort?' asked Yudhishtira, the Pandava king, of Bheeshmacharya. The Pithamaha replied. 'The only way is to praise the Purushothama, Shri Vasudeva, the Lord of the Lords and sing His gunas and leelas by a thousand names'. For the benefit of mankind, sage Vyasa the Krishna Dwaipayana, the incarnation of Lord Vishnu Himself, has spelled out Sahasranama, to be repeated and heard with shraddha so as to derive the parama sukha.

It is the firm conviction of Shri Shankara Bagavadpatha that this devotional discipline is of very high value in reaching the final goal, the realisation of Brahman.

The story goes that when Adi Shankara desired to write his commentary on Vedantha, he asked one of his disciples to fetch a Grantha (scriptural text). Surprisingly, the palm leaf manuscript of Vishnu Sahasranama was brought by him. Not satisfied, Shankara asked the pupil to fetch another. This time too, he obtained Vihhnu Sahasranama, and this happened for the

third time also. So Shankara felt that it was the Lord's wish that he should comment on Vishnu Sahasranama.

In this Kaliyuga, it may be difficult to strictly observe the rituals prescribed for the various sadhanas. But, there is no hard and fast rule to take to recitation of the Vishnu Sahasranama. However worse a sinner be, if he, for a moment feels in his heart of hearts, the Omnipotent, Omnipresent Purushottama and surrenders to Him, all his sins are cleansed, and he is helped to turn a new leaf. Such being the case, the immense relief and good a person derives by his devout and disciplined recitation of the Sahasranama, can well be imagined.

To highlight a few of His thousand names :

श्रीदः श्रीशः श्रीनिवासः श्रीनिधिः श्रीविभावनः ।

श्रीधरः श्रीकरः श्रेयः श्रीमाल्लोकत्रयाश्रयः ॥ (७८)

He gives wealth to His devotees; He is the Lord of Lakshmi; He is always present with Sreeman, He is in possession of all Aiswarya. He gives to everyone according to his Poorva Karma. Lakshmi adorns His chest. He gives wealth to those who surrender to Him. He is the embodiment of happiness. He is wealth incarnate. He is the refuge for the three lokas.

उत्तारणो दुष्कृतिहा पुण्यो दुःस्वप्ननाशनः ।

वीरहा रक्षणः सन्तो जीवनः पर्यवस्थितः ॥ (११२)

He carries you across the ocean of Samsara. He destroys the evil doers. He gives Punya to those who think of Him. He destroys all the bad dreams that foretell danger. He gives Mukthi. He protects the Universe. He is a Sant. He pulsates in every living being. He is all pervading.

य इदं श्रुणुयान्नित्यं यश्चापि परिकीर्तयेत् ।

नाशुभं प्राप्नुयात् किञ्चित् सोऽमुनेह च मानवः ॥ (१२२)

Those who either hear or recite this Sthothra daily, will

experience neither in this world nor in the other, any untoward, unpleasant happenings whatsoever.

यशः प्राप्नोति विपुलं याति प्राधान्यमेव च ।
अचलां श्रियमाप्नोति श्रेयः प्राप्नोत्यनुत्तमम् ॥ (१२६)

The Baktha gets world wide fame, he is respected among the wise; he gets Shashwata Aiswarya as well as Parama Mangala.

न भयं क्वचिदाप्नोति वीर्यं तेजश्च विन्दति ।
भवत्यरोगो द्युतिमान् बलरूपगुणान्वितः ॥ (१२७)

The Baktha fears none; he gets Tejas and Veerya; he is free from all ailments and shines in this world as a person with winning manners endowed with health and beauty.

न वासुदेवभक्तानामशुभं विद्यते क्वचित् ।
जन्ममृत्युजराव्याधिभयं नैवोपजायते ॥ (१२८)

The devotees of Vasudeva never come across "Amangala". They are freed from the cycle of birth and death; nor do they fear birth, death or old age.

आर्ता विषण्णाः शिथिलाश्च भीताः घोरेषु च व्याधिषु वर्तमानाः ।
संकीर्त्य नारायणशब्दमात्रं विमुक्तदुःखाः सुखिनो भवन्ति ॥

The very uttering of Narayana's Nama showers eternal joy on the Baktha, by relieving the cause for the broken heart and by removeing with soothing effect the agony of those afflicted with chronic ailments.

So, the disciplined recital of Vishnu Sahasranama with Shradha wards off fear, assures success in one's endeavour and acts as a tonic for all types of ailments.

The recital of even a single verse has great value. Goddess Parvati asked Her consort the easy way by which the intelligent ones get the full benefit of the Sahasranama, by uttering a single Couplet. The Lord replied:

राम रामेति रामेति रमे रामे मनोरमे ।
सहस्रनामतत्तुल्यं रामनाम वरानने ॥

“Oh the incarnation of beauty ! Oh ! Hrudaya Sundari !!
The chanting of sweet Rama Nama only equals the Sahasranama ”,

No wonder, our Saipadananda, the Apostle of Love, instilled in the minds of Sai bakthas, the efficacy of Vishnu Sahasranama by joining with them in the recitation of the same, day in and day out.

The entire atmosphere in and around the Sai Spiritual Centre in Thyagarajapuram of Bangalore, (which bears the name of yet another ardent and devout Dasa of Shree Rama) is vibrating fully surcharged with the divine and magnetic Taraka Nama of the Purushottama ; and unceasingly showering eternal bliss, making it a “Bhooloka Vaikuntha ”.

Not only that, wherever Swamiji went, let it be, the Samaj at Madras, Pune, Bombay or Vizag, once the devotees gather round him, the recital of Vishnu Sahasranama was started in right earnest. Even to-day, though Swamiji is not physically present, yet this Sadhana goes on unceasingly daily in all the Sai Centres where the devotees had the unique opportunity to sit around Swamiji and chant the hymns. The feeling hovers round every devotee that Swamiji too comes there and blesses him.

Did not our Samartha Sadguru Sai, make Shama, His intimate devotee take to the recital of Vishnu Sahasranama ? The Sadguru said, “Oh ! Shama, this book of Vishnu Sahasranama is very valuable and efficacious; so I present it to you, you read it. Once I suffered intensely. My heart began to palpitate and my life was in danger. At that critical time, I hugged this book to my heart and then Shama, what a great relief it gave me ! I thought that Allah Himself came down and saved me. So I give this to you; read it slowly, little by little; read daily one name at least and it will do you good..” (Sai Satcharita p p. 144-145

"Free yourself from the cycle of birth and death. It is very easy and effective and requires no paraphernalia and has no restrictions. It is the best purifier of our mind. There is no easier Sadhana than this..." (Sai Satcharita P. 145 - 1978 Edition)

Has not the efficacy of Vishnu Sahasranama revealed itself to you? Oh Saidasa! What are you waiting for? Tie this necklace of Sahasranama round your neck and get rid of your sins - past and present, committed knowingly or unknowingly.

Awake, Arise and Act !!!



R. S. Ramakrishnan

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Comments on Hindi version of our Novel on Sai Baba are pouring in :

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To

Dr. S. D. Parchure, M. A., Ph. D.,
Executive Editor, Shri Sai Leela,
Bombay - 400014

Dear Sir

I am deeply moved by the gesture of Sai devotee Dr. Homi Kaikobad from the Sultanate of Oman, who sent me a draft for Rs. 500 for the spread of Sai Mission through gift subscriptions. He stated that not only he but his wife Dolly and his two daughters Vera and Armin were very much moved by my articles on Sai Mission. This letter could not have come to me on a better occasion. I was in a melancholy mood on the morning of 1st January, 1983 seeing that the general elections in A. P. were just 5 days away and the candidates, exuding pontified and sanctimonious concern for the electorate, were fighting like Kilkenny cats for the much-abused vote. Time and again these people have exemplified themselves by stooping to conquer the country's future through their own self-interests. I was reminded here of a Telugu proverb which goes to say that what a farmer can do if the fence professing to protect the crop should start eating it! That aptly describes the contemporary Indian scene faced as it is with the bitter nostalgia of a lost paradise.

Amidst these burgeoning forces that are going berserk where is our saviour Sai who promised Bal Gangadhar Tilak with a flourish that Swaraj will come to India? Surely this was not His idea of Swaraj! Can we not seek Baba's grace once again and pray for His blessings to change the matrix of the Indian mind and give us Poorna Swaraj where the concept of difference from man to man from whatever level of thinking is erased and the way paved for equality and fair play? Believe it or not, while I was fighting myself in such a mood, the postman brought me Dr. Kaikobad's letter. He described Shri Sai Baba as "Our

Fakir, our Mai-Baap, our Malik, our God, Dataar, Siddha, Aulia, Dastageer, Parvartaar, our Ganesh Maharaj, our Sufi Khud-Avar....." I felt Baba Himself came to cheer me and tell me not to lose heart. I could not control my emotions. Baba seemed to say that this is only a passing phase in the life of a nation and when this hoopla dies down the lights will no longer be stuck on amber. What better new year message I can have from our Paigamber Parvardigar Sai. I mentally envisioned Dr. Homi Kaikobad as Shri Sai Baba consoling me to have faith and patience.

I am enclosing the draft for Rs. 500 for 50 gift subscriptions of Shri Sai Leela to be supplied from, May, 1983 issue. Interested readers may furnish me with addresses of all big libraries with at least a readership of 500 persons of the magazine in a month. Selected 50 addresses will be given to the editor by 15th April, 1983. If any further philanthropists come forward the remaining libraries can also be covered. Sai devotees in foreign countries may cover their local libraries similarly. Foreign subscription rates are Rs. 33.60 by surface mail and Rs. 77.80 by airmail. Finally on behalf of all readers, I express my deep gratitude to Dr. Homi Kaikobad whose munificent effort will no doubt act as a catalyst to break new ground in India and abroad in spreading Sai Mission through this novel method of gift subscriptions for amity, peace and better understanding of human values everywhere. As Dr. Kaikobad stated, "Sai Malik Rahe, Sabh Khalk Acchi Rahe".

★

K. Navin. Chander

251/2-Rt, Vijayanagar Colony Hyderabad-500457



Sainath - The 'All-Merciful' !

Descending on this earth
As an 'Avatar', you
Gave us the nectar and
The quintessence of the
Divine dispensation !

Submerging the glorious glow
Of the saatvic and the eternal
You put on the mantle of a
Humble mendicant, seated
Ever in the mud and dust
Of a tottering mosque;

Into the sublime and the divine
You dragged us all, giving
The bliss, ever-surgings forth
In a never-ending stream
Merging all-humanity
In one transcendental
Ocean of mercy and munificence !

What am I but a trifle
In this vast ocean of 'Srishti'
And oh, what can I offer Thee
In return for all Thy
Unsurpassed benediction ?

Pardon me therefore,
Oh Lord of my Lords,
Sainath-divine Sainath-serene
And Sainath-all-merciful
And bless me with the dust
Of Thy sacred feet for ever and anon !

A. N. Ramaswamy

J. 36, Pipeline Malleshwaram. P. O. Bangalore-560 003

Shri Sai Baba

Mhalspatii gave the name by which Shri Sai Baba is known today all over the world.

Shri Sai Baba declared many a time that He would never tell a lie. In the face of the above declaration how can anyone mistrust Shri Sai? Who else but Shri Sai speaks truth? So there is no reason to disbelieve what Shri Sai said.

In early days of His stay at Shirdi, He was known as a **mad fakir** in the village. Almost all saints were, at first, spoken of as mad people. Consider the lives of Shri Ramana Maharishi, Shri Ramakrishna Paramahansa and Shri Tajuddin also in this respect. How can proud and egoistic man with his coloured, short and incorrect vision know great saints? The saints, do not allow ordinary man to understand them aright. Slowly do saints unravel themselves to the proper people.

At first Shri Sai became famous as a hakim (doctor). The cures he effected with ordinary drugs were, indeed, to say the least, **marvellous**. How egoless Shri Sai was can be gauged from the fact that he **nursed** some of His patients. His cures are from His spiritual power.

Shri Sai is a perfection and spiritual power personified. It was Mhalsapati, who gave the name to Shri Sai. It was, again he that, with Shri Sai's body on his lap sat for three days and nights in accordance with Shri Sai's order, when He took away His prana, high up. It was again, Mhalsa who did not allow Baba's body to be buried at the place indicated by Shri Sai. After three days Shri Sai came back to earthly life. Mhalsa alone was called 'Bhagat' (bhakta) by Shri Sai and no other. Poverty did not stand in the way of Mhalsa to serve Shri Sai to the best of his capacity.

There are other people who served Shri Sai with all their heart and soul. Smt. Baijabai, Shri Kakasaheb Dixit, Smt. Savitribai Tendulkar, Shri R. B. Purandhare, Shyama, Shri Nanasaheb Nimonkar, Somnadh Sankar Deshpande, Nimonkar, may be mentioned as some sincere devotees of Shri Sai Baba, during His lifetime.

Shri Sai Himself visited some of His devotees. e. g. Shri Sitharamji Dengale of Nimgaon, Khushal Chand of Rahata. How great their "poorva punya" (merit in past births) must be which cannot be easily understood.

Thinking of some of His devotees, Shri Sai, now and then used to rub copper coins with His fingers (one coin for each such devotee) which warded off evil influences against them, only when no one could observe what He did.

Shri Sai had, and even now has the same love for all His devotees and no one is His disciple. In the case of a disciple, the guru takes all his responsibility; but there is no such thing in the case of a devotee. Once Shri Sai grew very angry when one called himself Shri Sai's disciple. "Who calls himself My disciple? Who can serve Me as I did my Guru Deva?. I tremble to go before My Guru Deva even now". Shri Sai has only devotees and not disciples, yet, Shri Sai is mercy personified.

Even now Shri Sai's ways are inscrutable. It is not easy to understand all His ways. We, human beings can think only as human beings so long as we are humans. How can we think in a divine way while remaining human? It is His grace that gives us some understanding and nothing else. ★

R. Jogarao

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Shri Sai Baba as Samartha Sadguru

Samartha Sadgurus like Samartha Ramadas and Sai Baba are men in name only. But, they are supermen in sagun form. In reality, they are Gods themselves (Parabramha).

It is very difficult to define or describe the nature of incarnations. Shri Sai Baba is one of these incarnations. Who can gauge or measure His (Baba's) Leelas? Even thousand tongued 'Adishesha' cannot describe Him fully. Then how can we, who are weak and ignorant, describe His wonderful life and ineffable nature? He alone knows His greatness. Really, His greatness is unfathomable; but, by His revelations to His bhaktas (out of love) they come to know a little of Him just like a drop in the ocean.

As Hemadpant alias Shri Annasaheb Dabholkar says in "Sai Satcharita", it is accumulation of merits in our past births, that, we Sai devotees, are able to come under His hold (care). Shri Sai Baba Himself says (in Sai Satcharita):- "Unless there is some" runanubandha "(prenatal connection) no body contacts each other. He himself told school mastar Shama alias Madhavarao Deshpande that He and Shama were connected with each other for 72 generations and Dhurandhar brothers for 60 generations. (Chapters 36 and 50 respectively Sai Satcharita). Further He declared" I draw such devotees to my feet (Shirdi) just like a sparrow with a thread tied to its feet, even they (the devotees) may be living thousands of miles away from Shirdi".

So, it is clearly understood that "Runanubandha" is the main factor for becoming His devotees. Being a mortal, I do not know since how many births I have been connected with Him. But, in this birth, He has taken me under His care as a child (ankita) for the past 40 years. Today, I am living and writing this article because of His grace. Otherwise, I would have been

buried ten fathoms deep long ago. As Baba said in Chapter III for Satcharita, "I shall draw out my devotees from the jaws of Death". How many times He has saved me actually from death and also from serious troubles (official onslaughts) while in service in Rly. Hubli workshops for 36 years. Even now, He forestalls His devotee's calamities by giving prior (timely) warning to them. His debts will be never repaid by us in this, as well as in many future births.

I would like to narrate here only three instances (out of so many) how 'Baba' has saved me which is only possible for "Samarthas" like Shri Sai Baba.

I was in charge of the foundry shop stores, Hubli in April 52 and I had to take half-a-day casual leave on 14th. April 52. As preplanned my assistant passed out some valuable materials to a thief, who was caught outside Rly. Workshops by the Rly. Police. My assistant involved me in the police case. I was taken to the police station from my house for interrogation. The Police Inspector wouldn't believe me though I pleaded with him that the theft took place in my absence. He said, you being incharge should have handed over the materials to your assistant and gone on leave, duly obtaining his signature (acknowledgement) in the registers (Tally sheets). Is it humanly possible to hand over thousands of items in half-a-day? I kept, quiet knowing that no argument however reasonable it may be, will satisfy the police as they were after money. I was put up in "lock up" and the police Sub-Inspector gave orders to the Police Constable to whip me. I was not in good health at that time, having high fever and headache, I thought I would collapse on that day. At least let me remember my kind mother, Shri Baba and cried out aloud, "OH, Sainath" when the police raised his hands to whip me and swooned. After four hours, I was made to regain my consciousness. I opened my eyes and looked around with fear. I was made to sit in a comfortable chair and the Sub-Inspector, Shri Kulkarni, was looking at me kindly and said "When you

uttered Baba's name, I immediately caught hold of the constable's hand and prevented him from beating you. I am also a devotee of "Shirdi Sai Baba" and saw Baba in you. It is needless to say that I was released from the police station with great honour and the real culprit was duly punished.

In January 1960, I had to go to Madras with my family on urgent private affairs. We boarded the night train at Hubli and we alighted at Guntakal the next morning to catch Dadar Express bound for Madras. The train, when arrived at Guntakal was overcrowded. Somehow, I put my family in 'ladies compartment' and I was travelling standing on the foot-board precariously in gents' compartment. When the train was approaching a bridge near Gooty station, I got exhausted and I got giddiness as I had no sleep in the previous night train and there was no time to have "breakfast" at Guntakal. I thought I would die falling in the bridge as my hands were paining too much and I could hold the handles no longer. I immediately remembered "Bhagwan Sai" with tears. What a wonderful power Baba is. He immediately responded by giving enough strength and courage to hold the handle firmly. At Gooty station many passengrs got down and I got a comfortable seat in the compartment and I travelled to Madras, chanting Baba's name and meditating on Him throughout the journey.

Once, I do not remember the exact date and day, I had to cross a platform in the workshop while on duty, where Rly. materials are unloaded for repairs from the Rly. material van and new (repaired) materials are loaded for distribution to various outstation sheds. The Rly. Khalasis doing this job (loading & unloading) used to put up a danger board on the platform to prevent workers crossing the platform and throw heavy materials on the platform from inside the van. But, on that day the danger board was not put up when I crossed the platform to reach the latrine (which was by the side of the platform) to attend the call

of nature nrgently. The Khalasis from inside the material van threw a big iron rod (side rod of an engine) on the platform. Being a heavy material, normally and naturally it should have come straight and hit me direct on the body resulting in my death. But, wonder of wonders. All praise to our Samartha Sadguru Shri Satchidananda Sadguru Sainath Maharaj. The rod took a turn (like a rocket) from the usual path, flew over and dropped far away from me, I was wonderstruck and bowed to "Sai Deva" mentally.

To conclude for the present, I am not a great bhaktha but only an ordinary mortal (sinner) still unable to control the six inner enemies and ego. As sinners are not to be rejected, Shri Baba, as kind mother, treating all equally has taken me under His benign care, For me, it is still miles to go to reach the destination. But I am sure remembering Sai always in our mind and meditating on His lotus feet, and surrendering completely to Him, our vicious nature will be changed in course of time. It may be a long process i. e. we have to take several births. Even then there is no fear, as our Sai is following us in birth after birth and will make us merge in Him in the final birth.

Lord Krishna also says in "Bhagwadgeeta" even "Jnanis" realise Him as God in them as well as in all beings (both animate and inanimate) after taking several births. That is to say :- They see "Parabrahma" everywhere, and become one with it, in their last birth.

My humble prostration to Shri Sai Baba, who is able refuge of all His devotees. ★

R. Radhakrishnan
938/B, Vidyaranyanagar, Rly Quarters, Hubli Karnataka state

Shri Sai Leads Our Life

Shri Sai says to his devotees, "If you cast your burden on Me, I will bear it." In our day to day life, we come across difficulties. We are anxious to win over them but our abilities are limited. If we rely on our abilities frustration results. Shri Sai does not like His devotee to suffer. He says that His existence is for granting moksha, moksha from sufferings and relief from karma. What the devotee has to do is to remember Him, sing His name and pray to Him with the most personal affection. Shri Sai clears the difficulties and gives the greatest happiness to such devotees in the most pleasant manner. He comes running to save His devotee. I am sharing my two experiences of His love with the noble readers of Sai Leela.

In the first experience, He came to give an indication of what I was forgetting, cleared a heavy cloud and enabled us to attain what He destined. It occurred like this. We were to visit Waltair for some examinations of my wife. On the day of the departure, we got ready at our residence by 4.30 p. m. and were about to leave in the rickshaw, which was arranged in advance to catch the train at 6.37 P. M. A heavy wind and rain started at 4. 30 P. M and continued making it impossible for us to leave for the journey. Rain water flowed heavily inside the rooms. My wife kept her humour and set on clearing the water from the rooms. She did not worry about the delay; but I was unable to maintain that steadiness. I was wondering whether Baba wants us to cancel our programme. I sat before him in the puja mandir for ten minutes, reciting His name and prayed Him for His intervention, saying that it was as per His permission that she was appearing for the examination and that she would not be able to proceed if the rain continued. I said even if we could start by 5.30 p. m. we could somehow manage to make the journey. It was already 5-20 P. M. The rain was in full force. I was restive. It seemed as though Baba was playfully teasing us; but to my

pleasant surprise the force of the rain subsided by 5.30 P. M. Immediately we left in the rickshaw. It was nothing but the rescue by Baba. The rickshaw took us as fast as it could and we reached the station at 6.40 P. M. The train did not arrive yet and was expected just then. We breathed freely and heartily bowed to Shri Sai for His grace. The train came at 7.20 P. M. and left at 7.30 P. M. This incident was a memorable handiwork of Shri Sai and left an unforgettable impression on our minds. Shri Sai arranges such incidents to please us with His Leelas and to strengthen our devotion to Him.

We remembered in the train that I forgot to bring Sai Satcharita for parayana. I was doing weekly parayana for the previous three weeks. I cursed myself for my forgetfulness. It seemed to me that the delay at home was to give me some time for remembering about the book at least at the last moment. But when I failed and was about to fall down, Baba came to my support !

At Waltair, due to the grace of Shri Sai, we got comfortable accommodation in a guest house near the centre, saving us lot of time and money. She was appearing for the examination after fourteen years' gap and was therefore a little diffident. But Shri Sai arranged the question papers in a very easy way and she did excellently in all the subjects. The third paper was in economics. Shri Sai suggested to me some important questions and all those questions appeared in the paper. The last paper was in Public Administration. Its syllabus was so large that the time at disposal for revision was insufficient. She was nervous. Again I suggested after praying to Baba, some eleven questions. To our pleasant surprise, five out of the eleven questions appeared in the paper. Baba came to help her in such a mysterious way and carried the burden of her examination. She passed the examination with 59% marks in the aggregate, to her own surprise. The magnanimity of Shri Sai towards His devotees is unimaginable. He was always our saviour and continues to be for ever. We have no words to express how happy we are.

I remember that day in 1977 when during my tour to Ettiyapuram in Tamilnadu, one of my colleagues, who is working there, Mr. T. Saratchandra, gave me an opportunity to contribute Rs. 2/- towards a fund for Shri Sai temple. It was the first time I came to know that Shri Sai is a yogi who attained Mahasamadhi. Those two rupees were the two small steps that I took towards Him! It was that event which led me to my fortune of His love. The two rupees which I gave were perhaps symbolic of Shraddha and Saburi, which form the core of Shri Sai! I am a beginner in these two skills and I pray to Him that He should lead us on this path. ★

K. R. Sarma

Admn. Officer, Regional Research Laboratory, Bhubaneswar



CASSETT OF SHRI SAI BABA'S AARATIES

Kakad Aarati, Madhyanha Aarati, Dhooparati and Shejarati are sung every day in the Samadhi Mandir at Shirdi. A casset of all these aaraties sung in their melodious voice by famous Maharashtrian artists Shri Prabhakar Karekar, Arvind Pilgaokar, Ajit Kadkade, Prakash Ghangrekar Sharad Jambhekar, Sou. Rajani Joshi, Kanhopatra Kinikar, Sudha Joshi and Miss Rege is now available for RUPEES FORTY TWO (Rs. 42/-)

Shri Vasudev Chandrachud has given the music for all the Aaraties.

AVAILABLE AT :-

- (1) Sai Niketan, 804 B, Dr. Ambedkar Road,
Dadar, Bombay - 400 014.
- (2) The Court Receiver, Shirdi Sansthan of
Shri Sai Baba, At and Post Shirdi (Dist. Ahmednagar).

To,
The Executive Editor,
Shri Sai Leela

Sir,

I am moved to write this small letter of appreciation in acknowledgement of your yeoman services in the cause of spreading Shri Sai Leela through the length and breadth of this country and also outside.

Truly, you have brought to bear on the magazine the erudition of a learned man with the undercurrent of animated live devotion. Your own articles are not only studious but they have also a message to convey. It is important to record here that because of your able and very competent editorship the magazine has become a light house to Shri Sai devotees who are charting the difficult ocean of mundane existence.

I am sure, I am echoing the feelings of all the readers of Shri Sai Leela magazine through this.

May Shri Sai bless you, with a long and active life to inspire other Sai devotees to propagate the Sai devotion efficiently.

With best regards,



Yours sincerely,

A. K. Rasal

21/382, B. P. T. Staff Quarters, Reynolds, Road,
Wadala (East), Bombay - 400037



Copy of Govt, Notification, due to which the Sansthan has been exempted from Income Tax. The donors also can take advantage of this exemption

To be published in Part II Section 3 (ii) of
The Gazette of India

GOVERNMENT OF INDIA
MINISTRY OF FINANCE
(DEPARTMENT OF REVENUE)

New Delhi : Dated the 16th December 1982.

NOTIFICATION

(Income - Tax)

No. 5028 (F. No. 197/209/81-IT' (AI) : In exercise of the powers conferred by clause (v) of sub-section (23C) of Section 10 of the Income-tax Act, 1961 (43 of 1961), the Central Government hereby notifies "Shri Sai Baba Sansthan Shirdi" for the purpose of the said section for the Period covered by the assessment years 1980-81 to 1982-83.

(MILAP JAIN)

Under Secretary to the Government of India

To
The Manager,
Government of India Press,
Ring Road, Mayapuri Industrial Area,
(Near Rajouri Garden), New Delhi.

Photo Art Exhibition on Shri Sai Baba's Life

The 20th All India Sai Devotees' Convention was held at Nellore on 7th, 8th and 9th of January 1983 under the auspices of the Nellore Sai Bhaktha Mandali. During the days of the convention a Photo Art Exhibition on Shri Sai Baba's life with 19 paintings was arranged by Shri Vishwaseva Sai Samaj, Hyderabad, under the guidance of Shri Vittal Swamiji, Maharaj, Dwaraka Nagar Colony, near Auto Nagar, Hyderabad. The Photo Art exhibition of Shri Sai Baba attracted several devotees and public of the town. On an average more than 3000 people visited the exhibition every day during the three days of the convention. On the last day of the convention the



A General View of the Exhibition

artist Shri. M. Subba Reddy, of Nellore town was honoured with a shawl by Shri Vishwaseva Sai Samaj, at the auspicious hands of Dr. S. D. PARCHURE, M. A., Ph. D., Executive Editor, Shri Sai Leela Magazine." ★



Dr. Parchure, Executive Editor of Shri Sai Leela Magazine felicitating the Artist Shri M. Subba Reddy.

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### Report of Ninth Annual Gathering at Shirdi

In the Warkari sect great importance is attached to the annual visit (wari) to Pandharpur on the ekadashi days in the months of Ashadha and Kartik. Every able-bodied warkari considers it his bounden duty to attend these waris and failure to attend them, when he is in sound health, is considered almost a sin by him. Similarly many contributors to Shri Sai Leela



magazine consider it their holy duty to attend the annual gathering of the contributors of Shri Sai Leela magazine at Shirdi at all costs. They are therefore watchful about the announcement in this behalf in the issues of this magazine from November or December every year. As the gathering is usually held in January or February, an announcement in this behalf is usually given in the issues for December or January. This year's gathering was proposed to be held on the 30th and 31st January 1983 and therefore the usual announcement of the gathering along with the form was given in the issue for the month of December 1982 with a request to return the forms duly filled in before 31-12-82.

Thus after receiving this long awaited information of the annual gathering the contributors started posting their forms, duly filled in and the work of the gathering was now started at the other end viz. the Shirdi Office. As per usual practice, the Court Receiver, Shri Kakresaheb, had already assigned the duties of the gathering to his staff and hence on receipt of the forms from the contributors, the invitations were despatched to the contributors after due verification of the information furnished in the form. Both the executive editors were in Shirdi by 29-1-83 and the arrangements in the hall on the ground floor of the Shanti Niwas were made with their co-operation. As the Shirdi Office has the full information about the delegates and the persons accompanying them, they were ready with the assignment of the accommodation to the delegates. It was therefore possible for them to give possession of the rooms to the delegates immediately on coming to Shirdi. As usual some delegates brought more people with them and some even came without following the usual procedure. Still Shri Bakliwal, the Accommodation Officer, made complete arrangements for them and provided rooms to them also.

By the evening of 29.1.83, the delegates had started coming to Shirdi. They were reporting to the accommodation office and



were normally getting their rooms. Some of them were however bothering Shri Sadanand Chendwankar and he was very gladly helping them. Shri Subhash Chendwankar also was very busy in solving the various difficulties of the delegates. Some delegates came late in the night on 29.1.83. Some came early in the morning on 30.1.83 and a few delegates, who were delayed on their way, reported even on the morning of 31.1.83.

### **1st Session (Sunday 30.1.83)**

The hall on the ground floor of the Shanti Niwas was decorated very well by the staff of the Shirdi Sansthan with electric lights. The portraits of Shri Sai Baba and other dignitaries were garlanded. On one side arrangements of sofas etc. were made for the president and Ex-presidents. The loud speakers were kept ready. Seating arrangement for ladies and gents was done properly and for the opening session even a Shahnai troupe was called. Thus after a little while after 9 a.m. while the Shahanai was being played Dr. Kapadi was brought into the hall when all the delegates gave him due ovation by standing up. After a little while the president lighted a lamp in the hall before the portrait of Shri Sai Baba, garlanded the portrait and came and sat in his seat. The welcome song composed by Shri N. G. Parulekar was then sung by Shri S. V. Satardekar, who was accompanied on the harmonium by Dr. Kirtikar.

In his inaugural speech the Court Receiver Shri Kakresaheb said, "Ladies and gentlemen, I welcome you all for this ninth annual gathering. I have been telling you this thing in the past and let me tell you again that this gathering of the contributors to Shri Sai Leela magazine is just like the annual gathering that is held in school or college or by other social institutions. Hence I would request all of you to take part in the deliberations of this gathering in a very light mood and not create friction of any kind. The staff of the Shirdi Sansthan has been asked to look



after your conveniences and they will attend to you. In case of any difficulty you may please contact them. I now declare open this ninth annual gathering and request you all to participate in it with a light heart”.

After this speech of Shri Kakresaheb, Shri Sadanand Chendwankar welcomed the delegates and told them in brief the programme for the two days of the gathering. Dr. S. D. Parchure, the executive editor, then spoke in brief about the early history of the president Dr. Kapadisaheb. He stated in his speech how Dr. Kapadi had to strive for his education in his childhood and even later on upto obtaining the medical degree. He then stated about the hardships suffered by Dr. Kapadi while practising at his native place and pointed out the several social activities carried out by Dr. Kapadi at Sangameshwar. The work done by Dr. Kapadi at Kolhapur after he shifted to that place after 1941 was also high-lighted by him. The speaker also referred to the social activities of Dr. Kapadi at Kolhapur and his love for drama as a playwright and as an actor. He concluded in the end, “we should therefore call ourselves lucky that we have got this year a president for our gathering who in addition to being a very strong Sai devotee, is also a good doctor, a good social worker, a good actor and a good playwright”.

In his inaugural speech Dr. Kapadi Said, “I had the good fortune to have darshan of Shri Sai Baba in 1918 and I had his blessing to prosecute my studies for the M.B.B.S course. From my young age I am a Sai devotee and I feel that my whole life is guided by Shri Sai Baba. What I am today is due to His grace and blessings. I feel that you have offered me this year's presidentship because of His orders to that effect. I thank you all for offering me this place and hope to get the co-operation of all of you for taking this gathering to a successful end”.

The special issue of poems of the Marathi version of Shri Sai Leela for the month of February 1983 and the English issue



for February 1983 were then published by the president. The poets whose poems were published in the special issue and who were present at the gathering were then awarded prasad and the issue of the magazine at the hands of the president.

The 30th day of January is every year observed as the martyr's day in the whole of India as it was on this day that Mahatma Gandhi was assassinated. Therefore at 11 a. m. which is the time fixed for public observation of the day, all the gathering stood up for two minutes and paid homage to late Mahatma Gandhi and all the Sai devotees who left this mortal coil during the last year.

Every year the delegates are requested to introduce themselves. As many of the delegates are coming to the gathering every year and are therefore mostly known to each other and taking into consideration the large number of delegates it was decided to cut short the programme of this introduction. Shri Chendwankar was requested just to read the name of the delegate and the place from where he came and the delegate just got up and bowed to the gathering. This short and sweet introduction was liked by all as it saved much time.

As it was time for the noon arti by this time, the delegates were requested to attend the arti and the lunch thereafter in the bhojagriha. The president also declared the morning session to have concluded.

(To be continued)



## 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.

1. Place of Publication Sai Niketan,  
804-B, Dr. Ambedkar Rd , Dadar,  
Bombay-400 014.
2. Periodicity of its  
Publication Monthly
3. Printer's Name Shri Kanhayalal Hiralal Kakre  
Nationality :- Indian  
Address :- 804-B, Dr. Ambedkar Rd., Dadar,  
Bombay-400014
4. Publisher's Name Shri Kanhayalal Hiralal Kakre  
Nationality :- Indian  
Address :- Sai Niketan, 804-B,  
Dr. Ambedkar Rd., Dadar,  
Bombay-400 014
5. Editor's Name Shri Kanhayalal Hiralal Kakre  
Nationality :- Indian  
Address :- Sai Niketan, 804-B,  
Dr. Ambedkar Rd., Dadar,  
Bombay-400 014
6. Name & Address of Shri Sai Baba Sansthan, Shirdi  
individuals who own the (Charitable and Religious  
Newspaper and partners institution)  
or Shareholders holding Post :- Shirdi  
more than one per cent Dist :- Ahmednagar  
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**

Receiver,

Shri Sai Baba Sansthan, SHIRDI,  
(Signature of the Publisher)



# श्रीसाईलीला

हिंदी विभाग

अनुक्रमणिका

मार्च १९८३

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## खुलते अन्तर्द्वार

गुरु चरित्र का गायन जो करेगा बारम्बार  
जीवन नैया उसकी लगेगी भवसागर के पार ॥४॥

चरित्र क्या? यह मार्ग मुक्ति का  
सहजयोग है प्रभु भक्ति का  
श्रद्धा से जो मनन करेगा, गुरु है तारनहार ॥१॥

जाति पाति का भेद न लाना  
समान सबको यों अपनाना  
एकता और बन्धु भाव से, सुखी रहे संसार ॥२॥

सदाचार का पालन सच्चा  
सब पापों का मूल कच्चा  
'गुरुवाणी' के नित्य पठन से, होंगे नाश विकार ॥३॥

गुरु पर जिसकी अटूट श्रद्धा  
ईश्वर उसके पास सर्वदा  
गुरुकृपा से मन मन्दिर के, खुलते अन्तर्द्वार ॥४॥

कवि : राधाकृष्ण गुप्ता 'चेतन'  
पाटकर वाडा, भगतसिन्हा पथ डोंबिवली (पूर्व) जि. थाने ४२१२०१





# श्री साई दर्शन मन्दिर

एक चमत्कारिक घटना का विवरण मैं 'साई लीला' के पाठकों के सामने रखना उचित समझती हूँ। घटना यह घटित हुई है कि हमारे साई बाबा के मन्दिरों में एक मन्दिर की और वृद्धि मालाड में हुई है।

दो या तीन साल पहले मालाड शॉपिंग सेन्टर जहाँ नवरात्री का कार्यक्रम बड़ा शानदार होता था वहाँ चन्द साई भक्तोंने श्री साई बाबा का मन्दिर बान्धने का संकल्प किया। सोसायटी हालां कि बहोत बडी है और सोसायटी का प्रान्गन भी बहोत बडा है। लेकिन ये प्रान्गन में बहोत ही गन्दगी रहती थी। छोटे मोटे क्रीडे, वरदास्त की बहार की बद्बु, सारा कचरा बगैरा इतना था की ये जगह देखकर लोग मुँह सिकोडने लगते थे। ऐसे माहोले में एक चमत्कार हुआ। साई भक्तों का संकल्प साकार होने लगा। पिछले साल जो संकल्प और प्रस्ताव रखा गया था उसे सब लोगोने बडे उत्साहसे अनुमोदन दे दिया।

साक्षात श्री साईनाथ इच्छा वहीं करेंगे तो कुछ होना नामुमकीन है। श्री साईनाथ को ये नर्क जैसी जगह को स्वर्ग बनाना था। इसी लिये श्री साईनाथने सभी भक्तों को प्रेरना और उत्तेजन दी। मालाड शॉपिंग सेन्टर के दुकानवालों के सहयोगसे साई भक्तोंने ये गन्दगीसे भरपुर जगह की खुदबखुद साफसफाई की और गुढीपाडवा के दिन श्री साईनाथ की सन्गमरमरकी मूर्ति की प्राणप्रतिष्ठा हुई। ये मूर्ति के चेहरे के हावभाव बडे ही संवेदनशील है। शिरडी समाधिमन्दिर में जैसी मूर्ति है ठीक वैसे ही इस मूर्तिको बनाया गया है। फर्क सिर्फ इतना ही है की ये मूर्तिमें श्री साई बाबा एक हाथ से आशिर्वाद दे रहे है। ये साल गुढीपाडवा का त्योहार शुक्रवार को मनाया गया था और उसी दिन सुबह नौ बजे मूर्तिकी प्राणप्रतिष्ठा का महोत्सव मनाया गया था। ये खूबसुरत मूर्तिके शिल्पकार जयपूरके है जिन्होंने बहोत ही सराहनीय शिल्पका नमुना पेश किया है।

किसीने ठीक कहा है ;

मैं अकेला ही चला था  
जानिबे मन्झिल मगर  
लोग सब आते रहे  
और काखो बनता रहा ॥

कुछ साई भक्तों जो सालमें कईबार शिरडी जाते है उन्होंने संकल्प किया श्री साई प्रसन्न हुए और आज यहाँ मन्दिर बन गया । जैसे जैसे लोग जानने लगे भक्तों का प्रवाह दर्शन के लिये शुरू हो गया । आज वहाँ सन्मैगरमर के पत्थरोंके साथ बगीचा बगैरा बहोत कुछ बन गया है । रामनवमीके दिन छत्रविधी हुआ और यहाँ सुबह शाम यज्ञमें धुनी जलाई जाती है । लोग बडी श्रद्धासे कपुर धुपसली आदी जलाते है । गुरुवारके दिन शामको शिरडी समाधी मन्दिरकी तरह ही आरती होती है । सोसायटीमें रहनेवाले लोग महसूस करते है कि श्री साईकृपा से अगर एक नर्क जैसी जगहका मोक्ष हो सकता है तो भला मनुष्यका क्यों नही हो सकता? अगर हम श्री साईकृपासे अनुग्रहित हो जाय तो हमारा भी उध्दार हो जायगा । मलाड शॉपिंग सेन्टर शिरडीवासी साईबाबाका धाम बन गया । लोग अपनी श्रद्धा-सबुरी का पुष्पहार बाबाको अर्पित करते है । मालाड की जनता का सचमुच ये मन्दिरसे भाग्योदय हो गया है ।

‘साई लीला’ पढनेवाले हमारे तमाम साईभक्तों को इस मन्दिर में बाबा के दर्शन हेतु आनेका हार्दिक निमन्त्रण है । आप लोगोंकी जानकारीके लिए इस मन्दिर का पता लिखना अनुचित नही होगा ।

‘श्री साई दर्शन मन्दिर, मालाड शॉपिंग सेन्टर उद्यान, स्वामी विवेकानन्द रोड, बेन्क ओफ बडौदा के सामने, पौलीस चौकी के सामने, मालाड (पश्चिम) बम्बई ४०० ०६४ इस मन्दिरमें आकर: हमें ऐसा अहसास होता है

‘सन्त मिले सुख उपजे ।

दुष्ट मिले दुःख होय ॥

सन्तदर्शन पाकर हम पावन हो जाते है । श्री साईनाथ को देखकर हमें सुखही युख मिलता है । श्री साईको कोटी-कोटी नमस्कार...

सौ. स्नेहलता विपीन स्वादीया

३०१-बी, कमल कुन्ज तीसरी मन्डिल-सन्गीता सिनेमाके सामने

दत्त मन्दिर रोड, मालाड (पूर्व) बम्बई ४०० ०६४





श्री ठाकुर भुपतिसिंह द्वारा रचित काव्य

## “शिरडी के सन्त”

के कुछ अंश

मंगलाचरण

सोरठा - जय शारदा जगमाता जय गणेश मंगलकरन ।  
जय शिरडी शुभ धाम, साई प्रभु शत शत नमन ॥  
जय हे कवि विख्यात, प्रन्त हेमाड दाभोलकर ।  
महाराष्ट्र खुख्यात, गाया साईसच्चरित ॥  
किय “भूपति” साभार, पद अंकों का अनुसरण ।  
साई - प्रभु - दरबार, काव्यान्जलि अर्पित विनत ॥

चोपाई

दिश्य ज्योति दायक हे साई । परम प्रकाशक जग के साई ॥  
आदि देव गणपति जय साई ! सरस्वती अम्बे जय साई ॥  
सन्त भागवत ऋषिवर साई । दत्तात्रय जय षण्मुख साई ॥  
आदि शक्ति जगतारण साई । जय परमेश्वरि चण्डी साई ॥  
दुर्गा उमा रमा जय साई । दया - सिन्धु जय भोले साई ॥  
जय लक्ष्मी नारायण साई । जय शिवशक्ति युगल हे साई ॥  
व्यापक ब्रह्म जगद्गुरु साई । अलख निरन्जन विभु जय साई ॥  
जय अखण्ड सर्वेश्वर साई । जय प्रचण्ड कालेश्वर साई ॥

दोहा - आदि पुरुष ओंकार हे, जय शिव प्रणवाकार ।  
परम विधाताजगत के, लीला अपरम्पार ॥ ।

क्षीर - सिन्धु वासी हे साई । कृष्णरूप केशव हे साई ॥  
जय साकेत निवासी साई । अवधेश्वर जय राघव साई ॥  
जयति राम जगदात्मा साई । प्रतिपालक सन्तों के साई ॥

देव अनन्त कलामय साई । शरणागत त्राता जय साई ॥  
 सत्चित् आनन्द चिन्मय साई । घट-घट अन्तर्यामी साई ॥  
 वेद-मूर्ति अगम्य-श्रुति साई । निर्गुण निराकार हे साई ॥  
 अजर अमर अनादि जय साई । अभय अपार अगोचर साई ॥ १ ॥

दोहा - साई मन्गलमय परम, गोसुर पालनहार ।  
 ज्ञानबुद्धिदाता प्रभो, अवढर शन्भु उदार ॥

स्वार्थ रहित प्रेममय साई । सहज भाव अपनावन साई ॥  
 मनुजधर्मपथदर्शक साई । शान्ति अनुग्रहदाता साई ॥  
 माता पिता बन्धु गुरु साई । विद्या सखा सर्व धन साई ॥  
 करुणा-सिन्धु क्षमामय साई । रामकाजहित हनुमान साई ॥  
 मत्स्य कूर्म जय नरहरि साई । परशुराम जय वामन साई ॥  
 जय हलधर जयराम गुसाई । मुरलीधर जय मधुरिम साई ॥  
 अरुण वसनधारी जय साई । जय शिरडीश्वर पावन साई ॥  
 चरणों में हम आये साई । करुणाहस्त बढाओ साई ॥ २ ॥

दोहा - अल्लाह-ईश्वर साई, ईसा गौतम बुध्द ।  
 ऋषभ देव जरथुस्त्र तुम, सर्व धर्ममय शुध्द ॥ ३ ॥  
 परब्रह्म परमात्मा, जय जय देव अनन्त ।  
 सद्गुरु साई नाथ हे, जय शिरडी के सन्त ॥ ४ ॥

ठाकुर भूपतिसिंह

प्राचार्य शा. आ. उ. मा. वि. पाटन (जबलपुर) म. प्र. ४८३११३





# साईमन्त्र

ॐ साई श्री साई जय जय साई ।

यह महामन्त्र एक साधन है जिस से साईभक्त बाबा से सम्पर्क स्थापित करता है। इस मन्त्र के निरन्तर जाप से मन पर नियन्त्रण रहता है। और अभ्यास द्वारा मन्त्र जाप मन में स्वयं होता रहता है। चाहे 'साधक' सांसारिक कार्य में बन्धा हो ऐसी स्थिति में सांसारिक कार्य-कुशलता बढ़ जाती है क्योंकि तब बाबा ने आप का कार्य अपने हाथ में ले लिया होता है। उस सुखद स्थिति में साई-लीला हर समय हर स्थान पर दिखाई देती है। तथा जो भाग्यशाली उस स्थिति को प्राप्त करता है बाबाका ही रूप होता है जो जो अपने सम्पर्क में आने वाले का मार्गदर्शन करता है तथा सुखद जीवन (गृहस्थ जीवन भी) व्यतीत कर मोक्ष प्राप्त करता है।

राम, प्रल्लाह, ईसा, नानक इत्यादि सब 'साई' के ही नाम है अर्थात् सब धर्म एक समान है।

आप भी साईमन्त्र "ॐ साई श्री साई जय जय साई" का जाप कर जीवन कृतार्थ करें। कोई कठिनाई हो तो 'साई प्रचार केन्द्र' को लिखें आप की कठिनाई के समाधान का प्रयत्न किया जायगा।

साधक का यदि कण्ठ और कर्म शुद्ध होगा तो कोई कठिनाई मन के नियन्त्रण पर नहीं होगी। कण्ठ की शुद्धि का अर्थ है कि आप के कण्ठ (गला) द्वारा शुद्ध भोजन तथा शुद्ध वचन सत्य (वाणी) का आवागमन हो। शुद्ध कर्म का अर्थ है पाप मुक्त कार्य तथा सत्कार्य।

सोचिये तथा अपने आप से यह प्रश्न करें कि :-

मैं कौन हूँ? मेरे जन्म का लक्ष्य क्या है? मेरे साथ क्या आया था (जन्म पर) तथा मेरे साथ क्या जाएगा (मृत्यु पर)? कैसे मैं जीवन का सुख भी भोग सकूँ तथा ब्रह्मप्राप्ति भी हो?

इन प्रश्नों का उत्तर आपको अपनी अन्तरात्मा (साई-ज्ञान) द्वारा ही प्राप्त हो सकता है। प्रयत्न कीजिये। बाबा से सहायता की प्रार्थना करें। साई प्रचार केन्द्र समिती सहायता कर सकता है। पत्र लिखें उत्तर मिलेगा साथ में बाबा के चित्र, शिरडी की पवित्र उदी, साईमन्त्र भेजा जायगा। केवल पत्र ही लिखें, कोई दान, डाक टिकट इत्यादि मत भेजें। पता साफ और पूरा लिखें।

‘साई प्रचार केन्द्र’ कोई संस्था नहीं है। साईदास एक मात्र इस केन्द्र का प्रचार है जो अपनी आप का भाग खर्च करता है। साईदास कोई मन्दिर (डिट सीमेंट का) बनाने की आवश्यकता से पहले ‘मनमन्दिर’ का बनना आवश्यक समझता है। आप भी अधिक से अधिक ‘मनमन्दिर’ स्थापित करायें यही समय का पुकार तथा साई सेवा है।

“ॐ साई श्री साई जय जय साई”

साईदास  
साई प्रचार केन्द्र, एस. सी. एफ् १८ सेक्टर १९ डी, चन्दीगढ़ १६००१९

## आओ साई

आवाहन कर रहे भक्त जन,  
दर्शन देने आओ साई।

पुष्प हार तेरी समाधि पर  
अर्पित करते भक्त सब तेरे,  
उन भक्तों का कष्ट मिटाने,  
साक्षात् तुम आओ साई।

दीन दुःखी रांगी और भक्त  
हैं सब तेरी कृपा दृष्टि पर आसक्त  
भक्त जनों की रक्षा करने  
शिरडी में फिर आओ साई !

पा कर भी तेरी कृपा दृष्टि  
वरदहस्त और वरदान

बिन साक्षात् दर्शन के प्रभु  
सन्तुष्टि का होता उन्हें न भान  
भक्तों की यह प्यास बुझाने  
साक्षात् तुम आओ साई।



## पुस्तक समीक्षा

सर्वधर्मसमन्वय एवं राष्ट्रीय एकता का परिचायक काव्य ग्रन्थ

### शिरडी के सन्त

“शिरडी के सन्त” इस धरती पर बार बार अवतार लेते रहें और “शिरडी के सन्त” से काव्य बार बार लिखे और पढे जाते रहें तो भारतीय संस्कृति कभी दिग्भ्रमित नहीं हो सकती ।

पुस्तक के प्रथम पृष्ठ पर ही सर्व धर्म समन्वय का प्रतीक चिन्ह यह संकेत देता है कि कवि इस ग्रन्थ के माध्यम से इन महान सन्त के उपदेशों को जनसामान्य तक पहुंचाना चाहता है । सन्सार के समस्त धर्म जिस अलौकिक प्रभापुंज से आंलोकित हैं, उसे हम किसी भी नाम से सम्बोधित कर सकते हैं ।

अल्लाह-ईश्वर साई, ईशा गौतम बुद्ध !

ऋषभ देव जरथुस्त्र तुम, सर्वधर्ममय शुद्ध ॥

कवि का उद्देश्य, “शिरडी की इस महान विभूति के पावन पुनीत उपदेशों को जन सामान्य तक पहुंचाना है ।” इस ग्रन्थ को जनता का दुलार भी प्राप्त हो रहा है । देश के विभिन्न नगरों से इस पुस्तक की मांग आ रही है । प्रथम संस्करण समाप्त हो चुका है । दूसरा संस्करण छप रहा है । रामायण के समान ही इस ग्रन्थ के दैनिक/साप्ताहिक/मासिक एवं अखण्ड पाठ भी अनेक जगह प्रारम्भ हो चुके हैं ।

बाबा का जीवनचरित ही ऐसा है कि उनका चरितग्रन्थ, धर्मग्रन्थ के साथ साथ पथप्रदर्शक नीतिग्रन्थ भी बन गया है । यदि ग्रन्थ, में आध्यात्मिक सागर की गम्भीरता है तो सामाजिक कुरीतियों के कलुष को स्वच्छ करती हुई अनेक सरितार्य भी इसमें मिल रही हैं ।

किसी ग्रन्थ की वास्तविक कसौटी तो यह है कि उससे समाज को क्या प्राप्त होनेवाला है? परखने के लिए ग्रन्थ से कुछ पक्तियां प्रस्तुत हैं :-

मनुजपुत्र मानव ही होगा । न हि वह हिन्दु मुस्लिम होगा ॥  
 मालिक ने बग एक रचा है । हमने ही बांटा अनेक है ॥  
 पुष्प विविध उद्यान एक है । रंग विविध पर गन्ध एक है ॥  
 नाम अनेक एक जगदात्मा । विविध शरीर एक है आत्मा ॥  
 मनुज ऐक्य गन्तव्य हमारा । खुदा एक ध्रुव सत्य हमारा ॥  
 मजहब के संघर्ष मिटाने । हिन्दु मुस्लिम एक बनाने ॥  
 जग में साई बाबा आए । युग सन्देशा प्रभु का लाए ॥

कवि वर्तमान शिक्षाप्रणाली की वास्तविकता उजागर करता हुआ कहता है ।

आज भयावह दशा हो रही । शिक्षा जीवन शून्य हो रही ॥  
 आत्मसुरमि से भटक गई है ; नैतिकता पथ भूल गई है ॥  
 शिक्षा है व्यवसाय अब, नहीं त्याग भाव ।  
 धन साधन हैं छात्र अब, लुप्त हुए गुरुभाव ॥  
 आज चाकरी लक्ष्य बनी है । सत्यशोध की दृष्टि गई है ॥

ऐसे समय पर शिरडी के सन्त के उपदेश ही हमारे लिए सत्य का मार्ग प्रशस्त कर सकते हैं ।

निरादर्श विथा अरे, आज बनी है मूल ।  
 साई शिक्षा यदि गहें, दोष होय निर्मूल ॥

साई के उपदेशों से परिपूर्ण यह ग्रन्थ वास्तव में नित्य पठनीय है । बाबा का जीवन वास्तव में सर्व-धर्म-समन्वय एवं राष्ट्रीय एकता का प्रतीक बन गया है ! वे जिस मस्जिद में रहते थे वहां उर्स और रामनवमी का त्योहार एक साथ मनाया जाता था ।

कब्बाली स्वर सज उठें, छिड़ें भजन के तार ।  
 उर्स साथ होने लगा, रामनवमी त्यौहार ॥

विश्व में ऐसे बहुत कम स्थल होंगे जहां विभिन्न धर्मों के उत्सव, एक साथ, एक ही समय, इतने उत्साह एवं सौहार्द से मनाये जाते हों, जिस प्रकार कि शिरडी में मनाये जाते हैं ।



ये महान सन्त लोगो का जीवन प्रेम, राष्ट्रीय एकता और मानवता का पाठ सिखाते रहे । कवि के शब्दों में बाबा के सन्देश देखिये

हिन्दु-मुस्लिम बन्देमेरे । जोडे अरे हृदय के मेले ॥  
 यही राम है यही रहीमा । यही कृष्ण है यही करीमा ॥  
 यही खुदा है यही ब्रह्म है । अल्ला मालिक यही राम हैं ॥  
 कदम बढाओ हाथ मिलाओ । भाई भाई कण्ठ लगाओ ॥  
 तुम मे रब की ज्योति समाई । तुम मे प्रभु की गन्ध समाई ॥  
 इस पुण्य धरा के बेटे हो । गोदी में जिसकी बैठे हो ॥  
 रामकृष्ण शिव यहीं हुये थे । बुद्ध आदि अवतार लिये थे ॥  
 गुंजी महावीर जिन वाणी । नानक की गुरुमुख कल्याणी ॥  
 कबिरा ने सन्मार्ग लखाया । उसकी याद दिलाने आया ॥  
 ऐक्यपाठ हमको सिखलाया । वसुधा निज परिवार बताया ॥  
 भारत मां गौरव सुतवाली । विश्व सभयता जिसने पाली ॥  
 मिलकर भाई तुम सब आओ । मजहब के संघर्ष मिटाओ ॥  
 शिरडी तुम्हे पुकार रही है । माता तुम्हे निहार रही है ॥  
 अब भी चेंतो बन्धु तुम सुनो सन्त की बात ।  
 भाई भाई एक तुम एक मनुज की जात ॥

वास्तव में बाबा के सन्देश मानव मात्र के लिए एकता एवं प्रेम का सन्देश है । बाबा का जीवनचरित "शिरडी के सन्त" नामक काव्य में सजाने का सुन्दर प्रयास है । यह ग्रन्थ ऐसी सरल भाषा में इसी उद्देश्य से लिखा गया है कि इस महान सन्त के प्रेरक सन्देश एक बालक से प्रौढ तक पहुंच सकें । इसी भावना को इंगित करते हुए इस ग्रन्थ की भूमिका में म. प्र. उच्च न्यायालय जबलपुर के माननीय न्यायाधीश श्री गो. ओझा जी ने लिखा है कि :-

उसी माध्यम "शेरठा दोहा चौपाई" को अपना कर, ठाकुर भूपतिसिंह जी ने शिरडी के साई बाबा के चरित्र तथा उनके दर्शन को जनमानस तक पहुंचाने का यह शुभ प्रयास किया है । इस हेतु वे साधुवाद के पात्र हैं ।

"यह काव्य शिरडी के साई बाबा के सर्व-धर्म-समन्वय के सिद्धांत को

देश-विदेश के हिन्दी भाषा भाषी लोगों के जीवन तक पहुंचा सके, यही मेरी कामना है ।

(ठाकुर भूपतिमिह लिखित काव्य ग्रन्थ “ शिरडी के सन्त, ” नव साहित्य प्रकाशन, पाटन, जबलपुर पृष्ठ संख्या १२४ मूल्य सात रुपये.)

गोविन्द मिश्र, व्याख्याता  
पाटन, जबलपुर (म. प्र.) P. C. ४८३ - ११३



## भक्त पदवी और शिष्य पदवी

श्री बाबा का भजन पूजन करने वाले कई लोग “बाबा मेरे गुरु हैं । इन शब्दों में गुरु और शिष्य का क्या सम्बन्ध है, इस की पूर्ण कल्पना भी वे नहीं कर सकते । सत्य यह है के श्री बाबा का आज तक कोई भी शिष्य नहीं और न बाबा ने किसी को अपना शिष्य ही बनाया था । जितने भी लोग बाबा के सान्निध्य में आये वे सब श्री बाबा के भक्त थे । श्री साईबाबा ने पुण्यवान तथा पापी को पतित को, भले बुरे को समान समझ कर सब रास्ता बतलाया, दान धर्म में सब बराबर रहे हैं । सबको सुधारा और मार्ग बतलाया, केवल यही कारण है के उनका कोई शिष्य नहीं बना, सबके सब उनके भक्त बने । उनका शिष्य कहलाने के लिए, हमें अपने स्तर को उंचा उठाना चाहिए, हम भक्त दुःखी होकर उनके पास जाते हैं, उनके समाधि को मांगते है, केवल मांगना यही हमारा कर्तव्य रह गया है, जब हमारा कार्य हो जाता है चमत्कार के नामसे उसका वर्णन करने में लग जाते हैं । कृतज्ञता से “बाबा को अपना ईश्वर कह कर पुकारते हैं” कुछ दिनों के बाद मानव धर्म के नाते भूल हो जाती है श्री बाबा को अपना गुरु कह कर पुकारने से पहले, इस शब्द का अर्थ समजना अत्यंत आवश्यक है, मनन करना आवश्यक है, बिना समझे कहने में इसका कोई अर्थ प्राप्त नहीं होता ।

मुझे ऐसा ज्ञात होता है के न हम उनके भक्त है और न शिष्य, केवल याचक हैं । भिकारी हैं । मैं कई बड़े बड़े विद्वान देखे, नवयुवक देखे, वयोवृद्ध



देखे, मन्दिर बनाने वालों को देखे, उनके मूर्तियाँ हैं, फोटो हैं नित्य पूजा पाठ देखे, अखण्ड दीप और आरती देखे, साथ ही धन, पुत्र, घर, नाम के लिए हाथ फैलाते देखे, इसी प्रकार उनको हमने काम, क्रोध, और लोभ में देखे, उपरोक्त बातों को लक्ष्य में रखकर हमें अपना आत्मसंशोधन करना चाहिए ।

देह सत्कर्म से, मन आर्त भक्ति से, त्याग और सेवा से शुद्ध हो सकते हैं । साधन मार्ग को साफ करना अत्यंत आवश्यक है तब कही गुह की नजर हम पर पड़ेगी, हम शिष्य कहलाने के काबिल बनेंगे ।

छोटे से जीवन के आवश्यक चिजों के लिए “मैं साईं की भक्ति करता हूँ” यह घमण्ड बेकार है। भक्ति की पहली सीढ़ी मन बुद्धि, देह की शुद्धता है । दूसरी सीढ़ी ध्यान और योग इस प्रकार अपने आपको हमें उंचा उठाना चाहिए ।

गीता में भगवान् श्री कृष्ण कहते हैं कि “निष्काम सेवा कर” क्या हम इस को ध्यान में रखकर श्री साईं के समाधि मन्दिर पर चढ़ रहे हैं? रास्ता बड़ा कठिन है। कहना बहुत आसान है। क्या हम सच्चे शिष्य हैं? क्या हम सच्चे भक्त हैं? विचार कर आगे कदम रखने पर साधना का मार्ग मिल सकता है ।

(उपरोक्त लेख श्री साईं लीला “मराठी” सप्टेम्बर १९८२ के अंक में प्रकाशित हुआ । उसके लेखक श्री चकोर आजगांवकर एम. ए. (अन्डर सेक्रेटरी वित्त महाराष्ट्र) हैं । इस मराठी लेख का अनुवाद प्रा. गुन्डेराव पटवारी ने किया है । )

प्रा. गुन्डेराव पटवारी

“साहित्य रत्न” शिक्षा विशारद एन. एफ्. जे. कॉलेज, बिदर ५८५४०१



## बाबा का चमत्कार

मैं सब से अधिक साईं को ही प्यार करती हूँ। साईं के प्रति मेरे मन में विशिष्ट स्थान है ! मेरे मन में ऐसा आता है कि साईं के बारे में सब से कह दूँ। ऐसा कर दे कि सब को भी साईं के प्रति एक विशिष्ट स्थान दे ! कभी कभी मेरे मन में साईं बाबा के प्रति अनेक भावनाएँ आती हैं। मगर उसे व्यक्त करने की मुझ में ताकत नहीं होती। बाबा की कृपा सचमुच अपरंपार है। वे अपने भक्तों पर सदा नजर रखे होते हैं। साईं के नाम में एक महत्वपूर्ण शक्ति है जो सब दुःखों को दूर कर देती है। इसके लिए मैं एक बीती हुई घटना को व्यक्त करती हूँ।

१९८१ की दिवाली की घटना है। हमने बहुत धूमधाम से दिवाली मनाई क्योंकि हमारे यहां दो सदस्यों की पहली दिवाली थी। दिवाली मनाने के पश्चात् हमने लक्ष्मी पूजन किया। लक्ष्मी पूजन के समय हमने घर में जितना भी धन और जितना भी सोना था सारा ही हमने पूजा थाली में रख दिया और उसी थाली में ही हमने मिठाई भी रख दी। सारा कुछ रखने के बाद हमने आरती करके सामान यानि पूजा की थाली हमने रसोई घर में रख दी जब सुबह उठकर माताजी ने सामान अलग किया तो एक अजब हो गया कि उस थाली में सब सामान पूरा था और एक सोने की अंगूठी कम थी। काफी देर ढूँढते रहे मगर कोई पता न चला। जैसे ही साईंबाबा का नाम लिया सोने की अंगूठी ढोने में पडी मिल गई। हमारे मन में शक हुआ कि कहीं चूहा मिठाई के साथ ले गया होगा। चाहे जैसे भी था। मगर साईं बाबाने अपना चमत्कार दिखा ही दिया। फिर क्या हुआ अभी एक सप्ताह पहले भी दिवाली थी यानि १९८२ की दिवाली। दूसरी घटना भी हमारे सोने के साथ ही बीती। १५-११-८२ की घटना भी हमारे साथ ऐसी ही रही दिवाली पूजन के बाद हमने उस दिन भी पूजा की। थाली हमने रसोई घर रख दी। इस बात माताजी पिछली घटना से डरे हुए थे। इस बार उन्होंने बहन की आज्ञा से सामान रात को उठाना ही ठीक समझा। ज्यादा सामान माताजी ने रात को उठा लिया। मगर प्रसाद के अन्दर दो अंगूठीया छोड दी कि वो मैं सुबह उठा लूंगी। अब सुबह उठकर माताजी ने कहा कि सुच्चे मुंह में प्रसाद ब्राह्मिन के यहां दे आऊं। जब सामान लेकर उसके यहां पहुंचे तो उससे बर्तन मांगा तो प्रसाद माताजी ने अपने हाथ



से ही उसके बर्तन में डाला तो बाद में क्या देखते हैं कि दोनों अंगूठिया थाली में ही चली गयी। माताजी के मुंह से झट निकला कि साई बाबा की मेहरबानी से ही आज यह सामान बच गया।

तीसरी घटना भी सोने की ही है। यह करीब १३ जुलाई १९८२ की बात है। हमारी भाभी की बहन की शादी थी। माताजी ने उन्हे शादी पर डालने के लिए कंगन भी दिए। उन कंगन की बनावट कुछ ऐसी थी कि उसमें यदि दो चूडिया छुपाई जाए तो छुप सकती है। उस कंगन में कहीं हमारी दीदी की चूड़ी चली गई। मगर हमें मालूम कुछ भी न था। जब हमारी भाभी कंगन डालने लगे तो एक चूड़ी झट से नीचे गिर गई और भैया को दे दी। तो भैया जब घर आये तो उन्होंने आते ही साई बाबा के चरणों को चूमा और कहा कि साई तेरे कारण ही हमारी चूड़ी बच गई है। उसी दिन से ही हमारे मन में साई का नाम आ गया। जैसा साई ने हमारे साथ भला किया मैं जीवन तक कभी न भूल पाऊंगी।

आखिर मैं यही कहना चाहती हूँ कि हम सब को ठीक समय में सहायता करने वाला साई ही है।

रानी 'साईदासी', व्दारा हरीष चन्द्र  
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## साई प्रकाश

मैं वह दीपक अप्रकाशमय  
अन्धकार का साया,  
कौन हे बढकर मुझसे जग में ?  
यह गुमान मुझमें आया।

फर्क नहीं मुझमें सूरज से  
हम प्रकाश के दाता,  
जो न करे गर काम कशी  
जग व्याकुल हो जाएगा ।  
मौसम भी परिणीत हो  
प्यासा सा रह जाएगा ॥

ग्राहि त्राहि मच जाएगी  
निरतब्ध निशा के आंगन मे,  
चारु चन्द्र तब चंचल किरणे  
जग में कहां से पायेगा ?

एक दिवस जब, गहन अघेरा छाया था,  
बदन टूटकर मेरा, थोडासा अबसाया था ।  
तब किसी अज्ञात बलने की नादानी  
जर्जित कर मेरा जीवन कर दी थी शैतानी ॥

जर्जित मेरा जीवन था अब,  
अन्तिम क्षण थे बाकि;  
चकाचौधं हो गय तभी  
देख अलौकिक साया ।  
सूर्य प्रकाश से बढकर  
प्रकाश मैने उसका पाया ।

सब कुछ खोया मैने अपना,  
पर दर्शन साई के पाये ।  
नत मस्तक हो श्री चरणों में  
अपने प्राण गवायें ।

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Printed by Shri K. H. Kakre at Maratha Printing Press,  
Naigaum X Road, Dadar, Bombay 400-014, and published by him  
at Sai Niketan 804-B Dr Ambedkar Rd. Dadar, Bombay 400 014