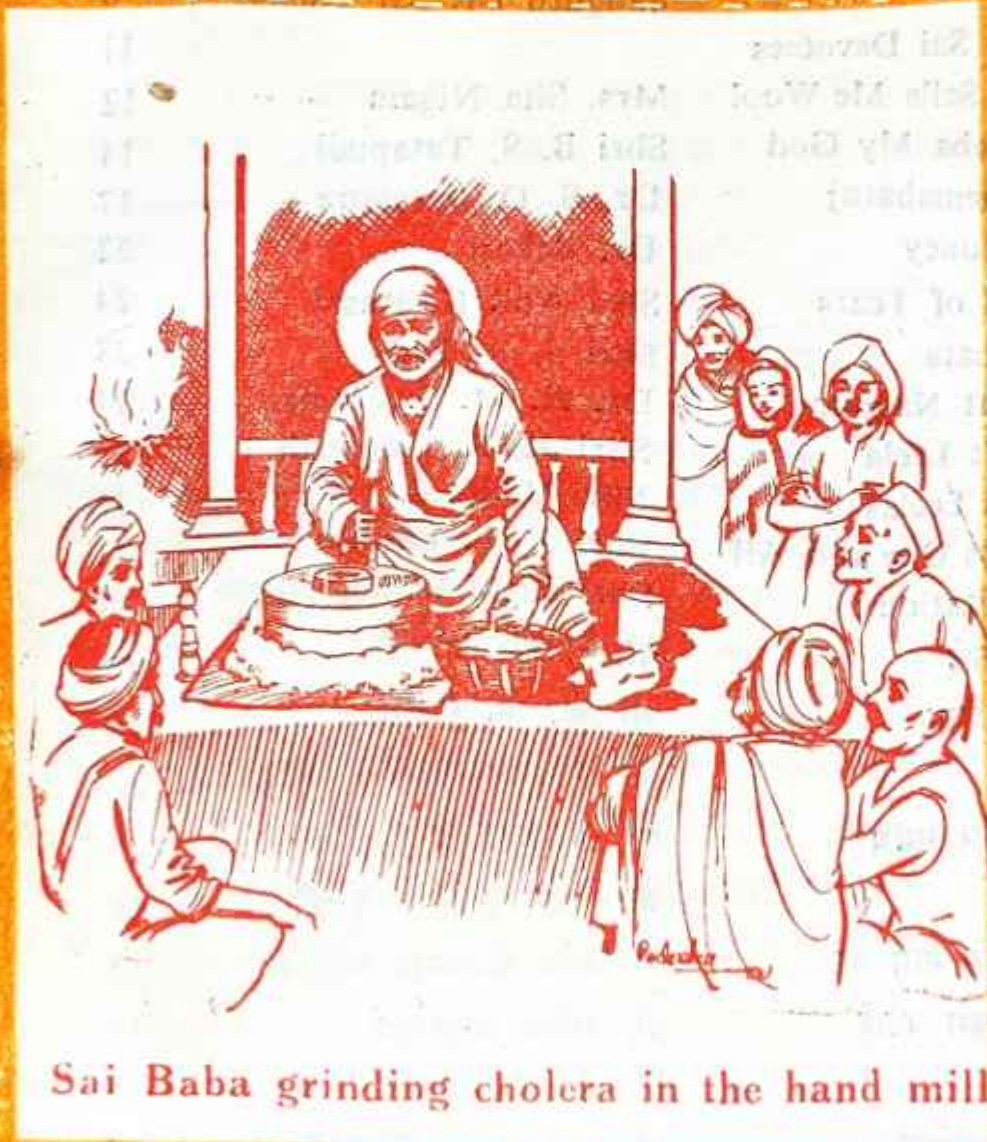




# SAI LEELA

1980



Sai Baba grinding cholera in the hand mill

April

1 Rupee

1980



# SHRI SAI LEELA

APRIL 1980  
CONTENTS

		Page
1. Editorial	Fiftyeight Years of Publication	2
2. Thoughts to Ponder-Over	Dr. Anil Jaiswal	7
3. Karma	Sadguru Dr. Sai Kumar	8
4. Request to Sai Devotees		11
5. Shri Baba Sells Me Wool	Mrs. Sita Nigam	12
6. Shri Sai Baba My God	Shri B. S. Tatapudi	14
7. Saint Gadgemaharaj	Dr. S. D. Parchure	17
8. Time is Money	Dr. Babaji	22
9. A Garland of Tears	Shri Anil K. Rasal	24
10. Antarmukhata	Shri S. R. Joshi	28
11. Sai Leela at Nagpur	Dr. A. M. Sivaraman	34
12. Shri Baba's Leela	Shri K. R. Gopinath	37
13. Sai Baba's Leelas	Shri V. K. S. Unni	39
14. Baba Helps One and All	Shri J. R. Laroia	42
15. Self-Realization	Shri Jugal Kishor Puri	44
१६. समन्वयवादी साई	प्रा. गुंडेराव पटवारी	४७
१७. पारस साई महिमा	श्री जी. के. नागदा	४७
१८. भजन	श्री लक्ष्मण बापूराव रापतवार	४८
१९. जय जय रघुवीर समर्थ	श्री राधाकृष्ण गुप्ता (चेतन)	४९
२०. साई अवतार	श्री किशन हरयोमल भूराणी	५०
२१. करिश्मां है तेरे नाम का	श्री विपीन कपीलराय स्वादीया	५१
२२. साई कहकर करो पढाई	डॉ. अनिल जायस्वाल	५२
२३. करुं बात पूरी	श्री व्ही. बी. नंदवाणी	५२
२४. प्यासा भक्त साईका	श्री प्रभु पटवारी नागवारकर	५३
२५. जनम का सार्थक	डॉ. इंदू नाईक	५३
२६. खुशबु ई भक्ती	श्री एन्. जी. पडळेकर	५४
२७. साई श्याम मांझी है	श्री प्रकाश प्र. कर्पे	५५
२८. जगत्पति साईनाथ	श्री रामसमुझ जगरूप यादव	५५
२९. साई-चरण	श्री रणवीर दिनेश	५६
30. Report of the sixth annual gathering at Shirdi		57

# SHRI SAI LEELA

( Official Organ of Shirdi Sansthan )



TO GUIDE THE WORLD ON THE RIGHT PATH  
IS THE PRINCIPAL AIM OF SHRI SAI LEELA.

---

VOLUME 59

APRIL 1980

No. 1

---

## Respect Omnipotent God

God knows everything, understands every language, and hears all men at the same time. Since Almighty God is so great, when we speak to him, we must be very attentive and respectful. When we talk to an important person, we stand up and show respect. There is still more reason for us to be respectful when we speak to God.

---

Editor :

**Shri K. H. KAKRE**

Receiver, Shirdi Sansthan of Shri Sai Baba

Executive Editors:

Dr. S. D. Parchure M. A., Ph. D.

Shri Sadanand Chendwankar B. Sc., S. T. C., R. B. Pravin

Annual Subscription Rs. 10.00

Single Copy Re. 1.00

Office :

**Sai Niketan, 804-B, Dr. Ambedkar Road,**

**Dadar Bombay 400 014**

**Tel. : 443361**

## EDITORIAL

### Fiftyeight Years of Publication

Our readers will be glad to know that *Shri Sai Leela* has completed fiftyeight years of its publication and has entered into the fiftyninth year. With the passing of years, the people at large go on aging and become somewhat less active, but the case of a magazine is different. As a magazine grows old, it gets more maturity. It is looked upon as having some fixed standard and the readers of that magazine go on expecting more and more from it. Thus shouldering the responsibility of the editorship of such a magazine is also a very hard task and unless the editor show enthusiasm and ingenuity, it will be difficult for them to maintain the high standard, achieved by the magazine in the past years of its publication.

On the first day of the month of Chaitra in Shaka 1845 (Gudhi Padwa) i. e. 1923 A. D. first issue of *Shri Sai Leela* was published. As this is the new year's day of the Hindu Calendar, it is supposed to be a very auspicious day for starting new things, undertaking new jobs or undertaking new projects. It was, therefore, quite proper that the first issue of this magazine was published on the Gudhi Padwa day in 1923. It is because of this good beginning on an auspicious day that this magazine is being published continuously for the last fiftyeight years; but it may be noted that this continuity is not coupled with monotony. With the changing circumstances and environments and with the change in the liking of our readers, the get up and the contents of this magazine have continuously improved and we hope to continue the progress hereafter with the blessings of the benevolent God of Shirdi, Shri Sai Baba.

To undergo a change, is a rule of nature and this magazine has not been an exception to it. If we look at the first issue of



this magazine, we find that a few pages of it were utilized for publishing Shri Sai Satcharita in 'owi' form in Marathi, composed by Shri Dabholkar alias Hemadpant. This publication was continued serially in Shri Sai Leela upto about 1930. Along with this we find that experiences of the Sai devotees occupied a good many pages of the issue. As the need for publishing Sai Satcharita was over, it was discontinued; but the publication of the experiences of the devotees, was continued and our readers will see that even now adequate pages are allotted for this purpose, as this helps a lot in spreading the Sai Cult among the masses.

For some time in the beginning, only the articles written in Marathi were being published in this magazine and it had only a limited circulation. With the spread of Sai Cult and devotion among the devotees in the South and North of India, who did not know the Marathi language, the question of spreading the teachings of Shri Sai Baba further among these people, cropped up. These people also used to get many experiences about the favour of Shri Sai Baba on them in their difficult time. Therefore they wanted to communicate them to other Sai devotees. The sphere of this magazine was therefore widened and it started publishing articles in English and Hindi also. However a small magazine, publishing articles in three different languages, found that it could not do sufficient justice to any language. In our country, the knowledge of the English language is like a passport for entering the realm of service and as many people have to take up a job for earning their livelihood, they compulsorily learn English in addition to their mother tongue. Thus though out of compulsion, we have to learn the English language, still we do not voluntarily learn other Indian languages, with the result that out of all the Indian languages, we usually know only our mother tongue. Because of this situation, the issue of Shri Sai Leela, in three languages, was more or less found to be a burden to the people, knowing only

one of the three languages, in which the articles in Shri Sai Leela were being published. Though this situation was known to the editors, of this magazine for some years, still its meagre circulation could not suggest to them any way out of it. Ultimately one Executive Editor, Late Prof. D. D. Parchure, thought of ending this stalemate and he suggested to the then Court Receiver, Shri K. S. Pathaksaheb, to separate the issues languagewise. The Court Receiver, who is also the editor of this magazine, agreed to taking this bold step and from 1-4-73 publication of a separate issue only in the Marathi language and of another issue in the English language, with a few pages for Hindi articles, was started. This step had the desired effect and the devotees, who want an issue in a particular language are satisfied to a certain extent. Though the spread of the greatness of Shri Sai Baba is mainly responsible for boosting up the sale of this magazine, we are glad to announce that on the first of April 1980, the number of issues that is being printed, will be more than four times the number that was being published on 1-4-73, when two separate issues were started. We are sure that in future the increase in the number of copies will continue even at a faster speed than before.

Since 1975, one very useful practice of holding an annual gathering of the people, who contribute their articles to Shri Sai Leela at Shirdi, has been started. The discussions, that take place in the gathering, help the editor a lot to know the reactions of the people staying far and wide and the suggestions put forth in the gathering for improving this magazine are found very valuable. Of course, some such suggestions like publishing a separate issue of Shri Sai Leela in Hindi and Gujarati, are required to be put off for some time due to administrative difficulties, still a number of other suggestions, that are being made from time to time, have been accepted and this has helped to improve the standard as well as the circulation of this magazine. Due to the spread of the Sai Cult, far and wide, in our country, many



---

persons are contributing their articles to this magazine. In order to cope up with this influx of articles, it was also thought necessary to increase the number of pages of this magazine. In this year's gathering, held at Shirdi on the 9th and 10th of February 1980, the Court Receiver, Shri Kakresaheb announced, to the joy of the delegates present, that sixteen more pages would be added to this magazine from April 1980 and we are glad to place this first issue in the hands of our readers with these added pages.

Though theoretically the need of a separate Hindi issue is accepted, still it is not possible to give effect to this suggestion immediately. Hence it is proposed to allot some more pages to the Hindi articles in this issue and increase it to sixteen pages according to the availability of the articles, in that language. It may be because we are at present allotting only a few pages to Hindi articles, but the articles in Hindi that are being received at present, will not be able to cover sixteen pages every month. Hence the Hindi knowing readers of this magazine are requested to contribute more articles so that we shall be able to allot sixteen pages for articles in Hindi.

Some more suggestions for improving the general get up of this magazine and altering the design of the cover page have also been received. They are under the consideration of the administration and they will be given effect to when accepted. As regards the standard of the articles, that are being published in this issue, a few of the contributors who were present at the gathering, expressed their general satisfaction. However, we do not want to be complacent about this. Though the persons, who were present at the gathering, might have expressed their satisfaction, still there might be some others, who could not attend the gathering, who might be expecting some more improvement in the standard of the articles, that are being published in this magazine. The editors are alive to the fact that there is always some scope for improvement in everything and

hence they are always mercilessly reviewing the performance of this magazine from the point view of the reader. Hence all our readers and contributors should rest assured that we are always eager to effect whatever improvements that are possible and therefore we shall make every effort to give effect to them.

Bringing out a magazine every month is not a one man show. It is essentially an eternal triangle of editor, the subscriber and the contributor. Of course some may add the fourth dimension, of the printer to this list. Yes, they are not altogether wrong. A printer has also to do a lot in bringing out the magazine in time and in presenting the material with an attractive get up. Any way this magazine is in a happy position as far the above-said four dimensions are concerned and the greatest moral force that activates the whole machinery is the blessing and motivation infused by Shri Sai Baba in all concerned. Hence with His blessing, the Sai Cult is bound to spread far and wide and this magazine will continue to do its little bit in that direction with the utmost effort from month to month.



## Blessed Are They

Blessed are they who live in open houses: for they have broken their chains and the wind of the spirit bloweth upon them, carrying to far-off corners their song and their speech!

Blessed are they who wander homeless in the world, with a voice in the heart and a vision in the eyes: for they shall reach the Homeland safe!



## Thoughts to Ponder-Over

Time and wealth may both be achieved together by the grace of **Shri Sai**; but it has become our habit in general to use the wealth in luxuries and comforts alone. Hence the spark of egoism is bound to be lighted within us. We are educated and clever-minded people. Moreover, many sorts of worldly qualifications have been attached to our names. We are proud of them even if they are of no use in this holy-religious-science. In shortest possible time, with the help of misuse of the wealth, we presume ourselves to be supreme-Universe-Controller. And we incline and proceed gradually towards impietic path of life. Wealth and favourable time both bring together power and strength. In spite of our clever-mindedness, once we become powerful and if that combines with the spark of egoism, in no time we start hurting the hearts of others by sinful performances.

It is fortunate enough to be blessed with wealth and favourable time simultaneously; but it requires the support of Godly power to calm down the abovesaid combination and drastic situations. And that can only be achieved by surrendering to **God Shri Sai** with full faith, devotion, and patience.

Mind and sensory organs must be fully brought under our command and control. Then alone worldly wealth and time can be used in the best possible way.

**Dr. Anil Jaiswal,**  
M. B. B. S., M. R. S. H., (London)  
Shri Sai Clinic, Chitar Oal, Nagpur-2



# KARMA

By Sadguru Dr. Sai Kumar

Founder - Svan Ashram. Gandhinagar, Secunderabad (A. P.)

Man may deceive the world and commit any number of sins, but he can never deceive or escape from Karma. It follows him like his shadow. The following story of a brahmin, named Gopalshastry, illustrates this fact.

A young brahmin boy, named Gopalshastry, was living in a small village. He was very pious, good-natured and a staunch devotee of Shri Hari. He was always immersed in meditating upon the enchanting form of the Lord. His parents were severely afflicted with ill-health. In spite of various kinds of treatment, their health began to deteriorate day by day. One day their enemies, with evil design in their minds, suggested a treatment. Gopalshastry, believing in their advice, kept his parents in a closed room and burnt a heap of custard apple seeds. As a result of this, his parents became completely blind.

Thus, it had fallen to the lot of poor Gopalshastry to shoulder the burden of his parents from such a young age. To earn his livelihood, he took the profession of a Purohit. Though physically he was performing poojas, marriage ceremonies and other functions to serve his parents, yet mentally he was always immersed in the nectarian lake of Narayana. Being pure in mind and at heart, he used to treat all alike with compassion and love.

His meagre earnings could not meet the bare necessities of food and clothing for all the three of them. He used to serve food first to his parents and then partake whatever was left. At times, he used to fast when there was nothing left for him. Haunted by the pangs of hunger, he continued to lead a spiritually happy life uttering the name of the Lord. Gopalshastry's



parents were devotees of Lord Shiva. On a Shivaratri day, they had asked him to bring some fruits for Shiva-pooja. Poor Gopalshastry was penniless on that day. Determined to fulfil their wish, he set about to fetch some oranges from the orange grove near his house. He entered the grove, climbed up the tree and plucked a few fruits. When he was climbing down, the owner of the garden saw him. Gopalshastry was thrashed very much by the watchman. With unbearable pain, he was returning home. On the way, he had asked himself what reply he could give to his parents when they would ask him if he had brought the fruits. Immediately after this a thought entered his mind. He decided to fetch fruits for his parents' pooja under any circumstances.

Generally in most of the cases, it is the time and circumstances which change a good man into a bad man. So also was the case of Gopalshastry. A mad thought came in his mind in order to fulfil his parents' wish. He thought that if he could set fire to the garden owner's hut, the attention of all would be diverted to the burning hut and then he could, unnoticed by anyone, climb up the tree and pluck again as many fruit as he wanted. Succumbing to such an evil thought, Gopalshastry hurried to the garden and set fire to the owner's hut. Some inmates of the hut ran away and escaped. Unfortunately two old and helpless people, together with two infants, were burnt to ashes by the flames. In the meantime, Gopalshastry had plucked the fruits and put them in his bag.

When he heard the cries and came to know what had happened, his heart broke. With deep anguish and sorrow at his heinous sin, he returned home. He wanted to confess his sin to his parents; but alas! by the time he reached home, his parents were dead. He was stunned and shocked. He seemed to have gone out of his senses.

"With the same sacred hands, with which I used to light the lamp daily in the temple of the Lord and make offerings to

Him, I had taken four innocent lives and defiled them. 'These are now the sinful hands of a cruel rakshasa. With what face can I approach the Lord again? Will he now accept my offerings'? These thoughts were tormenting Gopalshastry's mind. He did not reveal his sin to anyone, Without sleep and food he began to roam about restless from place to place. He was becoming weaker and weaker day by day.

One noon in the scorching sun Gopalshastry fell unconscious on the way. A girl named Radha, while passing that way, saw Gopalshastry lying unconscious. With the help of some one, she brought him under a tree and sprinkled water on his face. After he regained consciousness, she took him to her house to give him some food. Seeing him in such a bad state of health, Radha's mother asked him to stay in their house for three more days and take rest. The sin, which Gopalshastry had committed, entered his mind in the form of lust. The same Gopalshastry, who had hitherto, looked at every woman as his mother, succumbed to lust and took Radha as his wife. His Brahmacharya (Celibacy) which he had so zealously preserved for 26 years was thus vanquished by a momentary temptation of lust.

In course of time the couple had three daughters and two sons. Just as a drop of water on a lotus leaf remains unattached, so also Gopalshastry, although immersed in Samsara, was not attached to it. He did not give up meditating on God. He was giving spiritual discourses on Bhagawadgita, Vedas and such other scriptures. Thousands of ignorant people were benefited by his preaching and gained divine knowledge and became his devotees and disciples

Many great Yogis and Sannyasins used to visit Gopalshastry and speak highly of his glory; but his mind was not free from the thoughts of the sin, which he had committed. He used to ask himself, "What a great sinner I am" His past sins were pricking him like thorns. But he was determined that it was



now his duty to preach about God and God-realisation. With this determination, he was carrying on with his spiritual work.

In course of time, Gopalshastry's wife expired due to high fever. Gopalshastry was happy that at last she had completed her 'Karma' and passed away. His disciples could not understand him. They were feeling very sad over the demise of their Guru's wife. Seeing this, the Guru, who was happy, began to weep with them. One clever disciple boldly asked the Guru, "O Guru! you have preached that we should not lament over the death of any living creature. You said that wise people do not lament for the living nor for the dead. Now, you yourself are weeping because of your wife's death." To this, Gopalshastry replied, "Shishya, I am not crying because of my wife's death but I am crying at the ignorance of my disciples." (to be continued)

### Request to Sai Devotees

It has been noticed that many devotees are sending currency notes through ordinary Postal envelopes. In such cases, the currency notes are not often received by the Sansthan authorities and even the envelopes are received in torn condition. Sending of currency notes through ordinary Postal envelopes is prevented by law. In addition to that such amount remitted by the devotees, with great faith, is lost on the way and is not used for a good cause.

It is therefore requested that those devotees, who intend sending their donations to Shirdi, Sansthan, should send them by crossed and account payees cheque or draft on any Bank or by Money or Postal Order payable to the Court Receiver, Shirdi Sansthan.

K. H. KAKRE

Court Receiver,

Shri Sai Baba Sansthan, Shirdi

## Shri Baba Sells Me Wool

Last year we had planned to visit Shirdi while going to Kanpur on leave. We were to leave Belgaum by 15th Oct. 79 and were expected to return by the first week of November. Northern India experiences moderate cold at this time of the year. While planning for the visit it struck to me that our youngest son did not have a full-sleeve sweater and this was an unavoidable necessity before commencing the journey. I asked my husband to get some wool for making a sweater for him. He rejected the proposal on the plea that we were after all going to Kanpur where wool would be cheaper and also available in a large variety. I was not at all reconciled with my husband's views. Though his argument silenced me for the time being, consciously I was afraid of the exposure of the young fellow particularly during the journey.

On a subsequent day at about 11 a. m. I was seated outside the house on the lawn. The thought of visit to Shirdi flashed in my mind and with that grew the fear of exposure of my son as he had no full-sleeve sweater. I at once spoke to Shri Sai within me, "I am coming for your darshan and in case my son caught cold, the responsibility will be only yours. I pray to help me out to get some wool so that the young fellow is quite safe from catching cold during the journey in the cold areas of North." As the thought-waves moved on like this, there appeared an old man in plain white clothes carrying a bundle of wool on his head right in front of my house. Almost spontaneously I asked him, "Baba, have you brought wool?" The old man nodded a gesture of approval with my thought and came very close to me speaking in an unusually sweet voice, "Beti, (daughter) you want wool. Come, select it". All this was quite unfamiliar in this area as other hawkers usually call "Bai" to the ladies; but as my attention was chiefly drawn to



selecting the wool, I did not observe him quite seriously. He showed me all that he had and I selected one quality which I liked. When I asked the old man the price, he said a certain amount which I thought was a little more for the quality of the wool. I told him that I did not have so much money and that the price quoted by him was also slightly more. The old man then said to me in great affection, "Beti, do not worry about the money at all. You just take the wool and give whatever money you have. Even if you have no money, still take the wool for your child from my side." I protested that I would not take any wool without paying for it. I asked him to wait on while I went inside the house to collect whatever amount was readily available with me just then in the house. I collected even the small changes scattered here and there and returned to him with the entire money, still unhappy that I did not have enough to buy the wool. The old man understood my difficulty and spoke to me coaxingly, "Beti, do not worry at all about money. I told you already. You just take the wool and make a sweater for your son. Let him wear the sweater and remain happy with it". He took from me the little amount, which I had brought with me and handed over the desired wool. No sooner the deal was over, he bundled the remaining wool and started walking his way. I kept on watching him for some distance holding the wool given by him in my hand when all of a sudden I realised that he had disappeared. After the incident I have often watched that way; but that old man has never been sighted thereafter. I think that the old man was none else but Sainath, who loves his children so dearly that he would do everything for them. I narrated the whole thing to my husband only after a week after the sweater was already ready. He was greatly amazed. Sainath is really great, who always alleviates the sufferings of his children and he loves them so dearly that we cannot even imagine about it.

**Mrs. Sita Nigam, Wife of Squadron Leader G. K. Nigam**  
Air Force Station, Sambra, Belgaum (Karnataka)

## Shree Sai Baba - My God

God is love and love is God. Those who cleanse their hearts of the bittering poison of selfishness, hate, greed etc. shall find God as their own "True Self". Love has to originate naturally, from within. It is in no way responsible to any form of inner or outer force. Humanity will attain the new life through the free and unhampered interplay of pure love from heart to heart and man to man. This kind of love will establish peace, harmony and happiness in social, natural or international spheres and shine in its purity and beauty. Truth and lie are beyond the reach of mind. If one practices to tell lies, his mind will entertain telling lies alone. Hence, everybody should try to tell truth under any circumstance. Where there is truth, peace and cleanliness, there is God. Mere intellectual understanding does not bring God near to us. Love is the nearest media to reach God. I will say that God and eternal love are identical and one who has divine love has realised God.

Bhagavan Samartha Sadguru Shri Sai Maharaj said, "If you look to me, I will, look to you". Shri Sai Maharaj is a great Saint. Jagadguru Shri Amarnath Gupta said, "Every act leads to habit; every habit directs behaviour; behaviour forms character; character makes personality and personlity gives success and joy to life".

Hence, every person should habituate to pray to God and to believe in God with true love. Generally we do good service to a good friend to keep him on a right path and so also we must see to make a bad fellow to bring him round on par with the good friend. Buddha also stated, "Hatred does not cease by by harted, but only by love". This is the eternal rule of love. Shri Sai Baba has seen all those, who came to Him with love and affection.



---

I explain below a few instances to show Baba's grace on me.

In my childhood when I was 10 years, my father was seriously bed-ridden for 40 days with double typhoid. On the 40th day he was at his death bed. Whole day he was unconscious and in a hopeless condition which brought him to be kept on the ground. But surprisingly my father woke up at 4 a. m and surprised the curiously attending personnel. He told us that Baba appeared in his dream. So gracefully, He appeared and assured him saying, "Why fear when I am here. Don't worry". Saying this He disappeared. A-thunder-like sound was heard by my father, which made him to get up from the bed. With this great blessing of Baba, my father is alive even now at his 62nd year with sound health. This I feel how Baba saves the life of His devotees. I was astonished at this Leela of Baba and became his Bhakta in my childhood itself.

Since then, I had an earnest desire to visit Shirdi; but I could not go there as Baba had not ordered me to do so. My desire was however fulfilled during February, 1978 at the age of 40 without any prior programme. One of my friends, who was going to Shirdi, wanted me to accompany him; but I had no reservation for the Railway journey in the Ajantha Express in which he was travelling. But with the grace of Baba and to my fortune, He secured me a seat even at the last hour in the same compartment in which my friend was travelling. This fulfilled his desire and my desire to travel together. We got a very good room for lodging at Shirdi. We entered the Booti wada, where the Samadhi and shrine of Baba are and we were immencely pleased to see that we were beside the Samadhi of the Lord Sai Baba. This made me overjoyed for having so much benediction of the Lord, who took me by His side when thousands are already there and I could not have so much nearness to HIS SAMADHI or his shrine but for one miracle. This made me shed tears before Him, thinking of His love towards me. Friends, you should know that some time later I could know that He made me enter His chamber

through the other door near Samadhi though it is not open for everybody to enter in. This was the miraculous Love he showed towards me.

I was not stopped by anybody while entering. Is it not pure grace and love of Lord Sai Baba? I was really lucky for this opportunity. We stayed there for three days and returned safely. Moreover we got order to leave Shirdi by Shri Baba in Dwarakamai, when we requested permission to leave Shirdi through wringing sound of a bell.

At the bus stand there was a weighing machine. By the instigation of Sai Bada, I put 10 paise coin in it and took the ticket from the machine. The following words were inscribed thereon "Cultivate clean habits, you will enjoy devotion of reciprocated love". This I took as a direction of Baba and as his advice, He made on my return journey. He is at my back and watching me to see how I am following his directions. On another occasion i. e., on 3-8-78, I started for Osmania General Hospital for undergoing an operation; but had some bad omens when I started from the house. Half way on the road I saw a lorry proceeding in my direction, on the front mirror of which I could read the words "GURU KRUPA" which immediately struck me as His Grace is certain to me everywhere even though I met with bad omens. I safely returned to my house after one week with the operation successfully done.

These are only a few instances, out of many, in my life. Thus at every stage, Baba is saving me in all difficulties and guiding me in my day to day life. ★

**B. S. Tatapudi**

Auditor, 13-1-1250, Seethamram Baug, Hyderabad 500006





# SAINT GADGEMAHARAJ

(Continued from March 1980 issue)

By Dr. S. D. Parchure M. A., Ph. D.

Shri Maharaj thus spent the day of 18th December 1956 in a restless condition. At 4 a. m. on 19-12-56, he said, "Let us go". When somebody asked about the destination, he expressed his desire to go to the bungalow of Shri Nawathe. There was no appeal before the order of Shri Maharaj. Hence he was taken to the bungalow of Shri Nawathe immediately. At about 9 a. m. Shri Maharaj directed the people to take him to the garden of Shri Nawathe's brother nearby. On a request from the people round about, Shri Maharaj took a little water and lay down under one tree.

After some time, Shri Maharaj again changed his mind and requested the people to take him to the garden of Shri Rathod. Hence by the evening, he was in the garden of Shri Rathod. As he was showing signs of extreme weakness, the doctors requested Shri Maharaj to have one glucose injection but Shri Maharaj flatly refused to take it and asked for his clothes. He collected all his strength and after putting on his shirt and cap, he stood up with folded hands. Shri Kaikadibuwa knew from this pose of Shri Maharaj that he was starting for the journey. He therefore stopped him saying that as it was evening, he would like to sing the prayer. People all sat down and the prayer started in a very grave atmosphere.

After the prayer was over, Shri Maharaj happened to look at Shri Damushet from Nasik, who had the newspaper with him. Shri Maharaj requested him to read out to him the news of the day. Shri Maharaj had great appreciation for Pandit Jawaharlal Nehru and hence he enquired about him and asked Shri Damushet

to read out any news, that might have been published about Pandit Nehru. When Shri Maharaj was thus busy in listening to the news, Dr. Sawdekar from the Irvin Hospital came there along with the nurse and the oxygen cylinder. Shri Maharaj enquired with Dr. Sawdekar why all that was brought. On knowing that it was for him, he said, "My health is quite alright. I do not need any of the things brought by you."

After listening to this emphatic talk from Shri Maharaj, Dr. Sawdekar went away. Shri Maharaj then got up and requested all with folded hands to sit and listen to him. He then started speaking, "My well wishers, my health is quite good now. Only I have gone a little weak. I have therefore started for Nagarwadi in the Satpuda. There I intend to take rest in the settlement created for cow-protection. I will be happy to lie down there under a tree. Death is inevitable. All have to die some day or the other. Kabir has said in this respect as follows:-

काजी मरे मुल्ला मरे मर गये पंडित जोसी ।  
अच्छे बुरे सब कोई मरे बुरी कालकी फासी ॥

The meaning of this couplet is "Kaji dies, mulla dies and pandits and joshies also die. The good and the bad all die. The gallows of death are very bad". (They do not spare anybody).

From this saying of Kabir, it is clear that nobody can escape death. Therefore all of you should go on saying bhajans and be on guard not to commit any sin or any bad did. If I have erred anywhere, I would request you to excuse me for the same. One more thing. Upto now I never asked for anything for myself, but today I am doing it. I am asking money for paying my bills for the hospital. I would request you to contribute for that purpose. Just see how much you can contribute."

Upto now though people were eager to give money, Shri Maharaj never took anything for himself, but now he was asking for it and hence every body was too willing to pay it.



People immediately contributed to their mite. Along with others, the mother of Shri Achyutrao<sup>o</sup> Dada also started giving her contribution, but Shri Maharaj prevailed upon her for not paying. The amount was counted and out of that Rs. 250/- were given to Achyutrao Dada and the rest of the amount was deposited with Shri Naginbai. The van was sent for and it was about 7 o'clock by that time. Shri Maharaj himself named the people who should accompany him in the van. Achyutrao Dada, Gunwantrao Shinde, Savitribai Borade, who had specially come from Bombay, Shankarrao Mane, Damushet Arbuj, Ambadas, Narhari Mane all boarded the van. Namdeo Labhaji Kamble, who was a sincere devotee of Shri Maharaj was standing at a distance in the crowd. Shri Maharaj noticed that and he specially called him and made him sit in the van. Sou. Kuntabai, the wife of Shri Maharaj, was also in the van. When Shri Maharaj noticed that she was in the van, he asked her to get down and stay at Amraoti. The people started singing the favourite bhajan of Shri Maharaj:-

गोपाला गोपाला । देवकीनंदन गोपाला ॥

The van started. Sadness spread on the face of the crowd, surrounding the van. They all felt that this was perhaps the last darshan of Shri Maharaj and hence tears stood in the eyes of everyone of them.

The van, in which Shri Maharaj was travelling, was quite spacious. There were benches on either side on which the people were sitting. In the middle space a mattress was spread out for Shri Maharaj and he was sitting on it quietly. Shri Bhaurao Kale was driving the vehicle very cautiously. It was moving towards Walgaon on way to Nagarwadi. There was tension on the mind of everyone. The atmosphere was quite grave. As the van moved beyond Kharwadi, it started getting sultry. So Shri Maharaj removed the cap on his head and requested that the van may be driven a bit more slowly.

Near Walgaon, the van left the main road and headed towards Chandur Bazaar. It was night by this time and excepting a casual bullock-cart there was hardly any traffic on the road. The bhajan was continued in the van. Shri Shinde had a melodious voice. He was singing the bhajan and all others were repeating the same.

After some time the van entered Chandur and stopped for a moment near the house of Shri Shridharrao Raut. In the Nagarnaik High School, which is adjacent to Shri Raut's house, some programme was going on. When the people, who were attending the programme, came to know about the arrival of Shri Maharaj in their town, they all at once ran and surrounded the van. Shridharrao also came. He was a devotee of Shri Maharaj. He requested Shri Maharaj to wait for some time and allow the people to have lunch. Shri Maharaj at once said, "We are eleven in all. Bring eleven breads for us from your house."

All got down and partook of the breads collected for lunch. When people came to know that Shri Maharaj was going to Nagarwadi, they all became anxious. It was night time and the road leading to Nagarwadi was also kutchha. Hence everyone doubted how he would reach the place safely in that condition of his health. Bhaurao, who was driving the van, also said that it would be difficult to drive on that bad road in the night time. Hence Shri Raut started pressing Shri Maharaj to get down and to come to his house. He said, "My mother has gone very old. Come in for giving her darshan". So under that pretext Shri Maharaj was taken out forcibly and was made to sit in the house. People round about felt that the health of Shri Maharaj was crumbling down and hence they sent for the Government doctor. No sooner the doctor examined him he said, "Who brought Shri Maharaj here in so bada state of his health? His condition is very serious. He will have to be given oxygen as soon as possible". Saying so the doctor gave him an injection as an immediate remedy.



Shri Durgayya Shet, from Hyderabad, came to Chandur along with Shri Kaikadibuva, when he came to know about the very bad condition of the health of Shri Maharaj. When Shri Maharaj was informed about the arrival of Shri Durgayya Shet, he simply looked at him with folded hands; but by now he was not able to sit upright. He started drooping on one side. Hence all the people got upset and took the decision to go back to Amraoti. They lifted Shri Maharaj and placed him on the van and requested Bhaurao to drive the van as fast as possible towards Amraoti.

The van immediately started running back to Amraoti at top speed. After a little while, Shri Maharaj came to a little consciousness and asked only by signs as to where they were going. Shri Achyutrao Dada told him, "We are returning to Amraoti". On this Shri Maharaj could not react in any manner. Hence he closed his eyes helplessly and lay quiet on the bed. The van soon reached Walgaon and turned towards Amraoti. After this they had to cross the bridge on the Pedhi river. Shri Shinde and Achyutrao were singing the Bhajan; but they were all along watching the face of Shri Maharaj quite anxiously. When the van was on the bridge, Shri Maharaj opened his eyes and looked at everyone for the last time and he dropped his head! Bhaurao Kale stopped the van after crossing the bridge. It was then twenty minutes passed twelve midnight.

Though all knew what had happened, still everyone was hoping against hope that something will happen and Shri Maharaj would start speaking to them; but that was not to happen now! Due to the great regard, that every one had for Shri Maharaj, they all got upset at this happening and for a moment no one could do anything. They all got confused and did not know what to do at that remote place in the jungle. Shri Achyutrao Dada touched the body of Shri Maharaj near the

## TIME IS MONEY

Time is money. Time is more precious than money. Money, if lost, can be earned again; but the time that is gone cannot be regained. A moment once gone cannot be called back. Time, like a rat, slowly but surely cuts the thread of life. Remember the inaudible and noiseless feet of time. Time is a merciless enemy; but it is also a merciful friend and healer. The 'tick-tick' of the clock reminds you that moments are passing away. Time is most precious, really.

Learn your lessons from nature. Mark how the season rotates regularly. Mark how the sun rises and sets, how the monsoon comes, how the flowers blossom, how the fruits and vegetables grow, how the revolution of the moon and the earth takes place, how the days and nights, weeks and months and years roll on! Nature is our master and guide.

Nature is also punctual. The sun rises at the right hour. Seasons come in the right time. If you are not punctual, your life will be a failure. You will miss your lesson, if you go to your school every day late by an hour. You will miss the train if you do not go to the station at the right time.

To be careless and indifferent to the value of time is verily a tragedy. Do not waste any part of your time. Do not allow even a minute to pass without making the best use of it. To see the sun at work is as much a joy as light itself. The sun never wastes a second. It gives light everywhere.

An Indian saint said, "My mind! every moment, life is fleeting; beware, any moment it might flee away. My mind, the serpent of time is swallowing. Knowest thou, how death, by inches, is advancing".



---

Anybody who is irregular and does his work by fits and start cannot reap the fruits of his efforts. Regularity, punctuality and discipline go hand in hand.

Every duty is holy, and devotion to duty is the supreme form of life. Always have regular habits in all walks of life. Be regular in going to bed and in getting up early in the morning. Regular habits make a successful and happy life. If you form the habit of being punctual and regular, it will help you to do all your work at the right time. Do not waste your time. Realise the value of time. ★

**Dr. Babaji**  
Didiji Mahal, Saivani, Shrinagar 5 (Kashmir)

---

(Continued from page 21)

neck and he found it to be warm. Hence he said to Shri Shinde, "It appears that there is life still in the body of Maharaj. If we take him to a doctor, still there is hope for saving his life". After this talk, Shri Bhauroo Kale drove the van as fast as he could and stopped it opposite the house of Dr. Shah at Amraoti. When somebody called the doctor hurriedly, he realized what must have happened. He, therefore, came out and examined the pulse of Shri Maharaj carefully. From his sad face, everyone could know what has happened. Dr. Shah slowly kept down the hand of Shri Maharaj and said with a choked throat "Shri Maharaj has left us all for good!"

(to be continued)

## A Garland of Tears

Shri Sadanand Chendvankar, Executive Editor of Shri Sai Leela (Marathi Edition), rang me up on 22nd January 1980. I attended the phone but noticed a certain tremor in his voice. He could only say that "Shri Radhakrishna Swamiji" ... and held his breath for a pestering pause and then continued "Passed away". The sad tidings saddened me to my pith and marrow. I could hardly stand on my feet, yet the unpleasant and sad event had to be faced. Shri Chendvankar resumed his talk on phone and said that Swamiji passed away at 10-30 a. m. on Monday the 14th January 1980, when the sun had moved in the Northern direction. Thus Shri Sai Baba blessed His gem of a devotee with Moksha on an auspicious day.

The sad news coursed its way into my entire being and ruffled me thoroughly. For it vividly revealed the fully realised soul's anxiety to bless an ordinary and commonest of Sai devotee like me with His presence. Readers, believe me or not, but Shri Swamiji, while in Bombay, had promised me to pay a visit to our home and bless us. And He did keep his word even while on His death-bed. On Sunday, the 13th January 1980, while I was in meditation, Shri Swamiji appeared to me in full form. He was shaking and showed signs of great struggle. He said, "I am going, but before I go, I have come to see you." And the very next day He passed away!

As I narrate this experience, my mind goes back to my fleeting but eternally memorable contact with this saint, who, though fully commanding the treasure of all powers, did not display them openly or abused them. His life was a silent dedicated prayer at the lotus feet of Shri Sai Baba. The instance quoted is not the only one of its kind. There were several such instances.



At the Bombay meeting with this sage we both, my wife and myself sat cross legged on the floor, in the apartment of Shri G. R. Inamdar. Shri Swamiji had just woken up from His noon-nap. He came in the drawing room and beckoned us to take the chair; but we could not, for, we were lucky enough to get His Darshan and see His lotus feet. He started his conversation with one apt utterance "If one says Hari, Hari, Hari comes in the heart and worry goes." The opening sentence itself fitted me like a glove for He correctly guessed the state of my mind and prescribed to me the specific remedy. I said that my 'namasmaran' was not ceaseless but intermittent. He enquired about my first name and called me to His feet. Then He gave three pats on my back. And oh there resumed the ceaseless pouring of 'namasmaran' on the deity that dwells in my heart. It was automatic and effortless remembrance of Shri Sai. He spoke to us very kindly in silken voice, which soothed us and gave us handfuls of udi packets and chocolates with the remark that this was "Shirdi Prasad". We had not mentioned anything about children. I requested Him to bless our home and He readily agreed to do that. Before He took leave of this transient world to merge in God, He kept His word by a visit in meditation.

I had met Swamiji three years before at the gathering of the contributors to Shri Sai Leela magazine. It was but a distant glimpse. The real contact, however, was established in the last year's gathering, when after the conclusion of the morning session I went to him and said "Swamiji, I want to speak". He abruptly cut my sentence and replied, "I would talk to you later in the evening." I persisted and still He repeated His initial reply. I had to go out of the hall. As I entered my accommodation in the Bhakta - Niwas, Sunanda, my wife told me that I should remove her to Hospital immediately as she was experiencing severe pain in the abdomen and passing blood. Shri Swamiji had fore-knowledge of this imminent tragic event and so had told me to see Him only in the evening. I called on him in the

evening and conveyed my difficulties. He said that I should see Him on the next-morning.

Next morning, I went to Him when He told me that he has offered prayers to Shri Baba. Then we sat for a recitation of Vishnusahasranam, The delicate golden rays sat lightly on Swamiji's lustrous face and therefore reflected on us to enlighten us in equal measure. Here, a Rishi sat in communion with His Master. His recitation was slow, firm and intoned with full and deep devotion. His face glowed progressively as we advanced in the recitation. His profile resembled that of Rabindranath Tagore, who set out to initiate his disciples in the art of self-realization through a Gurukul system in the lap of nature. For nothing reveals more and imbibes the true significance and spirit of the creator than nature. There is a striking similarity between Swamiji and Tagore. Both had set out to realize their souls. The former through His Sadhana and the latter through His search in the nature. When we took leave of Swamiji after the recitation of Shri Vishnusahasranam, we felt that we had enriched ourselves by the golden contact, which enabled us to dissolve fully in God.

As I write these remembrances, I am overwhelmed beyond words. What total identity this great sage could attain with His followers? What abiding and loving concern He displayed through His conduct in this world? He behaved as if our problems of Sadhana, of worldly difficulties and our struggle were truly His, and so He guided us firmly but indirectly to take correct steps towards the goal of self-realization. Our worldly existence is illuminated by many acts of our relations, our friends and well-wishers; but it is the sages like Swamiji, who, through their contact, infuse our lives with a true purpose. They gently make us realise that though these little acts of our well-wishers do illuminate us to a limited extent, our true goal is to meet our Master through self-realization. Shri Swamiji was one such saint who lit up our path so that our journey ahead became smooth and trouble-free. He was truly a fond child of



God and thereofre, passed away at a time when the Sun took turn to the north, What an ordinary devotee could do on this solemn occasion but offer Him a garland of tears and say like Tagore :-

Life of my life, I shall ever try to keep my body pure, knowing that thy living touch is upon all my limbs.

I shall ever try to keep all untruths out from my thoughts, knowing that thou art that truth which has kindled the light of reason in my mind.

I shall ever try to drive all evils away from my heart and keep my love in flower, knowing that thou hast thy seat in the inmost shrine of my heart.

And it shall be my endeavour to reveal thee in my actions, knowing it is thy power which gives me strength to act.



**Anil K. Rasal**

21/382, B. P. T. Staff Quarters, Reynolds Rd.,  
Wadala (East), Bombay 400 037

---

## Prayer to God

Hear my prayer, O God; come to my aid !  
You are my only hope—do not reject me !  
Do not delay—I need Your help.

To You I lift up my hands,  
To You I raise my heart.  
Let Your light guide me;  
Show me the way that leads to You.

## ANTARMUKHATA (Introversion)

On page 89 of the 8th Edition of Shri Sai Satcharita, the following observation is made by Shri Hemadpant, "Antarmukhata (Introversion). Our senses have been created by God with a tendency to move outward and so man always looks outside himself and not inside. He who wants self realisation and immortal life, must turn his gaze inwards and look to his inner self".

These senses are taste of the tongue, seeing, hearing, smelling and touching. Senses are active in their work with the objects of the world.

As long as the senses are allowed to operate with freedom, introversion will not develop. During the course of life it is not possible to avoid activities of senses altogether. Therefore control of the senses is considered very important for introversion and spiritual progress.

Mind is a powerful organ which sets currents of thoughts and starts a chain of reaction of activities through the senses. Mind can be moulded and trained to a great extent through determination and good habits.

Tortoise has a tendency to shrink its legs, neck and head inwards. This crude form of introversion gives safety to the tortoise. Same thing applies to the human being. If he does not allow his senses to go outwards and tries to bend them inwards, he will be protected from several pains of life and attain divinity.

Taste of the tongue—This is a common weakness of a person. Quality and quantity of food plays an important role in physical, mental and spiritual development of a person.

Over-eating is a common habit. Eating at any time and any type of palatable dish is another common habit. Consequences



of over-eating are well known. People who over-eat are generally less active. They have to sleep for more number of hours. Several types of diseases attack these persons. Their span of life is reduced. Total quantity of food intake should be controlled for the benefit of one's health.

If the simple food is taken without caring for taste, it will lead to longevity of life, active habits and pure thoughts.

Food not only gives energy for physical work, it has a direct bearing on thought process and spiritual progress. Wrong food habits such as 'tamsi' food, alcoholic drinks etc. also create intense sex desire, which leads to numerous evils.

On the other hand, through control over taste of tongue a cycle of purification starts.

Non-availability of food or starvation results into death. Such deaths are discussed and recorded. Death due to over-eating is not recorded anywhere.

Those, who undertake fasting, avoid food for long periods. Determination or will-power thus makes all the difference under the same physical condition of starvation and fasting.

This is a common experience that simple food, offered with love, is more delicious compared to well-cooked rich food served with a pomp and show, but under a tense atmosphere of social inequalities.

Devotees present in the holy atmosphere and in the presence of saints do not feel so hungry. Whatever food is given to them, they take it as Prasad. It is evident that contents of the food are less important than the surroundings, the holy atmosphere and the waves of good thoughts.

Food is to be distributed to all. Before the eating starts, a mantra is recited उदरभरण नोहे जाणिजे यज्ञकर्म. 'Udar Bharan

Nohe Janeeje Yagna Karma !' Meaning it is not filling the stomach, consider it an act of Yagna.

Food cooked in a holy atmosphere for example by ladies with religious bent of mind, good devotee or saints has its own divine effect in the ultimate preparation.

Food is essential for life. Serving the food to all those who are present is considered a quality of saints and devotees.

Saints accept food from those who earn their bread with hard work and honesty and who offer the same with love.

At the pitch of Godhood, saints who have achieved Brahma-Jnana, live without food for long periods, though they can eat or overeat under different circumstances. It is the feeling of detachment with the food which can create these conditions. Sense effect is overcome by them through introversion.

Someone expressed vehemently to a saint that when God is within us, why should we go to a temple. He was advised to eat for 3 days without passing bowels. If he is successful, he may conclude the correctness of his concept.

Seeing - Sense of seeing objects creates strong impulse on a human mind. A man is always eager to see attractive objects.

There are various objects which, when seen, give impulse of pleasure. Therefore man is crazy to achieve pleasure through seeing sense objects. For example seeing films is a common craze. As a result of seeing, thought process starts, action takes place and severe consequences follow. With determination of mind a man may practice to avoid seeing objects of such pleasure. Mind may be trained to look at objects through a different angle.

On one occasion, associates of Swami Ramkrishna wanted to test Swamiji. They took him to a street in Calcutta where the prostitutes lived. Swamiji understood their motive. He took



---

off all his clothes and walked naked through the street. At the other end of the street, Swamiji asked whether the associates were satisfied.

Swamiji was looking at a European lady for a long time. The lady was dressed up in such a manner that her body was not covered adequately. This is a common western style. After some time a devotee was critical. Swamiji replied that he wondered as to how his mother has appeared in this form today. This is just an example of how the mind can be trained to look into the sense objects with purity of thoughts.

In the same physical form of a woman, a man can see so differently. Sister, mother and goddess are the different forms. Thus there should not be any difficulty in identification of the stranger ladies at the plane of sister/mother.

With the purity of thoughts and development of divine qualities, saints virtually see the objects which are at long distances. They use this ability for the benefit of mankind in general and devotees in particular. This is achieved through introversion.

Hearing - In hearing again there is a choice. A person may hear film songs, kawali, stories of detectives, crime, sex or he may opt for hearing arti, keertan, katha, stories of Sadguru/Lord.

Sense of hearing is at once satisfied with the first group of activity, but the result does not give permanent satisfaction. Consequential effect and actions involve the person more and more in mundane matters.

If he opts to hear the items of second group, he attains divine bliss. His thoughts are purified. Beginning may be a little difficult, at a later stage, the superior and everlasting effect automatically repels the devotee from attending to the first group.

Saints attain the power of hearing the words, which are spoken anywhere. This is not at all difficult because even thoughts

of others are known to them. These qualities develop by overcoming sense effect and achievement of introversion.

Smelling-Satisfaction of smelling flowers, scent, agarbatti, dhoop, lobhan etc. is commonly experienced.

Good smell creates divine atmosphere. At the time of worship, items of good smell are used practically in all religions or in different modes of worship.

An ordinary person makes distinction between good smell and bad smell.

Those who overcome the sense effect of smelling, can tolerate bad smell. Control of smelling sense is important in attending to sick persons and poor persons. Social workers and great men possess this quality.

Saints overcome this common concept of smell. They even develop the capacity of converting bad smell into good smell.

Touching-Sense of pleasure is derived through the act of touching. This also plays an important role in the upliftment or downfall of human being. This is the last stage which is reached progressively through eating, seeing, hearing, smelling etc.

If this is allowed to perform its actions unchecked, man experiences short spells of pleasure and long intervals of miserable consequences through sex acts. In the ultimate situation, his sense of judgement and self respect is lost and he virtually lives an animal life.

On the other hand, if the mind is controlled and restraint is exercised, consequences are excellent. Touching the feet of Lord is a divine experience. Swami Ramkrishna practiced restraint to a high degree. He lived with his wife Sharda Ma with perfect celibacy. On one occasion he worshipped Sharda Ma as a goddess and in this process he dressed her up as if he was dressing up a statue.



Swami Vivekanand once felt that he is in a position to change the thoughts of a person by touching him. Incidentally he tried this on a friend, who used to be always controversial with Swamiji. Instantly the friend changed and his controversial thoughts vanished. His Sadguru Swami Ramkrishna did not approve of it. Thereafter Swami Vivekanand did not use this miracle in the rest of his life.

In the later years of Swami Ramkrishna Paramhansa, thousands of suffering humanity came to him, who put their foreheads on his feet. Such was the power of touch that their miseries, calamities were absorbed in the holy feet. During the process the feet used to become so warm that he suffered intense pain and kept his feet in cold water for long durations.

Sadguru and saints bless their devotees by touching their heads.

Thoughts are the products of mind. These thoughts are in the form of waves. Through concentration of mind, development of these thought-waves takes place.

Astonishing results have been obtained by human beings. ESP (Extra sensory perception), telepathy, teletransport etc. are being practised. Miracles are performed in a dramatic manner. This does not always require the religious or spiritual background.

It may be noted here that the same achievements are the stages of development of a devotee. Use of these miracles is highly restricted because the future progress is hampered if a person is lost in the wilderness of these dramatic feats.

Contrary to the above the real service to humanity is by changing the thought process and the course of life of a person. This is achieved by a Sadguru for upliftment of his devotees.

Control over the senses reaches the climax when eating, anything or nothing, seeing anything, hearing anything, smelling anything, and touching anything, without involvement of sense effect, can take place. This is the stage of perfect introversion, a condition for attaining Brahma Jnana. ★

S. R. Joshi 7, Archana, M. G. Rd., Rajawadi, Bombay 400077

## Sai Leela at Nagpur

Followers of Sadguru Sainath Maharaj assembled in thousands at Nagpur between 1st and 4th of Dec. 79 to attend the 18th All India Sai Devotees' convention and also to attend the grand function of installation of the life-size statue of Shri Sai Baba at the new temple, Sai Mandir, at Vivekananda Nagar at Nagpur Wardha Road. As Baba preached during his life-time not to disturb one from his love of his Ishta Devata and himself gave the darshan of that roopa to the beloved devotees, I came to observe the same truth in Nagpur at a Sai Devotee's puja room, (Shri Krishna Iyer) that the reflection of Sai Baba was seen on the golden frame of Lord Subramanya, to which he is daily offering Puja. Though his love for Sai Baba started from 1953, he told me of a terrible Motor Lorry accident from which he escaped without being hurt due to Baba's grace.

Hence it is significant that Sai Baba is more alive now and speaks through His bones, as written in Sai Satcharita. From the brilliant achievements of many Samajams, including the Sai Samsthanam at Shirdi, which has put up magnificent buildings for the devotees to stay in and for offering prayers to Sai Baba, the above statement is proved. This Nagpur Sai Mandir is the most magnificent illustration of Shri Sai Baba's unique personality, being a jewel among the holy saints that appeared in India, specially in Maharashtra. The 18th All India Sai Devotees' convention was inaugurated at 2 p. m. by Shri Shyam Kumarji Shriwastava of Bombay, who donated Rs. 1,50,000. My friend Shri Kesava Rao of A. I. S. S. drew the programme of the various speakers for the convention and actively supported by Shri Uttarwar, organising secretary of Nagpur, conducted the convention successfully. It was resolved in the convention to form a committee with Shri Shriwastava as the chairman to renovate the various Upa-Samajams and expand their work for Sai prachar.



From 29th November 1979, the statue of Sai Baba was taken round the town of Nagpur till 2-30 a. m. and then it reached the New Sai Mandir. Due to the unavoidable absence of our president, Shri Saipadananda Radhakrishna Swamiji, we dozen members from A. I. S. S. along with the Hon. Secretary Shri Natesan and Sai Vidyalaya staff attended the function, reaching Nagpur on the 30th November 79. There was a grand pooja from 8-30 a. m. to 1-30 p. m. starting with Ganapathi pooja Punyahawachan, Sarwato Bhadra Mandal, Navagraha Mandal stavan, Adhivasan of Kailas in the holy presence of Pujya Godawari Mata from Sakori on 1-12-79.

It was a unique opportunity for so many devotees to have the darshan of Sati Godawari Mata of Sakori Muth of Upasani Maharaj at the same time. Further we had the holy presence of men like Dr. Gajanan Govind Dabholkar, son of Hemadapant, Shri G. V. R. Naidu of Hyderabad and Shri Vijay Baba of Nagpur along with our receiver of Shirdi Sansthan Shri K. H. Kakre. The organising secretary Shri Uttarwar, Studio-magnet, aided by several Government officers, was in charge of food, transport and accommodation. I have all praise for the wholehearted co-operation of the colleagues of Sri. Uttarwar, including Shri K. R. S. Iyer of All India Sai Samaj, now settled in Nagpur. It was a panoramic view of the New temple with the illumination and the various halls decorated for music, lectures and for the 18th All India Sai Devotees' convention, which was one of the programmes during the grand festival of the New temple of Sai Baba at Nagpur.

Shri Baba's holy padukas were brought from Shirdi Samsthanam in a grand procession on 3rd December 79 between 8 and 10 a. m. The devotees were dancing like the Holi procession besmearing themselves in the various colours on their face and the padukas reached the New temple by 10-30 a. m. Then the installation ceremony took place, preceded by abhishek arti, etc. by the 'kanyas' headed by Godawarimata along with the chantings of Vedic hymns by pundits of Sakori-muth. Above the head of Baba's statue,

they erected a decorated metallic Vessel, sprinkling water by droplets on the statue, as on Lord Shiva. Hence Shri Sai Baba appeared here as Gangadhara in Shiva-Roop. We enjoyed the sight of Shiva, Rama, Krishna, Maruti Roop of our beloved Sai Baba. It is befitting the 61st Punyatithi of Sai Baba.

This unique opportunity is given to the organisers of Maharashtra, from where noted saints like Namdeo, Tukaram and others appeared to help the humanity to realise the paramatman in the midst of various people. In short the whole organised work looked like mini A. I. C. session helping all devotees and delegates to make best contribution for the success of the grand adventure of Nagpur people.

The weather was fine and cool and we had immense flow of love from one and all who had assembled there. All had a good opportunity to listen to the intimate discussion of Sai Leela's from Dr. Gavankar, Sri. Naidu and others. All this is certainly due to the grace of Shri Sai Baba, who collected some thousands of people on the occasion. So many people had gathered to have the darshan of the holy feet of Sai Baba at Vivekananda Nagar.

Members of A. I. S. S. participated in the convention and enjoyed the holy atmosphere at the New Sai temple at Nagpur. As the oranges of Nagpur are very sweet so also is the great temple of Sai Baba for which grand donations of thousands were contributed by the local Sai Devotees, headed by Sri. Uttarwar. Personally in my own humble way, the visit is surcharged with greater love for the supreme God Sai Baba who is my benefactor in many ways from the year 1940 onwards. Similar must be the the experiences of all, who are devotees of the Shirdi Sai Baba. His magnetic personality must be seen, enjoyed and respected by all with faith and patience for our spiritual progress in this mundane world.

Dr. Gavankar, the president of the function, narrated his own experience of meditation early morning between 3 and 5 a. m.

(Continued on page 38)



## Shri Baba's Leela

Shri Sai Baba's blessed devotees are familiar to Shri Baba's prophecy to protect them from all calamities, if once they unload their burden at His holy feet. The dictum of this phrase and its efficacy in daily life are explained from my own experience in the following article.

Our prayer to God is often motivated. Objective prayers offered to Sadguru Sai Nath are accepted and grievances redressed. In due course the mind of the devotee attains calmness conducive to spiritual wisdom. The relative difference in the experience between the devotees may be attributed to the degree of their surrender and intensity of their prayer.

### **Thief Surrenders**

Most of our housewives cherish the idea of depositing their little savings in a Hundi, which is normally kept out of reach from others. A Hundi preserved by my wife was found missing. Subsequent searches brought to light greater losses of sizeable value from the cupboard. The ladies attach immense sentiments to their possessions irrespective of the value involved. Therefore her panic, in the sudden disappearance of these articles, led her to pray to Baba for mercy. In her disposition and prayer I was inspired to assure her, surrender of the articles by the culprit within 24 hours.

The next day our maid-servant who left the job of her own, surprisingly turned up expressing her willingness to resume work. She looked however restless all the while, and managed to enter the bed room only to keep the Hundi along with 2 Golden rings on one of the suit cases. She later confessed of her helpless situation in the house-hold, instigating to steal the articles against her will. She was summoned by Baba to apologize for her misdeeds. The swelling in the foot bore Baba's rath influencing

her to voluntary surrender. We kept the matter to ourselves and retained her for household work so long as we stayed there. Baba has strange ways to set his devotees on the right path. My wife had been warned to be more careful in future with servants. Meanwhile our maid-servant is taught a lesson for her disloyalty.

Blessed are those souls, who take recourse at the holy feet of Sadguru Sai Nath. ★

**K. R. Gopinath**

C/o M/s Naveen Mechanised Construction Co. (P) Ltd.,  
4, Ashoknagar Road, Hubli-580022 Karnataka State



(Continued from page 36)

after washing the face and feet and sitting in any comfortable 'asan' with the back straight in order to attain self realisation, with a steady mind. Though the thoughts may try to flow, still by directing all senses inwards, without allowing them to wander outwards, by the blessing of Sai-Baba, success will certainly be achieved in greater measure. This is his thoughtful advice to brother devotees.

The delegates from Madras left Nagpur for Shirdi on 3rd afternoon and stayed in the well-furnished rooms at Shirdi for 2 days on the 4th and 5th of December 1979. After offering our prayers to Shri Sai Baba, we returned happily to Madras on 6th evening by Dadar express without any trouble due to Baba's grace. Though the return journey was rather difficult due to non-reservation of tickets at Kopargaon and Dhond stations, still Shri Baba brought us safely. All glory to Sairam. ★

**Dr. A. M. Sivaraman**

Vice President A. I. S. S. 14, Sundararajan Street,  
Abiramapuram, Madras 18



## SAIBABA'S LEELAS

"I bring my men to me from long distances under many pleas. I seek them and bring them to me. They do not come (of their own accord). I bring them to me. However distant, even thousands of miles away my people might be, I draw them to myself, just as we pull birds to us, with a string tied to their feet."

Thus spoke the great saint Saibaba of Shirdi. Saibaba also had promised his devotees thus:

"Even after my mahasamadhi, I shall be with you, the moment you think of me, at any place. As soon as a devotee calls unto me with love, I will appear. I require no train to travel."

How true these prophecies are even today, after so many years of Baba's mahasamadhi in 1918?

The purpose of this article is to narrate my experience for the benefit of Sai devotees (and Sai Leela readers how I was drawn to Shirdi.

I was in Bombay, on employment from May 1969 to October 1978. The great metropolitan city was a strange world to me, with its highly cosmopolitan nature, the crowds everywhere, the mad rush at the railway station, the terrific traffic etc. With all these, I could observe one special phenomenon—the growing bhakti cult, particularly of Sai Baba.

Almost every house I visited, had a portrait of Sai Baba, in the pooja room; several persons were seen wearing SAI BABA rings. My curiosity slowly developed into bhakti. I was attracted by several stories of Baba's leelas and the experiences of devotees, even after the mahasamadhi of Sai Baba.

This curiosity ignited within me a wish to visit Shirdi, where Baba's mortal remains were laid to rest and to see the Samadhi Mandir, of which I had heard much about; but, I could

not make any plan for the visit. It so happened, one day, my colleague in the bank, Mrs. Rohini Raghavendra, informed me that she herself and her husband had planned to go to Shirdi in their new car and suggested to me why I should not join them with my family. This was a pleasant surprise and I, readily accepted the invitation.

We proceeded to Shirdi from Nasik. On our way, we visited Panchavati and Trimbakeshwar and halted at Nasik for the night. Next day morning, we started for Shirdi. We had planned to reach Shirdi for the noon arati; but to our great dismay, the car broke down on the way. Mr. Raghavendra, who knew something about the car mechanism, did his best, but the car won't start. The time was past 11 a. m. The sun was very hot and we were stranded at a place where there was not even a shade. Several cars passed by; but none would stop as all were hurrying to reach Shirdi for the noon arati. Suddenly, a white ambassador car came at great speed and shrieked to a stop near us. The driver got down, came to our car and examined the engine. He said, a mechanic was needed and if one of us could go with him, he would get a mechanic at a place about 8 miles away. He also suggested that we could get a taxi from that place (I don't remember the name of the small town), to proceed to Shirdi. There was only one another person in his car. We all got into car as advised by the driver and he took us to the next town and from there engaged a mechanic. My friend, Raghavendra, returned with the mechanic to the place where we had left the car and the rest of us tried for a taxi. At that time, the driver said, "Anyway, I have brought you upto this place. I will now take you to Shirdi" and to our great joy, we were given a lift upto Shirdi. During the journey, the driver talked very little. He mentioned that actually his route was different and it was by sheer accident, that he happened to take the Shirdi route. He refused to take money when we offered the equivalent of taxi fare, and with much persuasion, he accepted Rs. 30/- which I put into his pocket.



We reached Shirdi in time for the noon arati. When this incident was narrated to the devotees at Shirdi, nobody seemed surprised, as there were several instances when Baba guided his devotees safe to Shirdi.

We spent most of our time sitting at the Samadhi Mandir, under the devine gaze of Sai Baba's life-like marble statue. Sitting there, I experienced immense peace of mind and had the feeling that I had reached the correct place, where there was somebody to listen to my problems and give consolation. I had the feeling that some silent communication was passing between Baba and me.

We were all worried about Mr. Raghavendra, who had gone alone to bring the car. As time passed, our worry and anxiety increased. Mrs. Raghavendra was almost in tears. I prayed Baba for Raghavendra's safe return. What else could I do? Then, as if in answer to my prayer, some inner voice spoke within me, "Don't worry, he is on his way". Was this not Baba's answer to my prayer? Within half an hour Mr. Raghavendra reached safe and we were all happy. My visit to Shirdi and the experiences described above made me a great devotee of Sai Baba.

I would like to record one more experience of mine of Sai Baba's Leelas.

On hearing about my transfer from Bombay, a friend of mine expressed his desire to present a memento to me. Knowing that I am religious minded, he asked me whether I would accept a small idol of Krishna. I agreed. After he left, it ocured to me, I do not know how, that I could have mentioned Sai Baba's idol, as I was already worshipping Krishna in my pooja room. Then I felt that when somebody was giving something as a gift, I should accept it and it was not fair to make demands. To my surprise, my friend returned and told me that the idol of Krishna, which he had seen, was not available and whether I would like to have any other. Then it ocured to me that this was Baba's

(Continued on page 43)

## Baba Helps One and All

Shirdi Sai Baba does not look after only the rich or the well-to-do. His blessings are available to the poor or the weak equally. To be entitled for His blessings, one need not follow any laid down procedure or any prescribed rite or practice. It is just sufficient if one is His devotee, who can remember Him from the core of his heart.

The following incident will prove my above belief:—

It was only in April, 79 that I was told about Shri Shirdi Sai Baba and His Mandir at Shirdi, by one of my near relatives, who happened to be His staunch devotee. Among other things, I was informed by him that all his success in life was only due to Baba's blessings, which he got after paying a visit to Baba's Mandir at Shirdi. My wife and I decided to go to Shirdi to have His blessings in the fulfilment of one of our important wishes, which by His grace was actually granted to us. I have been mentioning about this favour to all my friends and well-wishers. One of my colleagues had five marriageable daughters; but he could not find a suitable match for any of them, because he was too poor to satisfy the needs of the prospective grooms for dowry etc. On hearing from me, he made up his mind to go to Shirdi and pray to Baba for His generosity. He was, however, unable to do so, because he could not afford even the journey expenses out of his meagre income. Disgusted with his lot, he told me one day that there was no chance of his desire being fulfilled because of his inability to visit the HOLY SHRINE. Next day, early in the morning, before going to office, my friend came to me and informed me that he undertook the journey to Shirdi alongwith his wife and the daughters in his dream last night and had full-fledged darshan of the Samadhi of Baba. The most wonderful thing was that the description of the mandir as well as the town of Shirdi described by him was word by word correct as if he



had actually been to the place. It was really strange how any body could give such a correct account of a place which he has never seen. Within the next few days, my friend could successfully negotiate with a very good boy, who agreed to marry the eldest daughter, without any demand, immediately. She is now happily married to the satisfaction of all. ★

J. R. Laroia S-12/1048. R. K. Puram New Delhi - 110 022

(Continued from page 41)

leela and I said, "Why not Sai Baba's?" He said he had not seen Sai Baba's idol in the shop, however he would try. My friend later returned with a beautiful small idol of Sai Baba and presented it to me.

This idol, I am now worshipping daily. I bathe the idol and then do arati by lighting a lamp and jos sticks. The water used for bathing Baba's idol, I drink, adding a pinch of Udi, I got from Shirdi, as 'tirtha'.

I should say that by Baba's grace, this 'tirtha' keeps me healthy. This tirtha is my medicine and tonic.

Recently, I had some trouble; giddiness, exhaustion etc. My doctor was almost certain that my complaint was due to diabetes. I have a family history of diabetes. My mother died of chronic diabetes. My father is also having sugar in blood and urine. I was advised to have the tests done for blood sugar and urine sugar. To my surprise, both were normal and I am free from diabetes at the age of 46.

Baba's sermon was "Look at me and I will look to you". I always look upto Baba when I am in difficulty and His grace has always helped me.

Bow to Shree Sai and Peace be to all. ★

V. K. S. Unni, Manager, Canara Bank Trivendram

## SELF-REALIZATION

For seeing Brahman, one has to give the following five things :-

- (a) Five Pranas (Vital Forces) (b) Five Senses (c) Mind  
(d) Intellect (e) Ego

### Qualifications for Self-Realization :

1. **Mumuksha** :- An intense desire to get free. He, who thinks that he is learned and that he should get free from bondage and works earnestly and resolutely to that end and does not care for anything, is qualified for the spiritual life.

2. **Virakti** :- A feeling of disgust with the things of this world and the next.

3. **Antarmukhata** :- (Introversion). Our senses have been created by God with a tendency to move outward and so man always looks outside himself and not inside. He who wants self-realization and immortal life, must turn his gaze inwards and look to the inner-self.

4. **Catharsis from sins** :- (Purging of sins). Unless a man has turned away from wickedness and stopped from doing wrong and entirely composed himself, unless his mind is at rest, he cannot gain self-realization even by means of knowledge.

5. **Right conduct** :- Unless a man leads a life of truth, penance and insight, a life of celibacy, he cannot get God-realization.

6. **Preferring Shreyas** :- (The Good) to The Preyas (The Pleasant). There are two sorts of things viz. the good and the pleasant. The former deals with spiritual affairs, the latter with the mundane matters. The wise man prefers the good to the pleasant; but the unwise, through greed and attachment, chooses the pleasant.



**7. Control of the mind and the senses:-** The body is the chariot and the self is the master, intellect is the charioteer and the mind is the reins, the senses are the horses and sense-objects their paths for self-realization. Hence the mind and the senses should be restrained like the good horses of a charioteer, who reaches that place, i. e. the state of self realization, where he is not born again.

**8. Purification of the mind:-** Unless a man discharges satisfactorily and disinterestedly the duties of his station in life, his mind will not be purified and unless his mind is purified, he cannot get self-realization. It is only in the purified mind that **Viveka** (discrimination between the unreal and the real) and **Vairagya** (non-attachment to the unreal), crop up and lead on to self-realization unless egoism is dropped, avarice, got rid of, and the mind made desireless (pure), self-realization is not possible. The idea that "I" am the body is a great delusion and attachment to this idea is the cause of bondage. Leave off this idea and attachment therefor, if you want to get the goal of self-realization.

**9. The necessity of Guru:-** The knowledge of the self is so subtle and mystic that no one could by his own individual effort ever hope to attain it, so the help of another person, a teacher, who has himself got self-realization, is absolutely necessary. What others cannot give with great labour and pains, can be easily gained with the help of such a teacher, for he has walked on the path himself and can easily take the disciple, step by step on the ladder of spiritual progress.

**10.** And lastly, the Lord's grace is the most essential thing. When the Lord is pleased with any body, He gives him Viveka and Vairagya and takes him safe beyond the ocean of mundane existence."

"The self cannot be gained by the self study of the Vedas nor by intellect, nor by such learning. He whom the self chooses, by him, it is gained" says the Katha Upanishad.

Shri Sai Baba says, "My treasury is full and I can give any one what he wants; but I have to see whether he is qualified to receive what I give.

Shri Sai Baba is omnipresent, occupying land, air, world, light and heaven and that He is not limited. Shri Baba says, "I give people what they want in the hope, that they will begin to want what I want to give them."

Just before the Mahasamadhi on 15th October, 1918, Shri Baba told the devotees as follows:-

"I shall remain active and vigorous even after leaving this earthly body"

"My shrine will bless my devotees and fulfil their needs. My relics will speak from the tomb".

"I am ever living to help those, who come to me and surrender and seek refuge in me".

"If you cast your burden on me, I will bear it"

"If you seek my help and guidance, I will immediately give it to you".

"There shall be no want in the houses of my devotees. My Udi" will give solace to the people." ★

Jugal Kishore Puri  
Gen. Secretary, Shirdi Sai Baba Prachar Sabha,  
78/15 - A, Chandigarh.





## समन्वयवादी साई

हे साई, आपका समन्वयवाद दार्शनिक और धार्मिक था ।  
निर्गुण और मगुण समन्वय, शिव, वैष्णव, इस्लाम और ईसा का समन्वय  
नर नारायण का समन्वय, ज्ञान और भक्ति का समन्वय,  
साई तेरी नम्रता, उदारता, परोपकार भक्ति भगीरथी के शिरोमणि  
आपका समन्वयवादीदने, संसार को चक्रेत किया । आपका आदर्श और यथार्थ  
हमें, चिंता से चिंतन के तरफ बढ़ा दिया है । धन्य है साई, तेरा समन्वयवाद ।

प्रा. गुंडेराब पटवारी "साहित्यरत्न"  
बन्. यफ्. जे. कॉलेज P. O बिदर (कर्नाटक) ५८५४०१

## पारस साई महिमा

ओ पारस साई प्यारा । हमको दे सहारा ॥  
आया हूँ तेरे दर पे । उध्दार करोजी हमारा ॥  
भक्ती न जानु न ध्यान जानु । पामर मूढमती मे कुछ न जानु ॥  
हे लाभ ने मुझको घेरा । कर्मद्रियों से भै हारा ॥  
आया हूँ तेरे दर पे । कल्याण करोजी हमारा ॥  
ओ साई पारस प्यारा.....  
अंतरिक्ष भद्रावती तेरा वास । शंखेश्वर शिरडी तीर्थ विराट ॥  
भय ने मुझको घेरा । अब तुम त्रिन कौन है मेरा ॥  
आया हूँ तेरे दर पे । भवपार करोजी हमारा ॥  
आ पारस साई प्यारा.....

जी. के. नागदा

२० पल्लवी, मानेकलाल मेहता इस्टेट, आग्रा रोड, घाटकोपर (पश्चिम) बम्बई ४०० ०८६

## भजन

सुख मे जो तुम याद न आवो, दुःख ही दे दो बाबा  
दुःखमे भी अगर याद न आवो, मौत ही दे दो बाबा  
पशु नहीं हूँ इन्सान हूँ मै, बंदा तुम्हारा हूँ पक्षी नहीं हूँ मै  
बेकार है मेरा जीना, भूल जाऊँ अगर तुम्हे बाबा  
बेकार है यह जीदगानी जान न पाऊँ महीमा तेरी  
हड्डी मांस का पुतला हूँ मै, मगर जीवात्मा तेरा है प्रभु ॥ १ ॥

सुख मे जो तुम याद न आवो, दुःख ही दे दो बाबा  
दुःखमे भी अगर याद न आवो, मौत ही दे दो बाबा  
दिन दिन बढ़ता बढ़ा हुआ, वजन बढ़ा चलवान हुआ  
पैसा जमा धनवान बना, जाखदाद कमाया, भाग्यवान बना  
संसार का सारा सुख है मिला, जगत की सारी शोभा देखी  
फिर भी आत्मा खुश नहीं है, निर्बल है, वह भिकारी है ॥ २ ॥

सुख मे जो तुम याद न आवो, दुःख ही दे दो बाबा  
दुःखमे जो तुम याद न आवो, मौत ही दे दो बाबा  
प्रभु मेरे, मनमे बसो, सारी व्यथा दूर करो  
असली सुख का राज बता दो, जीवन का मेरे रहस्य बता दो  
अंधा हूँ मै आंखे दे दो, दुनिया का असली रंग बता दो  
क्या हूँ मै और करना क्या है, साईदास को यह बता दो ॥ ३ ॥

सुख मे जो तुम याद न आवो, दुःख ही दे दो बाबा  
दुःख मे भी अगर याद न आवो, मौत ही दे दो बाबा

लक्ष्मण बापूराव रापतवार  
किल्ला वॉटर वर्क्स, रिटायर्ड ड्राफ्ट्समन, नांदेड





## ‘जय जय रघुवीर समर्थ’

बालापुर गांव में स्वामी रामदास समर्थ के बाळकृष्ण नामके भक्त रहते थे । वे प्रति वर्ष सज्जन गढ़ की यात्रा करते थे । समाधिके दर्शन से उनको परम शांति मिलती थी । यह यात्रा उम्रके ६० वर्षतक बराबर प्रतिवर्ष होती थी । एक बार वृद्धावस्था के कारण सज्जन गढ़पर समाधि के दर्शन करते समय बाळकृष्ण ने कहा, “हे दयानिधि, प्रतिवर्ष आपके दर्शन के लिए मैं आता रहा हूँ । आगे यह कार्य मुझसे नहीं होनेवाला है, इसलिये आप मुझपर कृपादृष्टि रखिये ।” इतना कहनेके बाद वे सो गये । स्वप्न में स्वामी रामदास समर्थने कहा कि तुम बालापुर गांवमे अपने घरपर ही नवमी का उत्सव मनाया करो । मैं स्वयं वहाँपर आकर तुम्हें दर्शन दूँगा । स्वप्न मे समर्थके दर्शन से बाळकृष्ण को अत्यानंद हुआ ।

दूसरे सालसे दामनवमी का उत्सव मनाने की पूरी तैयारी बाळकृष्ण ने घरपर ही की । उस दिन दासबोध ग्रंथ का पारायण चालू था । “अपनी आराध्य-देवता अपने घर आनेवाली है”, इस कारण बाळकृष्ण को विशेष आनंद हो रहा था । नवमी का दिन उदित होते ही सुबहसे बाळकृष्ण स्वामी समर्थ की राह देख रहे थे । दोपहर में अचानक स्वामी गजानन महाराज बाळकृष्ण के घर पर हाजिर हुए । दरवाजे पर खड़े होकर उन्होंने “जय जय रघुवीर समर्थ” की ललकार दी । आनंदित होकर बाळकृष्ण ने स्वामीजी का स्वागत किया । परन्तु बीच बीच में उसे गजानन महाराज की जगह पर स्वामी रामदास समर्थ दिखाई दिये । स्वामीजी कहने लगे कि पहले मेरा वास सज्जन गढ़ था, अब शेगांव में है । बाळकृष्ण का जीवन धन्य हो गया । क्योंकि उसपर गुणकृपा थी —

### ‘दास नवमी’

नवमी का दिन कितना पावन, स्वामी वाणी समर्थ  
व्दारे आये श्री गजानन, “जय जय रघुवीर समर्थ” ॥ टेक ॥

सती अहिल्या कीन्हीं पावन  
राघव पदरज सार्थक जीवन  
नाम घोष यों निकले मुखसे, “जय जय रघुवीर समर्थ” ॥  
जय जय रघुवीर समर्थ ॥ १ ॥

समर्थ वाणी सहज स्फूर्ति  
 बंदारे दिखती सुन्दर मूर्ति  
 आजानुबाहु श्री गजानन, प्रकटे स्वामी समर्थ ॥  
 जय जय रघुवीर समर्थ ॥ २ ॥

गजानन महाराज :-

मन तेरा क्यों आज भ्रमित है  
 भाग्यमूर्त्य हुआ उदित है  
 "समर्थ रामदास ही मैं हूँ" - कहने का भावार्थ ॥  
 जय जय रघुवीर समर्थ ॥ ३ ॥

विचार चक्र फिर चलता मन में  
 'समर्थ दर्शन' हुआ सपन में  
 जान न पाया अगाध लीला, मैं तो रहा असमर्थ ॥  
 जय जय रघुवीर समर्थ ॥ ४ ॥

धन्य धन्य यह मेरा जीवन  
 'समर्थ स्वामी' श्री गजानन  
 सफल हुआ दिन, नवमी का यों, दास हुआ कृतार्थ ॥  
 जय जय रघुवीर समर्थ ॥ ५ ॥

कवि : राधाकृष्ण गुप्ता 'चेतन'  
 पाटकर वाडा, भगतसिंग पथ, डोंबिवली (पूर्व) जिल्हा थाने ४२१२०१

## साई अवतार

मुरलीवाले श्यामसुंदर का । तुम ध्यान करो,  
 गोवर्धन जिसने उठाया । उस प्रभु का ध्यान करो ।  
 ध्यान करो ध्यान करो । श्रीकृष्ण का ध्यान करो,  
 अवतार लिया जिस साईने । उस साईका ध्यान करो ॥

किशन हरयोमल भूराणी

१५, कंकू विल्हा, अशोक नगर, मुलुंड, बम्बई ८०



## करिश्मां है तेरे नाम, धाम और उदीका

साई तेरे नाममें क्या है करिश्मां  
की सभी दूःख दूर हो जाते है ॥  
साई तेरे धामका ये खिंचाव है कैसा  
की हमें आनेको बारबार जी हो जाता है ॥  
साई तेरे उदीका ये कैसा अजब महीमा  
की सभी बीमारीयों उससे मीट जाती है ॥  
चार धाम तूझमें है, तू है गंगोत्री, तू है जन्मोत्री  
तू है गंगा यमुना - सरस्वतीका पवित्र संगम  
श्रद्धा, भक्ति एवम् शांतीका तू है अद्भुत मीलन ॥  
कैसे भूल सकते है शिरडी की पाक भूमिको  
ये तो है गंगाकी तरह पाप नष्ट करनेवाली भूमि ॥  
जीवन सागरमे कइती हमारी डामाडोल चलती है  
तेज धारामें कभी डुब जानेका डर भी लगता है ॥  
तेरे भरोसे चलती है ये मेरी कइती  
भवसागरसे किनारे कभी तो लगाये तू ये कइती ॥  
ए साई, अब तो तू हि है, बस तू हि है एक सहारा  
मैं सही हूँ सही लेकिन तेरे बीना कुछ भी नहीं ॥

बिपीन कपीलराय स्वादीया

३०७, कमलकुंज, तीसरा माला,  
दत्त मंदिर रोड, संगीता सिनेमा के सामने  
मालाड (पूर्व) बम्बई ४०००६४



## साँई कहकर करो पढाई

खेलकूद कर थक जाते हो । फिर न तूम पढ पाते हो ॥  
खेलों इतना की पढ पाओ । सोवो इतना की उठ पाओ ॥  
लेकिन कभी ये भूल न जाना । 'साँई साँई' कहते ही सोना ॥  
खाये सोना, पाये सोना । सोनेमे जग लागे सोना ॥  
ठीक नहीं है ज्यादाह सोना । बरना पडेगा सबकुछ खोना ॥  
लेकिन कभी ये भूल न जाना । साँई साँई कहते ही सोना ॥  
सोनेमे तुम समय न खोना । सुत्रोंसे होगा पढाई में खोना ॥  
छोड दो तुम रोना धोना । करो पढाई फिर तुम सोना ॥  
लेकिन कभी ये भूल न जाना । 'साँई साँई' कहते ही सोना ॥  
इम्तहानमें अक्वल आना । कुल, स्कूलका कहलावो 'सोना' ॥  
कुछ न करो तुम जादू टोना । करो पढाई फिर तुम सोना ॥  
लेकिन कभी ये भूल न जाना । 'साँई साँई' कहते ही सोना ॥  
ठीक नहीं है ज्यादाह सोना । करो पढाई फिर तुम सोना ॥  
लेकिन कभी ये भूल न जाना । 'साँई साँई' कहते ही सोना ॥  
साँई सुमिरन नित करते जाना । फिर न पडे कभी पछताना ॥

डॉ. अनिल बायस्वाल, द्वारा श्री साँई क्लिनिक, चितारओल, नागपूर २



## करूं बात पूरी

दुःख दूर कर दूं, यह है खुबी मेरी ।  
अलाह हूँ मैं, यह दुनीया है मेरी ।  
सबूर कर जरा तो, कि यह है जरूरी ।  
रख तो भरोसा, करूं बात पूरी ॥

व्ही. बी. नंदवाणी

५५, ले. ज. रोड, माहीम, बम्बई ४०० ०१६



## प्यासा भक्त साईं का

अब साईं एक भरोसा तेरा ।

न ज्ञान, न साधन, न भक्ति नहीं वैराग्य मुझमें ।  
काम, क्रोध, मद, लोभ भरा हुआ है मेरे मनमें ।

अब साईं एक भरोसा तेरा ॥ १ ॥

अब केवल तेरी कृपासे, मैं जीवित रह सकता हूँ ।  
अपनी मधुर सहज अनुकंपा से, तेरा हो सकता हूँ ।

अब साईं एक भरोसा तेरा ॥ २ ॥

कितना दिया, दे रहे कितना इसका नहीं कोई हिसाब ।  
कितना लिया, कितना बाकी, इसका नहीं कोई किताब ।

अब साईं एक भरोसा तेरा ॥ ३ ॥

कितना ही दो प्यास न बुझी, माँगता तेरे दर सदा ।  
मैं माँगता रहूँ - तू साईं देते रहना, आता रहूँ शिर्डी सदा ।

अब साईं एक भरोसा तेरा ॥ ४ ॥

प्रभु पटवारी नागवारकर

३-२-५१ ब्राह्मण वाडी, विदर ५८५४०१

## जनम का सार्थक

मैं हूँ जब बाबाकी, और बाबा ही है मेरे ।  
तो कैसे नहीं मिट जायेंगे जनम जनम के फेरे ? ॥ १ ॥

बाबा, बाबा करते करते जब शरीर को छोड़ देंगे ।  
तबही होगा पावन आत्मा परमात्मासे मिलके ॥ २ ॥

बाबा, बाबा जपना होगा नाम अंत समयमें ।  
मानव जनमका सार्थक होगा, जो कर्ना चाहेंगे ॥ ३ ॥

किसी कारणसे किसने अबतक नामजप न किया होगा ।  
तो देर न करके इसी क्षणसे जपना साईं साईं ॥ ४ ॥

हूँ तो तेरी परी न समजा कहे साई बाबा ।  
मेरा होके देख तू आ जा, मे हूँ तेरी बाबा ॥ ५ ॥

इतना कहके पूरा नहीं होगा इस जनम का काम ।  
सबको बुलाओ और दोहराओ साईबाबा का नाम ॥ ६ ॥

दुःखी आत्माकी सेवा करना, यह एक ही है मेरा काम ।  
इंदू करती यही जनसेवा लेकर साईनाम ॥ ७ ॥

डॉ. इंदू नाईक  
सीताकुंज, बम्बई पुना रास्ता, लोनावला

## खुशबू ई भक्ती

माने या ना माने सच यही है एक साई ही है ॥ ४ ॥

जो कुछ देखे वह साई ही है

जो कुछ है वह साई ही है

बिना साई के कुछ भी नहीं है

जाने या ना जाने सब कुछ है एक साई ही है ॥ ४ ॥

साई का मंदिर तब है अपना

साई समाधि मन है अपना

इन दोनोंको निर्मल रखना

जाने या ना जाने बस यही है एक फर्ज ही अपना ॥ ४ ॥

बहत नदी है निर्मल जल है

बहती हवा है, खिलता फूल है

खुशबू है आती वह देखी ना जाती

देखें या ना देखें सत् सही है वही खुशबू-ई-भक्ती ॥ ४ ॥

एन्. जी. परलेकर  
केदार, १७३, अभिनव नगर, बोरीवली (पूर्व), बम्बई ४०० ०६६



## साईश्याम मांझी है तो किनारा भी करीब है

दुनिया में ऐसा कहां सबका नसीब है  
कोई कोई साईबाबा के करीब है, दुनिया में ऐसा...  
गरीबी की राह में गर काँटे हजार हो,  
डर किस बात का जब साई का बिदार हो,  
मानों साईश्याम को तो काँटे भी गुलाब है, दुनिया में ऐसा... ॥ १ ॥

जिसका ना कोई साथी, साई उसका सांझी है  
संसाररूपी नेय्या का तो वहीं एक मांझी है  
साईश्याम मांझी है तो किनारा भी करीब है, दुनिया में ऐसा... ॥ २ ॥

दूर ही रहते है संकट साईनाम के,  
सुखशांति ना मिले, बिना साईश्याम के,  
हृदय में है साई तो हर संकट भी आसान है, दुनिया में ऐसा... ॥ ३ ॥

प्रकाश प्र. कर्पे  
५/२, काळीमोहल्ला, शिवकुटी, इन्दौर (म. प्र.)

## जगत्पति साईनाथ

तुम्ही मेरे माता पिता साईनाथा  
तुम्ही गुढदेव हरि साईनाथा ॥ १ ॥

कैसे नमन करूं हरिचरणों के  
मन बारम्बार यही दुहराता ॥ २ ॥

हरि साईनाथा, हरि साईनाथा  
जगतपिता ओ हरि साईनाथा ॥ ३ ॥

कृष्णनाथ अवतारी  
जगतमाता ओ हरि साईनाथा ॥ ४ ॥

घरतीरूप को धारे  
 तेरे पग की धूल को भस्म  
 बनाकर तन पे मै लगवाऊ  
 तन मन से तर जाऊं  
 जगतपति हरि साईनाथा

॥ ५ ॥

रामसमुझ जगरूप यादव

जे. के. इंजीनियर्स फाइल्स, जे. के. ग्राम, ठाणे

## साँई-चरण

अगम्य अद्भुत यह चरण है ।

प्रेम से परिपूर्ण अन्तस साँईमय होने लगे जब ।

आपदा से प्रस्त जीवन भ्रान्ति-निद्रा से जगे जब ।

उस अगोचर चेतना के साक्षी है -अनुभूति क्षण है ।

अगम्य अद्भुत यह चरण है ।

सत्यकी या धर्मकी कमियाँ तुम्हारे सामने हों ।

शान्ति के या प्रेम के विछुडे किनारे सामने हों ।

यह चरण उस भ्रान्त पलमें सान्त्वना के अटल प्राण है ।

अगम्य अद्भुत यह चरण है ।

वेदना हो, क्षोभ हो जीवन तुम्हारा धोकमय हो ।

विश्व की प्रतिकूलता से भक्ति का प्रासाद क्षय हो ।

उस समय यह ब्रह्म मे अनुरक्त करते दरश-कण है ।

अगम्य अद्भुत यह चरण है ।

रणवीर दिनेश

c/o डा. जुगल किशोरजी

कोहगमुगलपुरा एम्. डी

तम्बाकूवाला, मुरादाबाद (उ. प्र.)



# Report of the Sixth Annual Gathering At Shirdi

(Continued from March 1980 issue)

## SECOND SESSION

After the lunch, the delegates rested for a while and went to the mandap for the second session, which started at about 3.30 p. m. The main item of this session was a symposium on the following two subjects :-

1. If Shri Sai Baba was living today.
2. Shri Sai Baba and His teachings.

The special feature of this session was that Sati Godawari Mataji from the Sakori Ashram, inaugurated the session and attended it for the whole time. Dr Tipnis, from the Sakori Ashram, read out the message of Sati Godawari Mataji and the disciples of the Ashram sung a poem composed by Sati Godawari Mataji.

Professor Gunderao Patwari, Shri Ramesh Chawan, Shri N. G. Parulekar, Shri Deopurkar, Sou. Parwatibai Bhide spoke on the first subject and Shri Nagesh Moglaikar, Dr. (Sou.) Sumati Khanvilkar, Shri Hasmukh Patil, Shri Anil Rasal, Shri D. B. Jagatpuria, Dr. R. S. Kapadi and Shri Vijay Hajare spoke on the second subject. The speeches of all the speakers manifested deep devotion towards Shri Sai Baba and all the speeches were quite interesting, as well as lively. Sati Godawari Mataji and the President, Shrimant Anubai Vahinisaheb Ghorpade, were quite happy to listen to the speeches of the delegates. This session ended at about 6-30 p. m.

The delegates then attended the arti and had their dinner. In the Samadhi Mandir Sou. Kalavati Chavan from Bombay

performed Keertan. Shri D. R. Khadke and some poets, who attended the gathering sang some poems. The film "Ramshastri" was also screened upto 10 p. m. Many devotees and residents of the Shirdi village, attended the film show and enjoyed the programme.



SUNDAY 10-2-1980

The third session began at 9-30 a. m. Dr. Parchure, Executive Editor of the English edition, is the Chairman of the Managing Committee of the Mumbai Marathi Granthsangrahalaya. As the annual function of that institution was held at Bombay on 9-2-1980, he had to attend the same. He could not therefore attend the two sessions of the gathering held on 9-2-1980. He therefore joined this session. The main object of this session was to give an opportunity to the delegates to express their views regarding the improvements to be effected in Shri Sai Leela and make suggestions for boosting up the circulation of this magazine. As already



intimated to the delegates, some of them had already forwarded their suggestions. The speeches delivered by the delegates in this session may be briefly summarised as follows :-

Shri Khadke :- 1. One or two articles from the English issue should be translated and published in the Marathi issue and vice versa. 2. In order to acquaint ourselves with the conditions prevailing fifty years before, some extracts from Sai Leela, published before fifty years should be given in every issue. 3. The restriction of bringing only one person along with him, should not be imposed on the delegates. If necessary the concession may not be extended to the family members of the delegates. 4. Some special arrangements may be made for the Abhishek by the delegates. The sansthan should open a stall for sale of magazine.

Mrs. Usha Prabhakar Mulay, Shirdi:- 1. The valuable thoughts and teachings of Shri Sai Baba should be published in brief in Shri Sai Leela magazine. 2. Information about the people, who were the devotees of Sai Baba when he was alive, should be published in Shri Sai Leela.

Shri Ramesh D. Chavan :- Out of the poems, that are published in Shri Sai Leela, ten poems of one poet may be selected and a collection of the poems of ten poets may be published by the Shirdi Sansthan. 2. If any economically backward person does some special writing about Shri Sai-Baba, it may be published by the Sansthan after getting rights. 3. If some such topics as readers forum, your general knowledge, miracles of Shri Sai Baba are started in Shri Sai Leela, they will rouse the curiosity of the devotees and help to spread the devotion to Shri Sai Baba. 4. The duration of the gathering should be three days instead of two and Shirdi Sansthan should arrange a day's picnic for the delegates in order to acquaint them to the environments of Shirdi. 5. The cover page of the magazine should not be of the same type. It should be changed every month. The work done by the editors is quite laudable.

Shri Madhav Gajanan Gore, Kurla:- The duration of the gathering should be for three days.

Dr. (Mrs.) Sumati Khanvilkar, Lonavala:- 1. Diwali number and the special issue of poems (Marathi) should have more pages. If advertisements are taken, the Sansthan will get some income. 2. If the cover page is printed on a special type of paper, it would be possible to frame it. 3. The number of pages in Sai Leela magazine may be increased and the price of the issue may also be increased. If this is done more people will get opportunity for publishing their articles. 4. Rs. 100, 200, 500, etc may be accepted as fixed deposit and members may be allowed to become life-members by paying Rs. 101 5. Arrangements for the stay of the delgates should he made as far as possible at one place. All, who attend this gathering, come to Shirdi because of devotion to to Shri Sai Baba.



Shri Gajanan Krishnarao alias Bapusaheb Nirkhe, Indore:-  
1. Some pages in the Marathi issue should be allotted for Hindi articles, so that people from Madhya pradesh and Uttar pradesh



will be able to read them in their own mother tongue. 2. The Shirdi Sansthan should invite the delegates for the gathering; but they should not be asked to write to the Sansthan, requesting them to give a call.

Shri Vijay Hajare, Bombay:- The duration of the gathering should be for three days. The delegate should be allowed to bring along with him, his wife and one or two children, because if that is not done then people like me are stranded and have to keep our children away from us and thus they do not get the darshan of Shri Sai Baba. I would suggest that the delegates, who attend the gathering, may make suggestions, there should be no resolutions.

Shri D. B. Potnis, Pune:- Even after sending postal stamps for reply to the Bombay office, no reply is being received by the persons, sending their articles for publication. Hence arrangements may be made for sending a reply to such letters. 2. At the time of the gathering, all should get an opportunity to have their lunch together. 3. The subscription and price of Shri Sai Leela should be increased. 4. Tea should not be served, when the session is in progress, because that causes disturbance.

Shri R. S. Pujari, Pune:- 1. Under the guidance of Court Receiver Shri K. H. Kakre, the two executive editors Shri Sadanand Chendwankar and Dr. S. D. Parchure have developed a new set of contributors to the magazine and have also raised the standard of the Marathi and English issues. This meeting of the contributors therefore congratulates them for the same. 2. In order to increase the circulation of Sai Leela magazine, every contributor to Shri Sai Leela, should enrol at least three subscribers every year. I am proud that I am a contributor to this magazine. All contributors to this magazine should not have the ego that they are poets or writers, they should all remember that they are only devotees and their devotion to Shri Sai Baba gives them the inspiration to write something in His praise.

Shri Jagdeesh Deopurkar, Jalgaon:- 1. Executive editor Shri Sadanand Chendwankar should be congratulated as the title of "Ratnabhushan" is conferred on him. 2. A new section of pen-friendship should be opened in the magazine. 3. All delegates should have an excursion for one day. 4. The delegates should be allowed to present cultural programmes for the whole night during the gathering. 5. All persons, who contribute their articles to Shri Sai Leela, may be called for the gathering. 6. A competition regarding the stories about the favour shown by Shri Sai Baba, may be arranged. All should take care to maintain the atmosphere of friendship. We get here the love which we do not get even from our relatives.

Shri Hasmukh Onkar Patil, Jalgaon:- There should be a separate Hindi issue of this magazine or at least half the number of pages in any one of the magazines should be reserved for Hindi articles.

Shri Prakash P. Karpe, Indore:- 1. The form, to be filled up by the delegates, should not be printed on the cover page. 2. The articles in all languages should be in one issue. So that all devotees will be able to read the experiences of different people staying at different places. 3. If only two articles of a devotee have been published and his third article is with the editor, then in that case that delegate may be also allowed to take part in the gathering. 4. The conditions for being a delegate should be relaxed. 5. The delegates should be allowed to bring a resolution before the meeting, without giving previous intimation.

Dr. R. S. Kapadi, Kolhapur:- The number of pages in the magazine should be increased. The subscription may be increased if necessary. The practice of holding a gathering of the contributors is good. There should not be any resolutions in the gathering. The delegates should place their suggestions before the meeting. New contributors are coming up. If they are given due opportunity, then they will grow properly.



Shri Radhakrishna Gupta, Dombivli:- 1. A separate Hindi edition of this magazine should be started as early as possible. 2. There should be no restriction on the number of persons, who should be allowed to accompany the delegate.

Shri N. G. Parulekar:- 1 There should be a committee to scrutinise all the articles pending publication with executive editors and to give them guidance regarding the publication of articles. The decision of the committee should be binding on the executive editors. 2. In view of the latest condition, laid down for eligibility of the contributors, the articles received from the contributors, should be published in order of their priority from the date of receipt. 3. The comforts, to be provided for the delegates attending the gathering, should be uniform. 4. The experiences of the devotees, which are published, should be such that they should promote Sai-devotion or Sai cult. 5. The ways and means may be considered for safeguard against the executive editors' disrespect in quoting (as is being done at present) implementation of the resolution passed in the gathering.

Shri C. K. R. Chetty, Hyderabad:- 1 The editorial board of the Sai Leela magazine may be strengthened with a view to bringing it to the level of the Bhavan's Journal, so that this magazine will be one of the most potent forces in the country for religious and cultural renaissance as well as for spreading the Sai's gospel of love and faith in this country and abroad. 2 The english issue has improved much; but still there is scope for improvement. 3 Printing errors should be avoided. Better paper may be used so that the demand will increase.

Shri M. D. Nayar, Ghatkopar:- Some spelling mistakes are escaping the attention of the editor. If necessary I can devote some of my time for proof correction. Type of the magazine may be improved. The magazine may be given a better get up. If necessary the subscription may be increased. Some good articles

from the magazine may be selected and published by the Sansthan in book form.

Shri A. J. Chitambar:- The number of pages in the magazine may be increased, If necessary the annual subscription also may be increased.

Shri Suryakant Garje, Pune:- 1 Shri Sai Baba has bestowed his full favours on the editors and hence this magazine has achieved a high standard. Every page of the magazine is worth reading. 2 The biographies of the persons, who have been mentioned in the Sai Satcharita, should be published in this magazine. 3 The diary published by the Sansthan should be presented to each delegate.

Dr. Indu Naik, Lonavla :- Acknowledgements of the articles that are received should be given first and the decision regarding approval may be communicated later.

Prof. Gunderao Patwari, Bidar:- The atmosphere of mutual friendship should be retained throughout the gathering. The main object of this gathering is the exchange of thoughts. The editors should state their expectations about the articles, which they expect from the contributors and the contributors should send their articles accordingly. The delegates, coming over here, give us so much love that we do not get it even from our relatives.

Shri Nagesh Moglaikar, Dhule :- Some special issues like Dasara, Diwali atc. should have more pages. The special issues should also be decorative. If possible we should have records of some of the poems, which are published in Shri Sai Leela. If it is not possible to have a separate Hindi issue immediately, the Hindi articles may be added to the Marathi issue. The cover page should be thicker, so that it will be possible to frame it. The delegates are establishing very cordial relations with each other, Discipline is of course quite necessary; but it should have a border of love.

( To be continued )



Regd No MH/BYE/26



# Sai Baba Charitable Dispensary

(SHAMDASANI FOUNDATION)

(HOMOEOPATHIC)

**FOR THE BENEFIT OF ALL COMMUNITIES**

Daily : 10 a. m. to 12 Noon

5 p. m. to 7 p. m.

**Except Sundays and Bank Holidays.**

Navjivan Housing Society, Block No. 3, Room 104,  
Lamington Road (Dr. Bhadkamkar Road), Bombay 400 008

UNDER MANAGEMENT OF

Dr. SUBODH MEHTA MEDICAL RELIEF TRUST

KHAR, BOMBAY 400 052

**Suggestions Welcome To The Director**

**Phone : 540062**

Printed by L. B. Malvankar, at Maratha Printing Press,  
Naigaum X Road, Dadar, Bombay 400-014.

Published by Shri K. H. Kakre, Sai Niketan 804-B,  
Dr. Ambedkar Rd, Dadar, Bombay. 400 014