

SHRI

SAI LEELA

Official Organ of Shirdi Sansthan



SHRI SAIBABA (Shirdi)

April 1982

श्री साईनाथ वाचनालय
श्री साईबाबा संस्थान, शिर्डी

Rupce One

SHRI SAILEELA

APRIL 1982

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**SHRI
SAILEELA**

**Official Organ of
Shirdi Sansthan**

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of Shri Sai Baba

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

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Sixty Years of Publication

The first issue of Shri Sai Leela magazine was published on Gudhi Padwa in Shaka 1945 (1923 A. D.) Thereafter April was fixed as the starting month of the year and hence with this issue Shri Sai Leela is completing its sixty years of publication and it is entering into sixtyfirst year of its publication. Shri Laxman Ganesh Mahajani was the first editor of this magazine and it contained articles only in the Marathi language. Later on it was noticed that with the spread of Sai cult in the south,(the present states of Tamil Nadu, Andhra Pradesh, Karnatak and Keral) some articles in English were also required to be published in this magazine for benefit of the Sai devotees staying in those states. In addition to that Sai cult started spreading in the north and Hindi being the lingua franca in the the northern states, it became necessary to publish some articles in Hindi also. Thus the issue of this magazine prior to April 1973 contained articles in three different languages viz. Marathi, Hindi and English. Of course the majority of the articles used to be in Marathi and therefore the devotees not knowing Marathi or Hindi had a feeling that they do not get enough opportunity to express their devotion. This latent grouse of the devotees was taken into consideration by the ex-executive editor Prof. D. D. Parchure and he proposed to the then Editor and Court Receiver Shri K. S. Pathak to separate the issues. This suggestion was upheld by Shri Pathak and Shri Sai Leela started publication in two languages viz. Marathi and English. The spread of Sai cult first started in Maharashtra and therefore the rush of articles written

in Marathi was naturally on the high side. It was therefore decided to have a separate issue only for Marathi articles and a combined issue for the English and Hindi articles. The publication of Shri Sai Leela was started in this manner from the April 1973 issue. Late Professor Parchure had tried hard to improve Shri Sai Leela in various ways & it would have been better if he were to see the publication of these two separate issues for a long time, but unfortunately Professor Parchure succumbed to a heart attack on 1-6-73 and he could only publish three issues viz. April, May and June 1973 according to the new arrangements proposed by him.

The Sai cult is spreading far and wide. The devotees are multiplyine by leaps and bounds. Naturally the subscribers to this magazine also are increasing repidly. If we have to give place to the articles of some more contributors in this magazine, then naturally we must have more pages. It was therefore decided to increase the number of pages of this magazine from 48 to 64 and we are publishing a 64 page issue of this magazine from April 1980. Because of this increase in the number or pages, articles of many more contributors can now be given a place in the Marathi issue. Out of the 48 pages in the former issue, only five or six pages could be given to the articles written in Hindi. However the devotees having Hindi as their mother tongue always used to feel that injustice is being done to them and therefore with the increase in the number of pages from 48 to 64, we have started allotting sixteen pages to the Hindi articles. Formerly there was a custom of publishing the names of the donors in this magazine. In former times it was alright. Because in those days the donors were very few and by publishing their names in Sai Leela, the Shirdi Sansthan had to encourage other devotees to give generous donations to the Sansthan; but this situation has now changed altogether. The number of donors has increased so much that even four pages are not sufficient to publish their list every month. The Sai devotees do

not give the donation with the intention of publicity. Hence a bold decision was taken, to discontinue the publication of the names of donors in Shri Sai Leela and thus some more pages were also released for publishing articles of the devotees.

Subscription

As we are now entering into the sixtyfirst year of publication, it will be interesting to know how the subscription and publication of this magazine changed from time to time. As stated before the first issue was published in 1923. At that time the cost of printing and paper was very low. No cost was printed on the first issue of this magazine and according to the note in that issue, it appears to have been sent to known Sai devotees free of cost as a sample issue, with a request to become subscribers of the magazine. From the second issue the subscription appears to have been printed on the issue and the annual subscription was only rupees three and six annas, while the cost of a single copy used to be only six annas.

After five years of publication, the mode of publication of this magazine was changed. Instead of publishing the magazine every month, it was changed to a bimonthly and therefore there used to be only six issues in a year. Due to this change the number of pages in each issue were increased; but the annual subscription remained the same. It appears that the financial position of the Shirdi Sansthan was not very sound for a few years after the Mahasamadhi of Shri Sai Baba and hence after publication of the Sai Leela magazine for some years its publication was suspended due to paucity of funds. However when the veteran Sai devotee Dr. K. B. Gavankar, from Kurla, became the Chairman of the Committee of the Shirdi Sansthan, he did not like that this vehicle of the spread of Sai cult should have been discontinued. He therefore revived it as a quarterly in 1948. From that year the issues of this magazine were being published in January, April, July and October. As there were only four issues in a year the

yearly subscription was reduced to two and a quarter rupees and the cost of a single copy was fixed at ten annas.

So Shri Sai Leela continued its publication as a quarterly for some years and from April 1959 it was again converted into a monthly. With the increase in the number of issues, the cost had to be increased proportionately. The annual subscription was therefore increased to rupees five from that year and a single issue used to cost only eight annas. This same arrangement continued upto the end of March 1973. However as stated before, the publication of Shri Sai Leela was started in two separate languages from April 1973 and therefore the annual subscription was again revised to rupees six and cost of a single copy was fixed at 60 paise. From April 1980 further sixteen pages were added to this magazine. The prices of printing and paper had gone up very much at that time and therefore taking into consideration the enhanced prices the annual subscription was raised to rupees ten and the cost of a single copy was fixed at rupee one. Our readers must be aware of the prices of other magazines that are being published in various languages. In comparison with those prices the price of Shri Sai Leela is very low and it has been purposely kept at that level as the object of publication of this magazine is to help the spread of Sai cult and not to make any profit. If the accounts of Shri Sai Leela are scrutinized carefully we will find that the Shirdi Sansthan has to subsidise its publication by giving an annual subsidy of over thirty thousand rupees. The devotees are giving donations to the Shirdi Sansthan very generously and hence the Court Receiver is spending such a lot of money for publication of this magazine because it is a very effective vehicle for spread of Sai cult.

Annual Gathering.

From 1975 an annual gathering of the persons, who are contributing their articles to Shri Sai Leela magazine, is being held at Shirdi. Contributors staying at various places in India

come in large numbers and attend this gathering annually. They all are sincere Sai devotees and therefore they also have to come to Shirdi for Shri Baba's darshan at least once a year. Thus this annual gathering serves for them a dual purpose. This gathering gives the contributors an opportunity to stay for two full days in company with other contributors, whose article they are reading in this magazine. Similarly the serene and devotional atmosphere of Shirdi gives tranquility and peace of mind. A relation of Sai-brotherhood and Sai-sisterhood as well of friendship is established among the contributors during the gathering and it is cherished and fostered by them throughout the next year.

The two main objects with which the gathering was started were as follows :-

- 1) Receiving suggestions from the contributors for improving the getup and standard of Shri Sai Leela.
- 2) Boosting up the sale and circulation of Shri Sai Leela by giving it more and more publicity.

It is gratifying to state that every year many valuable suggestions are being received from the contributors and they are being implemented as far as possible. All readers will agree that during the last few years there is a marked improvement in the getup of Shri Sai Leela and sixteen more pages have been added to the magazine. As regards the quality of the material that is published, there is a general impression that the quality of the articles has also improved. The devotees coming from the area where Hindi is prominently spoken, have been constantly demanding a separate Hindi issue of this magazine. Their request is quite reasonable and a separate Hindi issue would be able to spread Sai cult far and wide in North India where Hindi language is widely spoken and read. Similarly the Gujarati speaking devotees are also requesting that this magazine may be published in Gujarati also. Though the aforesaid two requests are under consideration of the administration, it has not been possible to meet them so far excepting increasing the pages of the

Hindi section from six to sixteen. As regards the second object, we may say that the contributors, who attend the gathering, are trying their best to increase the number of subscribers and every delegate is adding, on an average, six to eight subscribers every year. In 1973 when the two issues were separated the number of English and Marathi issues was respectively 400 and 800. During the past few years the number of subscribers is increasing steadily and our readers will be happy to know that very soon the English issues will cross the border of 2000 and the Marathi issues will go beyond 4000.

In the last gathering, held at Shirdi, on 31-1-82 and 1-2-82 some contributors complained that the literary standard of some articles is not quite upto the standard. In reply to this remark some other contributors replied that essentially this magazine is meant for voicing the devotional emotions of Sai devotees. The contributors whose articles are published in this magazine are basically not literary personalities, but they are sincere Sai devotees and they express their emotions through their articles. It is therefore necessary to look more to the emotions expressed by the contributors in the articles rather than consider them from the literary point of view. The general view of the editor and the executive editors is also similar and while giving a reply to the suggestion in this behalf it was made clear by Executive Editor Dr. Parchure that Shri Sai Leela is essentially a magazine of the devotees of Shri Sai Baba and it is published by and large for the devotees of Shri Baba. Though the articles and poems received from the devotees are corrected and literary touch is given as far as possible, still the articles are selected not because of their literary value, but because of the devotion expressed therein quite emotionally. Thus emotion and devotion form the base of this magazine and not literary value. In Marathi and English there are many other magazines which deal with literature and the articles published therein are measured from their literary value.

Editors and Executive Editors

As we have followed above the track of the annual subscription in the bygone years, similarly it would also be interesting to know the names of the editors who shouldered the editorial work of this magazine during the last sixty years. As stated before Shri Laxman Ganesh Mahajani was the lucky person to have become the first editor of this magazine. After Shri Mahajani worked as editor for some time, Shri Ramchandra Atmaram Tarkhad joined him in editorial work and from 1928 we find the names of Shri Mahajani and Shri Tarkhad as editors of Shri Sai Leela. From the next year i. e. from 1929 it appears that Shri Tarkhad continued alone as the editor of Shri Sai Leela. Shri Tarkhad, it may be recalled, was a sincere devotee of Shri Sai Baba, during the latter's life time and his name appears in Chapter IX of Shri Sai Satcharita.

As Shri Sai Leela was revived by Dr. K. B. Gavankar in 1948, he was naturally the editor of this magazine for some years after the revival of this magazine. Shri Nagesh Atmaram Sawant was a sincere devotee of Shri Sai Baba and therefore from 1954 he was entrusted with the editorial work of this magazine. However during the years 1957 and 1958, the name of Shri Ramchandra Mahadev Rane appears also as the joint editor along with Shri Sawant. Dr. Gavankar, it will be recalled, revived this magazine as a quarterly; but from 1959 it was again changed to monthly & the name of Shri Nagesh Atmaram Sawant alone appears thereon as the editor of Shri Sai Leela.

Soon after this the affairs of the Shirdi Sansthan went into the hands of the Court Receiver from 1961 and the name of Shri G. V. Kshirsagar, the first Court Receiver of the Shirdi Sansthan started appearing on this magazine as editor. After Shri Kshirsagar the following Court Receivers were appointed to look after the work of the Shirdi Sansthan from time to time & their names have therefore been printed on this magazine as editor of Shri Sai Leela :-

Shri S. B. Darp December 1962 Shri B. G. Potnis December 1964
 „ D. D. Patankar July 1967 „ K. S. Pathak December 1970
 Shri K. H. Kakre June 1978

The Court Receivers are appointed by the Court after taking into consideration their administrative capacity. Shirdi Sansthan is a constantly growing institution. There is therefore a lot of administrative work, which the Court Receiver has to attend to. He has therefore hardly any time to do the editorial work of Shri Sai Leela. Hence though in the capacity of the administrative head of the Shirdi Sansthan, the name of the Court Receiver is printed as the editor of Shri Sai Leela, in practice the executive editors have been attending to the editorial work of this magazine. The names of the executive editors do not however seem to have been printed on the first page of Shri Sai Leela, though since 1962, this practice is in vogue. During the time of Shri K. S. Pathak however we find the name of Professor D. D. Parchure appearing on the first page of Shree Sai Leela as Executive Editor from the month of march 1972. After the separation of the two issues from April 1973, the editorial work of Shri Sai Leela started increasing. A need was therefore felt for appointing two separate executive editors for the two issues. Dr. Parchure and Shri Sadanand Chendvankar have therefore been appointed as executive editors for the English and Marathi issues respectively from 1974 and they are working in that capacity to date.

A reader gets his copy of the issue of the magazine every month regularly; but he hardly thinks about the people who work in order to bring out that copy. The articles that are printed in a magazine originate in the minds of the contributors. They think hard and give their thoughts a clothing in the form of words. When these articles reach the editor, he goes through all of them and selects a few of them for publication. Before sending them to the press, the editor has however to go through

APOLOGY

I, Dr. K. B. Gavankar, resident of 158, Indira Niwas, Lal Bahadur Shastri Marg, Kurla, Bombay, hereby express my profound regrets and tender my unconditional apology for having falsely and baselessly described Shri Sai Baba Temple of New Delhi as a Smuggling Centre in my speech delivered at the Conference of Writers and poets of both the English and Marathi editions of 'Shri Sai Leela' Magazine, held on the 3rd and the 4th of February, 1981 at Shirdi, at which conference I had presided.

I fully realise that on account of my aforesaid speech I have caused tremendous and irreparable harm to the good name and reputation of Shri Sai Bhakta Samaj (Regd), New Delhi-3, its President, Shri R. S. Chitnis, its other office bearers and members of its Managing Committee

Continued on next page

In atonement of my guilt and in order to make full amends to the Samaj, its President, Shri R. S. Chitnis, its other office bearers and of its Managing Committee, I am publishing this unconditional apology and Shri Sai Bhakta Samaj (Regd.), New Delhi-3, through any one of its office bearers, would be at liberty to give publicity to this apology, in any manner they deem fit, by issuing circulars, pamphlets, letters etc. or publishing it in any magazines, periodicals, newspapers etc. of their choice, published in India in any languages.

(Dr. K. B. GAVANKAR)

Prayer to God

O most loving God, make me gentle and kind.

Teach me not to think only of myself but also of other people.

Let me notice my neighbours' needs and help them as far as I am able.

Let me be generous towards the poor. Let me treat everyone politely and hurt no one by my conduct.

Let me be prompt to render service, cheerful when I visit the sick or old people.

O my God put into my heart a little of Your infinite love for all men, Your children.

APOLOGY

I, K. H. Kakre, Editor of both the English and Marathi editions of 'Shri Sai Leela' magazine, hereby express my profound regrets and tender my unconditional apology to Shri Sai Bhakta Samaj (Regd.), New Delhi-3 its President Shri R. S. Chitnis, its other office bearers and members of its Managing Committee for having inadvertently published on pages 22-23 of the May, 1981, issue of the English edition of 'Shri Sai Leela' magazine, excerpts from the speech delivered by Dr. K. B. Gavankar, in the conference of writers and poets of both the English and Marathi editions of 'Shri Sai Leela' magazine, held at Shirdi on the 3rd and the 4th of February, 1981, in which Dr. K. B. Gavankar had described Shri Sai Baba Temple at New Delhi-3 as a smuggling centre.

I had visited Shri Sai Baba Temple at New Delhi-3 on a couple of occasions. I know Shri R. S. Chitnis, President of Shri Sai Bhakta Samaj (Regd.), New Delhi-3, intimately. I categorically state that the allegation made by Dr. K. B. Gavankar against Shri Sai Baba Temple, New Delhi, in his aforesaid speech is false and baseless and this has also been admitted by Dr. K. B. Gavankar himself in his unconditional apology published elsewhere in this issue.

In atonement of my inadvertent act which has regrettably, caused incalculable and irreparable harm

Continued on next page

to the good name and reputation of Shri Sai Bhakta Samaj (Regd.), New Delhi- and in order to make full amends to the Samaj, its president Shri R. S. Chitnis, its other office bearers and members of its Managing Committee, I publish this unconditional apology in this magazine and further agree that Shri Sai Bhakta Samaj (Regd.), New Delhi-3 through any of its office bearers would be at liberty to give publicity to this apology in any manner they deem fit, by issuing circulars, pamphlets, letters etc. or publishing the same in any magazines, periodicals, newspapers, etc., published in India in any language of their choice.

(K H. KAKRE)

Editor,

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APOLOGY

I, L. B. Malvankar, printer of 'Shri Sai Leela' (English) magazine published by Shri Sai Baba Sansthan of Shirdi, hereby express my profound regrets and tender my unconditional apology to Shri Sai Bhakta Samaj (Regd.), New Delhi-3, its President Shri R. S. Chitnis, its other office bearers and members of its Managing Committee for having printed on pages 22-3 of the May 1981 issue of 'Shri Sai Leela' (English) magazine, the excerpts from the speech delivered by Dr. K. B. Gavankar as President of the conference of writers and poets held at Shirdi on the 3rd and the 4th of February, 1981 in which Dr K. B. Gavankar had described Shri Sai Baba Temple at New Delhi-3 as a smuggling centre.

I categorically state that the allegations made by Dr. K. B. Gavankar against Shri Sai Baba Temple in New Delhi-3 are false and baseless and this has also been admitted by Dr K. B. Gavankar himself in his compounding deed and unconditional apology published elsewhere in this issue.

(L. B. MALVANKAR)

Sai Baba, The Saint of Shirdi

(Continued from March 1982 issue)

CHAPTER XIV

Dasaganu's problem solved by Kaka's maid servant —
Unique method of teaching — The Ethics of Isha —
Anantrao Patankar — The Parable of Nine Balls ..
Yoga and onion.

Next day Pradhan offered when
Prayed Pradhan to offer her a sari then
Pradhan presented next day a sari fine'
The poor girl's joy knew no bounds line

Next day she in her new sari nice
She in merriment and joy sang in dice
She, with girls, whirled and danced
To avail the opportunity chanced

The day following she in her rags seen
Putting her new sari in cupboard vein
Singing a sweet song as merrily as before
Put Dasaganu in surprise as before

Seeing this, Dasaganu's pity for the girl poor
Was transformed into admiration sure
The girl being poor a new sari given
Kept it in reserve the new sari crimson.

Sorrow nor dejection traced in her acquiescence
Joy and merriment covered her countenance
This proved Dasaganu a poet saint
Pain and pleasure depend on our mind faint

Dasaganu giving this a thought deep
Tried to dive deep in this sea to peep
And found a precious jewel creep
In the maid. Dasaganu a tasty treat.

Revealed this a fact true
An ardent and earnest truth to prove
Not to hark after what one not hath
But be contented with what one hath

Whatever is to happen will happen
As ordained by God in Heaven
So, one must submit to the will of God
And be contented with what is given by God

Thou though never left the Shirdi fen
Sent Thou the people to different kens
To Kolhapur, Sholapur etc., for meditation
Proved thus the teaching method a unique gradation

Thus Thou sent Dasaganu to Vile Parle
To get his problem solved by a girl
Taught him thus Thy all pervasiveness
And made thus all believe in Thy omnipresence

Ishopnishad offers an ethical note
To mankind in the life to quote
Not to covet for others' lot
But to be contented with one's lot.

Whatever is ordained by God
Is always ordained for good
God being the short form of good
One must do good to see God

Fire can't burn away Atma
Nor wind can carry away Atma

Water can,t gulp away Atma
Nor can thieves steal away Atma

Atma is imperishable
Atma is indivisible
Atma is one in all beings
One must try to know all livings

If one is engaged always in action
Never will he find time for inaction
And not being possessed by senses six
Will always do good to fix

One who sees the self in all beings
Will never try to harm any beings
And never will be tried by common foibles
Always seen in human foibles.

Thou thus taught the people
To believe in Thee and do the right
And to leave the rest unto Thee
And all is well at Shirdi with Thee

Shri Patankar well-versed in Vedas four
A master in puranas eighteen
And all sbastras holy six
Could not appease his passions six

So thought he, his readings all
Vedas, Vedantas, Upanishads all
Failed the peace of mind to call
So are they useless to say all

Thought he so himself no better
Than simple devout devotees poor
As all book learning is of no avail
Unless the mind becomes calm avail

So prostrated he before Thee once
 To know this enigma from Thee thence
 So Thou told him a parable fence
 And made him know the story tense

Narrated Thou a story very simple
 Came a soudagar with a horse dimple
 The horse nine balls of stool passed suddenly
 And the soudagar picked them up hurriedly

Could not he know what the story lay
 So ran he to know it from Kelkar gay
 Shri Kelkar did not know also there what lay
 Kelkar so prayed Thee to inspire in him the lay

Kelkar to reveal the enigma dared
 God's grace is the mare fair
 The balls nine the cult of bhakti fine
 And made him know the bhakti nine

Hearing, praying and remembering are
 The first three ways of bhakti fair
 Prostrating, worshipping and bowing are
 The next three ways of bhakti care

Service, friendship and surrender are
 The last three ways of bhakti glare
 Are these the types nine of bhakti clear
 To please the Lord Thee, the seer

Art Thou pleased by bhakti when
 Will Thou willingly manifest then
 To make the devotee's home sacred
 To purify the hearts of all distressed

Worship, penance, yoga practice all
 And studying scriptures holy all

Are all useless to say them all
Unless followed by bhakti call

All knowledge and holy Vedas pride
Jnana of volumes great and all fame
Thy formal worship for mere lure
Are all of no avail without loving devotion pure

Asked him Thou to be a seeker of truth fine
And be eager to cultivate devotion types nine
To attain stability, welfare and peace of mind
And to live a peaceful and contented life kind

Patankar came for salvation to Thee
Thou then asked him if collected nine balls fee
And Patankar prayed to grace him first
Will it be easy then to collect them next.

Thou then blessed and comforted him
And assured him peace and welfare trim
On hearing this Patankar became overjoyed
And returned to Pune his home over-exalted

A Yogi who had studied Yogasutras
But who had no practical experience of sutras
And who could not concentrate his mind a minute
Came to Thee with Nana to know the infinite

If Thou be pleased with him
Wilt Thou show the way to him
To attain meditation deep
So he came to Masjid peep.

He entered with Nana the Masjid when
Saw he Thee eating stale bread with onion then
A grave doubt in him then arose
How could Thou solve his marrows

Seeing Thou eating a stale bread with onion
 Suddenly changed he his opinion
 Thou then his mind reading unknowingly
 Asked Thou Nana to wait a while silently

Said Thou to Nana finally
 One who could digest onion naturally
 Should venture to eat it normally
 Otherwise none could eat it formally.

Hearing this the yogi spellbound
 Fell at Thy lotus feet round
 Surrendering his will complete
 With pure and open mind replete

Then difficulties placed he to Thee
 And got all the solutions from Thee
 Thus being satisfied and happy glee
 Left Shirdi with Thy blessings and Udi fee

Study who the metaphysics are loved by Thee
 So Thou encouraged them to study fee
 An instance of Bapusaheb Jog Thou gave
 Who had studied metaphysics grave.

(To be continued)

M. M. Amingad
 Gulunche, Via Nira, Tal. Purandar, Dist. Pune



SHIRDI

Shirdi, which is situated 8 miles south of Kopergaon in the Dhond-Manmad section of Central Railway in Ahmednagar District, Maharashtra State, is a powerful centre that radiates a divine light to Sai devotees from all parts of the world. While thousands visit Shirdi daily, still none can go to that place unless Baba calls him.

Sai Baba first came to Shirdi in 1854 A. D, spent a few days and later on He was seen again in the year 1856 with a marriage party of Chandbhai. He settled thereafter in Shirdi. in an old Masjid which He called Dwarkamai. Sai Baba was then hardly a lad of 16 years. His parentage or native place is still not known exactly. He spent most of His time in the old Masjid. Shirdi was an absolutely dry and neglected village when Sai Baba came to it. He dug a well and laid out the Lendi garden around it. Dwarkamai, where the holy fire lighted by Sai Baba is still kept alive and is fed with wood and ghee, holds a central position, having the Samadhi Mandir on one side and Chawadi on the other. The Thursday evening procession starts from here. The Chawdi seems even now to resound with music and dancing steps of the Master. Shirdi is at the present moment throbbing with life, and is gay with music and movements everywhere.

The Samadhi Mandir, situated right near the gate of the sacred place, commands the devotion of the pilgrim. In the olden days Baba's picture was found behind the Samadhi. But today we see the majestic marble statue of Shri Sai Baba, measuring six feet in height which was carved by the famous sculptor Shri Bhausahab Talim and was installed in the Samadhi Mandir at Shirdi on the 7th October 1954 at the hands of Sai Sharananand Shri Wamanbhai Patel. "HOW MAJESTICALLY HE SITS IN THE DURBAR SCATTERING HIS GRACE AND GIFTS."

The strain, pain and the inconveniences caused during the journey to all the devotees vanish immediately after looking at the face of Shri Sai Baba in the Samadhi Mandir. Baba is always with us, wherever we are. Hindu, Muslim, Sikh all stand together as one man. No caste or creed, rich and poor, saint and sinner, high and low all stand up alike. We may make differences and distinctions; but before Baba we are all the same. May we all carry this realisation of universal brotherhood as we leave Shirdi !

★

V. Sunder

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Shri R. S. Iyer, Principal, Government Post Graduate College, Panna, M. P. writes : "I have gone through your book 'A Mission Divine'. It's simply marvellous. I have read almost every book available in English and Hindi on Shirdi Sai Baba, but yours is unique in detail, exposition and manner of presentation. Without Baba's grace it's difficult to write such a book...."

PRASHANTI PRAKASHAN

5, Vasant Apartments, 47 Kastur Park, Shimpoli Road
Borivli (W), Bombay 400 092

Soon in beautiful HINDI to !

प्रगटे मस्जिद में माई भगवान !

Efficacy and Significance of Shirdi Pilgrimage

In Baba's life and teaching there is a unique departure from the myth and blind religious dogmas prevalent in all religions. He seldom preached but practiced to the letter, rare wisdom handed down by the sages of the lore from various faiths. Baba needs no language to communicate to his devotees. He kept rapport with his devotees inconceivably through dreams, visions and at times assuming any form to protect them from their bitter trials of life. The pages of books or periodicals and the media used to express one's experience are nevertheless insufficient to reveal the depth of Baba's love and compassion. The experiences of Baba's devotees, who sought his help, form the major part of "Saileela" articles. Thus experiences of those who go to Shirdi out of curiosity draw attention from earnest seekers of truth.

How Baba came to the rescue of a friend of mine who visited Shirdi in a picnic spirit with no reverence to Baba, marvels experience hitherto heard of. Our aspirant in the story is the son of rich parents, brought up in ultra-modern society, indifferent to spiritual pursuit. My association with the family however inspired his elder brother and others to visit Shirdi repeatedly. Whereas he alone was critical of superhuman powers and expressed his resentment privately on the blind belief of his relations. His onslaught to me rightly found expression to the extent of naming me as a fanatic. After some years of discord to satisfy his rational mind he finally resolved to visit Shirdi with his wife and kid accompanied by a servant. He chose to drive the car himself all the way from a neighbouring state to Shirdi.

Everything went on according to his presumptions confirming non-existence of any superhuman phenomena in

Shirdi. Our picnic party resumed their return journey enroute Poona. On their way to Poona, they came across a mob obstructing their journey by main road. He managed to take a diversion from the main road aimlessly to save their life and valuables. This route came to a dead end and on enquiries it was found that there are no alternate roads except the main road towards Poona. The time was nearing dusk placing him in a fix unable to proceed further. Suddenly there appeared a stranger on a bicycle wearing a turban, speaking chaste Hindi, enquiring of their plight. Consoling them he readily promised to show them a safer way leading to Poona, and steadily directed the party to drive through the field to a distant spot shown by him. Our helpless friend had to follow his direction in despair. After driving for a while he stopped the car and enquired from the farmers, passing along, about the possibilities of reaching Poona road through the field. Bewildered at the ruthless proposal, the party was wisely guided to drive back to the main road to go to Poona. Our cyclist, who rushed to the scene, chased away the farmers, and took the lead to guide them towards their destination. The car once again proceeded along the field to a hill top. By this time they were suspicious of crucial plot dramatically arranged by the stranger. Soon came the cyclist reassuring confidence and helped to lift the car in their effort to drive down to the valley. At this stage the party in their disgust had no option except to request the stranger to accompany them in the car upto Poona. Unilaterally accepting their proposal he managed to dispose of the bicycle and accompanied them safely upto Poona.

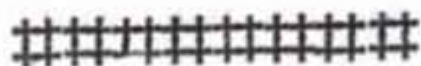
On arrival at Poona, rejoiced by their miraculous escape, our friend offered room to the stranger in the lodging and handed over some money for his return journey. Thanking for their offer and accepting the money, the stranger expressed his inability to stay overnight, as there were many awaiting for him at Shirdi. On hearing this remark our curious spectators were

shocked and before realising it, the stranger disappeared unnoticed. Meritorious is the life of this soul whose questioning mind brought Baba face to face to enlist him in His durbar.

His veil was removed by Baba demonstrating, to him the efficacy and significance of Shirdi pilgrimage, in all its splendour and glory.

K. R. Gopinath

'Sai Deep' 111, Adarsh Nagar, HUBLI-580 032



WHO YOU ARE

Can I call you the greatest of the great
Because you give me peace and comfort ?

Like an erring child
I may go astray and wild,
Still you are tender,
You ignore my anger
And give me the love of a mother.
Hence I ponder and wonder who you are !

Sweet Sai, you are the hope of hope.
Divine Sai you are my sole guide.
Om Sai, I can never never forget
Humbly I take the dust of your feet.

K. Sitaraman

A 1/3, Mahindra Nagar, Haji Bupu Road, Malad (East)
Bombay - 400 064



Rootcause of Misery

Mr. X was a philosopher. He decided to find out the rootcause of misery in the interest of the world.

Everyone acclaimed his decision and requested him to start working on this in right earnest.

Mr. X started his work. Day in and day out he went deep into scriptures, listened and discussed with great pundits and tried his best to solve the riddle. As a result he neither slept nor took any rest.

At long last, he discovered the rootcause of misery and decided to write a big book on this subject.

His continuous work had made his body very weak. No rest and sleep had their own consequences. He fell ill even before he could start writing his book on the rootcause of misery.

Nothing could cure his illness. Day by day his sickness mounted. He was on the verge of death.

People from all over rushed to have his last glimpse. All felt bad at the impending loss of a great philosopher.

One person in the gathering boldly asked him as to what happened to his laborious project on finding out the rootcause of misery.

Mr. X had a wry smile. Slowly he said:

“Yes. I completed the book. To think of misery itself is the rootcause of misery”. Then he breathed his last.

Mrs. Seetha Vijayakumar
c/o Dr. G. R. Vijayakumar, Balanoor Estate, Durgadabetta, 577 118
Chickmagalur Dist, Karnatak

Sadhana of Self-discipline

All human beings strive for freedom from some inadequacy or distress in the human condition or circumstances, irrespective of either poverty or affluence. The mind does not accept its lot in life and faces the challenge of contradictions, inexperience of human effort. Want, distress, disease or wealth and acquisition share the same fate in the fire of desire and self-esteem (ego). Relief from distress or inadequacy in fulfilment is, the urge of all minds at all levels of society. Pravritti (pursuit of material fulfilment) has no solution for the problem of selfishness, pride of possession or discontent in poverty. The mind finds no peace or continuity of balance except in a contented state, albeit with effort and honesty in thought and action. Only in Nivritti (withdrawal from desire and ego) is contentment practicable. In our present-day complicated living, with dominant scientific advance and individualism, the crises of character has presented the hard choice between preyas (path of pleasure) and Shreyas (path of righteousness). Even in our practice of religion, we are at the cross roads of this choice. The conclusion is undeniable that much of error in living is traceable to our own thoughts and actions which break the moral law (Dharma).

That man is master of destiny is a truism, when thought and action are in accordance with the moral law. The familiar exhibition of conflicts and traits of anger, conceit, greed, etc. is however traceable to desires and self-conceit. (ego). The desire for freedom is distorted to the way of living under compulsions of necessity. The heritage of truth revealed by our saints and sages underline the basic goal of life through self-discipline, self-denial and detachment from Pravritti. Their example of living has corroborated the truth of their message. They prize the value of self-discipline through devotion and surrender to the grace of God or Guru, as the key to retrieval from wrong or evil. The

cardinal principal in self-discipline is eradication of Vasanas and innate tendencies inherited by the mind. The paths of jnana, bhakti and karma culminate in atma-nivedana or self-surrender to God. The Bhagvadgita contains the core of this teaching, expressed in the words of Lord Krishna -

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्यामियुक्तानां योगक्षेमं वहाम्यहम् ॥ (Ch. IX-22)

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।

अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ (Ch. XVIII-66)

Here lies the quintessence of Hindu philosophy. No sadhana of intellectual thinking and reasoning or erudition can suppress the innate tendencies to do wrong or think evil. Jnana and Karma or Raja Yoga cannot resolve the crucial problem without the help of surrender. Though Nirguna upasana is valid, Saguna bhakti is effective or esier. Personal example of saints and sages or Gurus has direct influence on common minds and teaches the truth of living accordingly. The crux of such self-discipline, through surrender, is to refute personal responsibility for thought and action and to dedicate them to God's or Guru's grace (Anugraha). Sharanagati reveals the futility of self-will and desire and drives out of the mind the doubts and compulsions of desire and ego. The extent of one's shraddha and nishtha of 'sharana' (शरण) determines the purification of mind (Chitta Shuddhi) attainment of peace (Shanti) and continuity of balance (Sthirata).

Only personal experience of self-surrender can prove the efficacy in eradication of desire and ego from the mind. From self-surrender to the Guru or God, will follow a sense of equality (Samata), tolerance and compassion and also the weakening of ego-base in the mind. The great saints and sages have stressed this basic truth in their teachings. In our recent times too, the glorious example of Shri Sai Baba of Shirdi has demonstrated that no sadhana for self-discipline is necessary other than that

of "Sharana" to the Guru and living according to the norms of Neeti (moral or ethical law). The fundamental principles have been spelt out by Baba viz. Shraddha (faith and devotion) and Saburi (concept of reliance). Devotees equate Him as the avatar of Lord Shri Rama, Shri Krishna, Shri Shankar and Shri Dattatreya. Instances of His revelation of these forms to some devotees are narrated by Hemadpant and other bhaktas. His grace diffuses even today, over 60 years after His Mahasamadhi in October 1918. He declared before He cast His body that His bones from His "Turbat" will come to protect devotees who have surrendered to His grace

जो मजलार्गी अनन्य शरण । विश्वासयुक्त करी मद्भजन ।
माझे चिंतन माझे स्मरण । तयाचें उद्धरण श्रीः माझे ॥

This is a clear echo of Lord Krishna's call to Arjuna. Shri Sai Nath taught devotees to be content with their lot in life and to live in absolute reliance on Guru's grace so as to attain Chitta Shuddhi and Samadhana.

Our social philosophy is rooted in Preyas, which never fails to encounter a crisis. Baba's call is to awaken us to Atma-Vichara in order to retrieve our minds from unreality of bodily fulfilments and to seek the grace of God through self-surrender. ★

K. B. Shanker Rao

61, Konkan Nagar, Mahim, Bombay 400 016



Sai Baba Fulfills the Desires of His Devotees

I have been a devotee of Shri Sai Baba since 1979. Shri Shirdi Sai Baba is the only god before our eyes and He is looking after us by guiding and protecting us in our day to day life. I am visiting the Shirdi Sai Baba Samadhi Mandir along with my family and children every year.

In the year 1979 in the month of October, I felt like reading Sai Satcharita. I thought any how Baba's Mahasamadhi day nearing, I must do saptaha by reading Sai Satcharita within 7 days and complete it on Mahasamadhi day. I started reading Sai Satcharita early in the morning hours between 4 to 7 A.M. and do pooja to Baba as usual. On the seventh day i. e., Mahasamadhi day of Baba, I completed the reading of Sai Satcharita. Since it was Mahasamadhi day of Baba, myself and my wife desired to serve the meals to one beggar.

The meals were ready at 12.00 noon and it was kept before Baba and I did arti to Baba. Afterwards we were waiting eagerly for the beggar. All of a sudden rain started. We closed the main door of the house and we were discussing that since it was raining, no beggars will come to beg. My children were feeling hungry and asking to serve the meals. Then myself and my wife both were looking at Baba's photo with full faith and confidence in Him.

All of a sudden a voice came from outside "Amma!" When my wife opened the door and saw an old man asking for bhiksha. She was overjoyed and requested him to take meals in the house. The old man happily agreed and requested my wife to give water to wash his hands and feet. My wife gave water to wash. My wife served the meals to the old man which was kept before Baba. The old man completed his meals and he wanted to lift the leaves on which the food was served. But my wife requested

him not to do so and she lifted the leaves and cleaned the place. Afterwards the old man insisted on my wife to keep at least 10 paise as dakshina. Immediately my wife kept 10 paise as dakshina before him. The old man took it and asked for a match box for smoking beedi. While smoking beedi the old man told that he was satisfied with the meals. He then blessed us and went away.

While serving meals to the old man, we saw that the rain had stopped. We all felt that the old man was none else but Shirdi Sai Baba because when the door was opened, the old man came in but his clothes were not wet though it was raining.

Shirdi Sai Baba, our Samartha Sadguru, responds to a devotee's prayer and fulfils his desires. ★

R. Chandrashekar

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Lightning Flash of Shri Sai

It was dark, dark, dark

When I was not awake;

I heard a sound, which whispered

When none was around, and I was surprised

Thunder rumbled and lightning flashed

Lord Sai showered the rain and cleansed my mind

I began to think, and was awake

He whispered in my ears

“You should surrender yourself to Me,

I would take you in my confidence;”

Then, I surrendered to His will

He stamped His ‘Idol’ on my heart

I am now fit to serve Him with all my nerve!

And wander in His realm

Full of devotion and enlightened mind;

My body and mind fixed on His Idol

I stand, praying for eternal salvation

Away, away, away from

All bonds of this evanescent world !

T. V. Sreenivas :

2483, 2nd Floor 10th ‘A’ Main Road ‘D’ Block’ Rajajinagar
Bangalore-560 010



Maha Shivaratri Celebration at Hyderabad

Shirdi Sai Bhakta Mandali, Hyderabad, celebrated on an elaborate scale Maha Shivaratri on 22nd February 1982 at the famous Sri Maha Ganpathi Temple with eleven Rudrabhishekams, Sai Archana, Parvati Kalyanam, Bhajan by renowned artists of A. I. R. and Akhand Nama Sankirtan throughout day and night amidst surging concourse of devotees in deep devotion, offering homageful prayers. By way of prasad Baba's Udhi and fruits were distributed.

Achyut Afzalpurkar

Secretary Shirdi Sai Bhakta Mandali, Hyderabad

Shri Sai Baba's Divine Help

This was an incident of 1979, during one of my visits to Shirdi for the holy darshan. We were in a party of seven members including two ladies and three children. During the onward journey we had reservations from Kanpur to Manmad by the Lucknow Bombay Express. Before starting from Kanpur, however, I got telegram despatched to Bombay V.T. railway station by the Kanpur railway authorities for providing us return journey reservation from Manmad to Kanpur by the down Lucknow Bombay Express and a tentative date for the same was also fixed.

We had a very pleasant journey althrough to Shirdi. We were all full of thrill and emotion as if we were going to meet our most near and dear one there. On arrival at Shirdi we were nicely accommodated in the Shanti Niwas building of the Sansthan. For three days we stayed there and had great pleasure in all the programmes from early morning to late hours in the night. We were so happily engrossed in all events of the Sansthan that we could not know how swiftly the three long days and nights passed away.

Thereafter we started packing up for the return journey. I was not at all sure of securing railway reservations on the basis of the telegram we had earlier sent from Kanpur. In the absence of valid reservation, the very idea of boarding the over-crowded general coach of Lucknow bound train with so many persons with their luggage became a nightmare to me. I prayed to Almighty Baba to bless us with a comfortable return journey also.

From Shirdi we started by bus and reached Manmad railway Station about one hour before the scheduled time of our train. I ran to the reservation counter to enquire about the

confirmation of my reservation; but I was simply greeted with a negative reply. However the clerk was kind enough to advise me to enquire in the T. C. Office also as sometimes the late informations are sent there directly. I frantically ran to the T.C. Office, where also I was served with the same negative reply.

Now the only alternative left for us was to try our luck in the over-crowded general compartments for which services of two or three strong porters were needed. I ran to and fro in search of porters; but none was visible and only a few minutes were left for arrival of the train. At last I spotted at a distance one porter in the symbolic red uniform.

I approached him. He was too old to serve my purpose. Still I requested him to come hurriedly with a couple of more porters to help us boarding the train. I also promised him sumptuous payment for the service.

The old man, however, very calmly advised me not to be so much impatient. He also assured me of a very pleasant journey as we all would be getting reserved berths in the train. Moreover with an air of old acquaintance, though it was my very first meeting with him, he told me that there was no need of so many porters and also to spend so much money as the coach containing our reserved berths would stop in front of the waiting room, where our luggage was kept and that he would be coming there to help us in time. A worldly man, as I was, these wordings sounded most vague to my ears. On the other hand I felt that the man was not only old but he was crazy too!

After a few minutes the train steamed in. The old porter directed me towards a sleeper coach, which came to halt in front of us. On enquiry the conductor of the coach replied in affirmative and asked us to get in as early as possible as the halting time was very short. We all collectively carried our

luggage into the coach and the old porter also played his part according to his own strength and fitness.

After being comfortably settled down, I searched my pocket and brought out seven 'One rupee notes' and paid the same to the porter. Other members of our party, who were looking at, objected for paying so much for the nominal service rendered by him. But I told them that I would have paid him more if I had more change with me. The old man unconcernedly accepted the money and blessed us all while assuring of his services at all time to come. He got down and disappeared in the crowd.

On my subsequent visits to Shirdi, when I pass through Manmad I always remember this old man and very anxiously look for him. But alas! He is found no more. Since then the only questions ring in my ears. Who was this grand old man? Was he actually a railway porter? How could he know the details about our reservations when the concerned railway staff were unable to tell anything about it? "

★

B. G. Das

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

Who Art Thou?

I have no home, not even a thatched roof! Nor caste have I, nor creed! When God will ask me, "Who art thou"? What shall I say? Only this may I to my Lord declare, "I ask, O Lord! for the dust of the feet of the saints!"

— Bhakta Kabir

The Compassionate Sai

"If you look to me, I look to you" – Sai Baba

Sai spells c-o-m-p-a-s-s-i-o-n in His above words. A sincere prayer to Lord Sainath is unfailingly answered. I narrate the very first experience I had, which bears eloquent testimony to it.

It was 18 years ago.

I was then a lecturer in English at Neemuch. My younger brother Shriram, who was a teacher, lived with me. He was then a bachelor. He has a long history of serious illness. He had spent two years in a sanatorium and undergone a major operation before he entered government service. He had put in only two years of service, when he was unhappily transferred to a remote village, which had no civic amenities worth the name. His transfer naturally upset me very much, because it was virtually a death-warrant for him. I resolved, therefore, more so at my wife Kanta's instance, to go and see the Divisional Superintendent of Education at Ujjain, with a view to getting his transfer cancelled.

Before leaving for Ujjain, I thought it fit to meet Shri M. L. Upadhyaya, the then Principal of Govt. H. S. School, Neemuch, for help and advice. He told me that the D. S. E., Shri Nizamuddin who was known for his independence, had boldly shunted out many a tuition-monger from Ujjain, who had managed to hang on to that coveted place for years on the strength of political influence. He added that the D. S. E. had a natural sense of justice, & therefore he advised me to approach him directly.

It was in a most diffident mood that I boarded the bus. No sooner had I taken my seat than the driver clambered on to his, just in front of mine. Presently, he garlanded a small framed

picture of Sai Baba, and lighted a fragrant agarbatti. Then he started the engine.

What I saw now, I had seen umpteen times before during bus journeys and the customary ritual had never meant much to me; but, on this occasion, I found myself looking at the picture intently, almost reverentially. After all, had I not a boon to crave ?

“If I succeed in my mission” I solemnly vowed, “I will have a picture of Sai Baba and offer it worship everyday”.

On reaching Ujjain, I was sorely disappointed to be told that the D. S. E. was out of station, and that he had left on a long tour for an unknown destination, presumably, intelligently to ward off the usual political pressure.

My host, Shri Tiwari, Principal, Jal Seva Niketan H. S. School, Ujjain, advised me to stay overnight, have a darshan of Lord Mahakal (Shiva) next morning, and inquire at the D. S. E.'s office again, before leaving for Neemuch. I agreed.

The same night, I received an unexpected trunk call from Neemuch. My younger brother, speaking excitedly from the other end, asked me to return right at that moment and gave me an ominous cryptic message, that I might here something good on my return.

The next morning, I offered worship at the holy Mahakal temple. Later, I inquired at the D. S. E's Office to know whether had returned. He hand't. So I took the first available transport to return home.

An agreeable surprise awaited me. My joy knew no bounds, when I was told that my brother's transfer had been cancelled by the D. S. E., who was camping incognito, of all the places, at a rest house on the outskirts of Neemuch !

I could not fail to see that the prime mover was compassionate Sai Baba, who motivated him to choose to go to Neemuch. It was He again who impelled Shri M. L. Upadhyaya (who had significantly been chosen to attend on the D. S. E. during his incognito stay there) and endowed with enough courage to broach the subject of my brother's inconvenient transfer and boldly to plead his case. Above all, it was He who induced the D. S. E. to revoke the orders then and there on compassionate grounds. That was perhaps the only transfer he cancelled.

I told my family all about my vow. Another agreeable surprise awaited me. I was told that my daughter, Vinita, aged 3, on her way back from her nursery school, had found a rectangular metal pendant, 4x3 centimetres, with a black-and-white portrait of Shri Sai Baba on it ! What a divine favour !!

As I held the pendant in my hands, tears of gratitude stood in my eyes. How merciful, how kind, how compassionate, how bhakta-parayan Baba is !

Sainath, who (I learnt later) is Lord Shiva Incarnate, in His infinite compassion, had thus mercifully chosen to infuse, slowly but surely, unshakable faith in me and my family, in his distinctive and characteristic way.

The holy pendant, which benignly presides over my life, is dearer to me than anything else in the world. It is my lamp and my armour. It is a token royal of grace abounding that Sainath unquestionably symbolises to millions of Sai bhaktas all over the world. It is a proof positive, if proof is needed, of the solemn promise He made to mankind when He pledged : "If you look to me, I look to you". ★

He does ! Doesn't He ?

B. L. Gite

Prof. of English, J. H. Govt College Betul-460 001

Report of the 8th Annual Gathering at Shirdi

(Continued from March 1982 issue)

Second Session (31-1-1982)

The suggestions made by certain delegates were given in the last issue. Suggestions made by some other delegates were as follows :- Professor Gunderao Patwari - Because of this annual gathering a sort of a close relation has been established among the contributors, poets, the Court Receiver, the executive editors and the subscribers. This annual gathering should therefore be continued in order to maintain and increase this love for each other.



The President Shri Nanasaheb Rasane with the Court Receiver

Dr. Babaji says that some people are reproducing extracts from Sai Satcharita and are passing them as their own articles.

The executive editors should be careful hereafter to see whether this is a fact and if such things are being done by the contributors, the articles should be rejected.

Some things which cause defamation of some persons of repute have been printed in Shri Sai Leela as a result of which they have filed defamation suit against the Shirdi Sansthan. If the executive editors had taken care to see that such articles were not published in Shri Sai Leela, then all the trouble to fight out the case could have been averted. The executive editors should be more careful in future and see that such controversial articles are not published in our magazine.

Shri R. S. Pujari:- The contributors to Shri Sai Leela Magazine are devotees. They are not literary personalities. They do not steal literature or ideas from elsewhere. The articles of the devotees, which are being published in this magazine, give full satisfaction to the devotion-minded readers of this magazine. Learning and knowledge are shown by the persons contributing their articles in other literary magazines. That is not the case with this magazine. We want to foster devotion and love through the articles which will be published through Sai Leela. I know what troubles are being taken by the executive editors in doing the editorial work of this magazine. The executive editors are doing their best to improve this magazine. All the delegates that have gathered here should have the feeling that this is their magazine and they all should try their best to improve this magazine and help its progress.

Dr. Tipnis:- Every year, it is a practice to invite Sati Godavari Mataji, from Sakuri, for annual gathering at Shirdi. On many occasions when Mataji was at Sakuri, she attended the gathering. However this year she was out of station hence Dr. Tipnis attended the gathering on behalf of Mataji and conveyed her blessings. In his speech he said, "As Sati Godavari Mataji has gone to Kalyan for attending some function, it is

not possible for her to attend this gathering. She has however directed me to convey her joy on getting the invitation of the gathering as usual. Shirdi Sansthan and the Kanyakumari Ashram at Sakuri have very close relation because Shri Sai Baba was the Guru of Shri Upasani Maharaj, who was the founder of the Ashram at Sakuri, as directed by the former. A book captioned Sant Samagam (संत समागम) written by executive editor Shri Sadanand Chendwankar was published this morning.



**The Court Receiver, Shri Kakresaheb
Delivering the inaugural speech.**

I congratulate him for that. By going to Saints and taking refuge at their feet we get solace. Hence we approach the saints and get their blessings. The saints guide the common people and lead them to moksha. As directed by revered Mataji I am conveying her blessings to all the delegates, who have come to attend this gathering.

After the speech of Dr. Tipnis, the delegates resumed their speeches. Shri Prakash P. Karpe, from Indore, said:—

A condolence resolution should be passed mourning the death of the contributors who have expired during the last year. The children whose articles have been published in the special issue may also be allowed to attend this gathering. The condition of the publication of a certain number of articles should not be made applicable to them. They should be encouraged by granting them prasad. The form required to be sent by the delegates is now printed in the body of the magazine. Hence the cover page is saved. I thank the Court Receiver for having relaxed the condition of the number of articles required to be published for being called as a delegate for this gathering. For the last two or three years the programme "Ask anything about Shri Sai Baba" is not being held. Only those programmes which can be held may be kept in the gathering. The first night of the gathering, may be reserved for delegates for their programme. The pages for Hindi articles in the English issue should be increased further.

Shri Madhukar Mandlik:— For spread of Sai devotion it is necessary to have a Gujrati edition of Shri Sai Leela magazine. The Sai Satcharita in Gujrati is not available at present. It may be reprinted soon.

(To be continued)





FEBRUARY 1982

The rush of devotees, visiting Shirdi, was normal in this month and hence there was no extra pressure on the staff of the Shirdi Sansthan. The following artists gave their various programmes in the Samadhi Mandir during this month :-

Keertan :- Sou. Lalitprabha Kulkarni, Ganeshpuri and Shri Jadhav Guruji, Shirdi performed keertans during this month.

Pravachan :- 1 Shri P. G. Swami, Medak 2 Shri Laxman Maharaj Waghchoure, Shirdi and 3 Shri Kulkarni Maharaj, Pandharpur, delivered pravachans on various religious topics.

Vocal Music, Instrumental Music, dance etc.

1 Shri Madhukar Hatkar, Bhagini Bhajani Mandal, Dombivli
2 Sou. Alaka Bhalchandra Riswadkar, Andheri 3. Shri K. V. Gopalkrishna, Vishakhapattan 4 Shri B. Ram Mohan Rao, Vishakhapattan 5 Shri V. S. Hatode, Bhaindar 6 Yuwak Sanghataana Mandal, Girgaum, Bombay 7 Shri Vishwanath Bapat, Kolhapur 8 Shri Bal Chawre, Bombay 9 Shri Sandesh D. Kulkarni, Satara 10 Smt. Mirabai and Party Vijaywada 11 Shri Satya Sai Sewa Samiti, Thane 12 Shri Shankarrao Parshuram Tharwal, Ghatkopar 13 Shri K. V. Ramanmurti Kakinada.

Mahashivratra :- On 22-2-82, the palkhi of Shri Sai Baba was, as per convention, taken in procession through the Shirdi Village from 9.15 p. m. to 11.15 p. m. on account of Mahashivratra. The procession was accompanied by music and bhajan parties. Many devotees also joined the procession. After the

return of the procession, the shejarati was sung and prasad and teertha were distributed to the devotees that were present for the aarti.

Kavyateertha Shri G. V. Joshishastri Passes away :- Retired Sansthan Singer, Kavyateertha, Shri G. V. Joshishastri passed away at Ahmednagar at the age of 71 on 3-2-82 due to old age.

Shri Joshi was born at Borgaon in the Beed District on 14th October 1911. He served at Pandharpur for 25 years. During this period he learnt playing on the tabla and acquired the art of singing. He also acquired the knowledge of performing keertan during this period. By studying the Sanskrit literature and grammar he got the degree of "Kavyateertha" and because of this he came to be known as "Shastribuwa" from that time. He performed keertans and pravachans at various places in Marathwada for over thirty years. He had good command over language and his keertans and pravachans used to reflect his knowledge of the Sanskrit literature.

In 1945, he started serving as a Sanskrit teacher in the Gokuchand Vidyalaya at Kopargaon and retired from that school on 8th June 1970 on account of superannuation.

He joined the Shirdi Sansthan as the Sansthan Singer from 1st June 1971 and served the Shirdi Sansthan and Shri Sai Baba with complete devotion. He had studied the literature of Marathi saints and the Puranas. He was very pious and was revered by all the staff of the Shirdi Sansthan.

We pray to Shri Sai Baba that the departed soul may rest in peace.

Cancer diagnosis and operation camp :- With the co-operation of the Cancer Society at Shreerampur, the Sainath Hospital, Shirdi, arranged at its hospital premises at Shirdi a

camp for diagnosis and operation of cancer from 7th February to 14th February 1982.

The main objects of this camp were :-

- 1 To give complete information about cancer to people staying in remote villages.
- 2 To remove all mis-conceptions about cancer.
- 3 To encourage the affected persons for getting examined.
- 4 To convince the people that cancer is curable if it is diagnosed and treated in good time.

For achieving the above objects an exhibition was held from 1st February 1982 to 6th February 1982 in which models of the limbs and organs of the human body as they would appear, if affected by cancer, were exhibited. A good number of people visited the exhibition and got the information about the disease.

Women's diseases' specialist Dr. (Miss) Sutaria from Pune, Surgeon Dr. M. G. Joshi, Pune, Women's diseases' specialist Dr. Uparanikar Pune, Ear, Nose, throat specialist Dr. A. V. Bhide, Dr. Marathe and other specialists from Shreerampur and Shirdi examined the patients and operated them wherever necessary.

On 7-2-82 Honourable Shri Leeladhar Vyas, Dy. Minister for Co-operative Housing, Irrigation etc. paid a visit to the camp and expressing his satisfaction for the good arrangements made by the Sainath Hospital, he praised the organisers for educating the village people and giving them the medical help, which they needed utmost.

Dr. Vyas from Tata Memorial Cancer Hospital, Bombay. Dr. Bapaye, from Pune, Dr. Keny from Shreerampur performed six major operations on 14-2-82 and by the grace of Shri Sai Baba they were all completely successful. On that same day, in the evening,

the Court Receiver Shri Kakresaheb felicitated all the doctors, who took part in the camp.

Dr. Prabodha Joshi, resident Medical Officer of Sainath Hospital, took great pains for making all the arrangements of the camp and making it a complete success. His colleagues Dr. P. S. Deshpande and all the staff of the Sainath Hospital also gave valuable help in conducting the camp.

Weather :- The weather at Shirdi was quite good, healthy and free from any sort of disease.

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श्रीसाईलीला

हिंदी विभाग

अनुक्रमणिका

अप्रैल १९८२

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श्री शबरी अम्मा-आश्रम की झलक

वर्तमान काल में पाश्चात्य अंग्रेजी सभ्यता के प्रवाह में भारत की जनता डूब रही है। अपना विवेक छोड़कर नकली वेषधारणा में नाटक खेलते हुए अनेक युवक अपना लक्ष्य खो रहे हैं। इन परिस्थितियों में जीवन का लक्ष्य भूलने वालों को प्रेरणा एवं स्फूर्ति देने के लिए आंध्र-प्रदेश में श्री भगवान रामचंद्रजी की भक्तिनी बालयोगिनीने अपना अवतार श्री शबरी माता के नाम से पाया है। इनका आश्रम आंध्र-प्रदेश के निजामाबाद जिले के कामारेड्डी तालुके में स्थित ताडुवायि ग्राम में है। ताडुवायि ग्राम का वातावरण बहुत ही मनोरम एवं सुन्दर है। गांव के पूरब एवं उत्तर दिशा में पहाड हैं।

पहाडों की गोद से निकलने वाली रास्ता कामारेड्डी से निजामनगर तक पहुँचता है। इसी रास्ते पर ऊँचे भाग में अम्मा (योगिनी) का आश्रम बनाया गया। आश्रम का वातावरण मनमोहक और प्रशांतता से फैला हुआ है। आश्रम के समीप ठंडे जल से भरा हुआ एक कुआँ है। जिसका जल पीने के बाद कुछ भ्रमण के लिए गंगा मैया की याद आती है। आश्रम के पास श्री दत्तात्रय स्वामीजी और भगवान श्री बालाजी का मंदिर है। पहाड के ऊँचे भागपर श्री हनुमान जी का मंदिर बनाया गया। इस मंदिर के समीप दो जलकुंड हैं। जलकुंड के पास श्री गणेशजी का मंदिर भी है।

ताडुवायि गांव आश्रम की पश्चिम दिशा में बसा हुआ है। इस ग्राम की जनसंख्या लग-भग चार हजार है। आश्रम के समीप पूरब की ओर स्मशान घाट फैला हुआ है। प्रशांत वातावरण में निर्माण किया हुआ श्री शबरी माता का आश्रम बहुत ही मनमोहक है। यहाँ पर रोज श्री शबरी अम्मा (माताजी) के दर्शनार्थ कई भक्त एवं यात्री आते हैं। हरदिन सायंकाल छः बजे से लेकर रात के नौ बजे तक अम्मा का दर्शन सभी भक्तों को प्राप्त होता है।

श्री शबरी अम्मा को देखते ही मन रूपी हृदय में ईश्वरीय भाव जागृत होने लगते हैं। वायु भक्षण से ही अम्मा अपना समय बितार्ता है। कभी-कभी भन चाहे तो, थोडासा दूध पी लेता है। उनकी दिव्य मधुर वाणी में अद्भूत

शक्ति है। प्रवचन सुनकर आत्मा के विचार मौनव्रत धारण कर लेते हैं। अम्मा का पवित्र व्रत "अन्नदान की सेवा" है। दरिद्रनारायणों की पीड़ाएँ दूर करने के लिए जन-कल्याण का मंगल कार्य तादृशायि आश्रम में किया जा रहा है; दूर-दूर से आने-वाले भक्तों को आशीर्वाद देते हुए प्रसाद के रूप में भोजन स्वीकार करने के लिए श्री शबरी माताजी भक्तों से विनयपूर्वक प्रार्थना करती हैं।

भक्तों के हृदयों में भगवान श्री रामचंद्रजी को देखकर अपनी आँखों की प्यास मिटाना चाहती है। आश्रम के पास आनेवाले भक्तों के हृदय मंदिर में भगवान श्री रामचंद्रजी का दर्शन करने के लिए श्री शबरी माताजी कभी जोरसे हँसते हुए सबको हँसाती हैं, तो कभी रोते हुए अपने राम को पुकारती हैं।

हे रामा ! इस अभागिनी के पास एक बार आओ। ये आँखें तेरे बिना प्यासी हैं। इस भिकारिन के पास आत्मा के सिवाय और क्या है ? हे परमात्मा ! इस आत्मा को स्वीकार कर लो इससे बढ़कर मेरे पास और कुछ नहीं। अम्मा के ऐसे मधुर वचन बड़े मनोरंजक होते हैं। अम्मा का भजन सुनने के लिए हृदय के कान दिल खोलकर तड़प उठते हैं। मधुर कंठ से गाती हुई अम्मा प्यारे राम को प्रेम से बुलाती है। ★

बच्चुला राजवीरू

अध्यक्ष, सरस्वती बालानंदम् विद्या समिति, करीमनगर (आं. प्र.) ५०५ ००१

श्री मद्भगवद्गीतास्तुतिः

गीता सुगीता कर्तव्या किमन्यैः शास्त्रसंह है : ।

या स्वयं पद्मनाभस्य मुखपद्माद् विनिस्सृता ॥

(महाभारत भीष्मपर्व)

अर्थ : केवल गीताका ही भली भाँति गान करना चाहिये; अन्य शास्त्रोंके संग्रहकी क्या आवश्यकता है; क्योंकि वह स्वयं पद्मनाभ-भगवान् के साक्षात् मुख-कमलसे निकली हुई है।

श्री साईलीला ८ वाँ लेखक-कवि सम्मेलन

(भारत का अनोखा और शानदार सम्मेलन)

गत सात वर्षों की तरह इस वर्ष भी मैं ८ वें सम्मेलनमें भाग लेने के लिए दिनांक ३०-१-८२ को दोपहर में ही शिर्डी पहुंच गया। श्री. क. हि. काकरेसाहेब के व्यवस्थानुसार मुझे भक्त निवास में बिना कष्ट के कमरा शिघ्र मिल गया। मेरे साथ और दो मित्र भी सम्मेलन में भाग लेने के लिए आये थे। सबको अपार आनंद हुआ। कमरे में सामान व्यवस्थित ढंग से रखकर हम लोग भगवान साईबाबा के दर्शन के लिए समाधिमंदिर गये। अपूर्व दर्शन का लाभ लिया, आरती प्रसाद के पश्चात् रात का खाना खा कर निद्रा के गोद में पहुंच गये !

दूसरे दिन (दिनांक ३१-१-८२) प्रातः ठीक पांच बजे, अपने अपने नित्य कर्म को समाप्त करके, काकड आरती हुई, चाय की व्यवस्था थी, शिर्डी ग्राम की चहल पहल हुई, द्वाकामाई और चावडी, गुरुस्थान के दर्शन हुये। अपने निवासस्थान को आकार थोड़ा आराम किया और ठीक ९ बजे सम्मेलन के लिए प्रस्थान हुआ।

इस वर्ष सम्मेलनके लिये दीक्षित वाडा चुना गया था। ज्यों ही वाडे में मैं कदम रखी, भाग्य की बात थी के मूर्तिजापुर के पुन्डलीकबाबा के दर्शन हुये, आश्चर्य प्राप्त हुआ। बाजू में श्री अण्णा साहेब गव्हाणकर बैठे थे। दोनों के दर्शन से बहुत संतोष प्राप्त हुआ। आनंद में बैठा हुआ था। श्री. क. हि. काकरेसाहेब इस वर्ष के अध्यक्ष परम साई-भक्त श्री. नाना साहेब रासने के साथ मंच पर पधारे। सारे लेखक कवियों ने तालीयों के गुंज में उनका स्वागत किया। आनंद के वातावरण में सम्मेलन का आरंभ हुआ !

स्वागत गीत के पश्चात् श्री कोर्ट रिसीव्हर काकरेसाहेब ने बड़े ही स्नेह और प्रेम से सब का स्वागत किया। और प्रसिद्ध साई भक्त नानासाहेब रासने का परिचय कर दिया।

भारत के विविध भाग से आये हुये लेखक और कवियों ने स्वयं ही अपना परिचय आरंभ किया।

पुणे के श्री र श्री. पुजारी, डॉ. सुमति खानविलकर, डॉ. इन्दू नाईक, डॉ. कापडी, तारा चेंदवणकर, रमाकांत पंडित, पोतनीस, देवपूरकर, रेवणकर, हजार, लीलावती, गुजराती, चेतन, मोरें, परळ्ळेकर, सौ. कलावती चव्हाण, सौ. मराटे, श्री. हंसमुख पाटील इत्यादी ने अपना परिचय कर दिया। प्रो. त्रिपाठी जी ने परिचय कराते हुवे, श्री साई सम्मेलन के महत्वको बतलाया।

सारा कार्यक्रम श्री सदानंद चेंदवणकर, तथा डॉ. परचुरे जी के संचालन में बडे ही सुन्दर ढंग से चल रहा था। सायंकाल भी अनेक विद्वान और लेखको ने अपने अपने विचारों को प्रगट किया। प्रश्न उत्तरों का सिलासला बडा ही आनंदपूर्वक चला। इस प्रकार श्री सदानंद जी चेंदवणकर ने दुसरे दिन का कार्यक्रम पेश करके, प्रथम दिवस का सम्मेलन प्रेम, स्नेह, प्यार के वातावरण मे गुजरा।

दुसरे दिन भी इसी प्रकार आरंभ से अंत तक बडा ही भावपूर्ण कार्यक्रम हुआ।

सायंकाल ठीक साढेचार बजे, श्री नानासाहेब रासनेने अध्यक्षीय भाषण दिया। उनका एक एक वाक्य हमें ऐसा सुनाई दे रहा था के स्वयं बाबा साईं झोल रहे हैं।

सभा का वातावरण गंभीर था। सारे प्रतिनिधि उनका एक एक शब्द चडे ही शांतता से सुनते थे। उनका सन्देश शिरडी के महत्व को प्रगट कर रहा था।

उपरोक्त दो दिन हम सब दूर दूर से आकर मिले, आचार विचारोंका आदान प्रदान हुआ। सम्मेलन का बहुत बडा लाभ साहित्यप्रचार के लिए हो रहा है।

भोजन, चाय, रहने की सुयोग्य व्यवस्था के लिए हम सब लेखक और कवि श्री काकरेसाहेब और उनके मुख्य सहयोगीयों के बहुत बडे ऋणी हैं।

डॉ. परचुरें ने सब को धन्यवाद दिया। डॉ. परचुरे का धन्यवाद भाषण बडा सुन्दर था। श्री सदानंद चेंदवणकर, डॉ. परचुरे और कुमार चेंदवणकर का स्वागत समारोह भी हुआ। हम श्री चेंदवणकर की व्यवस्था, कार्यक्रम चलाने का ढंग, प्रेम और स्नेह से बहुत प्रभावित है। दोनो कार्यकारी संपादकोंने तथा

श्री काकरे जी ने बड़ा ही कष्ट, श्रम, और मेहनत से कार्य को पूर्ण किया। धन्यवाद स्वयं ही निकल जाता है !

कई लेखक और कवियों के आँसुओं में आंसू थे। कहीं चण्डीगढ़ और कहीं बिदर। संमेलन ने दोनों को मिलाकर साई का सन्देश संसार के कोने कोने में पहुंचा रहा है।

भगवान साई बाबा से केवल यही प्रार्थना है के सदा यह संमेलन इसी प्रकार भरते रहे। श्री साई लीला प्रकाशित होते रहे हम सब कलम के द्वारा श्री साई की पूजा करते रहे। अंत में मैं इस सुव्यवस्था के लिए श्री क. हि. काकरे, श्री सदानंद चेंदवणकर, डॉ. श्री. दि. परचुरे को धन्यवाद अर्पण करता हूँ। ★

प्रा. गुंडेराव पटवारी "साहित्य रत्न"
N. F. J. College. Bidar बिदर 585 401

साई तेरी शिरडी में

साई तेरी शिरडी में आया एक बार
जिन्दगी में बहार आयी तभी पहली बार

कौन जाने किस जन्म का पुण्य काम आया
दर्शन तेरी समाधी के, आज मैं कर पाया
देखा गुरुस्थान देखी द्वारकामाई
आंसू पूरी हो गई, सात जन्म की सांई

॥ १ ॥

ऊँच नीच का भेद कोई काम नहीं आया
सर्व धर्म एक भाव मन में समाया
भक्तन के कष्ट हरण करो हर बार
खाली ना जाये कभी उनकी पुकार

॥ २ ॥

साई तेरी शिरडी में आया एक बार ...

प्रकाश प्र. कर्पे

२४, रामबाग, इन्दौर ४ (म. प्र.)

साईं शरण की छाया

जय साईं

शिरडी साईं बाबा के अनंत उपकारों से मेरा जीवन भरा पड़ा है । यदि साईंनाथ मेरे जीवन में नहीं आते, तो मैं कहीं का नहीं रहता ! मैं डॉक्टर हूँ, परंतु कर्म मार्ग के सिध्दांत पर शायद मेरे कर्म खोटे थे, मैं मुसीबतों में फँस गया, मन में अशांती थी, घर में अशांती थी, मेरा दवाखाना सुना सुना था !

परिस्थिति से घीरा हुआ "मैं" नष्ट हो चुका था, दुःख के समन्दर में गोते खाते हुं, महसूस कर रहा था के मौतका सहारा लेऊँ, परन्तु अनंत ब्रह्मांड नायक बाबा साईं नाथ की इच्छा और थी, मेरे एक मित्र की सलाह पर—जो स्वयं भी बाबा के अनंत उपकारों का खजाना अपने साथ रखते हैं, शिरडी जाने का निश्चय किया, यात्रा हुई, दर्शन हुवे, मित्रने मांगा, बाबा ने उपकार किया,

यात्रा के केवल दो महिने के पश्चात मेरा जीवन स्वयं करवटे लेने लगा, दिनपलट गये, अनेक वर्षों से मेरी कुलस्वामीनी माता तुलजा भवनी को भूला था । शिरडी के साथ तुलजादूर की यात्रा पूर्ण हुई ।

जीवन जादू की तरह अचानक बदल गया, आर्थिक संकट दूर हुवे, दवाखाने के लिए योग्य स्थान मिला, मन को शांती मिलने लगी । रात दिन बाबा साईं का ध्यान लगा रहता । घर को मंदिर का रूप मिला, मेरी पत्नी और मेरे दो बालक भी साईं नाम स्मर्ण आरंभ कर दिया । घरके कोने में बाबा की तस्वीरें लगाई गयीं, नरक का घर स्वर्ग बन गया । भाग्य से मेरे घर में एक नीम का पेड़ है, जैसे के गुरुस्थान शिरडी में । मैं यहाँ भावना रखा के बाबा शायद यहाँ पर आकर बैठते होंगे ।

मेरी पत्नी के कहने पर हम दुसरी बार शिरडी यात्रा पर गये, परिवार साथ था, श्रीमान् सिन्धे साहब के कृपा से शांती निवास में एक कमरा मिला, ममाधी मंदिर में बाबा के दर्शन लेकर मैं अपने निवास स्थान पर आराम करने हेतु आ गया, बच्चे अपने माँ के साथ बाजार का मजा लूट रहे थे, आँख लगी, बाबा ने दर्शन देकर कहा—जाओ अपने घर—बाबा से प्रार्थना की क बाबा "आज ही आया हूँ" बाबाने कहा—जाओ मैं तुम्हारे घर में हूँ !

स्वप्न से आनंद हुआ बाबा के कहने के अनुसार, दूसरे दिन घर आया। आश्चर्य का ठिकाना ना रहा के—मेरे घर के नीम वृक्षपर एक छोटा सा पिपल का वृक्ष जन्म लिया है। आजतक है। कई साईभक्त उनका दर्शन लेते हैं। यह सब कार्य बाबा की कृपा है, यही मन बार बार कहता है। जय साई नाथ। ★

डॉ. वाय. एन. हिबोर A. S. V.
कलबुर्गी दवाखाना, राम मंदिर रोड P. O. बिंदर

भजन

शिर्डी वाले साई राम
पूरा करे तू सबका काम
हिंदु हो या मुसलमान
सबको है तेरी पहचान
शिर्डी वाले साई राम

गरीब हो या पैसादार
सब चाहते है तेरा प्यार
जो भी आये तेरे द्वार
खाली न लीटे नर या नार
शिर्डी वाले साई राम

हम तो देखे तुझमें राम
दर्शन दे तू बनके श्याम
दया करो हम पर भगवान
रखो हमेशा अपने धाम
शिर्डी वाले साई राम

मनोज के. सम्पत

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तर्क व्यर्थ : अनुभव ही श्रेष्ठ है ।

निर्गुण निराकार अनंत कृष्णामागर ने अवतार लिया और उन्होंने अतर्क्य विभूतिमत्ता वाला मानव-स्वरूप धारण करके शिडी ग्राम में अपना ईश्वर-रूप प्रकट किया । श्री म्हालसापति ने सर्व प्रथम इस विभूति का स्वागत 'साई' नाम देकर किया । भगवान् होकर भी वे स्वयं अपने अनन्य भक्तों के पास जाते हैं, हमको इस युग में इसका प्रत्यक्ष उदाहरण देखने को मिलता है । व्यर्थ तर्क-वितर्क करते करते बैठ रहने की अपेक्षा भगवत-साधना का फल खुली आँखों से देखना और प्रत्यक्ष अनुभव का प्रयत्न करते रहना—यही मानव के लिए कल्याणकर है ।

परमेश्वर के अवतार का उद्देश्य क्या है ? आज के युग में यदि साक्षात् भगवान् ही आकर सामने खड़े हो जायें, तब भी सामान्य मानव का उनके ऊपर विश्वास नहीं होता । इसी कारण स्वयं भगवान् को ही अपनी अगम लीलायें दिखानी पड़ती हैं । श्री सन्त ज्ञानेश्वर को भी जैसे से वेद का पाठ कराकर चमत्कार दिखाना पड़ा । नास्तिक लोगों में परमेश्वर के प्रति श्रद्धा और विश्वास जागृत करके उनकी प्रवृत्तियों को बदल कर उन्हें श्रेयस्कर मार्ग पर लाना ही ऐसे चमत्कारों का उद्देश्य होता है । सांसारिक मनुष्यों के दुःख, संकट एवं द्वेष भावना का निवारण करके उनमें धर्म भावना जागृत करना ही श्री साई नाथ जैसे अवघट के अवतार का लक्ष्य है ।

सन्त रामदास ने कहा - "इस संसार में सर्व प्रकारेण सुखी हो, ऐसा कौन है ?" हमारे दुःखों का मूल क्या है ? अपने कर्मों के अनुसार ही हमें फल भोगना पड़ता है, यही अटल और सत्य सिद्धान्त है ! प्रकृतिजन्य, आसक्तियाँ मानव के वश की नहीं हैं, यह सत्य है । परन्तु यह भी उतना ही सत्य है कि धन-संपत्ति एवं अन्य भौतिक वैभवों के बावजूद आज का मानव निजी सुखों के लिए अनेक दुष्कर्म करने लगता है और इस प्रकार अपने नये कर्मों को जन्म देता है, जिनके फलों का भोग भी कभी न कभी उसी को करना पड़ेगा । प्रत्येक कर्म का फल भोगना ही पड़ता है । ऐसा वैभवशाली मनुष्य परमेश्वर को भुला देता है । फिर क्या मनःशांति मिल सकती है ? ऐसा अनुभव में आता है कि इस दुष्टता और उन्मादग्रस्त जगत में साधु-वृत्ति और नीतिमत्ता से जीवन बिताने

वाले सज्जनों के ऊपर भी अनेक संकटों के पहाड़ टूटते हैं और उन्हीं संकटों के मध्य होकर उसे अपने जीवन का मार्ग निकालना पड़ता है। आज मानव ही मानव को नहीं पहचानता। उपर्युक्त दोनों ही प्रकार के दुर्जन और सज्जन यदि भगवान की शरण में जाते हैं तो हृदयगत भावोंके अनुरूप ही भगवान उनकी सहायता करके उन्हें संकटमुक्त करते हैं, यह तर्क का विषय ही नहीं है अनेक लोगों ने इसका प्रत्यक्ष अनुभव किया है।

दुर्जनों का हृदय-परिवर्तन करके उन्हें साधु-मार्ग पर लाना और दुष्टों से उनका संरक्षण करना ही श्री साई बाबा का कार्य है। श्री साईश्वर की शरण में जाने वाले का वे आश्चर्यजनक गति से सर्वतोपरि संरक्षण करते हैं, यह नई बात नहीं है। बाबा की महिमा अगाध है। तब फिर निर्भय होकर सत्य पर ही बने रहो। घबराओ मत, केवल मेरे पास आ जाओ-ऐसा बाबा का वचन है।

एक बार दो बड़े भादमी श्री साई बाबा की समाधि पर बैठ कर अभिषेक करके बाबा का दर्शन लेकर वापस गये और कुछ समय के बाद वे दोनों ही अपने पद से च्युत हो गये। इस घटना के उल्लेख का तात्पर्य यही है कि बाबा को पहचानना आसान नहीं है। अन्तःकरण शुद्ध होना चाहिये। बाबा सर्वज्ञ हैं। सत्य का अनुभव करना बहुत भिन्न बात है।

बाबा की 'द्वारकामाई' (मस्जिद) में जरा शांतचित्त बैठिये और प्रत्यक्ष देखिये कि विभिन्न धर्मों और पन्थों के लोग बाबा के पास बैठकर किस भाषा में, किस नाम का जप करते हैं। आप आश्चर्यचकित हो जायेंगे। कोरे तर्क के बल पर बाबा को जानने की प्रवृत्ति क्या कमी समाप्त होगी? जप-मन्त्रों के भाव देखकर हृदय विव्हल हो उठता है और चित्त बाबा में रम जाता है। मैंने स्वयं मस्जिद में एक भक्त को 'साई जगदम्ब' नाम-जप करते प्रत्यक्ष सुना। उस समय मैं वहाँ पर बैठकर 'रामरक्षा स्तोत्र' का पाठ कर रहा था। मस्जिद में किये जाने वाले ऐसे जपों का विवरण विस्तार से देने पर प्रसंग लम्बा हो जावेगा। इन नाम-जप-सूत्रियों में 'कुरान' के 'कलमे' और श्रीमद्भगवद्गीता के श्लोक भी सम्मिलित हैं। इतना ध्यान देने योग्य है।

मैंने बाबा को प्रत्यक्ष देखा है। इस कारण अनेक लोग मुझसे पूछते हैं कि बाबा कैसे दिखते थे? अपने वचन में देखे गये बाबा के स्वरूप का, उनके

चरणों का जो दर्शन मैंने किया है जब मैं उसका ध्यान करता हूँ, तब मेरे अन्तरचक्षुओं के समक्ष उनकी वही प्रसन्न छबी-मूर्तिमान दिखाई देती है। मेरे बाल्यकाल से ही बाबा ने मेरे मन में जिस ज्ञान-स्फूर्तिकां जागृत किया, उसी स्फूर्ति और यथार्थता में बाबा के हुये दर्शनों का शब्दों में वर्णन करना संभव नहीं। जो भाव जागृत होता है, उन भावों में से बाबा कैसे दिखते हैं, सो सुनिये

१. स्वस्वरूपी दंग (सतत आत्मलीन स्थिति)
२. मुमुक्षुओं को आत्मज्ञान की अनुभूति कराकर उनके हृदय में आत्म-बोध जागृत कर देने वाला स्वरूप।
३. बाबा के शरीर में ही 'अहं ब्रह्मास्मि' का साक्षात् दर्शन।
४. देहधारी होकर भी विदेही स्थिति का साक्षात् दर्शन।
५. बाबा का शरीर करुणा और गंभीरता का अतर्क्य निवास-स्थान।
६. क्षमा और शांति के द्वारा भक्तों का हृदय-परिवर्तित करने वाला दर्शन।
७. दम्भ और अहंकार का निर्मूलन करने वाला दर्शन।
८. सांसारिक दुःखों को भुला देने वाला दर्शन।
९. अपने चरणों का दर्शन कराकर अवर्णनीय सुख प्रदान करने वाले भगवान।

जो बाबा को प्रेमपूर्वक भजता है, उसे बाबा 'बुद्धि-योग' प्रदान करते हैं और उसके आत्मोद्धार का पथ प्रशस्त कर देते हैं, इसमें सन्देह नहीं। "मेरी शरण में जो आया और निष्फल गया हो ऐसा कभी हो नहीं सकता।"—ऐसा बाबा का वचन है।

हृदय में शुद्ध भाव जागृत होते ही भगवान की कृपा प्राप्त हो-अन्त में यही बाबा के चरणों में विनम्र प्रार्थना है। ★

(मूल लेख मार्च, १९८० की साई लीला (मराठी) के पृ. ६-९ पर प्रकाशित। लेखक श्री अनन्त जयदेव चिताम्बर, शीर्षक: तर्क निष्फल, अनुभवच श्रेष्ठ)

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साई नाम की आस

आस और विश्वास

कबहु बुलाओगे श्याम,
मुझको साई अपने धाम ॥

कबहु बुलाओगे श्याम
इच्छा तो करती है अकसर,
मिला कभी न मुझको अवसर ।
कृपा होगी कब मेरे राम ॥

कबहु बुलाओगे - - -
मैं अवगुणिया को गुण नहीं,
पूजा-भक्ति कुछ भी नहीं ।
जानहुं वस इक तेरा 'नाम' ॥

कबहु बुलाओगे - - -
इस जग मे न अपना कोई,
प्रेम की भूखी हर दम रोई ।
अब तुम संग प्रीत करुं साई राम ॥

कबहु बुलाओगे - - -
दुनियां अपना बनाके छोडे ,
प्रीति के वो धागे तोडे ।
सच्ची प्रीत तेरी साई रा S S S म ॥

कबहु बुलाओगे - - -
हर बदी से मुझको बचाना,
अपने चरण की दासी बनाना ।
भूल जाऊं दुःख अपने तमाम ॥

कबहु बुलाओगे -- -- --
 दूर आशा इच्छाओं से रखना,
 तेरा पान करे मेरी रसना ।
 नाम में बीते सुबह और श्याम ॥

कबहु बुलाओगे श्याम.....
 बनूं सुपात्र आने से पहले,
 कंठू न कुछ भी कोई कुछ कहले ।
 कृपा करो प्रभु दो निज नाम ॥

कबहु बुलाओगे -- -- --
 पहुंचु जब मस्जिद में साई,
 अपना लेना, मुझे, मेरी आई,
 तेरी बनूं मैं साई राम ॥

कबहु बुलाओगे श्याम ? ।
 अपने रंग में मुझे रंग लेना,
 नाम से मेरी शोली भर देना ।
 तुझ में ही रंग जाऊं राम ॥

कबहु बुलाओगे -- -- --

स्नेह एस. सी. जैन (शंकरा),
 ७ सी/८३३ फरीदाबाद (हरयाणा)



स्वप्न में साईदर्शन

मैं प्रतिदिन सुबह शाम साईपूजन करता हूँ। शयन पूर्व भी साई जाप करता हूँ। एक दिन रात्रिमें साई जाप पश्चात् स्वप्न में साईदर्शन की मेरी प्रबल हार्दिक इच्छा हुई। मैंने पूर्ण भक्ति और श्रद्धा के साथ नत मस्तक हो समाधि को प्रणाम कर, समाधि के श्री चरण कमलों की चरणवंदना कर अनन्य भाव से शरणागत हो-प्रार्थना की "अंखियाँ है दर्शन की प्यासी-दर्शन दो प्रभु साई देवा" उस दिन ईद थी। मैंने रात्रिमें स्वप्न देखा, दो दाढीवाले मुसलमान बुजुर्ग प्रेम पूर्वक आपस में गले मिल रहे है एक दूसरे को ईद मुबारक रहे है। तत्पश्चात् दोनों दाढीवाले बुजुर्ग अदृश्य हो जाते है। मेरी निद्रा भंग हो जाती है। आँखें खुल जाती है। ईद के दिन साई बाबा ने दाढीवाले बुजुर्ग के रूप में दर्शन देकर मेरी हार्दिक मनोकामना पूर्ण की।

स्वप्न में हर्निया आपरेशन की साई प्रेरणा।

सन १९८० के मार्च माह में मेरी दाहिनी ओर इग्वाइनल हर्निया (INGUINAL HERNIA) हो गई थी। हर्निया पहिले छोटी थी। लेकिन धीरे धीरे बढ़ने लगी। दर्द भी होने लगा। प्रतिदिन साईपूजन पश्चात् मैंने तीन माह उदी मस्तक पर लगाया, पानी के साथ ली और ऊदीका लेप हर्निया पर किया। परन्तु जब मुझे कोई फायदा न हुआ, तब मुझे निराशा और अत्यन्त दुःख हुआ। मैंने सद्गुरु साई बाबा से प्रार्थना की गुरुदेव तेरी ऊदी सारे रोगों की रामबाण औषधि है। फिर हर्निया सरीखी साधारण व्याधि-ऊदी से ठीक क्यों नहीं हो रही है। प्रभु साई बाबा मुझे गुमराह होने से बचाओ। प्रेरणा दो क्या करूं।

उस रात्रि मैंने स्वप्न देखा-एक डाक्टरसा सफेद पोषाक में हाथ में पिचकारी सुई (Syringe & needle) लेकर मेरे पास आते है। डाक्टर साब हर्निया का परीक्षण करने के पश्चात् कहते है। ये फोडा नहीं है। हर्निया है। इसका किसी सर्जरी विशेषज्ञ से आपरेशन कराना पड़ेगा। इतना कहकर डाक्टर साब चले जाते है। मेरी निद्रा भंग हो जाती है। मैं जाग जाता हूँ। इस स्वप्न

के बाद मैंने हर्नियाका आपरेशन करान का निश्चय किया । मैंने नागपुर जाकर २० सितम्बर १९८० को सर्जरी विशेषज्ञ डा. आर एन. मैठी से हर्नियाका आपरेशन कराया । आपरेशन टेबिल पर जाने के पूर्व मैंने साई बाबा से प्रार्थना की—गुरुदेव मेरा आपरेशन सफल करो । साई बाबा का ताबीज भी मेरे गले में था । मैं अपने बेड पर पड़े पड़े सुबह शाम साई जाप करता था । मैंने अपने सामने साई बाबा का समाधि मंदिर का चित्र रख लिया था प्रतिदिन एक नसं सुबह शाम अगरबत्ती जला देती थी । साई श्री चरण कमलों के आशीर्वाद से मेरा आपरेशन सफल हुआ । मैं आपरेशन के १० दिन बाद डिस्चार्ज होकर घर आ गया । साई बाबाने डाक्टर का भेष धारण कर हर्निया आपरेशन की प्रेरणा दी ।

स्वप्न में ऊदी का चमत्कार

श्री साईलीलामृतके (१० वा अध्याय) “ऊदी के चमत्कार” के अध्ययन करने के पश्चात मैं सो गया । उस रात्रि मैंने स्वप्न देखा । एक बड़े हाल में टहल रहा हूँ ; मेरे चार मित्र एक दाढ़ीवाले बाबा के साथ हाल में प्रवेश करते हैं ! मैं उन सबको आदर पूर्वक दरी पर बिठाता हूँ । मेरे एक मित्र कहते हैं । बाबा जी के सिर में असहनीय दर्द है ।

मैंने बाबा जी से कहा, आप कृपया यहां पधारिये । मैं साई की ऊदी से आप का सिर दर्द चुटाकियों में ठीक कर देता हूँ । बाबाजी मेरे पास आते हैं । मैं अनन्य भावसे साई शरणागत हो प्रार्थना करता हूँ “दुःख हरो प्रभू साई देवा ” । तत्पश्चात् मैं ऊदी बाबाजी के मस्तक पर लगाता हूँ । ऊदी बाबाजी के मस्तक पर लगाते ही, बाबाजी का सिर दर्द ठीक हो जाता है । बाबाजी मुस्कराते हैं और मुझे ऊदी का जादू चमत्कार देखकर हार्दिक प्रसन्नता होती है । तत्पश्चात् बाबाजी और मित्र अदृश्य हो जाते हैं । मैं जाग जाता हूँ ।

ऊदी जितनी श्रद्धा, लगन और दृढ़ विश्वास के साथ उपयोग में लाई जायगी, उसी मात्रा में लाभदायक सिद्ध होगी ।

यहां मैं साई बाबा के तीसरे महत्वपूर्ण बचनका उल्लेख करता हूँ ।

त्याग शरीर चला जाऊंगा ।

भक्त हेतु दौड़ा-आऊंगा ॥

श्री साई महाराज ने पूर्णतया स्पष्ट शब्दों में भक्तों को आश्वासन दिया है। वे कहते हैं, “यद्यपि मैं इस शरीर को त्यागकर चला जाऊंगा, तो भी भक्त लोग कोई भी विकल्प अपने मम में लाये मैं अपने भक्तों का आर्तस्वर सुनकर उनका दुःख निवारण करने के लिये दौड़ता हुआ आऊंगा।” ★

(श्री साईलीलामृत-हिन्दी-२१ वा अध्याय-पृष्ठ-२१५)

शारदाप्रसाद श्रीवास

सेवानिवृत्त व्ही. ए. एस., जैरथ भवन के पास-वार्ड नं. १३, बारा-सिवनी
जिला-बालाघाट (म. प्र.) पिन. ४८१ ३३१



साई महिमा

साई बाबा के चरणों में मेर बारम्बार प्रणाम ।
साई हैं सबके रखवाले, हम भक्तों के प्यारे ।
दुख हो चाहे सुख हो, साई सदा सहारे ॥
एक बार जो शरण में आये, सारा जीवन सुखी बनाये ।
साई के चरणों में अपना सब कुछ वारे ॥
प्रेम शांतिमय जीवन जीते, नहीं कहीं चिन्ता का नाम ।
साई बाबा के चरणों में मेरा बारम्बार प्रणाम ॥
'साई लीला' परम पावनी गाथा साई की कहती ।
पंक्ति पंक्ति साई लीला की श्रद्धा भक्ती में भरती ॥
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