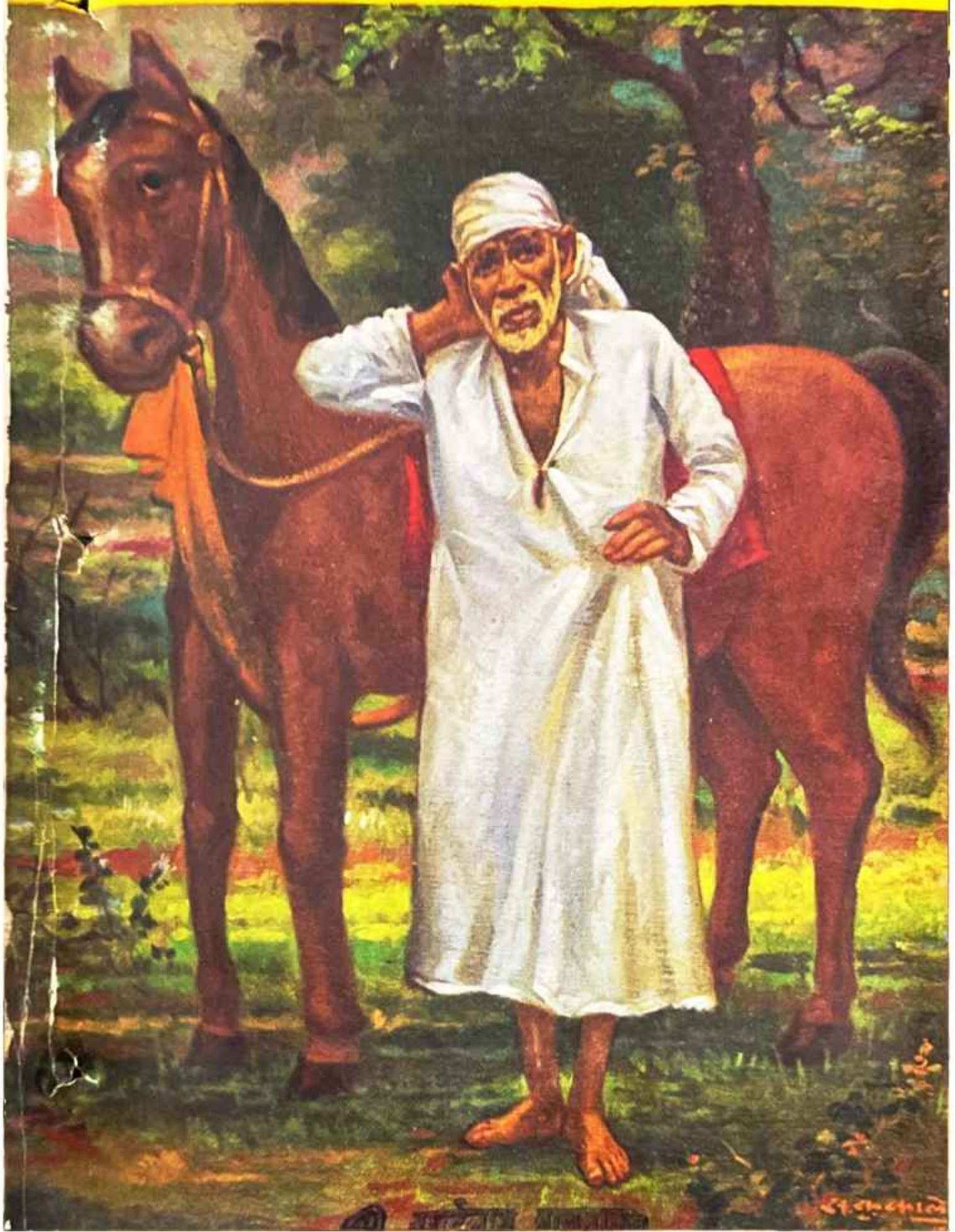


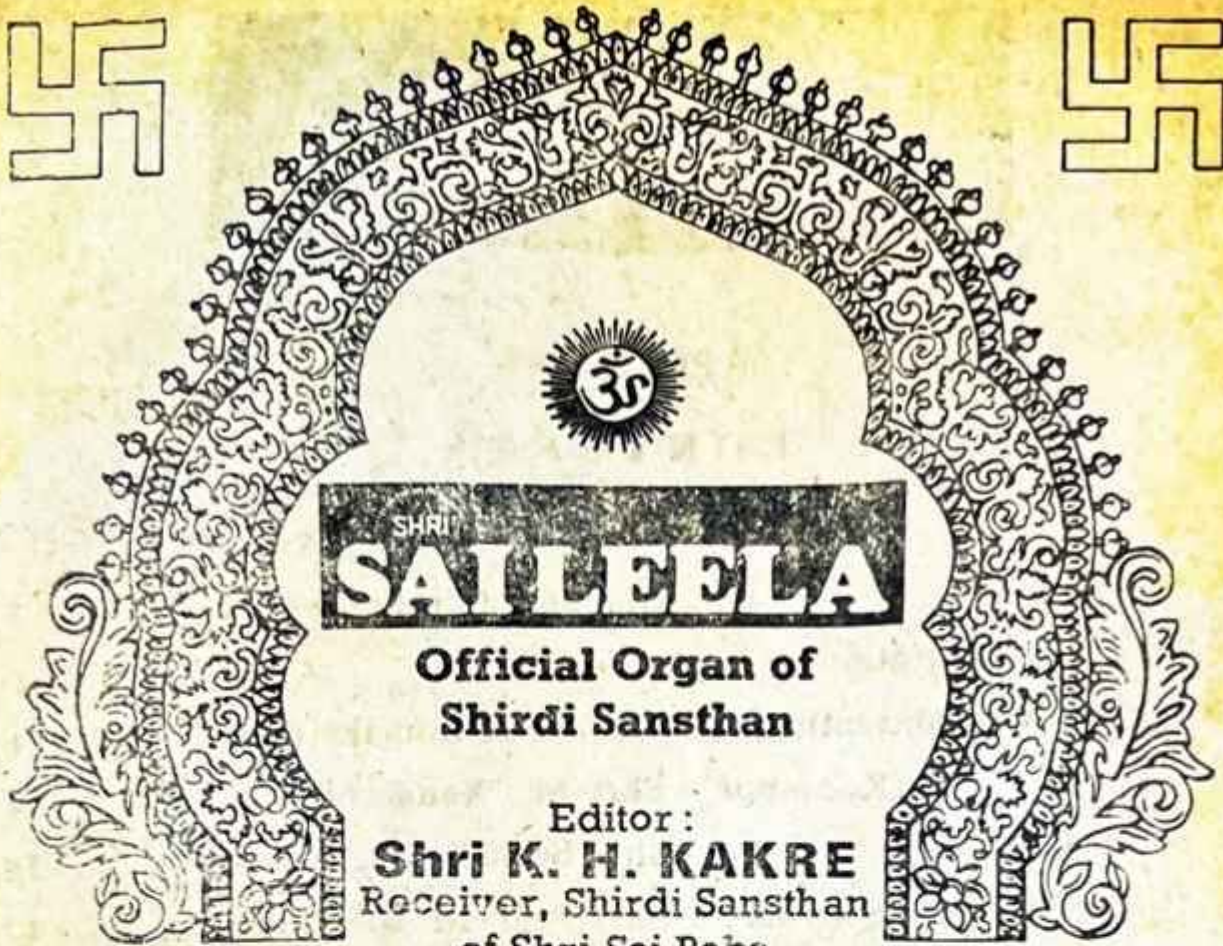
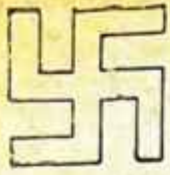
SHRI

# SAI LEELA

April 1984

Official Organ of Shirdi Sansthan Rupee One





SHRI  
**SAILEELA**

**Official Organ of  
Shirdi Sansthan**

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



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

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# SAILEELA

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## CONTENTS

		Page
1 Editorial	Ramanavami Festival	3
2 National-Integration through Sai Conventions	Shri R. S. Ramakrishnan	11
3 Sai-The Divine Kohinoor	Shri M. Rangachari	14
4 Sai-Miracle	Shri Beohar Meghashyam	16
5 How Baba Came to us	Shri Pralhad B. Hulyalkar	17
6 The Choice	Shri M. Narasimha Rao	22
7 Oh ! Sai ! Hearty Welcome to Thee	Shri M. Rangachari	26
8 Offerings of Gratitude	Shri K. Navin Chander	27
9 To The Editor	Shri N. Machander Das	31
10 To The Editor	Shri R. K. Bhatnagar	32
11 Wonderful Blessings of Shri Sai and the Miraculous Sai Devotee	Shri Omprakash Mehta	34
12 Aftereffects of Sai Leela Meet 1984	Shri M. Shyam Mohan	36
13 A. P. State Sai Devotees' Conference on 20-5-84	Shri V. Ramamohana Rao	38
14 Report of the Tenth Annual Gathering at Shirdi		39
15 News from Shirdi		44



## RAMANAVAMI FESTIVAL

From the beginning of this month Shirdi will start getting ready for the Ramanavami festival, which will be held there from 9-4-84 to 11-4-84. This festival is one of the three great festivals that are held at Shirdi every year. At present this festival is attended by about three lacs devotees, who come to Shirdi from all over the country. The importance of this festival is this that it was started at Shirdi during the life-time of Shri Sai Baba and therefore though those who read Shri Sai Satcharit very often, may be conversant with the history of the starting of this festival at Shirdi, still it will be worth recapitulating the same on this occasion.

The history of the Ramanavami festival at Shirdi is described at length in the sixth chapter of the Sai Satcharit. The origin of this festival is described as follows :-

**ORIGIN :** Mr. Gapalrao Gund, a Circle Inspector at Kopergaon, was a great devotee of Baba. He had no issue. With Sai Baba's blessings, a son was born to him. In the joy that he felt regarding the event, an idea of celebrating a fair or 'Urus' occurred to him in the year 1897 and he placed it for consideration before other Shirdi devotees, viz. Tatyapa Patil, Dada Kote Patil and Madhavrao Deshpande. They all approved of the idea and got Sai Baba's permission and blessings. Then an application for getting the Collector's sanction for celebrating the Urus was made; but as the village Kulkarni reported against holding the fair, the sanction was refused. But as Sai Baba had blessed it,

they tried again and ultimately succeeded in getting the Collector's sanction. The day for the Urus was fixed on the Ramanavami day after consultation with Sai Baba. It seems He had some end in view, in this, viz. the unification of the two fairs or festivals, the Urus and the Rama-Navami and the unification of the two communities - the Hindus and the Mahomedans. As future events showed, this end or object was achieved.

Permission was obtained, but other difficulties cropped up. Shirdi was a village and there was scarcity of water. There were two wells in the village, the one which was used, dried up soon and the water of the other was brackish. This brackish water was turned into sweet one by Sai Baba by throwing flowers into it. The water of this well was insufficient, so Tatyapa Patil had to arrange to get water from well by fixing Moats (leather sacks) thereon at a considerable distance. Then temporary shops had to be constructed and wrestling bouts were arranged. Gopalrao Gund had a friend by name Damu Anna Kasar of Ahmednagar. He also was similarly unhappy in the matter of progeny though he married two wives. He too was blessed by Sai Baba with sons and Mr. Gund prevailed upon him to prepare and supply one simple flag for the procession of the fair; he also succeeded in inducing Mr. Nana Saheb Nimonkar to supply another embroidered flag. Both these flags were taken in procession through the village and finally fixed at the two ends or corners of the masjid which was called by Sai Baba as Dwarkamai. This is being done even now,

#### THE "SANDAL" PROCESSION :

There was another procession started in this fair. This idea of "Sandal" procession originated with one Mr. Amir Shakkardal, a Mahomedan Bhakta of Korahla. This procession is held in honour of great Moslem saints. Sandal i.e. Chandan Paste and scrappings are put in the Thali (flat dishes) and these are carried with incense burning before them in procession to the

accompaniment of band and music through the village and after returning to the masjid, the contents of the dishes are thrown on the 'Nimbar' (nitche) and walls of the masjid with hands. This work was managed by Mr. Amir Shakkar for the first three years and thereafter by his wife. So on the very day, the procession of the 'Flags' by the Hindus and that of 'Sandal' by the Moslems went on side by side and are still going on without any hitch.

The arrangements made for the first Urus by the devotees has been described as follows :-

### ARRANGEMENT :

This day was very dear and sacred to the devotees of Sai Baba. Most of them turned out on the occasion and took a leading part in the management of the fair. Tatyia Kote Patil looked to all external affairs while the internal management was entirely left to one Radha-Krishna Mai, a female devotee of Baba. Her residence was full of guests on the occasion and she had to look to their needs and also to arrange all the paraphernalia of the fair. Another work which she willingly did, was to clean and white-wash the entire masjid, its walls and floor, which were blackened and were full of soot on account of the ever-burning Dhuni (Sacred fire) of Sai Baba. This work she did the previous night, when Sai Baba went to sleep every alternate day in the Chavadi. She had to take out all the things, including even the Dhuni, and after thorough cleaning and whitewashing, replace them as they were before. Feeding the poor, which was so dear to Sai Baba, was also a great item in this fair. For this purpose, cooking on a grand scale and preparing various sweet dishes was done in Radha-Krishna Mai's lodging and various rich and wealthy devotees took a leading part in this affair.

Later on this Urus was transformed in the Ramanavami festival and this story is described in Shri Sai Satcharit as follows :-

## TRANSFORMATION OF URUS INTO RAMA - NAVAMI FESTIVAL :

Things were going on in this way and fair was gradually increasing in importance till 1912, when a change took place. That year one devotee Mr. Krishnarao Jageshwar Bhisma (the author of the pamphlet 'Sai Sagunopasana') came for the fair with Dadasaheb Khaparde of Amraoti and was staying on the previous day in the Dixit Wada. While he was lying in the verandah and while Mr. Laxmanrao alias Kaka Mahajani was going down with puja materials to the masjid, a new thought arose in his mind and he accosted him thus, "There is some providential arrangement in the fact that the Urus or fair is celebrated in Shirdi on the Rama-Navami day; this day is very dear to all the Hindus; then why not begin the Rama-Navami Festival—the celebration of the birth of Shri Rama here on this day ?" Kaka Mahajani liked the idea and it was arranged to get Baba's permission in this matter. The main difficulty was how to secure a Haridas, who would perform "Kirtan" (sing the glories of the Lord on the occasion.) But Bhisma solved the difficulty, saying that his "Rama Akhyam", (composition on Rama's birth) was ready and he would do the Kirtan himself, while Kaka Mahajani would play on the Harmonium. It was also arranged to get the "Sunthavada" (ginger-powder mixed with sugar) as Prasad prepared by Radha-Krishna Mai, So they immediately went to the masjid to get Baba's permission. Baba who knew all things and what was passing there, asked Mahajani as to what was going on in the wada. Being rather perturbed, Mahajani could not catch the purpost of the question and remained silent. Then Baba asked Bhisma what he had to say. He explained the idea of celebrating Rama-Navami Festival and asked for Baba's permission and Baba gladly gave it. All rejoiced and made preparations for the Jayanti-Festival. Next day the masjid was decorated with buntings etc., a cradle was supplied by Radha-Krishna Mai and placed in front of Baba's seat and

proceedings started. Bhishma stood up for Kirtan and Mahajani played on the harmonium. Sai Baba sent man to call Mahajani, He was hesitating to go doubting whether Baba would allow the festival to go on; but when he went to Baba, the latter asked him what was going on and why the cradle was placed there. He answered that the Rama-Navami festival was commenced and the cradle was put on for that purpose. Then Baba took a garland from the "Nimbar" (Niche) and placed it round his neck and sent another garland for Bhishma. Then commenced the Kirtan. When it came to a close, cries of "Victory to Rama" went up and Gulal (red-powder) was thrown up all round amidst band and music. Everybody was overjoyed, when suddenly a roaring was heard. The red-powder thrown freely all round, somehow entered into Baba's eyes. Baba got wild and began to scold and abuse loudly. People got frightened by this scene and to take to their heels. Those intimate devotees who knew Baba well, took those scoldings of Baba as blessings in disguise. They thought that when Rama was born it was proper for Baba to get wild and enraged to kill Ravana and his demons in the form of Egoism and wicked thoughts etc., Besides they knew that when a new thing was undertaken at Shirdi, it was usual with Baba to get wild and angry and so they kept quiet. Radha-Krishna Mai was rather afraid and thought that Baba might break her cradle and she asked Mahajani to get the cradle back. When he went to loosen and unfasten the cradle, Baba went to him and asked him not to remove it. Then after some time Baba became calm and that day's programme, including Mahapuja and Arati was finished. Later on Mr. Mahajani asked Baba's permission to remove the cradle. Baba refused the same saying, that the festival was not yet finished. Next day another Kirtan and Gopal-Kala ceremony (an earthen pot containing parched rice mixed with curds is hung, which is to be broken after the Kirtan and contents thereof are distributed to ail, as was done by Lord Krishna amongst his cow-herd friends) were performed and then Baba allowed the cradle to be removed. While the Rama-Navami festival was thus going on, the procession of the two flags by



day and that of the 'Sandal' by night went on with the usual pomp and eclat. From that time onwards, the "Urus of Baba" was transformed into the Rama-Navami festival.

From next year (1913) the items in the programme of Rama-Navami began to increase. Radha-Krishna Mai started a 'Nama-Saptah' (singing the glory of God's name continuously, day and night for seven days) from 1st of Chaitra. In this programme all devotees took part by turns and sometimes she also joined early in the morning. As Rama-Navami festival is celebrated in many places all over the country, the difficulty of getting a Haridas was again felt; but 5 or 6 days before the festival, Mahajani accidentally met Balabuva Mali, who was known as modern Tukaram and requested him to perform the Kirtan that year. The next year (1914) another Balabuva Satarkar of Birhadsiddha Kavathe, District Satara, could not act as a Haridas in his own place as Cholera was prevailing in his town, and so he came to Shirdi, with Baba's permission, which was secured through Kakasaheb Dixit, and he did the Kirtan and was sufficiently recompensed for his labour. The difficulty of getting a new Haridas every year was finally solved from 1914 by Sai Baba, as he entrusted this function to Das Ganu Maharaj Permanently. After Das Ganu Maharaj expired, this function is being entrusted to an employee of the Shirdi Sansthan.

Since 1912, this festival began to grow gradually year by year. From the 8th to 12th of Chaitra, Shirdi looked like a bee-hive of men. Shops began to increase. Celebrated wrestlers took part in wrestling bouts. Feeding of the poor was done on a large scale. Exertions of Radha-Krishna Mai turned Shirdi into a Saunsthan (State) Paraphernalia increased. A beautiful horse, a palanquin, Chariot and many silver utensils, pots' buckets, pictures mirrors etc. were presented. Elephants were also sent for the procession. Though all this paraphernalia increased enormously, Sai Baba ignored all these things and maintained his simplicity as before. It is to be noted that both the Hindus and

Mahomedans have been working in unison in both the processions and during all the festival. There has been no hitch or quarrel between them at all so far. First about 5,000/7,000 people used to collect, but that figures went up to 75,000 in some years: still there was no outbreak of any epidemic or any riots worth the name, during so many past years. (Pages 32 to 36 of Sai Satcharit 10th edition 1982).

It will be seen from the above account reproduced from the Sai Satcharit how the Ramanavami festival originated and how the Urus was converted in the Ramanavami festival. Some changes have since taken place in the details given above. It seems that this festival was being observed only for a day or two in the beginning; but at present it is observed for three days. Originally different people performed Keertan on Ramanavami day from year to year; but this work was permanently entrusted to Shri Dasganumaharaj in 1914. After his death Shri Athavale Maharaj used to do this work for many years; but at present different Haridasas are invited to perform Keertan on the days of the festival. Regarding the attendance of the devotees for the festival it is stated that it used to be 5,000/7,000 in the beginning which later on went to 75,000 in some year. As stated above the number has now gone to over three lacs.

The story of Prabhu Ramachandra is very popular all over India and the Ramanavami festival is therefore observed all over our country with great devotion. Many Sai devotees go to Shirdi for the festival; but those who are unable to do so go the nearby Sai Mandir for the festival. Let us all Sai devotees therefore pray to Shri Sai Baba and Shree Rama on this auspicious day of Ramanavami coming on 10-4-'84 and pay our respects to them.



## The Ramanavami Festival at Shirdi

As usual the Ramanavami Festival will be held at Shirdi from Monday the 9th of April 1984 to wednesday the 11th April 1984. All Sai devotees are cordially requested to attend the festival and make it a complete success. ★

**K. H. Kakre**  
Court Receiver, Shirdi Sansthan of Shri Sai Baba.



### Congratulations

The marriage ceremony of Shri Kiran (B. Architect), second son of Shri K. H. Kakresaheb, the Court Receiver of the Shirdi Sansthan, and Miss Jyoti, daughter of Shri Nemichandji Meher from Aurangabad was celebrated on 6th February 1984 at 6 (P.M.) at Nehru Bhavan, Aurangabad, with great pomp and show. A reception ceremony was also arranged at the Mangal Karyalaya at Shirdi on 7th February 1984, between 11 (A.M.) and 2 (P.M.). Several important persons from various fields remained present at the aforesaid two places and Blessed the married couple. We also wish the married couple a long and happy married life.

— Editor

## National Integration Through Sai Conventions

The Tenth Shri Sai Leela Writers' Convention opened with a bang in the newly constructed Sai Udyan Hall situated near the Mangal Karyalaya at Shirdi. As many as 115 delegates from all parts of Bharat had assembled in the Sai Durbar. An Italian national too, longing very much to participate in the convention had arrived; but for reasons known to himself was conspicuously absent. Smt. Sarojini Mule, Dr. Dabholkar the past presidents, Shri Kakresaheb, Court Receiver, Shri Sadanand Chendvankar and Dr. S. D. Parchure, Executive Editors of the Marathi and English magazines respectively, Shri T. Kesava Rao and Shri Viswanathan, president and secretary respectively of the All India Sai Samaj, Madras adorned the main table along with the presiding deity of the convention Shri Laxmanrao Sadashiv Naik.

After prayer and observing of a two minutes' silence in honour of the departed Sai souls during the previous year, the proceedings commenced with a welcome speech by the Court Receiver and Shri Sadanand Chendvankar, followed by an English rendering of the above by Dr. Parchure. The Nishta and Saburi, the twin ideals of our great Sadguru practised by the non-Marathi speaking delegates bore fruit and every one in the august assembly was really enjoying the proceedings to his or her heart's content. The president and secretary of the All India Sai Samaj, Madras, spoke in English narrating briefly the activities and achievements of the Samaj by following meticulously the ideals set out by the revered Saint H.H. Narasimhaswamiji and His chela Saipadananda Radhakrishnaswamiji and the president renewed his invitation to the delegates to visit their Samaj at the earliest opportunity and bless them

Shri Anil K. Rasal, Shri Parmanand J. Tekchandani the grand old Sai veteran of Baroda, Dr. K.R. Das and several others spoke in English stressing the need of unity in diversity and

appealed to the authorities to make the non-Marathi speaking delegates to evince more interest and fully participate in the proceedings by translating the entire proceedings then and there in other languages. Dr. Parchure was good enough to undertake this task and every one in the Sai Durbar was revelling in the proceedings.

Prof. Tripathi appealed to have a separate edition of the Hindi issue and also to use a better cover to send the magazine since the present one is too flimsy to bear the vagaries of the postal transit and landing at the devotees' door in a mutilated condition with or without the issue sometimes.

At the behest of Shri Sadanand Chendwankar, Shri R. S. Ramakrishnan narrated how by the sheer grace of Sai Maharaj, the Religious Books Fair organised by Good Books Paradise in December last at Madras, was the talk of the town and the leading daily "The Hindu" highlighted the event by giving an excellent writeup in their columns "Between You And Me" by that great prolific writer and columnist Shri D. Anjaneyalu. Mr. Ramakrishnan added that books on almost all religions in several languages were displayed and it was a sight to see Hindus, Christians and Muslims throng in great numbers rubbing shoulder to shoulder in the exhibition hall and buy religious books. When the country is strewn with communal and religious feuds and bickerings, this exhibition silently aimed at impressing the need of the oneness of Bharat as one nation though it comprised of people professing several religions speaking different languages.

Mr. Ramakrishnan made yet another plea for increasing the number of subscribers to Sai Leela. He suggested that one should secure a minimum of three subscribers to the magazine every year to qualify as a delegate and participate in the convention. Public speaking and writing are arts by themselves and His grace is absolutely necessary to become one. Even then everyone may or may not acquire that. But every Sai devotee is very anxious to

participate in this unique annual event to exchange and share other's experiences. So the securing of three subscribers will not at all be a difficult one, but let it not be like the canvassing of insurance agents allowing the policy to lapse after the payment of the 1st premium, and in most cases paid by the agent himself. Let the enrolled subscribers to Sai Leeta be the perennial ones. What sin have the non-Marathi speaking delegates committed so as to remain mute observers and some times become the laughing stock. So until such time a gadget is devised to translate simultaneously the speeches into various languages for the benefit of every one of the delegates participating in the gathering, let Dr. Parchure take up this noble task and make every one drink deep the nectar of the Sai proceedings in His Durbar.

Sai Maharaj preached unity in diversity, He practised that in His daily activities. He conducted urus and Ramnavami celebrations where the Hindus and Muslims stood side by side forgetting their religion and promoted oneness. Bharat now is in dire need of this. Let the Sai devotees preach and practice what the Sadguru taught us. Let us have monthly district conventions Let us not become the victims of fanaticism in the name of religion and language. Let we be one blood ye and I and not in this life shall we see enmity or strife. Then only we can profess to be Sai devotees. ★

**R. S. Ramakrishnan**  
Nagsai Vihar, 31, Dr. Radhakrishnan Road,  
Mylapore, Madras-600 004



## Sai-The Divine 'Kohinoor'

'The worship of God is the food of the soul'

— Devendranath Tagore

"Allah Malik", Allah Achcha Karega" were the saintly words of benediction with which Samartha Sadguru Sai used to bless whosoever sought his blessings for solace and relief from suffering. Verily, Sai Baba is the precious gem "Kohinoor" in the halo-crown of the Lord ever shedding resplendant lustre of love, compassion and mercy. Sai stands as the Everest of Himalayas of saints and sages of our Bharatvarsha. In the words of Swami Sivananda Saraswathi of Rishikesh, "Sai is the ocean of spiritual bliss and the divine light manifested fully in all resplendence". Avatar Mehr Baba spoke about Shri Sai as "The master of the whole Universe." Myriads have affirmed and are affirming. "Sai was and is God" though Shri Sainath never claimed so. But, the Fakir of Shirdi is a man-God, a pure satwa force with divinity in full splendour, imbedded.

Shri Sai, the Omnipresent and Omniscient incessantly emphasised the unity of Godhead in all names and forms and stressed the fundamental oneness and harmony of all religions. Upanishads succinctly enunciate "Truth is one, men call it in various ways", and the same was echoed by Rabindranath Tagor "Lamps are many, but light is one and the same". Baba practised and preached universal brotherhood or Viswa prem. Lo! the very first name by which God is invoked is 'Om Vishwam' in the Vishnu Sahasranama Stotra. Also, Baba's dictum "Love, truth and universal brotherhood are supreme", is often beckoned as the most important quintessence of Shri Sai's life and teachings. Thus, Baba was and is the most potent force infusing serenity amidst the vertex of discord, either open or veiled, emanating from dogmatic divisions, and creedal differences in the very name of religions. Indeed, God is beyond mind and senses and men

of all regions and climes cannot but admit that ultimately no human phenomenon and problem temporal or spiritual could be solved without the final subtle equation, the mysterious, X-God.

Innumerable are the people who have the signal fortune of having mystic suprasensory experiences of Shri Sai manifesting in "sukshma shareer" and guide His bhaktas day in, day out. Incredible it may seem but it is more real than reality itself for the reason that the realm of suprasensory experience is far beyond the cognizance of the phenomenal laws that govern the relative world. 'Cast Thy burden on me and I shall bear it' is the solemn assurance of Baba and He never fails to fulfil it. It will be of exhilarating interest to share with other devotees of Baba some of the experiences which transcend common logic and rational concepts which prevail in our affairs of worldly life. A few years ago, sometime in 1963, a devotee of Shri Sai was knocked down and nearly killed in a car accident at midday on a busy highway of Delhi and was deserted by the passers by taking for granted that the casualty was lifeless. Mysteriously, a person just then returning from a restaurant across noticed a person lying in a pool of blood in the middle of the road. It was a very ghastly sight. He passed by and after walking away a few paces a peculiar irresistible urge impelled him to go back to the place of accident. On reaching the spot he lifted up the profusely bleeding body, and rushed it to a hospital in a taxi which at that moment surprisingly happened to approach the accident spot, Later the benefactor reluctantly narrated how on that midday when he reached back the spot of accident he was dazzled and stupefied to find his own father lying there instead of the person knocked down, which aroused surging emotions of fatherly love and that made him frantically rush to and draw the bleeding body on to his lap. Pathetic enough was the incident; but what happened then was startlingly marvellous. It is not a striking evidence of divine grace of Shri Sai having worked the miracle. This single experience would suffice to illustrate the



mysterious manifestations of Sai's grace ever rescuing and protecting His bhaktas through thick and thin.

The essentials of His teachings are prominently found in all religions in a very sublimely synthesised form. Such a great divine Avatar, he is, entered into Mahasamadhi on a day which significantly happened to be Dassarah, Muharram and Baghvan Buddhas' Niryan, In the words of Swami Abhedananda, "Sai Baba is the one great ever bright luminary still having unparalleled existence, ever shedding His resplendent rays to illuminate every nook and corner of the world". ★

**M. Rangachari**

Sai Kuteer, 3-4-529/3/1 Narayanguda Hyderabad 27

## Sai - Miracle

We eight members, decided to attend the Punyatithi festival in October '83 at Shirdi. One of my friends, Shri G. P. Agrawal, cancelled his journey on the plea that though he was experiencing grace of Shri Sainath, still he thought himself not fit to go and touch the feet of Shri Sainath till he was fully benefited in all walks of life. I advised my friend not to lose the opportunity to go for the festival at Shirdi because Sainath, who was "Our Parent" would give us joy. But he could not accompany us.

When I reached Shirdi, I took on several occasions darshan of Sainath. I felt the statue comparatively as of my father's pose. We all stayed there for three days. The next day my wife Shrimati Jairani Beohar also felt that Baba's murti was like our Dadaji's pose (we called our father as Dadaji who died in 1965) I remembered that the word 'Parent' which I spoke to Shri Agrawal at Patan came from the bottom of my heart and when I reached Shirdi, I marked the above mentioned vision or co - incident. ★

**Beohar Meghshyam**

Patan, District Jabalpur (M. P.)

## How Baba Came to us?

There are some experiences which are beyond explanation. They exist as SUN-Light, The manifestation of divinity is beyond all our limited perceptions. As for myself, I cannot explain the cause of the incidents; but they exist as clear, as SUN-Light. I humbly try to catch the spirit, the light to put into my memory cell, only to serve the devotees of the divinity.

It happened thus, My father and my grand-father had the divine opportunity to see Baba personally at Shirdi, when He was physically alive. They saw Him five or six times. One day Baba gave to my father a coconut, some sweets and two silver rupees to give to my grand-father, who was working as Deputy Collector at Nasik. Baba asked from my father nine rupees as dakshina. My father gave all the nine rupees he had with perfect satisfaction. Baba gave him a chilim to smoke, also. My grand-father and my father obtained photos of Sai Baba separately. When, during leave, my grand-father came to his native place, Jamkhandi, he also carried Baba's photo with him. Both my father and grand-father started worshipping Baba. The elders in the family did not appreciate this idea of worship as the family was strictly orthodox, only worshipping "Vishnu". The atmosphere became rather tense, as there were discussions as to the caste of Baba, whether he was a Hindu or a Yavan. My grand-father and father not wishing to hurt the feelings of the elders, put the photo into a suit-case. Then all was quiet. Since then both my grand-father and my father worshipped Baba in their minds very sincerely. This happened somewhere about 1912. The manas pooja was continued till their death. As I was a pet of my grand-father, he used to tell me some facts, miracles of Baba. After completing British Civil Service, my grand-father became Dewan of Bhor State, Ramdurga State and finally he worked as Dewan of Jamkhandi till it was merged into the Indian Union.

Then he spent his life in spiritual pursuits. My father too, was silently doing his worship. Shri B. D. Jatti, the ex-vice president of India, frequently visited my grand-father and father as he was very close to our family since his childhood. He comes from my mother's native place, Savalgee, a village near Jamkhandi. During this time the Vice-chancellor of Allahabad University, Shri Gurudeo Ranade used to visit my father and grand-father too. Gurudeo Ranade and my father were very close friends since their childhood. Both got initiation (Guru updesb) from Shri Umadikar Maharaj at Jamkhandi. The economic condition of the family was sound as long as my grand-father was alive. He died in 1958. Then the family feuds started, and the family had bad days. I myself, graduated at Poona and got admitted at Govt. Law College Bombay, in the year 1955. I could not complete my course in Law due to the sudden death of my grand-father as he was looking after my college expenses. I was sad and frustrated. I spent my days in loneliness for some months, Then I decided to leave Jamkhandi as the financial conditions became critical.

The job of a teacher was very easy to get in those days. I became a teacher at Malvan. I served for two years as a teacher at Malvan and then decided to go to Goa. That time, with strange co-incidence, I liked one girl at Malvan and got married with her. After some days, I came to know that my wife was a very silent, sincere devotee of Sai Baba. As I was just married, I tried to please my wife by sharing her respects for Baba. As days passed, we were happy even with our limited income. My wife had brought with her a photo of Baba with a horse. I started reading Sai Pothi (small) every day. My wife delivered a son on 1st of April 1965. My son was healthy but gave indications that he was going to be dumb. When he was ten months old, I took him to Shirdi with one of my Christian friends from Calangute, where at present I stay since 1960. My son virtually slept on the Samadhi, Next day we left Shirdi and came to Goa. As soon as I entered the house, my son started

saying loudly 'Baba Baba!' This is the first miracle, the grace of Baba. Then my wife delivered three daughters at home, without much trouble. Then the intensity of devotion increased. My hobby is astrology since my child-hood. I have studied a bit of it in the way of a hobby. I try to guide those, who come to me with their strangled problems. And till now Baba has opened up my sixth dimension perception. Some times I do not understand how it functions; but it functions very efficiently. People from all walks of life come to me and they bow with deep gratitude to Baba in my house. People from different nationalities have paid their tributes to Baba in my house. Every body gets experiences beyond explanation. The experiences have reached overseas almost all over the world. I am receiving letters from all corners of the world where there is only one song 'Sai Ram, Sai Baba'. I am trying very hard not to get carried away in the storm of ego (Ahankar). I always pray to Baba to protect me from the typhoons of greed and ego.

In March 1977, I received a letter from my elder brother that he intended to come to Goa. I wrote back to him that he was always welcome whenever he pleased. Then in April he wrote to me that he could not come due to other occupations. Then again he wrote to me that he was coming in May. The month of May came to a close. We were still waiting for my brother's arrival. My brother did not turn up. The month of June commenced, the clouds started gathering in the skies and strong winds indicated the advent of the monsoon. It rained by 2nd of June, but not much. On 3rd June a boy by name Avinash Manchekar came to me. He had known me for sometime. He asked me for rupees one hundred as he wanted to go to Shirdi. I told him that I could spare only Rs. 50/-. Then I saw him slightly disappointed. I assured him that if Baba wanted him at Shirdi, he would arrange everything for him without any delay. Accidentally on the morning of 4th June, I got news that a private taxi was going to Shirdi, and there was room for one man only.

I immediately informed Avinash and he went to Shirdi without paying any fare and returned also free! He brought with him a small bag of Udi and Prasad, which he gave to us. My wife said to him in humour, "Avinash, you came from Shirdi, why did you not bring Baba with you to us"? Avinash answered, "Vahini, Baba is coming, he on the way". He laughed and went out.

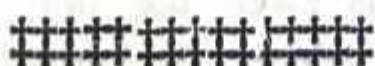
Then on 9th June 1977, my wife had a dream just before dawn. In the dream some body was calling her out, "Get up early, your husband's brother is coming after many years, Do not allow the elder brother to meet your husband at once, take bread and take out evil eyes and then take him in." My wife was watching. She saw Baba wearing orange robes, slowly climbing the foot-steps and herself taking out the evil eye with a piece of bread and then Baba entering the house. The dream ended. My wife told me the dream. I told her whatever we think, it reflects in the dream mirror. I started to explain to her the phenomena of dreams with my scanty knowledge of psychology. She was not convinced. She told me that it was not so. It was something beyond comprehension, I told her that my brother might come suddenly. Even then she did not agree to my explanation. On 22nd June, we all were sleeping in the afternoon, as the air was dull due to heavy clouds in the skies. About 3.30 p. m. somebody tapped the front door. I opened the door slightly to see who was there. I noticed that two cars were parked just close to my house and that about 25 people were standing round the cars. The man who tapped the door, said to me that some people had come to see me. Hurriedly, we all got up and opened the door. Shri Abajee Panshikar, a great devotee of Baba (whom I did not know before) straight way came to me and said, "Master, we have brought Sai Murti to install into temple tomorrow, it is a bit dull because of the clouds, and in the temple the arrangements have not yet been completed. We would like to keep the Murti for one night at your residence". I agreed to this instruction. Baba's Murti was

brought inside and kept on a wooden stand. Many people came to see the Murti to be installed next day in the temple. As night fell, after dinner my children were excited and they all together said, "Baba if you really belong to us, then you will not leave us". I told them that the Murti was brought for the temple and not for us. My wife, I noticed was in deep peace, she did not say anything.

Next day nobody turned up till 11.30 a.m. At about 12 noon people started gathering. People from all ranks were there. To mention specially, there were rich and poor. Shri Jai Rao son-in law of Director Late Kishor Sahu, Shri Lucio Miranda, architect-Engineer were active members. Suddenly news came from the temple area people that there was some difficulty. Meanwhile some two men came close to the Murti to lift it. Suddenly they turned back. There was one Mr. Kulkarni, astrologer, with Shri Jai Rao. He said "Wait". So people started saying "Let the Murti be here". Shri Abajee was confused, then he said, "God lives in five mouths. Let the Murti be here." He did Ganapati Pooja Satyanarayan Pooja and then the image was installed on a table in my house. Since then, we do arti every evening. Many people attend the service. It was the 23rd of June 1977 at Calangute, Goa. Thus the kind, the Supreme Baba came to us. People from all parts of the world have attended arti at our house and every one got experiences and are still getting experiences. If I think of writing all the experiences, a book would be required to be published. This only indicates that Baba is always living, and it is a truth, a truth that pervades all.

I offer this humble service at Baba's feet and take your leave till we meet next time if the kind editor of Sai Leela permits. ★

**Pralhad B: Hulyalkar**  
Calangute (Calangute) Goa - 403 516



## The Choice

Irrespective of the nature of his activity, man may be gripped by an inexplicable fear, causing perpetual tension in him. Should he indulge in pleasures, the result will be patent – he will contract diseases. If he over-eats, he will suffer from indigestion. While enjoying a social status and being held in high esteem by people, he has to maintain his reputation. If he loses his position he will be forgotten.

Even if he is physically strong, he will be afraid of his competitors. Charming and stylish he may be, but old age is sure to overtake him and so, he will have to resort to make-up. A scholar likewise may feel that a person of greater erudition may eclipse him.

The only act he may fearlessly pursue is cultivation of detachment – a determination not to be lured by ephemeral pleasures and not to get deeply involved in worldly enjoyment. There is no need for him to retire to seclusion. He can live amidst the day-to-day bustle and yet remain detached. These are the sentiments expressed by Bhartruhari in his 'Vairagya Shatakam'. A typical example of detachment is that of a boat. It can float but will sink if water enters it. "Man should stay in the world but the world (with its apparent pleasures) should not enter his mind."

One should develop the deep and penetrative vision to discriminate between what is good for him and what is to be discarded. Two paths – preyas and sreyos – have been laid before him. Preyas gives him immediate sense pleasure which, in the long run push him into the valley of agony and sreyos, takes him to spiritual bliss. He is given the option to choose. The wise seek the latter and the deluded the former.

Wandering restlessly, a philosopher once stumped into a seat in a public park late at night. A policeman questioned him, "Who are you and why are you here?". The philosopher promptly replied, "I wish I knew it". That is exactly the plight of the modern man too. He is living in a confused world that has lost its way and is caught in a deep crisis, resulting from a total loss of faith in religious and moral values which are out of the reach of his senses and the comprehension of his puny intellect.

When God and Dharma go out of our life, the purpose of our existence becomes meaningless. One has to cultivate faith in the Almighty, The Omniscient, Omnipotent, Omnipresent, God (i.e. The only Reality). Human experience, the lives of devotees and the problems man faces such as the ruin of his ambitions and the parting of his near ones falsify the glory of his independence and his mythical powers to tide ordeals unaided by God. Draupadi's lament, Gajendra's appeal, Dhruva's penance and Prahlada's devotion, are pointers to the above truth.

One can argue that if the man is the master of his fate, how is it that he is not able to create a paradise around him? The truth was that he had to face a world not of his choice but the one he was pitchforked into. One should not look upon possessions and passions (Artha and Kama) as the ends in themselves. Once man realises the servent-master relationship between him and God, the grace of the Lord results and he is saved. He should offer worship to the Lord.

The Vedas are utterances of God himself, transmitted through chosen representatives. Over the years these hymns in Sanskrit have been imparted orally to sages and spiritual leaders without the aid of written texts. Being divine sayings coming from the same source, though conveyed through diverse agencies, the method of their recitation is uniform. The proof that they are God's words can be had by assembling at one place Vedic



scholars from different parts of the country, who might have learnt the Vedas from different teachers and asking them to recite particular portions at the same time without giving them notice. There will be perfect corelation in their recitation.

The learning and chanting of the Vedas require extraordinary patience, perseverance memory and concentration besides a thorough grasping of the meaning of every word. A framework has been prescribed for Vedic chanting. It relates to splitting of words into syllables, modulation of voices (raising or lowering) etc. The Vedic Authority has taken the cries of birds as the basis for adopting the rhythmic pattern for the chants.

Features governing the correct rendering of the Vedas, the age at which they have to be mastered and the pronounciation of the words on different occasions like worship, festivals and auspicious functions as even a minute variation in the tonal intonation might render the hymn purposeless.

Besides a pilgrimage to Sethu and reading the Bhagavatham for nine days, the chanting of Rudram, a part of the Vedas, is considered highly beneficial to those who do them.

It is not strange to find persons of high learning being vainglorious. Scriptures emphasise that mere knowledge is not enough. It does not contribute to character. A vulture flying high is always attracted by a putrefied object on the earth. Similarly, though a person may possess a good knowledge of scriptures, he may fall a victim to very ordinary foibles of man like vanity.

Mere book learning leads a person nowhere. The scholarship should be made use of to acquire wisdom which should mark everyone of his thoughts, words and deeds. Unless the person cultivates the qualities of Viveka (descrimination) and Vairagya (dispassion), he cannot rise spiritually. Thanks to the exercise of Viveka, a man of wisdom will no longer be attracted by worldly

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pleasures as he understands their true nature. They are as unreal as the dream. He will be preoccupied with the only thought of achieving that which will confer lasting peace and happiness. Other interests in life will be relegated to the background. He will no doubt be performing all the duties, with a difference-free from attachment.

An earnest man of truth, by the Almighty's grace, will get at the opportune moment the guidance of a preceptor who will help him in his onward spiritual journey.

What is the use of knowing umpteen things but not knowing one's own self? How does it help if man can reach out to the distant stars but not understand the core of his own personality? These questions and similar other posers have been discussed at length by philosophers from time to time and each has given his message for the benefit of man.

Scriptures emphasise the fundamental oneness of mankind and point out that all the dissimilarities and differences among individuals based on various factors, are only superficial. If one can apprehend this underlying sameness and realise that basically he is not different or apart from any other, he will have no cause for fear, anxiety or sorrow. This true knowledge of self alone can lead to deliverance from the cycle of births and deaths.

All those born are bound to die and all those who die are bound to be re-born, say the scriptures. The individual takes birth to pass through various experiences resulting from his good and bad deeds. The accumulated tendencies (vasanas) pursue him and cause his re-birth. The realised person, however, is not re-born. According to a school of philosophy, all the tendencies are destroyed by the fire of self-knowledge, once a person attains the state of self-realisation.

Religious rites and ceremonies as such, however sacred they might be, cannot lead to salvation. They can, no doubt, fetch

attractive returns, even heavenly pleasures, but cannot help one to avoid re-birth. One is required to perform them without expecting fruits so that they do not let him down and prove an obstacle in attaining self-realisation. All efforts should be directed towards that goal of self-realisation through self-knowledge. May Shri Sai Baba of Shirdi ever guide His devotees on the spiritual path. ★

M. Narasimha Rao

Joint Director of Agriculture H. No. 1-1-336/104,  
"Shri Sai Krupa" Viveknagar (Chikkadpalli) Hyderabad-500 020

## Oh! Sai! Hearty Welcome To Thee

Oh! Sai Everest of saints of Himalayan stature, Enshrined at Shirdi, sanctified Dwarakamayi. Now corruption, violence, selfishness widely prevail, Forfeited our ancient dharmic treasure, Inward happiness, virtue and compassion. Thou should redeem, elevate and inspire us Come on! Let thick dark clouds dispel away our lives be renewed in showers of Sai bliss Rise! let Thy shrine open our lotus hearts, Thy benign grace quench our parched souls Thy holy praise repose sweetly on our tongues. Oh! Sai to Thee our homage and welcome. ★

M. Rangachari

Sai Kuteer, 3-4-529/3/1 Narayanaguda, Hyderabad 27



## Offerings Of Gratitude

Writing with an aesthetic flavour and dedicated missionary zeal is a difficult exercise. It is a well-known axiom that no man is an island by himself. The innovativeness of the mind always clamours for expression. Devotion though a supreme component in literary expression is not an end by itself. The oft-repeated parody that language and artistic content need not be an essential quality is an obsession which will kill the enthusiasm and freeze the creativity of the writer. For a successful expression of piety and to create an indomitable spirit of emulation, the writing may have to be accompanied by the other essential traits to build up a pageantry in the presentation of ideas and ideology.

Forcing the writer into a straight-jacket action to condense the contributions, lacking in colourful portrayal of human drama and bereft of any thought-provoking expressions, will do more harm than good to the devotee. For then the reader will be inured to see only the sheen and gloss of spirituality and miss the message behind it. The sublime will tend to be forsaken for the transient.

Faculty of expression is a priceless possession. A good writer cannot be curbed to any preset norms to pour himself out in two or three pages for an article. Embellishment fills the eye, pleases the mind. Anybody can write an article; but few can write with perfection enriching the devotional psyche in the minds of the reader. More than the story the pomp and pageantry of expression will impress the mind in a spectacular way.

Good language and good expression bring about an ingenuity for creating refreshing thoughts on wider horizons of spirituality, panoramic vistas of devotion and soul-enriching acts of fellow-feeling. This is the secret of success of a good article. It is better to

have half a dozen such well-judged articles in our Shri Sai Leela magazine than a dozen smaller ones peddling only to a parody of narration. A work done to perfection is verily yoga.

These thoughts assailed my mind as I sat down to write an article. A couple of years ago under strange circumstances Baba made me an instrument to visit the shrine of Goddess Saraswati at Basar on the banks of river Godavari. Immediately thereafter I found in myself a sudden expression for all my pent-up emotions. In gratitude I readily resolved to offer all my articles as yagna to Shri Sai Leela from which till now I did not budge even in the midst of several requests from other journals.

I was wondering whether a similar offering was made by any other devotee. As if to humble my vain-glorious thoughts, the postman just then delivered a book-post. It was a book of Telugu poems by Shri Kadaaru Suryaprakasa Rao of Machilipatnam written in panegyric praise of Shri Sai Baba in gratitude for saving his life. Overwhelmed by my article "An Edifice of Sai Fragrance" in February, 1983 issue, his grandson, Shri K. G. Manohar, had sent the copy. I have made a free rendering of the experience of the author which culminated in the spontaneous expression of a latent flowery poetic offerings.

#### **Narration of Shri K. Surya Prakash Rao :**

My eldest daughter and her husband were ardent Sai devotees. Thursdays were like a festival in their house with elaborate Sai Poojas. Later my younger daughter and her husband too became confirmed Sai devotees. It was my misfortune that I only thought of Sai as a palliative in difficult times. However, an incident that took place some 15 years back had turned the tide and I too became a confirmed devotee thereafter. I was 72 years old then. I was nursing my wife suffering from a prolonged illness in my eldest son's house. But, despite the best of care, she passed away. A long fruitful bondage had come to an end. Feeling lonely and nostalgic, I decided to visit my sons and daughters one by one.

In May, 1969, I started for my youngest daughter's house. Her husband was an Assistant Engineer in the Dandakaranya Project working at Malakanagiri, a very remote and inaccessible place in Koraput District of Orissa. From there a week later I started for Karakatta in Madhya Pradesh to see my second son. This was a most difficult and hazardous journey. I took an agency bus at Kanakeru going to Pakanjanor via Kapasi. I had to get down at Kapasi to reach Karakatta. The bus was an old jalopy. The passengers in it were packed like sardines with the project labourers.

The winds of change had not yet blown over the place which still retained its primeval primitiveness. The stern grandeur of the rocky mountains cast a spell of ominous portents. Above the cacophony of noises, the rickety ramshackle started with fits and starts and slowly crawled over the hilly track cutting a lone furrow in the deep mountainous bowl. As luck would have, at a hair-pin bend the brakes failed and the bus rolled back as the driver lost control. I held my breath praying to Baba. Inexplicably it came to a halt hitting a pile of rubble on the edge of a precipice. A few yards more it would have hurtled down the slopes to meet an unknown abysmal grave. Instantly a bedlam was let loose in the bus as everyone made a bee-line for the exit. The squeeze was terrific, The shouts and cries rent the sky. Amidst the chaos my heart went out for the benevolent Baba in thanks-giving. It was a miracle indeed.

Flung away from civilisation, we were then on our own. The fiery look of the midsummer afternoon was cutting a swathe of heat across the molten rocks. The distant hills were simmering with the summer haze. Our throats were parched up as the hot winds blew across. The heat was most unbearable causing even most diehard optimist to assume the sad mien of a pessimist.

The burden of my three score and ten fell heavily on me as I felt forlorn not knowing even the language of the people.

As my dried up tongue clung to the roof of my mouth I disconsolately dragged my feet away for some distance to console myself and recharge my sagging morale. There, like Manna thrown from the sky, I saw a plateau of flat ground with an inviting well to boot. I quickly repaired to the well and quenched my thirst. It was like an oasis of hope in a big Sahara desert; but I wondered where was Sai, who comes to the sahara (rescue) of all those in distress! Resting under the sparse shade of a tree I was ruminating on what to do next. Another transport was a very remote possibility in that utterly God-forsaken place.

God-forsaken, my eye! Look to Sai and He fills the eye to make His presence felt! Just then a lorry came and the crowd stopped it. My heart leapt into my mouth with great hopes. The driver popped out his head. We were all clamouring with outstretched hands, like young birds in a nest before their feeding mother. He made a quick survey. I was at the rear unable to stand the jabs and jostle of the crowd. Perhaps my appearance betrayed that I was a stranger, old and hapless. Grasping my predicament, he beckoned me to squeeze myself in the front and sent a half dozen to go and help themselves on the load of sand at the back.

I reached Kapasi by nightfall. Some kindly project official telephoned my son at Karakatta who came and picked me up. My journey thus ended at midnight on a miraculous note. It was a veritable Waterloo ordeal for me but the merciful Baba saved me from death twice in a single day one from a fall from the hill-side and the other from a certain sun-stroke death! If anybody knew the meaning of gratitude in those pulsatile moments, it was I! The truth hit me like a tornado. A great torrent of love for Baba spewed from every fibre of my being. The next I knew was an irresistable string of accolades oozing from my grateful pen as I completed weaving a garland of 108 Telugu poems in glorifying praise of my Protector, the modern

Messiah, the Universal Giver, the Incredible Sai Baba of Shirdi ! That inspired spell of spontaneous outpourings of the Muse brings home the fact that involuntary literary expression, weaving a tapestry on the ornate mosaic of soul-filling sentiments, is the highest form of expressing gratitude. ★

K. Navin Chander

251/2RT, Vijayanagar Colony, Hyderabad - 500 457 (A.P.)



To

The Executive Editor,

SHRI SAI LEELA

Sir,

I am a regular reader and contributor of English Sai Leela magazine.

I actually started enquiring with my family members about the Sai Leela magazine for the month of January, 1984 from 5th January onwards. My anxiety and curiosity went on increasing as days passed on. It is on 10th January as soon as I reached home from office I found it. I was completely tired and was feeling excessive appetite. But the moment I opened the first page, "Sai" alone knows my earnest desire to have meals came to zero. This time I just planned to write an article on the important holy places to be seen at Shirdi, so that it may be known to the readers who have not paid a visit to this sacred place hitherto. To my great surprise I found that the editorial was written on Shirdi 1984. It is really very informative and useful as a guide, more particularly to the readers than the contributors, for the number of the former is more and is increasing day by day.



"A good book is the precious life blood of master's spirit". Similarly the article on "Shirdi 1984" is the outcome of Sai's blessings through the editor to meet the aspirations of Sai's devotees.

The picture painted of Shirdi 1984, giving therein the necessary information such as facilities available, route particulars, rates of each tenement, the working of Shirdi Sansthan, places of religious significance are worth noting. Gurusthan, Samadhi Mandir, Dwarakamai, Lendibaug, Chawdi, Palakhi Procession, Sai Bhojan hall, Khandoba mandir and Shirdi Sansthan may rightly be regarded as "Navaratna" for these make Shirdi an interesting and a sacred place for the pilgrims, historians, travellers and lovers of nature. It is indeed a "photographer's paradise".

Yours sincerely,

**N. Machander Das**

H. No. 13-6-4, Matwada, Warangal-506 002 (A.P.)



To

The Editor,

SHRI SAILEELA MAGAZINE,

Sir,

I and five members of my family reached Shirdi on 12-11-83 and remained at the feet of Lord Sainath till 19th. Every minute inspired us immensely and we felt that every nook and corner of the Sansthan is charged with Baba's presence. I thank you, officers and staff of the Sansthan for making the stay of Sai devotees so comfortable and fault-free that they can devote much of their time at the feet of Baba in Samadhi Temple, Dwarka Mai and other places. We were fortunate to join palkhi procession

of Baba's padukas etc. on 16th and 17th Nov. The children with us particularly enjoyed the procession.

I further thank you for publishing Baba's pictures that look real to life on the title page of your valued magazine. After July 83 issue, the photo on Nov. 83 issue is very fine and worth preserving. If you kindly go on giving such photos of Baba with natural colour transparency and in life-like poses, Sai devotees would do well in opening an album exclusively for Baba's pictures which will be so near to their hearts, bestowing peace of mind on those who thumb through its pages.

In the waiting room leading to the dining hall of the Sansthan, at the left hand side of the common door there is a painting of Baba by Shri R. S. Kangdi where there is a big Om with Baba standing in the middle of it and also on all the four corners of the painting. I found this painting very beautiful and inspiring. While waiting for our turn in the dining hall, I used to concentrate on this picture constantly. You will do us a favour if you give this picture in the same colours as title page of some coming issue of your valued magazine. ★

Yours faithfully,

**R. K. Bhatnagar**

Behind D. C. M. Shop, Railway Road,  
Aligarh 202 001 (U. P.)

(We are glad that the devotees, who are coming to Shirdi, feel that Shirdi Sansthan is making earnest efforts to make their stay at Shirdi quite comfortable. We are happy that you and many other subscribers appreciated the photos on the cover page of Shri Sai Leela magazine. The suggestion in the last para of your above letter is noted.) — Editor



## Wonderful Blessings Of Shri Sai and The Miraculous Sai Devotee

India is famous for many powerful saints. As described in Gita by Lord Krishna 'Dharma Sansthanarthaya Sambhavami Yuge Yuge'. Here is one living example of the miraculous man Shri Bapurao Maharaj of Gimma Dist: Adilabad (A. P.) So far as the praise of holy saints is concerned, the common men like us neither put in words nor express but I give below a brief history of his life so that the unfamiliar persons can be well aware of the fact of Sai Baba's miracles & blessings. Shri Bapurao Maharaj took birth on 1-5-1940 on Vaisakh Purnima day. When he was of three months in the womb, his father expired. He was of a rich Velma (Telugu Farmer) family. His mother looked after him. He got the education up to 7th standard in Yavatmal (Maharashtra). In his childhood also whatever he was saying that was coming true; but being a child nobody cared for him as the illiterate population of that village was only one thousand. Later on at the age of sixteen he got married, and being the only responsible person in the family he started doing the agriculture. At the age of eighteen he started one Kirana shop and being of generous nature, mostly the sales were credit sales and the shop was running in loss so at the age 24 he started doing the black marketing business. In the meanwhile he got 2 sons and 2 daughters. One day he sustained heavy loss as the material was seized by the authorities and due to shock Bapurao Maharaj left the place. Where he went nobody knew but after 6 years suddenly he came to the place, with all miraculous powers. When asked, he says that within that 6 years one day he thought of suiciding. Suddenly Lord Sai appeared before him and asked him to meet Shri Rajdattaji (A very powerful saint presently living at Mahur, the birth place of lord Shri Parashuramji near Adilabad) for getting Guru Mantra, and he did so. In the meantime he came across so many well

known saints like, Shri Maharaj of Patan Bari, Gadage Maharaj, Tukadoji Maharaj Etc., He is following complete bramhacharya right from twentyfive years of his age and is generally seen in meditation. He is so simple that he wears only white dress (Dhoti & Shirt) only, He has smoking habit and nothing else. He never takes even a single paisa from any body. If any body gives by force, the next moment he will give it to any other poor person.

He prays mostly to lord Shankara and Shri Sai Baba. Generally he utters the following mantra "Sadguru Sarveshwara Gurudeva Sai Natha". So far as our human mind is concerned for us he is omnipotent and omniscient. He has got many miraculous powers. He can see what is happening 1000 K. M. away, what happened and what is to happen, Actually one surprising thing is that he doesn't want name or publicity. He himself leads a life like a common man, but possesses a very kind heart. Even uncurable diseases too he has cured with the Vibhuti (Ashes) repeating Sai mantra. While writing all these things about him, I had to pray lot to get the permission. Even many more miracles are there; but within this short space I find it impossible to describe them all,

Some times while touching his feet the feet will not be there but a lotus is visible. In his absence also while remembering him he will be seen for a few seconds even at distant places and in dreams too.

One day some of his devotees arranged Bhagvatgita Saptaha. At the end of the last chapter they called Baba to visit. It was 6.30 p.m. in the evening. Suddenly the current was off. In the next moment a coloured flash-light as a ring came out of his body and the complete room was shining like anything. It remained for one and a half minute, That time Shri Bapurao Maharaj was in the dhyana standing in the corner of the room. When asked what it was he simply told it was the "Prana Jyothi" and

left that place. One day continuous rain was there and he had to go to see one of his bhakta immediately. He came out of the door, remembered Shri Sai and ordered the clouds to stop and the rain stopped completely. One day he asked one of his bhaktas to do Shri Satyanarayan Puja. He asked him to prepare food for 5 persons and within that limited preparation he gave food to 100 persons and the pots were still full.

One surprising thing about him is whatever he says comes true. I am with him since last 16 years and I have seen lot of miracles shown by him; but I never enjoyed it because in spiritualism miracles are secondary things. What we wish to achieve is the goal of life i. e., (Mukti) liberation and Sai charan. Being a Sai devotee all the readers are of Sai family and I pray to them 'please do not miss the chance of seeing Shri Bapurao Maharaj and get the blessings of Lord Sai which he is possessing for the welfare of human beings. ★

**Omprakash Mehta**  
Sirpur - Kaghaznagar - 504 296 (A. P.)

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## After - Effects Of Sai Leela Meet 1984

I agreed to the request of my son to proceed on a pilgrimage to some time-honoured places in Andhra Pradesh. After making the necessary reservations, I received an invitation card dated 16th January 1984 to attend Sai Leela meet at Shirdi. The force of wind was clearly towards Shirdi for, the call of the master was irresistible and without any railway reservation I made head-way to Shirdi.

One cannot ask anything from the fakir. It is only to give, not to receive. From 1948 to 1978, the three decades, I was in distant communication with Shri Sai. I was well-guarded in my fortress and none could shake me from my preeminent position. As ill-luck would have it I was thrown down the precipice and like a little pebble I rolled down to rock bottom depths of abysmal despair, despondency and dejection. The rejection by Shri Sai was writ large and I took in the normal stride, as so many have to suffer knowingly or unknowingly due to reasons vicarious. Justly I made my pilgrimage to Shirdi wishing nothing more or less.

My staunch faith is that I will not be let down. I made bold to drag my ex-employer in a legal battle until he came down on his knees. Baba managed that a giant killer should be made to bend.

Again once more Shri Sai wielded his invisible hand. My agricultural land was for sale for one decade. No stone I could move; but torrential rains yielded bumper crop.

My determination was to be with the devotees of Sai Leela. I was not in haste to harvest my crop.

Lo! when I returned home after the devotional gathering and paid my 'Pranams' to show his 'Leela', to my amazement a party came forward to buy the land and handed over to me Rs. 15,000 with a promise to pay another Rs. 15,000.

My humble donation was to deposit seven rupees in the 'hundi' and become a life member, for I know in which direction my life will slide. The invisible finger of Baba was writing fast on 29th and 30th January 84, when the devotees were all under one roof to sing Sai Ram !!



**M. Shyam Mohan**

176/A. Nehru Nagar, Secunderabad-500 026 (A. P.)

## A.P. State Sai Devotees' Conference at Vijayawada on 20-5-1984

Civilization, though a welcome feature, is causing concern to the man-kind in that man is getting interested to acquire wealth by whatever means in order to own and enjoy the products of scientific development. In this mad race for wealth, morality has become the first casualty. For whatever reason, the moral values are fast declining. In order to arrest this tendency and uplift the mankind morally and spiritually, the only approach is 'Adhyatmika Chaitanya,. That is the reason why many westerners are turning to India, the land of sages and saints,

Shirdi Sai Baba was one such great saint who was born poor, who lived poor and who mingled with the poor. He has practised and preached maximum about religious tolerance. In order to propagate the way of life and sayings of the great saint Saibaba of Shirdi, a few devotees of this part have formed an association and are doing work according to our ability.

A number of Samajams and Societies are existing all over the Andhra Pradesh, who are also doing the propagation of ideals and preachings of Shirdi Saibaba. To co-operate and to co-ordinate the activities of the various Samajams and to give a new thrust for more vigorous propagation to improve the Adhyatmika Chaitanya among the humanity, it is proposed to conduct a conference of the devotees of Sai Baba of Shirdi belonging to Andhra Pradesh (to start with) on 20th May, 1984 on the occasion of the first Anniversary of our Mandali.

On this occasion, we are bringing out an attractive souvenir with articles written by well-known devotees of Sai Baba and other important features



**V. Ramamohana Rao**  
General Secretary

Shirdi Saibaba Premi Mandali Railway Quarters No 180-D,  
Satyanarayanapuram Vijayawada - 520 011 (A. P.)

# Report Of the Tenth Annual Gathering at Shirdi

(Continued from March 1984 issue)



Shri Laxman Sadashiv alias Balasaheb Naik, The President of the gathering, lighting the lamp before Shri Baba's photo, which signified the beginning of the gathering.

## **SUNDAY 29-1-84 (1st Session)**

Dr. Parchure then gave the information about the family of Shri Balasaheb Naik and added how all of them are devoted to Shri Sai Baba. Shri Naik has implicit faith in Shri Baba and he feels that all that he has is due to the blessings of Shri Baba. Dr. Parchure in the end said, "by our good fortune we have been able to get such a president, who had the good fortune to get udi and prasad directly from Shri Baba. We should find his experiences to be very interesting".



The president was then requested to publish both the issues of the magazine for the month of February 1984. After the president published the issues, the poets, whose poems were published in the special issue, were felicitated at the hands of the president by giving them the special issue and prasad.

Though most of the delegates are attending the gathering every year, there is a system of formally making the self-introduction. Similarly all the delegates were requested to introduce themselves in a sentence or two. Most of the delegates confined to the time limit and therefore this programme got over soon. Shri D. C. Pathaksaheb then told all the delegates about the arrangements for their lunch, tea etc., and requested them to see him in case of any difficulty.

As it was nearing 12 noon and as it was time for the noon-arti the president declared the session to have concluded. However an announcement was made that those delegates who wanted to speak in the afternoon session should give their names to Dr. Parchure so that the second session could be arranged accordingly.

### **SUNDAY (29-1-'84) (Second Session)**

After lunch and rest the second session of the first day started at 3 p.m. in the afternoon. As requested in the morning session, many delegates had given their names to Dr. Parchure for addressing the gathering in the second session and some more names were expected to come. So at the beginning of this session Dr. Parchure told the delegates that the written suggestions made by them have been duly typed and a copy thereof has been given to both the executive editors. Ultimately the suggestions will have to be implemented by the Court Receiver wherever possible and hence no useful purpose will be served by repeating the suggestions before the delegates as they will not be able to help anyway in implementing them. Hence he requested the delegates not to repeat their suggestions and assured them that

they will be duly considered by the Court Receiver in a conference with the Executive Editors and they will be implemented as far as possible. Dr. Parchure requested in the end that in view of the long list of the speakers if the delegates co-operate in delivering short speeches, then every one will get a chance to speak and this session will get over in time.

At the outset of the session Shri R. S. Ramakrishnan, from Madras, gave information about a book exhibition held by him at Madras under the name of "Good Books Paradise". This exhibition was held for ten to twelve days and it became a talk of the town. Shri Ramakrishnan wrote to many publishers to send books on religious topics. Hence books written on different religious topics and relating to different religions were placed in the exhibition and it was a pleasure to see people from various religions and sects coming together to purchase books of different religions. Smt. Shatamma, the famous philosopher of the south inaugurated the exhibition. The press at Madras gave the exhibition wide publicity and during the days of the exhibition, books nearly worth eighty thousand rupees were sold. It is therefore not correct to say that there is no demand for religious books at present and that people do not have any interest in religious books. He told in the end that he is now being given a permanent place in the Geeta Bhavan Hall at Madras and he would be able to exhibit all religious books in that hall all the year round and anybody who is interested in buying any religious book relating to any religion could have that book from that permanent exhibition.

After Shri Ramakrishnan, other delegates followed. Suit. Professor A. P. Tripathi from Baitul said, "The standard of the articles, published in Hindi, should be raised. Hindi is the national language and therefore in order to keep in touch with the devotees, who are having Hindi as their mother tongue, it is necessary that Sai Leela should have separate Hindi issue of sixty four pages. The envelope, that is at present being used for sending the issue

of Shri Sai Leela to the subscribers, should be changed. It is very thin and it is not able to hold the issue in it. I often get only the envelope without the issue which is often separated from the issue in the Postal transit. I am getting issues of other magazines which come wrapped in mere wrappers, which are manufactured from stiff paper. Hence we may also discontinue the present envelope and go in for a wrapper as other magazines are doing for sending their issues. Even in the sixteen pages that are now being printed in the English issue, I find that many articles are written by persons who do not have Hindi as their mother tongue. Please do not neglect the Hindi speaking people as they form a major part of the population of this country".

Shri Nagesh Moglaikar, said," we should try to reduce the importance of the English language by giving more prominence to the Hindi language in our magazine. This will reduce the aggression of the English language over the native languages. It is necessary to spread the teachings of the saints through Sai Leela. Only India can give the nectar of philosophy to the world. Sai Leela should have articles that will enlighten the public more and more".

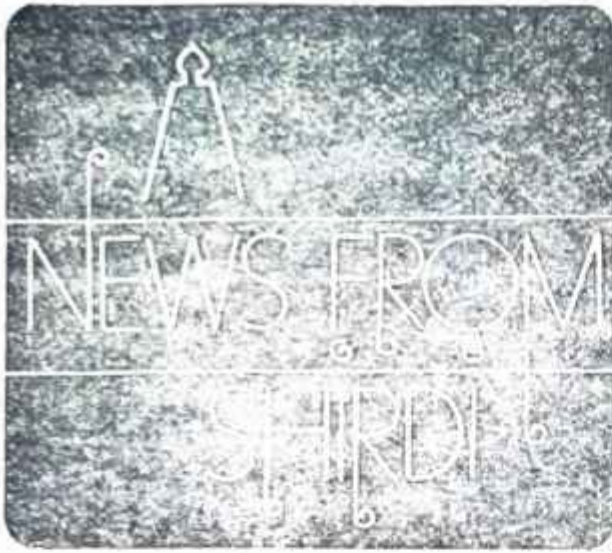
Hasmukh Onkar Patil said, "I put aside other magazines and pick up Shri Sai Leela as it gives something concrete to the readers. The cover page and the contents of this magazine have started improving and are improving day by day. We should always think about how Sai Leela will improve further. In the Marathi issue the page number should be printed against the article in the contents so that any article could be traced without difficulty. The special issue for giving the experiences of the devotees should be published twice in a year instead of the one as is being done at present. The special issue of poems also should be published twice in a year. There should be a special issue of Hindi section also. The teachings of Shri Sai Baba should be printed at the end of every issue. The duration of the annual gathering should be for three days and not two as it is

at present. This gathering is usually held at the end of the month. As all people are usually short of money at the end of the month, the date of the gathering should be shifted to the first week of the month. It is high time that Shri Sai Leela should have a separate Hindi issue.

Prof. R. S. Pujari," It is necessary to spread the thoughts of Shri Annasaheb Dabholkar, which he has woven in Sai Satcharit. Due to the increase in the cost of paper, the price of a copy of the Sai Satcharit in Marathi has gone up to Rs. 22/-. This price is rather on the high side and many Sai devotees, who might be intending to purchase the book may find it difficult to buy it. I therefore suggest that one chapter may be printed in every monthly issue of the Marathi edition so that the devotees can bind the volumes together and in due course have the Sai Satcharit without extra cost. In case it is proposed to add extra pages to the issue in addition to the present sixtyfour pages I would be ready to bear the cost of the extra pages that would be required to be added in this scheme".

Prof. Gunderao Patwari, "Shri Sai Leela is a magazine which develops love among Sai brothers and sisters and it spreads a message of love among them. The aim of this magazine is different from those magazines which are devoted to literature. This magazine is meant more to promote devotion and therefore it looks more to the emotions of the devotees rather than the literary quality of the articles. We the Hindi-speaking devotees want that a separate Hindi issue of Sai Leela should be started; but we should not be impatient about it. When Baba feels that the time is ripe for the separate Hindi issue, it will come automatically. I have really to congratulate the Editor Shri Kakresaheb and the Executive Editors Dr. Parchure and Shri Chendwankar for having raised the standard of Shri Sai Leela and for improving it so much. Shri Sai Leela has taught me Marathi language and I am now able to speak Marathi, because of my constant touch with 'Sai Leela magazine (Marathi edition)"

(to be continued)



JANUARY 1984

In this month the Sai devotees visited Shirdi in large numbers. At the end of the month the tenth annual gathering of the contributors to Shri Sai Leela magazine was also held at Shirdi and therefore the staff of the Shirdi Sansthan had a very busy time in this month.

The following artists gave their various programmes in the Samadhi Mandir during the course of this month :-

**Keertan :-** 1) Shri Ramrao Govindrao Dukare, Peth 2) Shri Vishrambaba Thube, Nimgaon.

**Pravachan :-** 1) Dr. S. D. Parchure, Bombay. 2) Shri Shankar Vishwanath alias Tatyasaheb Deodhar, Pandharpur.

**Vocal Music, Instrumental music, Dance, Bhajan etc.**

1) Shri Bholanath Ramnath Samel, Bombay 2) Shri Nandakumar Sadanand Sarangdhar, Bombay 3) Shri Bhaktisangam Mandal, Mulund 4) Shri Anup Zalota, Bombay 5) Mrs. Zalota and Party, Bombay 6) Smt. Vimal Bhausahab Shirke, Jalgaon 7) Shri Satya Sai Bhajani Mandal (A.P.) 8) Ranjana Kala Mandal Kurla 9) Smt. Renu Koushik, Simla 10) Shri Sainath Geetadham. Taddeo, Bombay 11) Shri Sai Tutorial College, Secunderabad 12) Sou. Titeeksha Balsari, Bombay 13) Shri Hanuman Prasadik Bhajani Mandal, Kopergaon 14) Superstar Orchestra-Shri Eknath Mirashi 15) Shri Manohar Walwe 16) Shri Samartha Airay 17) Shri Sudhir Shirwadkar 18) Shri Avinash Venkar 19) Shri Bhalchandra Tandalekar 20) Shri Arun Shirke 21) Shri

Chandrakant Tilwe 22) Shri Suryak Tilwe 23) Shri Deepak Tambe  
 24) Shri Chandrakant Mistry 25) Miss Vijaya Shejwadekar  
 26) Miss Nanda Gowekar 27) Shri Tanaji Hadse 28) Shri Vinayak  
 Gowekar 29) Shri Deepak Ghosh 30) Shri Harish Chandra  
 Nevrekar 31) Shri Shridhar Nevrekar 32) Shri Siddhartha Panchal  
 33) Shri Sachin Airay 34) Shri Vijay Mirashi 35) Shri Ramesh  
 Palav 36) Shri Vijay Sawant 37) Shri Suresh Parab 38) Shri  
 Vishwanath Ghadigaokar 39) Shri Chandrakant Satkar 40) Shri  
 Sharad Panchal 41) Shri Jugal Kishore Vyas 42) Miss Renuka  
 Mistry 43) Miss Vijaya Walwe 44) Shri Narayan Kashinath Lushe  
 45) Shri Atmaram Gavan 46) Shri Rajan Pawar 47) Shri Anil  
 Jadhav 48) Shri Gajanan Bhajani Mandal, Kukshet 49) Shri Datta  
 Viththal Ghag, Shriwardhan 50) Shri Saheblal Sharma, Delhi  
 51) Shri Anant Dattaram Panchal, Goregaon 52) Shri Deepak  
 Ghorapkar, Thane 53) Shri Indukumar Raikawar, Jabalpur  
 54) Shri Samata Sai Krupa Mandal C/o, Miss Godawari Taralkar,  
 Byculla, 55) Shri Appa Samant, Dadar, 56) Sow. Kamaltai Gajanan  
 Ambade 57) Shri Rajaram Sawant, Worli 58) Shri Shivram Bhikaji  
 Bhangre, Shirdi 59) Shri Ahmadkhan Gulabkhan, Laxmiwadi  
 60) Smt. Suman Tukaram Shinde 61) Shri Sainath Bhajani Mandal,  
 Parel 62) Shri Bal Chawre 63) Shri Laxmimata Bhajani Mandal,  
 Bombay 64) Shri P. A. Bhagwat, Baroda 65) Shri Hasmukh  
 Onkar Patil, Navapur 66) Shri Vijay Jadhav, Bombay 67) Artists  
 from the delegates who attended the Tenth Annual Gathering of  
 Contributors to Shri Sai Leela Sow. Asawari Waikul, Ghatkopar  
 68) Shri Vasant Pradhan, Mulund 69) Shri Nagesh Moglaikar,  
 Dhule 70) Shri G.P. Palkar, Bombay 71) Shri Jagannath Kulkarni,  
 Pune 72) Shri Bapusaheb Nirkhe, Indore 73) Shri Ramesh Chavan,  
 Nawapur 74) Prof. Gunderao Patwari, Bidar 75) Sow. Sarojinitai  
 Muley, Indore 76) Shri Prakash Karpe, Indore 77) Dr. Hibare,  
 Bidar 78) Sow. Shanta Sarode, Bombay 79) Dr. Indu Naik,  
 Lonawala 80) Dr. Suman Khanvilkar, Lonawala 81) Master Rahul  
 Khanvilkar, Lonawala 82) Sou. Shashi Rewankar, Ambarnaah  
 83) Shri Shiwajirao More, Dondaicha 84) Shri Dattatraya More,  
 Pune 85) Shri Sanjay Paralkar, Bombay 86) Sou. Nandini Patil,

Kolhapur 87) Miss Jagriti Patil, Nawapur 88) Shri D. B. Potnis, Pimpri 89) Shri J.K. Puri Chandigad 90) Shri Madhukar Chindhu Mandalik, Nawapur 91) Shri I. P. Mehta, Chandigad 92) Shri Vijay Hazare, Bombay 93) Sou. Chindhu Sanas 94) Shri Shantilal C. Dave Nawapur 95) Shri Jayawant Kulkarni, Bombay 96) Dr. Sou Malati Rahate, Rahata 97) Shri Anant Panchal, Bombay, 98) Shri Vinod Shete, Bombay 99) Shri Dilip Sawant 100) Shri Jagdeesh Devpurkar, Dhule 101) Sou. Leelatai Marathe, Dhule 102) Swami Sanjaynand, Badrinath 103) Shri Jamsing Rajput, Hendarun 104) Sou. Swadiya, Malad 105) Sou. Jeurkar, Dombiwali 106) Shri Karambelkar, Chembur 107) Shri R. B. Sandbhor, Pune 108) Shri Subhash Vaishnav 109) Shri Urankar, Panvel 110) Miss Shaila Marathe, Dhule 111) Shri Sudhir Joshi, Pune 112) Sou. Shakuntala Jagatkar, Bombay 113) Shri Suryakant Dalvi, Bombay 114) Shri Vaibhav Dandekar 115) Shri Radhakrishna Gupta, Dombiwali 116) Shri. Anil Lutade, Wardha 117) Miss Swapneel Patil, Kolhapur 118) Sow. Kumudini Tilak, Dombiwali 119) Shri Deepak Rewankar, Ambarnath 120) Shri Balasaheb Nadkarni, Kolhapur 121) Miss Anuradha Zope, Dhule 122) Shri Kolambkar, Borivali 123) Sou. Kamaltai Sandbhor, Pune 124) Sou. Vasundhara Chore, Bombay 125) Shri Chandrakant Nathane, Bombay 126) Sou. Usha Prabhakar Mule, Pune 127) Sou. Asmita Dandekar, Bombay 128) Sou. Kshma Khanwilkar, Lonavala 129) Miss Aparna Khanwilkar 130) Dr. G. R. Vijayakumar 131) Sou. Suneeta Badale, Baitul 132) Prof. H.B. Mahale, Baitul 133) Prof. A. P. Tripathi, Baitul 134) Smt. Leelatai Gujrathi, Shirdi 135) Miss Shaila Deopurkar 136) Shri Madhukar Gajananrao Ambade, 137) Shri Dinesh Rajaram Patil 138) Shri Ranjit Patil, Kolhapur 139) Mrs. Saguna Chandawarkar, Bagalkat 140) Shri Prabhakar Govind Kolamkar 141) Sou. Jyoti Manuja, Khar 142) Sou. Meera Sanjayanand, Badrinath 143) Miss Neelam Sanglikar 144) Shri Gourava B. Swadiya 145) Miss Vineeta B. Swadiya 146) Miss Dhara B. Swadiya 147) Shri Shreeram V. Satardekar, Bombay 148) Dr. M. K. Kirtekar 149) Shri Bipin K. Swadiya, Malad 150) Sou. Mathurabai Hibare, Bidar 151) Shri Shah 152) Shri Minad Waikul, Bombay.

## REPUBLIC DAY CELEBRATIONS :

On account of the Republic Day of India, a flag salutation ceremony was arranged in the Sansthan precincts at 7-30 a.m. on the 26th of January 1984, when the national flag was unfurled at the auspicious hands of the Court Receiver Shri Kakresaheb. Sai devotees, who had come to Shirdi for Shri Sai Baba's darshan, important persons from the Shirdi village, the teachers and students of the Sainath Secondary School, the staff of the Shirdi Sansthan, Band troupe, Homeguards and the Police attended the function. The whole programme was celebrated with enthusiasm. Tea was served to all, who attended the function.

**Felicitation :** Sou. Susheelabai Shankarrao Godkhindi award (Silver medal) for the best worker from the conservancy section of the Shirdi Sansthan was awarded for 1983 to Shri Avchit Tukaram Mali, permanent employee in the conservancy dept., of the Shirdi Sansthan. Similarly Shri Ashok Shankarrao Godkhindi award (Silver medal), awarded every year to the best worker in Sainath Hospital, was given for 1983 to Sow. Nalini Vitthal Jagtap, permanent nurse in the Sainath Hospital at Shirdi,

**Weather :** The weather at Shirdi was healthy and free from disease. The day temperature has started going up.

## FEBRUARY 1984

The rush of devotees coming to Shirdi for darshan of Shri Sai Baba was as usual. Therefore there was no extra pressure on the staff of the Sansthan. The following artists gave their various programmes in the Samadhi Mandir this month :-

**Keertan :-** 1) Shri Laxman Ananda Mirajkar 2) Shri Vishram-buwa Thubeguruji.

**Pravachan :-** 1) Shri Vishwanath Maharaj, Surala 2) Swami Sarwanand Saraswati alias Kashikar Swami 3) Shri Murlidhar deshmukh, Shirdi.



**Vocal music, Instrumental music, Dance, Bhajan etc.**

- 1) Shri Hanuman Prasadik Bhajani Mandal, Kopargaon
- 2) Shri Kalpana Bhajan Mandal, Baroda
- 3) Shri Dattaguru Prasadik Bhajani Mandal, Jogeshwari
- 4) Shri M. N. Papparao, Hyderabad
- 5) Sou. Alaka Bhalchandra Riswadkar, Andheri
- 6) Shri Madhusudan Reddi, Tamildas, Secunderabad
- 7) Shri Sai Bhajan Mandal, Jammu
- 8) Sou. Anjamma, Hyderabad
- 9) Shri Goregaon Vuwak Sanghatana, Bombay
- 10) Shri M. Ramaswami, Secunderabad
- 11) Shri Madhusudan Dattatray Gautam, Chembur
- 12) Sou. Pratibha Balkrishna Chitale, Bombay
- 13) Shri K. V. Gopalkrishna, Yishakhapattanam
- 14) Shri Sai Bhagawati Sansthan, Kurla
- 15) Shri Shripad Bhagawat Kulkarni
- 16) Shri Ramchandra Vishnu Dhaigude
- 17) Shri Baburao Jayawantrao Padak
- 18) Shri Dattatraya Punja Mate
- 19) Shri Sakharam Laxman Nehe
- 20) Shri Govind Deoram Thorat
- 21) Shri Popat Gopal Dudhawade
- 22) Shri Rambhau Sonar
- 23) Shri Janardan Pawar
- 24) Shri Dileep Kulkarni
- 25) Shri Ananda Dudhawade.

**Mahashivratra :-** On account of Mahashivratra, the Palanquin of Shri Baba, decorated as usual, was taken in procession on Wednesday the 29-2-84 from 9-15 p. m. to 11-15 p. m. through the Shirdi village. On the way many devotees took darshan. The Shejarati was sung on that day after the palanquin returned back.

**Weather :-** The weather at Shirdi was quite healthy and free from any sort of epidemic. ★



# श्रीसाईलीला

हिंदी विभाग  
अनुक्रमणिका  
अप्रैल १९८४

	पृष्ठ
१ सबका मालिक साई	
२ श्री साईलीला लेखक-कवि १० वां स्नेहसम्मेलन	
३ हमरे साई एक भगवान	
४ साई - वरदान	
५ मेरे मां बाप साईबाबा	
६ आंसू का उपहार	
७ बाबा सबके तारणहार	
८ प्यासा भक्त	
९ साई कृपा	
१० साई! आप कौन है ?	
११ मैं जहाँ रहूँगा बाबा	
श्री हसमुख ओंकार पाटील	५०
प्रा. गुन्डेराव पटवारी	५१
श्री प्यारेलाल मंगलप्रसाद विश्वकर्मा	५३
सौ. सरिता मित्तल	५४
श्री लक्ष्मण बापूराव रापतवार	५६
प्रो. आद्याप्रसाद त्रिपाठी	५९
एक भक्त	६०
श्री ए. एम्. श्रीवास्तव	६१
श्री कन्हैया मल्होत्रा	६२
डा. यल्लराजु सुब्बाराव	६३
श्री प्रकाश प्र. कर्पे	६४



# सबका मालिक साई

साई हम शिरडी में तेरी आ गए ...  
दर्शन करके भी हम खुश हो गए ... ॥ घृ. ॥

द्वारकामाई की मनोहारी छबी  
देखकर सिरको नमाया हमने ...  
दर्शन करके भी हम खुश हो गए ... ॥ १ ॥ साई हम ...

कामधेनू है वो साई-समाधी  
छू ले तो हो जाए बेडापार ...  
दर्शन करके भी हम खुश हो गए ... ॥ २ ॥ साई हम ...

क्या कहूँ मैं करिश्मा साई उदीका  
संजीवनी वह बनगई कलजुगमें ...  
दर्शन करके भी हम खुश हो गए ... ॥ ३ ॥ साई हम ...

पत्थरकी शिलापे बैठा वो शहेनशाँ  
सबका मालिक तू है साई अनोखा ...  
दर्शन करके भी हम खुश हो गए ... ॥ ४ ॥ साई हम ...

श्री हसमुख ओंकार पाटील  
गुजरगली, मु. पो. ता. नवापूर, पिन - ४२५४१८ जिला.- धुलिया



# श्री साईलीला लेखक-कवि १०वाँ स्नेह सम्मेलन

रविवार दि. २९ और सोमवार दि. ३० जनवरी १९८४ को पूर्ण शानदार पैमाने पर श्री साई लीला मासिक के लेखकों तथा कवियों का सम्मेलन शिरडी में मनाया गया। इस स्नेह सम्मेलन के अध्यक्ष थे इंदौर के एक साईभक्त श्री. रा. रा. लक्ष्मण सदाशिव नाईक।

उपरोक्त सम्मेलन के लिए मैं २८ जनवरी शनिवार को दोपहर शिरडी पहुंच गया। संस्थान के कर्मचारियों ने रहने की बड़ी सुन्दर व्यवस्था की थी। स्नान सन्ध्या समाप्त करके भगवान साई बाबा का दर्शन लिया, पूर्वरात जागने के कारण आराम की नींद लिया। सांयकाल दर्शन लेकर प्रसाद प्राप्त किया। बाबा के स्मरण में, फिर नींद के आगोश में पहुंच गया।

रविवार प्रातः स्नान, सन्ध्या, श्री साई दर्शन के पश्चात् ठीक ९ बजे सम्मेलन के स्थान पर पहुंच गया। प्रथम अनेक साईभक्त भाई बहनों के दर्शन हुवे, जिनके प्यार और प्रेम का मैं प्यासा था। न्यायालयधारक श्री. क. हि. काकरे, श्री सदानन्द चेंदवणकर, डॉ. श्री दि. परचुरे, श्री द. चिं. पाठक से मिला और उनके साथ ही प्रथम बार श्री ल. स. नाईकसाहेब अध्यक्ष जी की भी भेंट हुयी।

पूणे से र. श्री पृजारी, कुलकर्णी और उनके साथी, खेनावणासे बहन इन्दू नाईक और खानविलकर अपने पुत्र राहुल के साथ। इसी प्रकार बम्बई से श्री हजारे और करीब पचास भाई बहन, नवापूर से चव्हाण, श्री मोगलाईकर, देवपूरकर, मराठे आदि भी पधारकर सम्मेलन के शोभा को बढ़ाया। हिन्दी प्रान्त से भी अनेक भाई बहनों ने सम्मेलन में भाग लेकर, कार्यक्रम को चार चांद लगाया, इन्दौर से निरखे जी, कानपूर से डॉ. बी. जी. दास, श्रीमती दास, चण्डी गड से भाई जुगल किशोर पूरी और श्री मेहता जी। गारखल से भाई जी गोयल जिनके प्रयत्नों से एक सुन्दर मन्दिर गारखल में बन गया है उनको मिलकर मन बड़ा प्रसन्न हुआ। प्रो. त्रिपाठी जी के साथ मैं स्वयं बैठा था।

इस प्रकार सब से मिलकर प्रेम प्राप्त कर रहा था। सम्मेलन आरम्भ हुआ। स्वागत गीत का स्वर कानो पे गून्ज उठा, जिसको मैं अब तक भूल नहीं

सका । लावणी सम्राज्ञी सौ. आसावरी वायकूल के गायन में एक प्रेम का किरण था । एकाएक सारी सभा मन्त्रमुग्ध होकर शून्य स्थिती को पहुंच गयी । सम्मेलन का उद्घाटन समारोह श्री क. हि. काकरे साहब के शुभ हस्त से पूर्ण हुआ । स्नेह सम्मेलन का अर्थ बतलाकर उन्होंने कमाल कर दिया । श्री साई बाबा के प्रतिमा सन्मुख ठहर कर अध्यक्ष श्री नाईकसाहब ने समईज्योत प्रज्वलन किया । चेन्दवणकर जी ने सम्मेलन की सम्पूर्ण रूपरेखा को प्रतिनिधि के सन्मुख प्रकट किया ।

डॉ. श्री दि. परचुरे जी ने अध्यक्ष जी का परिचय करवाया । परिचय भाषण मराठी और अन्ग्रेजी में था, । बड़ा ही शानदार था, मन भावन था, आनन्द आया । कवि और लेखकों ने अपना अपना अल्प परिचय दिया ! माध्याह्न आरती का समय हुआ और इस प्रकार प्रथम बैठक समाप्त हुई ।

दूसरे सत्र में सारे लेखक और कवियों के लिए विचार मन्थन था । हिन्दी अन्ग्रेजी और मराठी में अनेक भाषण हुवे सारे सदस्यों ने श्री साईलीला मासिक का गुणगान किया । श्री सदानन्द चेन्दवणकर और डॉ. श्री परचुरेजी के मेहनत का गुणगान किया । श्री साईलीला (अन्ग्रेजी हिन्दी) का उपकार है के मद्रास, कर्नाटक, हरियाना, उत्तर प्रदेश, मध्य प्रदेश आदि प्रान्तों में बाबा साई का महान प्रचार कर रहा है ।

दो दिन यह स्नेह सम्मेलन अत्यन्त प्रेमभाव, आनन्द और स्नेह से पूर्ण रहा । वास्तव में मैं अपने जीवन में इस प्रकार का पूर्ण स्नेह किसी स्नेह सम्मेलन में नहीं देखा ।

कहीं पर भी किसी प्रकार का मन मुटाव नहीं था । प्रत्येक दूसरे को प्रेम की नजर से देखता नजर आया । अन्तिम सत्र में जब नागेश मोगलाईकर का निरोपगीत चल रहा था, सारे भाई बहनों के आंखों में आंसु थे । बाबा साई प्रत्यक्ष सम्मेलन में उपस्थित थे, इस प्रकार का मनोभाव सब ने प्रकट किया । लेखक और कवियों के द्वारा सारे संस्थान के कर्मचारीयों, कार्यकर्ताओं का स्वागत किया गया । अनेकों ने धन्यवाद के शब्द स्वयं ही निकाल कर श्री क. हि. काकरे को धन्यवाद अर्पण किया ।

यह सम्मेलन, सम्मेलन नहीं, प्रेम की गन्गा थी, प्यार का सागर था। वह मनुष्य दुंदेवी है जो इस सम्मेलन को आंखों से नहीं देखा। आनन्द प्राप्त नहीं किया, श्रद्धा और प्रेम सब में दिखलाई पड रहा था। धन्य है साई और धन्य है साई के भक्त।

प्रा., गुन्डेरारव पटवारी  
ब्राह्मण वाडी, विदर ५८५४०१ (कर्नाटक)

## हमरे साई एक भगवान

सब नामों में है बडा साई प्रभू का नाम ।  
साई के गुणगान से पूरण हो सब काम ॥  
हमरे साई एक भगवान तोहरे सारी दुनिया  
करते दुनियाँ का कल्याण साई बाबा रसिया  
दर्शन दीजै कृपा निधान हो रंगीबे रसिया  
तुमही कलियुग के भगवान साई बाबा रसिया  
करता भक्त खडा फरमान बाबा सुनो हीबया  
पूजै सारा नगर जहान बाबा तोहरी दरिया  
करता बाबा तुम्हारा ध्यान प्यारे दिन रतिया  
कर दो पूरा सभी अरमान बाबा मोरे रसिया

प्यारेलाल मंगलप्रसाद विश्वकर्मा  
एंनसी अपार्टमेंट, फ्लूट नं ३, सीझर रोड, आंचोली,  
अन्धेरी (पश्चिम) बम्बई ४०० ०५८



## साँई वरदान

श्री साँई बाबा हर समय और हर जगह मौजूद है तथा अपने बच्चों को मन चाही वस्तु देते रहते हैं। उनकी कृपा असीम है।

पिछले साल इन्ही दिनों में करवा चौथ के व्रत के पर्व पर मैंने व्रत नहीं रखा और खूब दृढविश्वास के साथ सबक वाणी से यह निश्चय किया कि, “अब मैं जीवन में करवा चौथ का व्रत व इस दिन चाँद के दर्शन जभी ही करूँगी जब मेरा अपना मकान बन जायेगा तथा मकान की छत पर से ही चन्द्रदर्शन करूँगी वरना नहीं,”।

इसके पीछे कारण था कि जिस मकान में हम किराये पर रहते थे वह गृहस्वामिनि बड़े क्रोधी व कृपण स्वभाव की थी तथा लडती रहती थी तो मन बड़ा दुखी हो गया था।

ऐसा संकल्प किया, व्रत भी नहीं रखा और नहीं चन्द्रदर्शन किया, पर मुझे क्या मालूम था कि श्री बाबा मेरे पास ही खड़े थे व सुन कर तुरन्त अदृश रूप में वरदान दे गये हैं।

इस समय तक केवल मकान बनाने वास्ते ३०० वर्ग गज का एक जमीन का टुकड़ा भी साँई बाबा मन्दिर सरघना रोड कंकर खेडा मेरठ से जुड़ा हुआ ले रखा था।

श्री साँई बाबा की कृपा शुरू हुई नवम्बर ८२ में नकाशा बनवाया फिर एम्. डी. ए. मेरठ से स्वीकृत कराया पर समस्या धन की थी। एक दिन पण्डित जीसे नींव रखने का महूर्त निकलवा लिया जो १७ जनवरी ८३ निकला। यह तय किया कि बाबा का नाम लेकर नींव रख दी जाये व धीरे धीरे जैसे जैसे पैसे का इन्तजाम होता जायेगा लगाते रहेंगे। १७ जनवरी ८३ को बाबा का सहारा लेकर नींव रख दी गयी। पण्डित जी ने ठीक समय पर पूजन करा दिया व वास्तु स्थापना करादी पर तुरन्त मेरे मन में प्रेरणा आई कि नींव में श्री साँई बाबा का एक चित्र रख दिया जाय ताकि सारा भार बाबा ही के ऊपर

रहे । सो मेरे पाते डॉ. बी. के. डी. मित्तल ने एक छोटा सा बाबा का चित्र अपने पर्स से निकाल कर श्रद्धा के साथ जलते दीपक व धूप के साथ नींव में स्थापित कर दिया ।

चिनाँई का काम धीरे धीरे चलने लगा । फरवरी ८३ में बाबा की प्रेरणा से घर की चौखट रखने व गृह प्रवेश का शुभ महूर्त निकलवाया गया जो क्रमशः २४ मार्च व १७ जून ८३ निकला । एक दो बार ऐसा लगा कि धन के अभाव में काम बन्द हो जायेगा पर बाबा की ऐसी कृपा बरसी कि पर्याप्त धन स्वयं घर बैठे ही आ गया कुछ उधार के रूप में व कुछ हमारा अपना पौत्रिक हिस्सा धन के रूप में । अतः बाबा की कृपासे सुचारु रूप से घर बनता चला गया व १७ जून ८३ को शुभ घड़ी में हम सपरिवार गृहप्रवेश कर गये ।

और आज दि. २५-१०-८३ वार मंगलवार के शुभ दिन मैंने भगवान बाबा के चरणों का ध्यान करते हुअे करवा चौथ का व्रत रखा है व शाम के समय चन्द्रदर्शन अपने मकान की छत से करके चन्द्र देव की बाबा का रूप समझ कर अर्घ्यप्रदान किया है व मन्दिर में आज के व्रत का उद्यापन कर बाबा को शाल समर्पित किया अपनी श्रद्धा के सुमन के रूप में श्री साँई बाबा के चरणों में मेरा शत शत प्रणाम । मेरी साँईभक्ती अब अधिक बलवर्ति हो गया है । तथा बाबा के चरणों में करबध्द प्रार्थना है । “हे सद्गुरु साँई आपने जैसी मेरी मनोकामना पूर्ण की वैसे ही सभी साँई परिवार की बहनों के संकल्पों की लाज रखते हुअे उनकेभी सभी मनोरथ पूरे करने की कृपा करो । इस संसार में आपही हमारें माँ बाप हैं तथा आपका ही सहारा है गृहस्थ की नैय्या पार लगाने वास्ते ।”

**सरिता मित्तल**

C/o डॉ. बी. के. डी. मित्तल श्री साँई बाबा मन्दिर, सरधना रोड  
कंकर खेडा, मेरठ २५०००१ (उ. प्र.)





## मेरे मां बाप साईबाबा

इ. स. १९५२ की सुबह मैं जालने में राऊंडपर था तब एक जगह मेरे पांव रुक गये । सामने वाली एक फ्रेम मेकर की दुकान पर साईबाबा का फोटो फ्रेम हो रहा था । पत्थर पर बैठी साईबाबा की मूर्ती देखता ही रहा । फटी हुई कफनी पहने साईबाबा की आंखे मुझसे कह रही थी की, “बेटा डरो मत यह संसार सारा दुःखी है इसमें सुख कम और फिकरे ज्यादा है” उस वक्त मेरे सरपर से मेरे मां बाप का साया उठ चुका था । कम उमरी में खानदान का सारा बोझ मैं बड़ा होने के कारण मेरे ही कंधे पर था । इस बोझ से मैं दबा जा रहा था । मां बाप के बाद किसी बुजुर्ग की मार्गदर्शन की आवश्यकता थी । ठीक उसी समय साईबाबा ने फोटो के रूप में मुझे दर्शन दिये और ऐसा ज्ञान हुआ जैसे वह ही मेरे मां बाबा हैं और अगली जिन्दगी में कहीं मुझे सहायता कर सकते हैं । फोटो के निचे लिखा हुआ भी था के

“If you Look to me”

“I Look to you”

मुझे मालूम भी नहीं था के साईबाबा कौन हैं फिर भी मुझसे नहीं रहा गया । मैंने वह तस्वीर खरीद ली । सीधे घर गया, दीवार पर उनको सजाया, एक अगरबत्ती जलाई और उसकी ऊदी कुछ खाली और कुछ पेशानी पर लगा ली । जानो मेरी किस्मत जाग गयी और मुझे एक दिलासा मिल गया, नहीं मुझे परमेश्वर ही मिल गया था जिसके सहारे मैं अगली जिन्दगानी विताने वाला था ।

उस वक्त मेरी उमर ३२ साल की थी और आज मेरी उमर ६४ साल है । इतना बड़ा परिवार मेरा है जो सब का सब साईभक्त बन चुका है । मेरे चार बेटे पांच बेटियां मेरे भाईके सात बेटे और एक बेटा इनमें से बहोतसों के विवाह हो चुके हैं और कुछ थोड़े बाकी हैं । लेकिन आनन्द की बात यह है के छोटे बड़े सब ही बालबच्चों के साथ शिरडी जाते हैं । साईबाबा के दर्शन लेकर सुखी संसार बिता रहे हैं । इससे साईबाबा का यह वचन स्पष्ट होता है के “मैं अपने भक्तों को खुद ही चिड़ीके पांव की डोरी बांधकर खींच लाऊंगा” । उसी तरह साईबाबाने हमें खींच कर उनके चरणों के पास स्थिर किया है ।

बचपन तो खेल कूद और पढाई लिखाई मे बीत गया । जवानी जो आशा को नेकी के रास्तेपर भी ले जाती है और बुराईके ओर भी । इसी खतनाक जवानी को साई बाबाने मुझे आश्रय दिया और हर बुराईसे बचाया । मैं बचसाल तक दीपावली और रामनवमी के उत्सव के समय साल मे दोबारा शिवा के दर्शन को जाता था । पहिले बाबा के घर दीपावली और बाद मे अपने बाल बच्चों के साथ दीपावली मनाने का मेरा नियम बन गया था ! अब मैं बूढा हो गया हूँ और स्वास्थ्य भी ठीक नहीं रहता इसलिये इसमे कुछ ब्रेक पड गया है ।

इतने लम्बे समय मे मुझपर बहोत सी आफते भी आई । लेकिन हर समय मुझे साई बाबाने बचा लीया । अगर मैं पूरे अनुभव लिखने बैठूँ तो शायद एक पुस्तक छप जायगा । मैं अपने एक मित्र के शादी के लिये रायचूर से आगे बच्चों के साथ बैलबन्डा मे जा रहा था । रास्त में कृष्णा नदी लगती है । ठीक रात के बारा बजे बैलबन्डा कृष्णा नदी पार करने लगी । बैल रास्ता भटक चुके थे और एक डोह की ओर बन्डी जा रही थी । इतने मे नदी के दुसरे किनार से आवाज आई, "रुक जाव" गाव वाले बैटरीयां लिये दौडे आये ओर बैलबन्डी किनारे लगादी । वरना मैं और मेरे दो बेटे डूब जाते थे । उस समय मैंने साईबाबा को मदद के लिये पुकारा यह कहने की जरूरत नहीं है । सभी भक्तों का इसका अनुभव है । जब मैं "साई लीला" मासीक पढता हूँ तो साईबाबा की कृपा भक्तों पर केशी होती है और वह अपने भक्तों का किस तरह रक्षा करते है यह पढकर आंखों से आंसू निकल आते है ।

इस कलजुग मे आदमी परेशान रहता है । चारों तरफ उसे फिकरे और कठनाइया नजर आती है, कबीर दास ने कहा था

"चलती चाखी देखकर दिया कबीरा रोय"

"दो पाटन के बीच मे बचा नसाबीत कोय"

तब निपट निरंजन उनके पास आये और चक्की के दोनों पाट उठाकर बतलाया के जो दाने मेना से चिटके हुअे हैं वह साबीत ही रहते है । उनपर चक्की का कोई असर नहीं होता । इसी तरह जो भक्त साईबाबा पर विश्वास रखते हो और उनके चरणों मे लीन रहते हो उनपर कोई आफत नहीं आसकती यह मेरा सारे

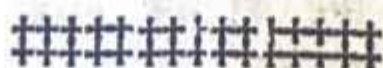
जिन्दगी भर का अनुभव है। साईबाबा को हर सुख दुःख के समय याद करने से उनका जीवन सफल हो जाता है यह सारे भक्तों का अनुभव है और इसीलिये भारत में ही नहीं सारे जग में उनके भक्त फैले हुए हैं। जात पात का तो कोई सवाल ही नहीं। साईबाबा परमेश्वर ही के अवतार हैं। उनकी नजर में सब समान है। इसी लिये दिन व दिन शिरडी की यात्रा बढ़ती जा रही है और सेकड़ों की बजाय हजारों की संख्या में भक्त दर्शन को आते जाते दिखाई देते हैं। साईबाबाने खुद ही कहा था

“शिरडी में चुंटीयों जैसी लाइन लगेगी।”

अब मेरी उमर बढ़ती जा रही है। स्वास्थ्य बराबर नहीं रहता इसलिये साईबाबाने मेरे लिये संमेलन का आयोजन किया। सच तो यह है की मुझे संमेलन क्या होता है यह मालूम ही न था। लेकिन खुद व खुद मुझे यह प्रेरणा मिली। मैंने कुछ काव्य लिखना शुरू किये। साईलीला मासीक भी मुझे अज्ञान रूप से ही मिला। यह सब साईबाबा की कृपा ही तो है।

मेरा सारा जीवन साईबाबा के आशीर्वाद से सफल हुआ। साईबाबा कल्पतरु हैं। दिल से अगर उन्हें कोई पुकारे तो वह फौरन ही किसी रूप में आते हैं और हमारी समस्या हल हो जाती है। साईबाबा मेरे मां-बाप ही नहीं मेरे कुलदेवता, परमेश्वर ही हैं जो समय समय पर मुझे प्रेरणा देते हैं और श्रद्धा, सबूरी, सबक पढाते हैं। सारे मानवजाती के ही नहीं सारे प्राणी मात्र के वह देवता हैं। मेरी अन्तीम इच्छा यही है की जिस तरह उन्होंने मुझे जिन्दगीभर सम्भाला उसी तरह मेरा अन्तीम समय भी सुखमय हो और मेरे मुख से “साई साई” की ध्वनी गुन्जते रहे। यही साईबाबा के चरणों में मेरी प्रार्थना है।

लक्ष्मण बापूराव रापतवार  
रिटायर्ड ड्राफ्ट्समन किल्ला वाटर वर्क्स, नांदेड



# आंसू का उपहार

आंसू की लडियों से स्वामी । मैंने एक हार गून्था है ।  
हे शिरडीश्वर साई बाबा । तुच्छ भेंट स्वीकार करो ॥

स्वामी तुम अपने भक्तों से कुछ उपहार नहीं लेते हो ।  
जो उसका अपना है, बस उतना ही ले सब कुछ देते हो ॥  
बाबा ! तेरे पावन-चरणों की सौगन्ध सत्य कहता हूँ ।  
ये मेरे अपने आंसू हैं, जिन पर पूर्ण स्वत्व रखता हूँ ॥

ढुलक-ढुलक कर लोचन-घट से चरणों पर गिरने को आतुर ।  
देव ! पाद-प्रक्षालन की वांछा इनकी साकार करों ॥  
आंसू की लडियों से स्वामी ! मैंने एक हार गून्था है ।  
हे शिरडीश्वर साई बाबा । तुच्छ भेंट स्वीकार करो ॥ १ ॥

सिन्धु-समागम-हित जैसे सरिताएं निशिदिन बहती जातीं ।  
वैसे ये दुखियारी आँखें अश्रु बहद दुख कहती जातीं ॥  
साई भगवन् ! ये आंसू के मोती बरबस ही झर जाते ।  
देव ! अगर संचित रख पाता, जाने कितने घट भर जाते ॥

किन्तु तुम्हारे हर मन्दिर की देहरी तब मूनी रह जाती ।  
हे दुखहर्ता ! हार अश्रु का अपना कर कृतकार्य करो ॥  
आंसू की लडियों से स्वामी । मैंने एक हार गून्था है ।  
हे शिरडीश्वर साई बाबा । तुच्छ भेंट स्वीकार करो ॥ २ ॥

अणु-अणु व्यापक ! अन्तर्यामी ! प्रभु क्या तुमसे व्यथा सुनाऊँ ?  
आंसू का इतिहास पुराना, प्रभो ! भला क्या तुम्हें दिखाऊँ ?  
अनुबि न दुख के आवेगों से उद्वेलित हं। उठता अन्तर ।  
आंसू के ये मुक्त-कण इस लोचन-घट से झरें निरन्तर ।

दीर्घ-काल से बहते अविरत, पर घट रिक्त नहीं हो पाया ।  
अब तो हे करुणाकर साई ! विपद-सिन्धु से पार करो ॥

आंसू की लड्डियों से स्वामी । मैंने एक हार गून्था है ।  
हे शिरडीश्वर साई बाबा । तुच्छ भेंट स्वीकार करो ॥ ३ ॥

तुम कहते जो अधिक दुखी हैं, वही तुम्हें सर्वाधिक प्रिय हैं ।  
कष्टों से परित्राण हेतु प्रभु ! तेरी यह समाधि सक्रिय है ॥  
एक कदम जो चला तुम्हारी और, दस कदम तुम चलते हो ।  
भक्तों पर अजस्र करुणा के बादल बन बरसा करते हो ॥

अवठरदानी हे साईश्वर ! यह उपहार समर्पित तुमको ।  
हे योगीश्वर ! विपद-ग्रस्त अनुचर पर भी उपकार करो ॥  
आंसू की लड्डियों से स्वामी । मैंने एक हार गून्था है ।  
हे शिरडीश्वर साई बाबा । तुच्छ भेंट स्वीकार करो ॥ ४ ॥

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

## बाबा सबके तारणहार

मैं अपने ताऊजी के पास रहती हूँ । उन्होंने अपने मित्र के यहाँ से कुत्ता लाये । जो कि देखने में सुन्दर था । उसको आये अभी चार ही दिन हुये कि उसकी तबियत खराब हो गई । केवल उल्टियाँ ही करता रहता । न कुछ खाता न कुछ पीता । किसी को कारण ही समझ न आये । उसे ज्वरदस्ती पानी दूध आदि देते ! लेकिन वह भी नहीं लेता । उस दिन गुरुवार था । और उसे थोड़ी 'उदी' मैंने ज्वरदस्ती से दी । रात के नौ बजे हम लोग उसे डॉक्टर के पास ले गये । शायद बाबा ने ही हमें स्फूर्ति दी । डॉक्टर ने इन्जेक्शन आदि दिये । और बोले की अगर कुछ असर न हो तो सवेरे हॉस्पिटल ले जाये । यहाँ सब घबरा गये । अगर कुछ बुरा हो जाता तो दोष हम लोगो पर आता । लेकिन मुझे पूर्ण रूप से बाबा पर विश्वास था । अगले दिन वह कुछ अच्छा लगा । दूध वगैरें पीने लगा । फिर दोपहर की बात है कि उसने फिर उल्टी की तो उसमें से लोहे की गोटी निकली । सबको आश्चर्य हुआ कि वह इतनी बड़ी गोटी

कैसे निगल गया । और उसकी तबियत सुधारने लगी । दो दिन बाद ही उसका मालिक आया और उसे ले गया । शायद उसका (कुत्ते) उतने समय का ही पिछले जन्म का कोई ऋण चुकाना हो या हमें चुकाना हो । 'बाबा' की कृपा से वह ठीक हो गया । इस बात को लगभग भूल ही चुका था मुझे अनुभव भिजवाना है कि इसी महीने का मासिक पढते हुये ध्यान आया । शायद बाबा की इच्छा अभी भिजवानी की थी इसीलिये इन दिनों संस्फूर्ति न देकर अब दी ।

साईंवरणलीन एक भक्त  
बम्बई ६३

## प्यासा भक्त

स्वामी, तेरे जैसा कोई दाता नहीं है,  
मेरे जैसा कोई मँगता नहीं है.      ॥ धृ ॥

तूने तो मुझको सब कुछ दिया है,  
झोली मेरी फिर भी भरती नहीं है.  
स्वामी, तेरे जैसा कोई दाता नहीं है.  
मेरे जैसा कोई मँगता नहीं है.      ॥ १ ॥

तेरे करम की तो कभी नहीं है,  
प्यास मेरी फिर भी बुझती नहीं है.  
स्वामी, तेरे जैसा कोई दाता नहीं है.  
मेरे जैसा कोई मँगता नहीं है.      ॥ २ ॥

तेरा फेज सदा मुझको मिलता रहे,  
दामन मेरा सदा फैला रहे.  
स्वामी, तेरे जैसा कोई दाता नहीं है.  
मेरे जैसा कोई मँगता नहीं है.      ॥ ३ ॥

ए. एम. श्रीवास्तव

१८१ ई, पार्क, इच्छापुर ७४३१४४

# साई कृपा

यह घटना सन् १९८१ की है। उस समय मैंने मध्यप्रदेश बोर्ड से आठवी बोर्ड की परीक्षा दी थी। पहले तो मेरे शुरु के पेपर काफी अच्छे हुवे परन्तु मेरा गणित का प्रथम पेपर कुछ खराब गया। मैं बहुत घबरा गया। परन्तु अगले दिन रविवार की छुट्टी थी। तो मैंने सोचा गणित के दूसरे पेपर में तैयारी कर पिछले पेपर के नम्बर कवर कर लूंगा। परन्तु मेरा गणित का दूसरा पेपर भी खराब हो गया। इससे मैं काफी घबरा गया।

परीक्षा के बाद मुझे भय बना रहा की मैं कही गणित के पेपर के कारण फेल न हो जाऊं।

एक महिने बाद जब मेरे रिजल्ट की तारीख पेपर में निकली की आठवी बोर्ड परीक्षा का रिजल्ट ५ तारीख को निकलेगा तो मैं उस दिन साईबाबा से प्रार्थना कर के गया की बाबा मैं अच्छे अन्कों से उत्तीर्ण हो जाऊं। जब मेरा स्कूल में रिजल्ट निकला तो मैं II डिवीजन से पास हो गया। तथा गणित में मुझे काफी अच्छे अन्क मिले थे।

“बाबा की कृपा से मैं काफी अच्छे अन्को से उत्तीर्ण हो गया।”

कन्हैया मल्होत्रा

C/१/२ सी. सी. आई नयागाव सिमेंट फैक्ट्री, नयागाव  
जिला. मन्दसौर ४५८ ३३१ (मध्य प्रदेश)



## साई ! आप कौन हैं ?

सन् १९१७ ईस्वी में एक बार श्रीमती तर्खंड और उसका बेटा साईबाबा के दर्शन के लिये शिरडी गये । दर्शन के बाद थोड़ी देर तक बातचीत चलती रही । बाद में बाबा ने उस लडके को बापूसाहेब जोग के पास जाने को कहा, जो बाबा के भक्त था । उस समय जोगसाहेब अपने घर साथी भक्तों को ध्रुवचरित्र सुना रहा था और उस पर टीका-टिप्पणी कर रहा था । वह कह रहा था 'साधु लोग ईश्वर नहीं हैं । लेकिन वे ईश्वर से प्रसादित महिमाओं से विभूषित हैं ।' ये वचन सुनकर तर्खंड का बेटा तुरन्त वापस आ गया और गुस्से में आकर बाबा से पृष्ठ लिया 'बाबा ! आपने मुझे क्यों जोगसाहेब के यहां भेज दिया ? वे कह रहे थे कि आप मानव मात्र हैं ; ईश्वर नहीं' उसे सुनकर मुस्कुराते बाबा ने उस लडके से यों कह दिया 'बेटा ! उनकी बात सच है । जोग ठीक ही कह रहे थे । मैं तो एक गरीब फकीर हूँ । ईश्वर नहीं सचमुच भगवान कितना बड़ा है ? कोई भी उनकी तुलना नहीं कर सकता ; न बराबर हो सकता ।'

उसपर लडके ने बोल दिया 'बाबा ! आप बातों से हमें धोखा दे रहे हैं । हम विश्वास करते हैं कि आप सचमुच ईश्वर ही हैं ।' कुछ देर बाद बाबा ने श्रीमती तर्खंड से कह दिया 'मां ! अपने भक्तों की जिम्मेदारी खुद मैं अपने ऊपर लेता हूँ । उनके गिरते समय मैं अपने चार हाथ फैलाकर उन्हें उठा लेता हूँ । मैं अपने भक्तों को कभी गिरने नहीं देता ।' तुरन्त तर्खंड के लडके ने जो पास ही बैठा था, बाबा से यों पूछा 'बाबा ! अभी आपने कह दिया कि आप गरीब फकीर हैं ; ईश्वर नहीं फिर एक दम आप भगवान कैसे बन गये और आपको चार हाथ (चतुर्भुज) कैसे आ गये ?' लडके की बातें सुनकर बाबा ने मुखतः कुछ नहीं कह दिया । मुस्कुराते बाबा ने उस लडके पर अपनी योगदृष्टि डाल दी और थोड़ी देर तक ठिका ली ।

डा. यल्लराजु सुब्बाराव

राजा पानगल रोड, आंगोल - ५२३ ००२ (आन्ध्र प्रदेश)





## मै जहाँ रहूँगा बाबा

मै जहाँ रहूँगा बाबा, तेरा साया मुझपर रखना  
मै जहाँ रहूँगा बाबा ... ..

कब से मै भटक रहा हूँ, जग फैला है अंधियारा  
दर्शन की रखकर भाषा, फिरता मै मारा मारा  
अब तो दरस दिखादें, मेरे साईं मेरे मौला

मै जहाँ रहूँगा बाबा ... ..

॥ १ ॥

श्रद्धा-सवूरी का ये बन्धन, कैसा है साईं तेरा  
हर कोई, बन्धता जाये, ऐसा है इसका घेरा  
गम पास में ना भटकें, करती कहीं न अटकें

मै जहाँ रहूँगा बाबा ... ..

॥ २ ॥

श्रद्धा का जहाँ है मेला, वहाँ क्यो हो गर्मों का रैला  
तेरा साया हो जबतक मुझपर, क्या करेगा ये जमाना  
मै मुख और अज्ञानी, तू है जगत का स्वामी

मै जहाँ रहूँगा बाबा .... ..

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प्रकाश प्र. कर्पे  
२४, रामबाग, इन्दौर - ७ (म. प्र.)



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