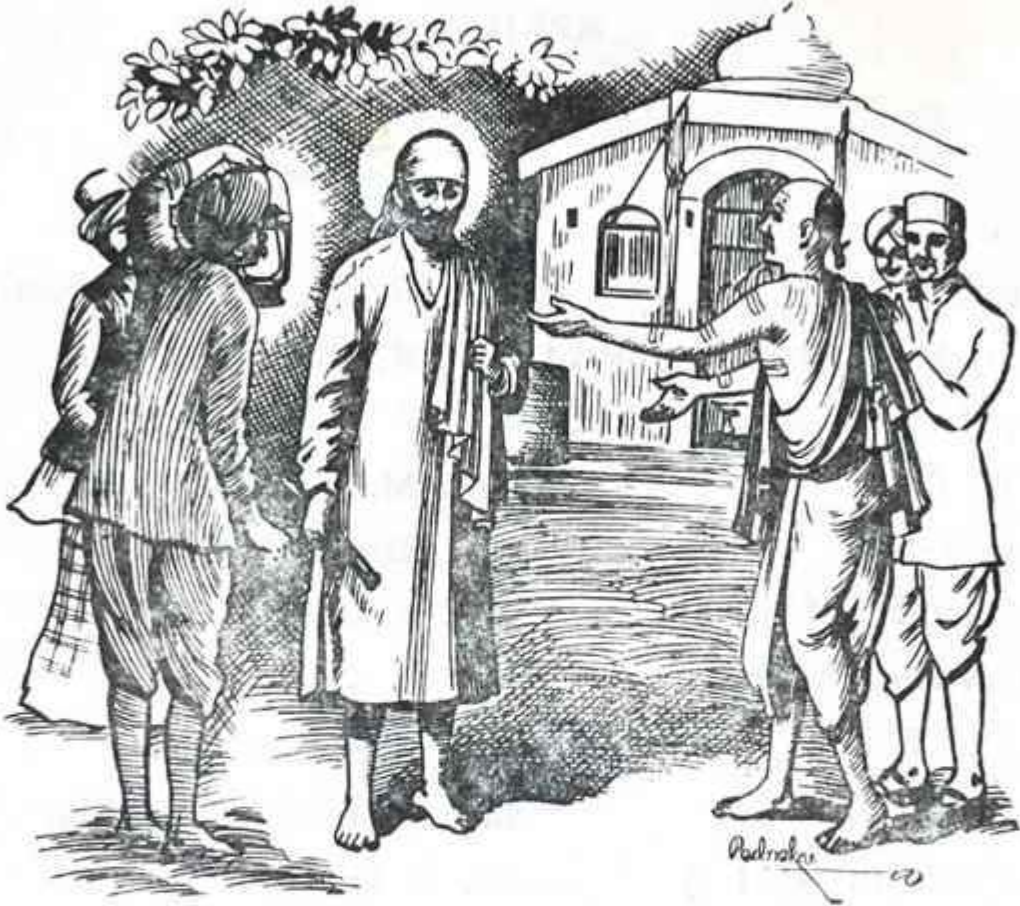


SHRI

SAI LEELA

Official Organ of Shirdi Sansthan



WELCOME OH SAI!

Chand Patil was the Patil of Dhoop village in Aurangabad District. The marriage of the nephew of his wife was fixed with a bride from Shirdi village. The marriage party therefore came to Shirdi for the wedding and camped in the field near the Khandoba temple. One young Fakir with a radiant face, who accompanied the marriage party, was seen by Bhagat Mhalasapati, the pujari of Khandoba temple and he spontaneously welcomed him saying, "Welcome Oh Sai" by which name that saint of Shirdi came to be known in his later life. (canto no 5, Sai Satcharit)

April 1985

श्री साईनाथ वाचनालय
की बाईबाबा संस्थान, शिर्डी.
Rupee One

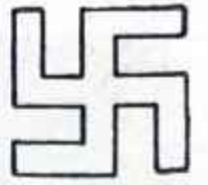
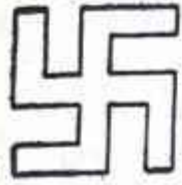


APRIL 1985

CONTENTS

	Page
1 Editorial	Sixtythree years of Publication 2
2 Happy Moments Remembered	Shri R. Radhakrishnan 7
3 Bow To Shri Sainath : Peace Be To All	Shri M. R. Chakrawarti 13
4 Dwarka-Mai	Shri Beohar Meghshyam 15
5 The Miracle of the Mare	Shri V. B. Kher 17
6 A Journalist Recalls	Shri G. S. Kalyanpur 22
7 To The Editor	Shri M. Rangachari 27
8 Indira's Wish	Shri J. Subramania Pillai 29
9 Lord Sainath (Part I)	Dr. B. G. Das 30
10 Report of the Eleventh Annual Gathering at Shirdi	33
11 Sai Baba's Blessings	Mrs K. J. Driver 38
12 Sad Demise of Shri M. Narasimha Rao	Shri M. Rangachari 39
13 The Thousand-Beaded Resplendency	Shri K. Navin Chander 40
14 News from Shirdi	44





SHRI
SAILEELA

**Official Organ of
Shirdi Sansthan**

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

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Sixtythree Years Of Publication

Our readers, contributors and subscribers will be glad to know that Shri Sai Leela magazine has completed sixtythree years of its publication and with this issue it has entered into its sixtyfourth year of publication,

Every periodical has its readers and so long as that periodical is able to cater to the needs of those readers, that periodical survives. Similarly every periodical is started with certain aims and objects in view. After the British subjugated India the people in India were really captivated by the peace and the new facilities that they provided for the people. They were simply dazzled by the improvements done by them. Some of the common people even went to the extent of thinking that God had sent the British to India for the welfare of the people of India; but after a few years some patriotic people came to realize the real intention of the British and started thinking about the ways and means by which they could overthrow the British rule. Then the first conclusion that they came to was that the lack of education was the main cause of the backwardness of the Indian people. Hence the first step that was required to be taken in this direction was the spread of knowledge in this country. Hence we see that in the second half of the nineteenth century so many periodicals were started all over India with the idea of spreading knowledge in this country. Many of these periodicals later on changed their policy and gave new get-up to them. They also changed the subject matter of the articles that they were publishing and thus

they decided to march with the time. Hence those who made such changes could survive; but others had to stop publication.

The word periodical indicates that which is published at a fixed interval. That word therefore includes dailies, bi-weeklies, weeklies, fortnightlies, monthlies, bi-monthlies, Quarterlies, half-yearlies and even yearlies. Whatever may be the period of its publication every periodical is started with definite aims and objects and it is run with a view to achieving them. Thus there are many periodicals (mostly dailies, bi-weeklies and weeklies) which are news-oriented. It is therefore their main aim to publish hot and fresh news. Occasionally they publish articles on politics, education, science, cinema, drama, dance, economics, history, literature, industry, commerce etc; but such articles are rare in those periodicals. The Bi-weeklies and weeklies are partly news-oriented and partly dealing with the subjects noted above. The monthlies and the periodicals that are published at still more intervals are altogether averse to news. Because of their publicity after long intervals, the day to day news is stale for them. At the same time they get enough time for publishing thought-provoking and studiously written articles. However all such periodicals do not publish articles on the same subject. Some of them are dealing with economical problems some are devoted to history and research, some publish only short stories, novels and such other light literature, which is meant only for entertainment, some medical journals deal with health problems and research about new medicines and surgery, there are some journals that deal with industrial problems and along with these there are some journals devoted to spiritual and religious matters. Shri Sai Leela magazine belongs to this last category of journals.

After the Mahasamadi of Shri Sai Baba in 1918, His devotees, who had spent years in His company, wanted to do something which would perpetuate the remembrance of Shri Sai Baba. Shri Annasaheb Dabholkar had already started composing the Sai Satcharita and it was required to be sent to the Sai devotees.

Similarly as per Shri Baba's own words, He was very active even after His Mahasamadhi and He was moving from His Samadhi and He was speaking and advising from His tomb. Some of the experiences of the devotees about Shri Sai Baba, when He was alive in flesh and blood were already recorded in Annasaheb's book; but what about the experiences thereafter? In order to overcome both these difficulties, the then devotees of Shri Sai Baba came together and started the Sai Leela magazine, whose first issue was published on the Gudhi Padawa day in the year 1923 (Shaka 1845).

The above conjecture of the aims and objects of starting Shri Sai Leela magazine, is not imaginary. The aims and objects of this magazine were clearly, mentioned by the first editor of the magazine, Shri Laxman Ganesh Mahajani, in his editorial of the first issue, as is customary. In the past we have quoted the aims and objects from that editorial; but we cannot help quoting them again here as they are very important if the tradition of this magazine is to be maintained.

१) महाराजांच्या सर्व लीलांचा एके ठिकाणी संग्रह होणे शक्य नाही. पण शक्य असेल तेवढा त्यांच्या लीलांचा व त्यांच्या अमूल्य बोधवचनांचा संग्रह करावा, या हेतूनें हें मासिक पुस्तक काढलें आहे.

(It is not possible to publish a collection of all the Leelas of Shri Sai Baba. However, this magazine has been started with the object of collecting in it as many of his Leelas and his sayings as possible)

२) असा संग्रह करण्याचा थोडासा प्रयत्न झाला आहे व तो या मासिकांत "महाराजांचे अनुभव" व "श्री साईसचरित" या मथळ्याखाली येईल भक्तांचे अनुभव छापण्यासाठीच हें मासिक अखल्यामुळें जे अनुभव लिहून येतील तिकडे पूर्ण लक्ष्य दिलें जाईल हें सांगणें नकोच.

(Some efforts have been made to collect the experiences of the devotees and hence they will be published under the caption

of "Devotees' experiences" and "Sai Sachcharit". As this magazine is meant for printing the experiences of the devotees, utmost attention will be paid to the experiences, that will be forwarded to the editor for publication.)

From the above extracts of the first editorial of this magazine, it will be seen that the main objects of starting this magazine were :-

1) Publishing the experiences of Sai devotees about Shri Sai Baba. and 2) Publishing serially the "Sai Sachcharit", composed by Shri Annasaheb Dabholkar in the Ovi form in Marathi.

Shri Sai Baba is very active even now and His devotees are constantly flooding the office of this magazine with their wonderful and thrilling experiences. For fostering the devotion of the common devotees, it is necessary to publish such experiences as their devotion depends on such miracles. It will therefore be seen that publication of the experiences of the devotees, which was the objective of the originators of this magazine, will have to continue permanently and our readers will see that we are still faithful to the objectives set out by the direct devotees of Shri Sai Baba.

As regards the second objective we may say that the publication of Shri Sai Sachcharit of Late Shri Annasaheb Dabholkar serially, was continued upto 1930 through Shri Sai Leela magazine, after which it was bound in book form and it is now available in book form in various languages. Hence we need not now worry about the second objective.

A point regarding the standard of the articles published in this magazine is often raised by some people and they cast aspersions on the articles published here after comparing them to those published in the Bhavans Journal or the Readers Digest. In this connection we have to think twice before casting such aspersions. As stated before we have to look to the objectives of this magazine first. Secondly we have to look to the readers,

who read this magazine and thirdly we have to look to the persons who are contributing the articles. If we give a proper thought to all these three things together, we will see that the objective of this magazine is spreading devotion to Shri Sai Baba, among the readers thereof, who are devotees, who are emotionally attached to Sai Baba. The contributors of this magazine also are mostly common people, who are not very highly educated and therefore their writing also will not ordinarily be clothed in very high-flown language. Of course, there are certain highly educated devotees, who are contributing articles, which deal with philosophical and spiritual matters, which have good language; but the spread of Sai devotion is the main object of this magazine and it is not a literary magazine. Therefore taking into consideration the level of education and thought of the common readers, to whom this magazine caters, it is not at all necessary to have still higher language than that which is being used at present in the articles, that are published in this magazine and for spreading devotion what is the need of high language? The old saints of Maharashtra like Tukaram and Kamdas never took recourse to language of high literary standard and still their objective of spreading devotion to God was fully achieved. On the other hand if they had tried to use high literary language, they would have become obscure and they would have failed in their mission. The same thing can be said about Gautam Buddha. He spoke in the language of the common people and therefore he at once got a following. Why speak of the old days? What was the style of speaking of Shri Sai Baba himself? It is stated in the Sai Sachcharit at several places that He always spoke in a very simple language. It is also an experience of all literary persons that writing in simple language is more difficult than writing in high-flown language. This does not mean that we should not try to attempt to raise the standard of this magazine; but in the present state we should not hang our head down in any way on the ground of the literary standard of this magazine.

From September 1984, the Board of Trustees has taken over the management of the Shirdi Sansthan and they have appointed a committee to look into the publication of this magazine. We are glad that this committee is very active and is thinking of devising ways and means to improve the standard of this magazine in various ways. We are very happy that the importance of this powerful medium of spreading Sai devotion is fully realized. Every improvement is welcome and we also would like to improve this magazine. Recently a gathering of the contributors to Shri Sai Leela magazine was held at Shirdi in January 1985, when one executive editor of this magazine said, "We may think that this magazine is quite good; but do not forget that next to good there is the better and best and we must try for that". It is understood that 1) Appointment of a full-time editor 2) Inviting articles from the men of literature and 3) Improvement of the get-up of the magazine, are some of the proposals under consideration of the Board of trustees. Our readers therefore will get this magazine very soon in the revised form which will be able to compete with any journal of international reputation. ★

Happy Moments Remembered

The only way we can escape this terrible wheel of Karma, on which we are going round and round like squirrels running on a treadmill, is by adhering to the spiritual path and ideals set forth by our Lord Sainath, and knowing that his blessings and guidance are never absent from us. By His omnipresence, Sainath is just behind the darkness of our closed eyes, silently beholding us. As we retain this consciousness, which keeps us receptive to His ever-present help, we shall increase our ability to use the sword of discrimination He has given us in the wisdom of His teachings - 'Nishta' and 'Saburi' (Faith and Patience),

The annual gathering of contributors to 'Shri Sai Leela' enables Sai-Bandhus to come together and helps them to live by the ideals to be always in Sai-joy. The annual meet provides an opportunity for us to lead a Sai-life i.e. acting calmly and wisely with our Sai-given intelligence and Sai-will.

This year this conference was held on the 27th January and 28th January 1985. When I went to pay my obeisance to Lord Sainath at the Samadhi Mandir I was overcome by emotion and communed with Lord Sainath :

"When I stand alone with Thee on this rock of refuge,
I stand firm and unshakable
Without fear or doubt of 'Self'
I gaze upon the valley of life,
My vision is clear, far and near, present and past,
And all future in the bosom of time,
Melt into one blending harmony."

When I participated in the conference, I could feel Sai-presence and I immediately remembered Jesus' promise in the Bible : "Where two or three are gathered together ... there am I in the midst of them." (Matthew 18 : 20). Shri Sadanand Chendwankar and Dr. S. D. Parchure mingled with delegates freely and the whole atmosphere was like a 'one-family function'.

It was my ardent desire to meet the divine 'Sai-Swan', Sai brother Shri T. A. Ram Nathen of Sarangabad, who with his selfless 'Postal Sai Satsang' has drawn a large number of Sai-devotees together with the strong but gentle thread of love to form a fragrant garland of devotion, of love, to be offered at the feet of Lord Sainath. When I met him along with his son, Shri T.R. Anand, my joy knew no bounds. It was a sight for angels to see elderly Sai-brother Shri M. Rangachari president of Shirdi Sai Mission hugging Shri Ram Nathen with full Sai-affection. Shri Ram Nathen, who has recently been appointed Editor of 'Sai Prema' a magazine published from Calcutta, also distributed

copies of this soul-stirring magazine among the delegates. It was also my pleasure to meet Mother Sita Shri of Secunderabad, who is always absorbed in listening to 'Sai Leelas'. She sang melodious songs and her approach, 'Grow with age, the best is yet to be' was liked by everyone. Shri R. S. Ramakrishnan of Madras and Shri Paramanand of Baroda reminded me of 'Kaka Sahib' and 'Nana Sahib' of Sai-Durbar.

Shri A.K. Rasal and Shri Inamdar of Bombay took initiative in eulogising the eternal guidance of that great 'Apostle of Love' H.H. Saipadananda Radhakrishna Swamiji. Both of them stressed in the conference that H. H. Narasimha Swamiji and H. H. Radhakrishna Swamiji and Shri Sai Baba are all one and the same in spirit and devotees get the same benefit (material and spiritual) by becoming one of their devotees.

Shri K. Navinechander and Shri M. Hanumantha Rao of Hyderabad are making untiring efforts to make 'Akhanda Sai Nama Japam' a permanent feature at Shirdi. May Lord Sai bless their efforts.

Prof. A. P. Tripathi of Betul, who was graced by Sai to translate into Hindi the 'Sai-epic', namely 'The Mission Divine' (written by late Shri Junnerkar) has been given yet another Sai-opportunity of translating into hindi 'Sai Satcharita'.

Meeting all these Sai-Brothers and Sai-sisters, my mind mused of the great Sai-opportunity I had at this conference :

"Softly from the sky it falls
So gentle and so fine
A lacy pattern so delicate
That none can quite define
Quietly each soul is formed
Each being specially planned
Not by fate's own choosing
But by Lord Sainath's hand ... "

Prof. Gunderao Patwari, of Bidar, thrilled the audience with his Sai-wits and anecdotes. Sai has graced him as a great poet and scholar. The Marathi contributors were vying with each other to give suggestions to improve the get-up of 'Sai Leela' magazine and in praising Lord Sainath.

A great proportion of the deliberations was in Marathi as it is the local language. Some non-Marathi speaking Sai-bandhus grumbled that they could not follow anything. My only advice to them is to think of St. Augustine's saying: "He loves each one of us, as if there were only one of us."

I wish that in future at least those delegates, who know both Marathi and English would speak only in English. That will at least pacify those who remarked, 'I don't know anything and I cannot understand anything'. Jesus Christ asked the Lord not to punish the persons who crucified him saying that they did not know what they were doing. They were ignorant. In the same way it is better to feel that things are being done due to ignorance. (Avidya as Ramakrishna Paramahansa puts it, 'Knowing of Brahman is Knowledge and other things are 'Avidaya').

Proverbs 16 : 9 tells us that "a man's mind plans his way but the Lord directs his steps". To me this means that if we try to live in God's will, we are open to His guidance.

On my way to Shirdi, when I left my residence at Hubli to the Railway Station, the bus I was travelling in was hit by Scooterist. By Sai grace, a great tragedy was averted. But I did not reveal this to anyone on the 27th. In the early hours of 28th morning, Lord Sainath in my conscience prompted, 'My child, I saved you from an accident and brought you here. Why do you feel shy and tottering?'. Greatly moved by this, the very first thing I did was to approach Parchuresahib and give my name to address the conference.

When I narrated the way in which Lord Sainath saved me and other passengers of that ill-fated bus on the 25th Jan'85 at Hubli, I could see several Sai-bandhus with tears of gratitude. I also advocated that the get-up of 'Shri Sai Leela' should be improved and the cover must be attractive. I narrated my personal experience at Jnanodaya Library at Hubli. Many magazines were kept on the table along with 'Shri Sai Leela'. Sai-devotees know what a great magazine they have in 'Shri Sai Leela; but others may not look at it at all due to its unattractive cover. When I persuaded a few readers to go through 'Shri Sai Leela' they were surprised and openly remarked that the contents of the magazine are superb and are definitely soul-stirring.'

I was happy to learn that the Samsthan has planned projects costing nine crores and that the Shirdi Samsthan is planning to have a printing Press of its own. It was also announced that a full-time editor for Sai Leela would be appointed and I only pray to Lord Sainath to give this great honour to our beloved Parchuresahib. Shri P. L. Goyal informed that the next Sai Devotees' convention will be held at Garkhal in Himachal Pradesh during October 1985.

There was a heavy crowd at Shirdi and in this (melee), the wollen shawl of Shri T. A. Ram Nathen was snatched by an 'ignorant' Sai-brother. Similarly Shri Machander Das of Warangal lost all his personal effects; but these two Sai-Brothers were unmoved by their loss. Perhaps they practiced the famous lines of Holy Mother Ananda Mayi Ma - "What I have been deprived of by cheating, was evidently not my due. Be generous and forgive the fellow, who has cheated you, considering it sufficient punishment that the villain had caused a bad Karma for himself.'

In this year's conference I missed the youthful V. Sunder of Calcutta, my brother R. Subramanian of Madras, Sai-niece Usha Ranganthan of Chikmagalur and Dr. G.R. Vijayakumar of

Durgadabetta (who incidentally reminded me of three 'C's 'Never Comment, Never Complain and Never Criticise'). At the same time, I was blessed by Sainath to come across Shri D.L. Kanta Rao and his family, who put up with me in the same room. The whole family is pious and they rendered such Sai-service to this humble devotee. In the bitter cold, Shri Kanta Rao used to go out, stand in the 'Q' for bringing hot water for me at 4 (a.m.) Smt. Kanta Rao used to wash my clothes unsolicitedly. In seeing her devotion in the service of Sai to me, I was reminded of the Bible verse : "With good will doing service, as to the Lord Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord." (Ephesians 6 : 7-8)

The arrangements for stay and food for the delegates were excellent. The grand old man, the Sai-blessed Shri Vasant Rao Laxman Rao Potdar, blessed all the delegates. Everyone present was full of appreciation for the efforts taken by the administration of Shirdi Samsthan and the two Executive Editors, Parchuresahib and Chendwankarsahib.

There is an old story about two buckets in a well. One complained that no matter how full it was when it came up to the surface, it always went down empty. The other rejoiced because no matter how empty it was when it descended, it always came up full of sprinkling water. This was the state of my bliss when I left Shirdi after attending the conference. While bidding 'au revoir' to Mother Sita Shri of Secunderabad, Sainath prompted me to gift her a picture of H. H. the Paramacharya of Kanchi Kamakoti peetham with His Junior Acharyas. This was gifted to me at the Sai Leela Meet held in January '84. Mother Sita Shri was overcome with emotion when she had this 'Sai-gift', unsolicitedly.

To conclude, going to Shirdi means to meet our parents there namely our Sai who is our father, mother, Guru, God all in all. The Sai Leela Meet, held every year at Shirdi, gives a

great and unique opportunity for all the Contributors to Shri Sai Leela to get together as family members of one Sai-Family and thus enjoy the bliss and joy at the lotus feet of Mother Sai. ★

R. Radhakrishnan

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Bow To Shri Sainath : Peace Be To All

I begin this article with Hemadpant's sincerest submission to Lord Sainath and his wishes for all the devotees of Baba. Hemadpant taught us the way we were to surrender at the lotus feet of Sai Nath and narrated to us the greatness and the magnanimity involved in asking and praying for peace to all. So before I start writing my article, I take this opportunity to offer my sincerest respect to Hemadpant and to Shri Gunaji who had translated the epic "Shri Sai Satcharita". Shirdi has been and is my most favourite place among all the pilgrim centres in this globe and I always liked to visit there as many times as possible and stay there for longer periods and Baba always approves of my prayer. Baba assured us by saying "All care and responsibility of my devotees is mine". How kind is our Sainath, who granted my third consecutive visit to Shirdi during this Diwali and fulfilled all my desire to heart's content. Baba said "be wherever you like, do whatever you choose, but remember this well that all that you do is known to me. I am all pervading and I am seated in the hearts of all persons". For quite some years, our family of four members were living scattered at four different places. But Baba knows "however distant—even thousands of miles away my people might be, I draw them to myself just as we pull birds to us with a string tied to their feet". With His loving grace and blessings we three are now living together at one place and Baba calls us to Him at least three to four times a year.

In the earlier issues of Sai Leela I was directed and guided by Baba to narrate some of my experiences. I know that unless He desires or wishes nothing could be achieved or accomplished. During 1983, despite my best efforts and attempts, I did not even succeed to file my papers for election to the National Academic body, because most surprisingly the entire packet containing my documents got lost in the transit. This year, not only did the papers reach the office, but there were a number of confirmations and re-confirmations on its safe arrival to the academic body concerned, from various well-wishers of mine. This is what I feel as patience (Saboori) and my repeated effort to qualify to submit my credentials will speak of sincere devotion (Shraddha). And now I am waiting for His decision. When it is His problem why am I to bother? I have also learnt another great lesson from Baba. This is to face the rejection and failure with great courage, challenge and smilingly. In between I could not succeed in two of my attempts with two important missions. Soon after the failure, I started thinking and could realise that Baba was narrating the consequences of the failure. I was very happy for the second time when I went through the refusal announcement.

My earlier two visits to Shirdi during Diwali remained incomplete from very many points of view although Baba had kindly granted me His Darshan; but when I went this time with my wife and daughter, I experienced that right from Abhishekham, Sathyanarayan Pooja, Lakshmi Pooja, completion of Pothi, participation of my daughter and wife in the night Bhajan and above all the Palkhi procession every thing and every item went on so systematically and methodically as if He had planned earlier all our programmes. Even we had the accommodation completely undisturbed during our stay. When I visit Shirdi, it becomes my Home Coming. Baba provides all opportunities, fulfills all desires and wishes and keeps us very close to Him and during our stay we neither remember our past, nor bother about future but only emerge with the present and experience His Leelas. Returning from Shirdi, I suggested to my wife that why not make our

family with four members although we are three. Whatever will be taken by us or whatever will be done by us during the 24 hours of the day-night, let us think that Baba is also a full-fledged member in our family—we will have the opportunity to serve him the food we usually take and accept His Prasad daily three times and then we will have the golden chance to regulate our activities since Baba is with us and especially experience with Him as our Gopal (our son who stays apart) and pay our respectful pranam to Him as our Gopikakanta. ★

M. R. Chakravartti

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Dwarka-Mai : Gateway of liberation

Shri Sai Baba lived in an old 'Masjid' at Shirdi till he attained Mahasamadhi. He gave a name to this masjid as Dwarka-Mai or Dwarawati. He had a very high regard for it. He used to tell his devotees "Any one who sits in the shelter of this Mai, it, being so benign, protects, guards and removes his suffering, calamity and disease. He is also insured for healthy and happier atmosphere for ever". Shri Sai Baba further told that offerings in the name of masjid-mai (Dwarka Mai) means to get rid of all types of debts.

Shri Baba was a great spiritual personality. His ways and plays were mysterious and beyond our imagination. There must be some divine speciality at Shirdi and particularly in 'Masjid' where he made his permanent residence. The name of the masjid as 'Dwarka-Mai' is of great value and importance. The question therefore arises, why he preferred the name 'Dwarka-Mai'.

By his grace only it will be more important to go through the history of original 'Dwarka' as to why and how it came into existence for the first time on the globe, The history is as follows:-

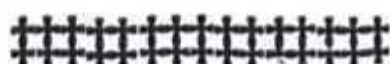
There was a Chakrawarti Raja (Emperor) by name 'Sharyati'. When he declared his three princes as rulers of different countries in the jurisdiction of his Kingdom, the second son by name 'Anarth' convinced his father in a simple and pleasing way that the earth was the creation of God hence it had no individual proprietorship. Contrary to his father's version, Anarth did not accept to become a ruler. The father was annoyed and expelled his son Anarth out of his Kingdom. Anarth sought out the sea-shore for his residence where he could perform austerities. After a long time God was pleased and gifted some portion of land measuring 100 yojans to enable him to rule over it. That portion was called 'Dwarka' the capital of king Anarth.

Muni Narad also visited Dwarka and in reply to a question of King Bahulashwa (one of the kings) he told," This land of Dwarka is so pious that even an ass gets salvation after its death on this land and an ordinary man is also converted as a God-inspired man, on this land, More so, performances of charity here would be of much value to achieve salvation". Fundamentally we observe that views of both Shri Sai and Narad Muni regarding Dwarka Mai and Dwarka are similar.

Apart from the above, masjid-mai became the centre-point for all the religions. People of various castes, creeds, colour and religions assemble on this common platform with consciousness of 'Sabka-Malik-Ek !

Beohar Meghshyam

P. O. Patan, District Jabalpur (M. P.) 483 113



The Miracle Of The Mare

[In the first part of his article published in the issue of this magazine for the month of March 1985, Shri V. B. Kher had given the result of his efforts to search the Dhupkhed village. In this second part, he describes the present condition of the Dhupkhed village and the result of his attempt to trace the place where the first meeting of Shri Sai Baba and Chand Patil took place.

— Editor]

The cross-country road to Dhupkhed was rendered totally unusable for motor cars. So leaving our vehicle behind, we started walking in the direction of Dhupkhed with Dadasaheb Joshi leading the way. We were joined at some distance by Vinayakrao Waghchaure, the brother of the Sarpanch of Dhupkhed. Both Joshi and Waghchaure gladly agreed to show us the place where Sai Baba put up in Dhupkhed and the house of Chand Patil.

When we reached the spot where Yelganga skirts the village of Dhupkhed, we tucked up our clothes and waded through the water to the maidan on the other side of the bank, which marks the outskirts of Dhupkhed. "Saibaba stayed under the trees, in this maidan for a considerable time", we were informed.

Dhupkhed may appropriately be described as Waghchaure Wadi. The Sarpanch of the village is Badrinath Raosaheb Waghchaure. Sakharam Ranganath Waghchaure combines in himself the dual positions of Police Patil and the village Post Master. The person who fetched the idol of Sai Baba from Jaipur for being ceremonially installed in the temple, to be erected at the spot in the maidan, where Sai Baba was said to have often spent his time, is Waghchaure, Yadavrao Marutrao. And the gentleman, to whom the idol of Sai Baba was entrusted for safe custody prior to its consecration, is Nanasaheb Waghchaure. There is only one Muslim family in the whole village and it comprises

the descendants of Chand Patil. Chand Patil had no issue. Chandbhai's cottage is in ruins and is not habited. In the cottage nearby lives Gulabkhan, the son of Chand Patil's brother Ansarkhan. He is about eighty years old. His wife Umarbi is also alive. Gulabkhan's son Lalkhan, who is about fifty, met us during our round of the village and he conducted us to his abode. Gulabkhan received us warmly. We learnt from him that Chand Patil died about forty five years ago and within five years thereof, Ansarkhan, at the age of one hundred and four, breathed his last.

No details of the exact place where the historic encounter between Sai Baba and Chand Patil took place are given in Shri Sai Satcharita. In fact one gets the impression that it took place somewhere very close to Aurangabad. That is, however, not so. Gulabkhan told us that the actual meeting of the two took place near the twin villages, Sindhon-Bindhon. It was near a stream there that following Sai Baba's direction Chand Patil recovered his missing mare. Chand Patil then returned to Dhupkhed along with Sai Baba. Sai Baba camped in the maidan by the bank of Yelganga on the outskirts of Dhupkhed and spent his time under the trees or wandering around in the forest. Occasionally he would look up Chand Patil. It is not possible to say definitely how long Sai Baba was in Dhupkhed. According to Lalkhan he passed some years in Dhupkhed and then accompanied the marriage party of Chand Patil to Shirdi where the sister of Chand Patil and Ansarkhan got married to Aminbhai's son Hamid. It was said that Sai Baba would appear to Chand Patil in his dreams and know all his thoughts.

The above account is plausible and in some details agrees with what is stated in Ramgir Bua's statement referred to earlier. Moreover, as narrated to Swami Saisharan Anand by Sai Baba himself, Sai Baba left his home at the age of eight to go with a fakir, and travelling along the banks of Godavari he reached Aurangabad. There is a reference in the "Shirdi Diary" of Dadasaheb Khaparde that Sai Baba resided in Aurangabad for

twelve years as gathered by him in his conversations with Sai Baba. Dhupkhed, Sindhon-Bindhon are villages in the terrain around Aurangabad. The ancient town of Paithan is only about twenty eight kilometres from Dhupkhed. All these facts lend credence to the statements of Gulabkhan and Lalkhan.

Electricity has now come to the doorstep in Dhupkhed and education has spread and is spreading fast. The people of Dhupkhed appeared to be economically well off and one Waghchaure family even owns a tractor. There are five or six graduates among them, one of whom is a doctor. The doctor has a dispensary at Bidkin, which has a population of ten thousand. During our return journey to Aurangabad, at the invitation of the doctor, we halted at Bidkin and had tea with him. There is a primary and a lower secondary school in Dhupkhed. Shri Vishnu Dayaram Borade is the Head Master and he is assisted by four to five teachers. The school has two hundred pupils on its rolls.

The villagers of Dhupkhed have decided to erect a temple on a favourite spot of Sai Baba in the maidan outside the village. There is a Hanuman temple of Sai Baba's time in Dhupkhed. The people of Dhupkhed respect Sai Baba and are his devotees. We are grateful to the villagers of Dhupkhed for the warm reception and hearty co-operation extended to us. Waghchaure, Lalkhan and Borade guruji came to see us off till Kodgaon and bade us good-bye.

We were now eager to see Sindhon-Bindhon where the actual encounter between Sai Baba and Chand Patil took place over one hundred and fifteen years ago. So on the last day of our stay in Aurangabad i.e. 2nd October, 1982, Jumbade and I decided to pay a flying visit to Sindhon-Bindhon. The Aurangabad Gazetteer was once again consulted; but we were none the wiser after reading the following information.

Direction and Distance: South, 6 miles

Area (in acres)- 2745

Population- 692

Houses- 112

Farmers- 159

In the above information there is no mention of Bindhon. But Bindhon is approximately of the same size as Sindhon and is a twin village. Kakasaheb Ranadive, a scholarly gentleman who knows everything worth knowing about Aurangabad and its history, came to our rescue and advised us to follow the cross-country track along Pazar Tank. As we had no jeep, we proceeded on a scooter. The track was in a far worse condition than we expected, and we reached our destination after an hour and a half, negotiating skilfully through rocky or marshy patches and avoiding plenty of pot holes. The distance traversed as recorded in the meter attached to the scooter was twenty-four kilometres. We noticed that the twin villages Sindhon-Bindhon which are hidden in a valley, are separated by a distance of 1 to 2 Kilometres. First we passed through Bindhon where we were asked to proceed to Sindhon to meet the Sarpanch, Bhausahab Patil, whose residence is at the entrance to Sindhon. He took us to the village Chawdi where Dagdu Shivram Patil, an old farmer with wrinkled face, confirmed the fact of the meeting between Sai Baba and Chand Patil having taken place in Sindhon-Bindhon complex, but he was of no assistance to us in locating the exact spot as he himself had no knowledge of it.

Even in the year 1982, Sindhon-Bindhon are cut off from Aurangabad during the rainy season and are even normally inaccessible. Means of communication being poor, hardly any outsiders visit these twin villages. The statistics pertaining to Dhupkhed and Sindhon, as given in the Aurangabad Gazetteer and reproduced earlier in this article, are revealing. With half the area of Sindhon, the number of houses in Dhupkhed is fifty

percent more than that in Sindhon and the population about 22 percent more. The level of education is much higher in Dhupkhed than in Sindhon. And economically Dhupkhed is prosperous. This cannot be said of Sindhon-Bindhon. The people of Sindhon-Bindhon resent their backwardness and this resentment was obvious in their remark that politicians approach them only at the time of election to seek their votes, and in the next election they would refuse to exercise their franchise! Could the backwardness of the people of Sindhon-Bindhon be the cause for their ignorance about the place where Saibaba and Chand Patil met? I wondered.

The distance between Sindhon-Bindhon and Dhupkhed as the crow flies is about twenty kilometres but by road it is approximately sixty kilometres.

The task accomplished, we were filled with cheer. It was afternoon, yet the sky was overcast with dark menacing clouds and we did not like the prospect of being caught up in a storm. So we thanked Bhausahab Patil and Dagdu Patil, and mounting our vehicle, returned to Aurangabad as speedily as we could.

It is a matter of glad tidings that the villagers of Dhupkhed have decided to construct a mandir on the ground hallowed by the holy footsteps of Sai Baba. The good wishes of all Sai devotees will be with them in their noble objective. ★

V. B. Kher



A Journalist Recalls - Part III

[This is the third part of Shri G. S. Kalyanpur's experiences. It is hoped that this part also will be found to be as interesting by our readers as the last two articles published in February 1985 and March 1985 respectively. — Editor]

I lived in the shadow of death for full 96 hours beginning on a Saturday, the 12th of May 1973. I woke up after midnight on that unhappy day feeling quite ill and found to my dismay that my right arm was completely out of commission. I tried to lift it but failed. I tried to move my fingers and found them stone dead. I was running a very high temperature.

In my frenzied brain I recalled the sad figure of my mother, who had been completely paralysed at 60. I vaguely remembered her three sisters, who had also suffered paralytic strokes. It was unnerving to think of the medical theory that heredity plays an important role in fashioning the progeny. Had I inherited the minus points of my mother's line?, I vaguely asked myself. If I did, I could illafford to inherit them because I was an old bachelor dependent on my house-keeper Yamunabai who was also old and ailing.

"Baba!", I called out involuntarily and turned my eyes in the enveloping darkness to the little wooden mandir in which I had installed the clay idol of my Sadguru. I could not see the idol but I could feel Baba's living presence in the room. Within a few minutes I dropped off to sleep and woke up only at 6 a.m., the usual time for my prayer with arathi.

I did not have the nerve to tell my house-keeper of my predicament. It was customary with her to prepare the arathi with a wick and coconut oil every morning and hand it to me at prayer time. She did not notice on that morning of Sunday that I had waaved the arathi to Baba with my left hand.

After an early breakfast during which my right hand lay helplessly on my lap, I walked down slowly to a nearby house where a colleague lived. I needed the advice and help of his daughter who was an M.D. trained in London. She was shocked to see that I had ventured out of the house alone when I was so ill.

“Could you not have sent word to me with your house-keeper”, she asked in a reprimanding tone. She sent me back home with her dad without the least delay. She promised to visit me within ten minutes and conduct a preliminary check up before deciding on the next move.

The lady doctor’s verdict was clear that I needed immediate hospitalisation for treatment for a stroke. She feared that my right leg also might be paralysed. My house-keeper whom I had kept in the dark all the while, wailed loudly when she was told of my serious illness and my need for prompt hospitalisation.

“When will you be cured?”, she asked me amidst sobs, when I was leaving the house for the hospital.

“In exactly five days” I replied almost involuntarily. There was no thought process involved in arriving at this answer, which seemed spontaneous. The stipulation of mere five days for my cure seemed arbitrary and senseless to the lady doctor; but I told her that it was a matter of intuition for me.

“My answer is inspired by my Sadguru Shri Sai Baba”, I told the lady doctor, who must have considered me crazy. I was aware that she was an atheist.

In the hospital I was under the care of one of the most eminent physicians of Bombay. He was an old Parsi with a christ-like face which inspired confidence in his patients. I was extremely happy to see his face every morning.

I started the day in the hospital at 6 a.m. with a prayer to Baba and ended it at 9 p.m. with a second prayer. Every prayer of mine seemed to evoke a positive response from Baba because my confidence in a quick cure increased every day despite my knowledge that strokes sometimes prove incurable and sometimes fatal.

It was at 6 a.m., on a Thursday, exactly five days after my hospitalisation that I experienced the healing touch of my Sadguru. I was vaguely conscious of a new vigour in my right arm. But I was afraid of putting my arm to a test lest I be disappointed. So I lay still until a physiotherapist arrived at 8 a.m., to give me exercises for my limbs. As on earlier days he asked me to try and raise my right arm, I hesitated a little, called out to Sai Baba and moved my arm slowly. I found to my utter delight that I could stretch it to its full length without feeling any crippling sensation. The physiotherapist could hardly believe that my arm was back to form in such a short time.

The Parsi specialist arrived at 9. a.m. with his usual warm greeting and the query. "How do you feel today?", I could not keep back a flood of tears as I touched his feet and thanked him for helping me to get back the power of my arm.

"Please do not touch my feet", he said with a fatherly pat on my back. He added in haste, "Do not thank me, I have not restored your arm. Who am I? It is divine grace that has restored your arm. Are you a believer in divine grace?"

I replied that I was a firm believer in divine power.

"I have a patron-saint to whom I had prayed when I left home for the hospital", I told the doctor. "My Sadguru is Shri Sai Baba of Shirdi in whom innumerable Parsis also believe. My Sadguru had given me intuition that all will be well in five days. I had told my friends about my intuition".

“Yes”, said the Parsi specialist. “A sincere prayer can work miracles as in your case. Continue to have faith and all will be well for the rest of your life”.

Twelve years have elapsed since my recovery from the stroke. I am now in the late evening of my life, with my faculties in reasonably good order at the age of 81. Sainath has now reinforced his living presence in my flat with his Ashirwad photo, which is kept on the left side of His idol. This photo was installed five years ago by a staunch Sai Bhaktha, Shri Vinayak Shripad Bapat of Shri Udyan Ganesh Mandir, of Shivaji Park, Bombay. Shri Bapat installed it with elaborate Vedic prayers after he performed ‘parayan’ of Shri Sai Satcharita in Marathi verse for sixteen days.

The Ashirwad photo in my humble apartment has now become the centre of attention for some of my friends in distress. They come and stand before the photo very often, tell Baba of their problems and ask for his help. They all tell me that they find a rare lustre in Baba’s face while they pray. They always feel reassured of his backing.

A typical case of distress was that of my friend Shri Mayagonda, a government officer, who had two daughters and no son. For many years his prayers to the Jain Tirthankaras, in whom he had implicit faith, had remained unfulfilled. No son arrived for several years.

One afternoon Shri Mayagonda walked into my house with his wife and two daughters. He said he had been urged by Shri Vinayak Shripad Bapat to pray before the Ashirwad photo in my house.

“I need Baba’s help”, he said in a desperate tone. “My wife is expecting her third baby. She is afraid it will be a girl again, because a reputed specialist in chromosome tests has emphatically said that it will be a girl again”.

I conducted the prayers for the Mayagonda family. I promised Sainath that if He blessed Mayagonda with a son, the child would be taken to Shirdi and placed on his holy Samadhi, A Strange miracle occured as I ended the prayer. A postman knocked at my door and handed me a postal packet from Shirdi Sansthan. It contained Shri Sainath's udi which I have been receiving from Shirdi every month for the last several years.

"Mayagonda", I called out to my friend, "Baba has answered your prayer by sending his udi without delay. You will definitely be blessed with a son, no matter what the chromosome test specialist tells you".

Shri Mayagonda's son Siddharth arrived on the 3rd of Jan' '82. The Child was taken to Shirdi and placed on Baba's Samadhi in fulfillment of the vow. Siddharth is now three.

During the last thirtyeight years of my humble devotion to Sainath, I have always been conscious of his backing in moments of extreme stress. He has always granted my prayer for peace by helping me keep my composure in the face of the worst tragedy. Now that the time is drawing near for me to quit the terrestrial scene, I offer a special prayer every morning, "Sainath, Please help me think of you and you alone in the last moment of my life".



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[An Official report of the eleventh annual gathering at Shirdi is being published serially. However it will be interesting to note the impressions of a delegate who attended that gathering. In the following letter Shri M. Rangachari, a delegate from Hyderabad, writes about the eleventh annual gathering at Shirdi.

— Editor]

To
The Editor,
Shri Sai Leela

Dear Sir,

Permit me to pen my impressions, a few, about the recent annual congregation of Contributors to "Shri Sai Leela" at Shirdi at which I happened to participate as a delegate. It represented writers on Sainath, viewed from varied aspects. Among the many, one well brought out was the significance of study and presentation of Sai more as a divine incarnation, apart from the innumerable Leelas being experienced by millions all over the cosmos. There was a refreshing breeze of cordiality among those assembled to consider in depth, about the imperative need for an all round improvement of Shri Sai Leela publication both qualitatively, and quantitatively, on par with those emanating from Bhartiya Vidya Bhavan, Rama Krishna Mission, Arabindo Ashram etc., Varied suggestions were offered; but a few of them at least deserve careful consideration by the authorities concerned. Specially, the executive editors of Shri Sai Leela, namely, Dr. Parchurejee and Shri S. Chendwankarjee, deserve kudos for their patient, responsive attitude throughout the deliberations extending over two days. Though a few were straying from the main theme, for which the convention was called for, many came forth with constructive and pragmatic suggestions high-lighting the necessity of improving the appearance to be more impressive and

elegant, and the contents more instructive, educative and inspiringly interesting to cater to the needs of the novice and seasoned devotees as well. The attitude of the Editors, a vital factor, was so positive and amiable that everyone felt endeared and satisfied that every effort would be made to implement the suggestions depending upon the feasibility within parameters of finance, staff and the requisite infrastructure of an owned press and allied equipment made available by Sansthan.

It was a matter of jubilation for the vast Hindi-knowing people the willingness of the Sansthan, to bring out a Hindi version of Sai Satcharitra and two reputed Hindi Scholars have been entrusted with the work. After the conclusion of the convention, I happened to meet the Executive Officer, Shri Sai Baba Sansthan Shirdi. Though he appears outwardly a bit reticent he was found to be highly responsive, with his very wide experience, quite, appreciative and eager to re-orient and improve Sansthan functioning in every direction under the newly constituted Trust. Very hopefully, wish that the Trust and the authority concerned will give all necessary help to highly capable editors with all requisite inputs, so that Shri Sai Leela may soon blossom into an exquisite journal not only worth reading but also worth preserving.

With best regards.



Yours Sincerely

M. Rangachari

Sai Kuteer No. 3-4-529/3/1, Narayanaguda, Hyderabad-27 (A. P.)



Indira's Wish

I read with interest the article "Apostle of Bravery" in which Sai-brother Shri Navin Chander has paid great tributes to Sai-Mother, Smt. Indira Gandhi, (January '85 issue of Shri Sai Leela)

Just two days before her soul merged with the eternity, Smt. Indira Gandhi, who had attained the summit of materialistic pleasure reportedly told an interviewer, (The Times 11-12-1984) which need to be weighed only in gold.

"Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer and the spiritual forces which, as yet, have been hardly scratched. When that day comes, the world will see more advancement in one generation than it has seen in the last four".

Sai-bandhus would pray that Mother Indira's wish would come true at the earliest. ★

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Lord Sainath - The Awtar Purush (PART - I)

ध्यानमूलं गुरोः मूर्तिः , पूजामूलं गुरोः पदम् ।

मंत्रमूलं गुरोः वाक्यं : , मोक्षमूलं गुरोः कृपा ॥

Lord Sainath was an Awtar Purush. In other words He was Paramatman Incarnate. He was a great Saint and a Sadguru. With supreme love and reverence let us bow at the Lotus Feet of the Sadguru and crave His grace, which is the only covetable treasure in this Universe.

To write any thing in praise of the Awtar Purush is just like showing an earthen Lamp to the Sun. By His grace only I beg to lay down a profile of comparative study with other saints, whom I have visited high up over the Himalayas, where they are engrossed in deep meditation.

There is no doubt that these Saints have acquired high degree of spiritual attainment. Scorching Sun, turbulent rains and even freezing cold in the snow-lands could not debar them from practice of their hard penance.

To start with, we should first peep into the day to day life and activities of our Lord Sainath and we should be well acquainted with the same.

Lord Krishna in Bhagwadgeeta asserts :-

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

Saints are direct representatives of 'God' - the 'Paramatman'. When vices predominate on earth and people go away from the usual 'Norm' of life of mutual love, affection and fellow-feeling,

God incarnates in human form as saints from time to time, for safeguarding the pious people and rectifying the "Evil-doers and Sinners" to perfection and uplifting the down-trodden. Lord Sainath was born in such a juncture that His life will show how He worked for the benefit of the mankind. First sixteen years of His life, however, are unknown to us and no body knows His parentage and early where a bouts.

Towards the mid-nineteenth century our Lord Sainath appeared for the first time as a young lad of sixteen years in the soil of Shirdi village under the famous Neem tree, which was later revealed as His Gurusthan. He was seen engrossed in deep meditation under the scorching Sun without any food or drink. Heavy rains and shivering winter even could not dissuade Him in His hard penance.

The people of the village were wonderstruck to see such a fair complexioned, healthy young lad with radiant glow in His face to practise such hard penance. Though He never associated with anybody and never talked to any body at that time, the people could realise that He was a great soul with high spiritual attainment.

After a period of about 3 years He disappeared from the village all of a sudden and reappeared in His twentieth year of age alongwith the marriage party of Chand Patil. He was greeted as 'Sai' by Mhalasapati, the 'sewak' of Khandoba temple, who became His first and foremost devotee and admirer. Since then He stayed permanently in a dilapidated Masjid in the village till His 'Maha-Samadhi', on the 15th October 1918 and was popularly known as Sai Baba.

The soil of Shirdi was blessed to have been trodden by such a great Saint. This time Baba spoke and mixed freely with the people. He was the repository of peace and wisdom. His radiant face was the embodiment of love, affection and happiness. His very look ameliorated the worries and sufferings of the people.

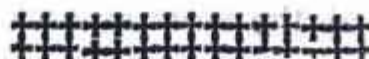
Within a short time His name and fame spread far and wide and the people realised that Baba was Omnipotent, Omniscient and Omnipresent. People of all walks of life gathered round Him, seeking His advice and blessings for solving their various problems. Though Baba never crossed the outskirts of Shirdi throughout the rest of His life, He was in knowledge of all happenings even hundreds of miles away and He was giving 'darshan' to people at different places, far and near, at the same time.

As an illustration to this it is noteworthy that once while sitting by the side of the Dhuni (sacred fire) Baba thrust His hand in the fire. The hand was badly burnt and He was eventually dragged away by the devotees, who were present there at the time. When asked about such an action, Baba disclosed with contentment that He could save the life of a Black-smith's little baby, who fell down in the furnace some miles away from there. The fact was corroborated by some devotees later on, who contacted the Black-smith in a fact finding mission.

Lord Sainath dedicated His life for the betterment of the mankind and spiritual uplift of the people in particular. There are innumerable instances, where He got various ailments of His devotees transferred to His own person, out of great love and affection for them. Lastly there is also clear evidence that He donated His life and thereby prolonged the longevity of His most beloved devotee, Tatyia Kote Patil and instead attained His own "Mana-Samadhi" on 15th October 1618 (Vijaya Dashami Day), exactly on the day prophesied by Him two years earlier. ★

(to be continued)

Dr. B. G. Das
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Report Of The Eleventh Annual Gathering At Shirdi

(Continued from March 1985 issue)



**Shri Vasant Rao Potdar worships Shri Sai Baba at the
beginning of the Gathering.**

Sunday 27-1-1985 First Session.

Introductory speech of Dr. S D. Parchure

Last year in the Calcutta convention there were not many speeches in Bengali; but we must bear in mind that wherever the convention is held, the local language from that place is bound to prevail, As the Shirdi Sansthan is in the Maharashtra State and as the majority of the delegates, coming here, are speaking Marathi and

are also contributing articles in Marathi, the speeches in this gathering are bound to be mostly in Marathi. I would however give you a short resume as often as possible and keep the people, who do not know Marathi, in touch with the proceedings. I would therefore request you not to bring the language problem in this gathering. We are having enough language problems between states and states in our country". After this introduction the biography of the President was told by Dr. Parchure on the lines of the biography of Shri Potdar as published in the issue of this magazine for the month of January 1985.



The President publishing the Marathi and English issues of Shri Sai Leela for the month of February 1985

After the President was thus duly introduced, he published the following books 1) The Marathi issue of Shri Sai Leela for the month of February 1985. 2) The English issue of Shri Sai

Leela for the month of February 1985. 3) Sai Geet Darbar (Part two) published by Kripashoo Prakashan 4) Shri Sai Kripadhara and 5) Shri Sai Bawani by Shri Hasmukh Onkar Patil. Those poets, whose poems were published in the issue for February 1985 and who were present in the meeting, were felicitated at the hands of the President by offering to them one issue and rupees five in cash as Shri Baba's prasad. Every year there is a programme of self-introduction in the gathering. As the delegates are coming to this gathering, year after year, they are more or less known to all and therefore in the formal introduction of the delegates, they are requested just to get up, tell their name and the place from which they are coming. This system was found to be saving much time. After all the delegates were thus introduced, Shri Chendwankar informed the delegates about the programme in the afternoon and as it was time for the noon Aarti, the session was declared to be over. The delegates then attended the Aarti and took prasad in the Bhojagriha in Sai Prasad building in the rows reserved for them. They then retired for rest.

27-1-1985 II Session.

This session of the gathering is very important. The contributors are requested every year to give their suggestions for improving the standard of Shri Sai Leela and therefore many delegates take part in the discussion in this session. Taking into consideration the long list of speakers, Dr. Parchure requested all the speakers to be as brief as possible and also not to repeat the suggestions made by other delegates. He then requested Shri Shyam Mohan to speak. He said, "there should be some announcements in this gathering in Hindi and English. At present sixteen pages are devoted to articles in Hindi in the English issue. In order to give more sway to the persons contributing articles in English, we should have a separate Hindi issue so that sixteen more pages will be available for the articles in English. The get-up of the magazine should be improved. The annual

subscription may be raised to Rs. 15/-. Articles published in this magazine should be short and sweet and should have high standard. Articles sent by the contributors are published late in the magazine. Articles published in the Marathi issue may be published in the English issue after translating them into English and vice versa. In order to avoid the inconvenience due to crowding, we may choose the dates of gathering carefully in future."

After this the special Republic day issue of one Marathi magazine named "Bullet" was published at the auspicious hands of the President Shri Vasant Rao Potdar. Shri Inamdar, from Bombay, then read out the message sent by the elder brother of Shri Radhakrishna Swamiji to the gathering.

Dr. Chakrawarti, "I attach more importance to my articles published in Shri Sai Leela than those published in other magazines. The standard of the articles published in Shri Sai Leela is high. Those persons, who write their experiences, should always explain the philosophy behind the miracles. In the present youth year we should draw the youth near Shri Sai Baba's philosophy. In the festivals that are held at Shirdi, we should volunteer our services. A resume of the proceedings in the gathering may be occasionally given in English".

Shri J. K. Puri, "Sai Leela should publish articles which will show complete surrender. A list of Sai Mandirs in India should be published in Sai Leela".

Shri Nagesh Moglaikar, "The change in the management of the Shirdi Sansthan is quite welcome. A change has taken place in Sai Leela magazine. Do not discontinue this gathering because it will give pain to Shri Sai Baba. We should take adequate care to maintain the spirit of the magazine while improving its standard. The form which is required to be forwarded by the delegates should be sent to them separately. Though we may use different language, we must ultimately bear in mind that we are all one".

Shri I. P. Mehta; "Shirdi Sansthan deserves praise because it is regularly publishing Sai Leela magazine, which preaches devotion to Sai Baba. The editorials and articles published in this magazine may be published in a book form".

Shri S. N. Awachat; "Translation of articles published in one magazine may be published in the other and vice versa. This magazine is not meant only for publishing miracles. It is meant for spiritual upliftment. We should write articles from that point of view. We should always think that we are one".

Shri M. W. Karambelkar; "The issue of Shri Sai Leela is not for sale on the stalls. We should make arrangements to keep it on the stalls for sale. The experiences of devotees should be printed only if there is something special in them. The news from Shirdi should be printed in that same month."

Shri Anil Rasal; "Every year many suggestions are repeated because the suggestions made previously have not been implemented by the administration. Sai Leela is doing good work in spreading Sai devotion far and wide."

Shri Anil Lutade, "The articles published in Sai Leela are of a high standard and they help to spread Sai devotion in our country and abroad."

Shri Prakash Karpe; "If the circulation of Shri Sai Leela is increased then its standard also will be raised. We should print more copies of the magazine and increase its circulation".

Prof. R. S. Pujari; "Sai Leela magazine is meant for the common devotee. Its language should be simple because the thoughts of Shri Sai Baba were simple and crystal clear. Pure devotion and pure knowledge are not different. They are one and the same. Shri Sai Baba spread pure devotion. We should try to spread devotion towards sadguru. The common man is usually emotional. We can note a marked difference in the behaviour of the people, who are Sai devotees. This magazine is meant for devotees and it should be continued in the same style."

(To be continued)

Sai Baba's Blessings

I am a Parsi lady. I entered Shirdi Sai Baba's devotional cult somewhere in 1979/80.

After some time a Sai devotee gave me a few old numbers of Sai Leela Magazine to read. I was so impressed and happy to read them, that I soon became a member, since my thirst for reading this magazine increased hundredfold. Everytime the post-man dropped the issue, I felt elated and happy and immediately wanted to go through it.

I am happy in every respect in my life. I have a good husband and a loving son. My son got married in the year 1978. He had selected the girl himself and informed me later. After all he is my only son, so I consulted an astrologer, regarding his marriage. The first question the astrologer asked me was whether it was an arranged or love marriage? I replied it was a love marriage. He told me that once your son has selected his partner himself, why do you want to know if their stars match or not, according to their horoscopes, because now if you are informed in the negative it would cause worries to you. Although I believe in the science of Astrology, but at the same time I have greater faith in God.

Meantime "Sai Leela" Magazine came into my hands, and I sincerely started praying to Shri Sai Baba, that inspite of the astrologer's prediction, bless my son with a happy married life. He got married in the year 1978 and till 1983 he had no issue. Every Thursday I go to Shri Sai Baba's Mandir, and pray with all my heart to Baba that my son may be blessed with a child. I read several times Shri Sai Satcharitra, and the more I read the more I became devoted to Shri Shirdi Sai Baba. I learnt a very important lesson that "Faith and Patience" is extremely essential in our devotion and prayers to Sai Baba. Now Baba

has heard my sincere and constant prayers and has granted my wish. Finally my daughter-in-law has given birth to a sweet baby boy, after almost seven years of married life, and I am very very happy. Baba's devotion has spread more and more in my family and I discuss Baba's life and miracles with everyone who is willing to discuss my beloved Baba with me.

My million pranams to my beloved Sai Baba.

May Shri Shirdi Sai Baba fulfill everybody's wishes and Bless all, who pray to Him. ★

Mrs. K. J. Driver
784 A, Mancherji Joshi Road, Parsi Colony,
Dadar, Bombay 400 014

Sad Demise of Shri M. Narasimha Rao

Shirdi Sai Mission grieves to inform that Shri M. Narasimha Rao, Joint Director of Agriculture, Govt. of Andhra Pradesh, expired on 18-2-'85, night fully conscious with Sai Nam on his lips. He was a very dedicated devotee of Shri Sai Nath and he had been a prolific writer on the divine aspect of Shri Sai Nath. It is a great loss to our Sai fraternity. It is our fervent prayer that the departed soul may rest in peace at the holy feet of Shri Sai Nath. We extend our heartfelt condolences to all the members of his family in their sad bereavement. ★

M. Rangachari
President, Shirdi Sai Mission
"Sai Kutir", 3-4-529/3/1, Narayanguda,
Hyderabad, 500 027 (A. P.)

The Thousand-Beaded Resplendency

With the rise and spread of Buddhism the patronage for Hindu scriptures was on the wane. Vishnu Sahasranama likewise suffered neglect and was relegated into the limbo of time. In the interrugnum that followed, there was none so enlightened as to match the impeccable genius of Vyasa Maharshi to interpret the limitless expanse of philosophy contained in it. After a lapse of what looked like aeons of time it was left to Shri Shankaracharya, the mighty torch-bearer of the revival of Hinduism, to lift it out from the requiem of neglect and put it on an even keel with his monumental commentary known as Shankara Bhashya.

The Sahasranama belongs to one and all just as Shri Sai-Baba belongs to men of all religions, castes and creeds. Probably because of these characteristics, Shri Sai Baba recommended the Sahasranama to everybody. It does not accept any sectarian conceptions. Its application and outlook are universal and catholic. All schools of believers find shelter in the Sahasranama. Saivaites find their haven in the words like Shivah, Shambuh, Sthanuh, Rudrah, Somah. Souras are delighted at the words like Ravih, Adityah, Bhanuh, Vihayasagatih, Savita, Surya. The Koumaras are enthralled by 'Skanda'. Shakthas have 'Mahasakthih' and Ganapathas, 'Ganeshwarah'. Even Ayyappans have 'Shasta'. The philosophy of Sahasranama is so complete and exhaustive that it does not discard the atheist, non-Hindu and the non-believer. For them 'Sunya' stands out in bold relief. Therefore, those who insist on the dogma that it caters to the Vaishnavites alone reveal only their monumental ignorance as the fruit of their labour. Because of the secular content and the message it carries, its value for the contemporary society in the country is both timely and timeless.

As a form of literary expression and excellence, Sahasranamas are peculiar to Sanskrit. No doubt it is a very difficult vehicle

of portrayal where no elbow room is allowed for the elaboration of ideas on the different philosophical treatises, juxtaposed as they are, in a mere thousand names. It gives a subtle, bubbling thematic idea and the rest is left to the fertility of the mind to interpret and elaborate on it. For this reason the layman should not think that the Sahasranama is a mere haphazard jumble of names. On the contrary it is a perfect visualisation of a continuous stream of thought, arranged in proper sequence, one word being chained to the other, explaining and complementing the other. Remove one word, the chain is broken of meaning and syntax. A whole gamut of philosophy is etched in those supposed maze of words. In fact there is no wisdom on earth which is not contained in the Sahasranama. There is no problem a study of which it does not solve.

It is a tribute to the infallible genius of Vyasa that the seemingly divergent names of the Lord have been picked and arranged in such logical conversational sequence to condense a great philosophy of many-sided interpretations in a mere thousand words. In bringing out the Truth with such clarity and precision, I may be pardoned for saying that even a whale of words in the Vedas and Upanishads suffer in comparison. Its value is so priceless that in Bhaja Govindam Shankara exhorts his disciples that the Gita and Sahasranama should always be sung. 'Geyam Gita Namasahasram "गेयं गीता नामसहस्रम्"

Sahasranama occurs in Chapter 149 of the Anushasanika Parva of the World's largest epic, Mahabharata, in a dialogue between Bhishma and Yudhishtira. It consists of 142 slokas in a phalanx containing 13, coming in front as introductory and invocative of the Presiding Deity, and 22 at the end as Phalashruti. The main Sahasranama consists of 107 slokas containing the thousand names of the Lord. In some renderings it exceeds the thousand by a few more. It is their contention that Sahasra in Sanskrit refinement means myriad and not confined to the numerical 1000.

Because of the Anushtup Chanda (metre) in which the Sahasranama is set, the poetic rendering takes on a difficult narrow defile and, therefore, for purposes of expressive projection of ideas and themes, it takes recourse necessarily to repetition of words (Punarukthi) sometimes three and even four times also. Of the thousand names therefore there are as many as 84 words which come twice, 11thrice and four times. Unlike others, this feature is peculiar to Vishnu Sahasranama because it represents the back-drop of a conversational dialogue between Bhishma and Yudhishtira throughout. In aesthetic assessment, this does not constitute a blemish but a beauty; not a flaw but the very flavour.

Sahasranama is a sovereign philosophy for the way of life, a princely secret for the deliverance of man and a supreme purifier of mind and vasanas. It is an eternal code which accords with Dharma and whose qualities can be perceived by direct experience. In essence the entire sub-stratum of the Sahasranama is filled with the pivotal subject of Dharma. It fathoms out the fact that Dharma is the **SUMMUM BONUM** of the life's objective of living. The birth of Sahasranama is based on six questions put on the different aspects of Dharma. The questioner is Dharmaputra (Yudhishtira). The questioned is Dharmapala (Bhishma). The question is on Dharma. The discourse is presided over by Dharmadhyaksha (Lord Krishna). It is delivered on the soil of Dharmakshetra (life's battle). Dharma takes precedence in the answer and the conclusion is on Dharma. The subject of Dharma is therefore the **CAUSE CELEBRE** in the Sahasranama as the unexcelled and the final goal. It is, therefore, no exaggeration if it is extolled by all as the king of Sahasranamas. Unlike all other Sahasranamas, when it is merely referred to as Sahasranama it is understood as Vishnu Sahasranama.

It needs no emphasis to say that Sahasranama highlights the truth that Dharma is the other face of Yagna and that to be wedded to Dharma is the highest form of Yagna. (Any action coupled with sacrifice is yagna).

Sahasranama is both a Stotra and a Mahamantra. In fact each Nama has the value of a Mantra and for an Upasaka the repetition of each Nama will give the same Mantra effect, as the repetition of the Sahasranama itself. These words gain credence from Spastaksharah Mantra (279-280) which is followed significantly by Chandransu (281) that is which is drawn from the depths of the mind (Upasana). One should first acquire the Upasana shakthi by regular devotional recitation of the Sahasranama to gain the promises it holds out. YAANI NAAMAANI GOUNANI VIKHYATAANI MAHATMANAH i.e. each name is expressive of its gunas and attributes as extolled by the great souls. According to Vishnu Smriti, meditation on the attributes of Vishnu is like a mental bath which purifies the vasanas by removing the dirt of desire and hatred and all other kindred evils of the mind.

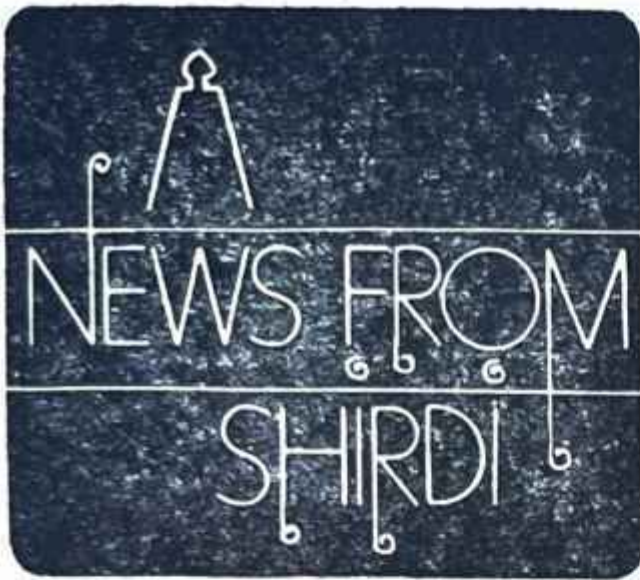
The miraculous powers of the recitation of the names of Vishnu has been referred to in the Charaka Samhita, a famous Ayurvedic work. It is a remedy for fever and other incurable diseases where medicine fails. According to Bana, famous author of Kadambari, Sahasranama should be sung in the confinement rooms for easy delivery and for fame-giving children, who build up the character of the country.

Nammalavar has stated that the great Lord Narayana, Our Protector, whose greatness is sung by the Sahasranama, each name of which is thousand by itself and is capable of protecting all the worlds. Each name is capable of doing good in a thousand ways.

The Vedas say that "Vishnu Pada" (His form, abode, foot or name) overflows with sweet honey. The place where He is praised, sung and adorned will be full of sweetness and contentment. The name is inseparable from God. They are coeval. It is even more powerful than God Himself. Ajamila had conclusively proved by his example that the Name destroys sins not only of this birth but also of the previous births.

(to be continued)

K. Navin Chander



OCTOBER 1984

(Continued from March
1985 issue)

Vocal Music, Instrumental music, Dance, Bhajan etc.

71) Shri Arun Monkar 72) Shri Datta Rane 73) Shri Baliram Gamare 74) Shri Kishor Dandekar 75) Shri Datta Patil 76) Shri Tarchandra Jadhav 77) Shri Bal Padawe 78) Shri Radhemohan Sinha 79) Shri Suneel Kambli 80) Shri Shankar Kambli 81) Shri Shekar Rode 82) Shri Madhukar Shankapal 83) Shri Shantaram Surve 84) Shri Kavi Lakshmi 85) Shri Tulsiram Gavde 86) Shri K. Raghavkumar 87) Shri Kirankumar Dudhalkar 88) Shri Pratap Deo 89) Setting Artists of Arati Theatres 90) Shri Shrikrishna Band Pathak, Parel 91) Rovers and Rangers troupe, Central and Western Railway, Parel 92) Shri Vasantao Dhumkar 93) Shri Mohan Halwai 94) Shri Madhusuden Rane 95) Shri Diwakar Sabnis 96) Shri Vishwas Gaikwad 97) Sou. Suhasini Rane 98) Smt. Shashikala Shivnekar 99) Sou. Malati Pradhan 100) Miss Lalita Bhagat 101) Miss Nanda Khevoor 102) Miss Lalita Khevoor 103) Shri B. B. Gangawane 104) Shri Paramjit Singh, 105) Shri V.V. Thakur 106) Shri Jagdeesh Shedge 107) Shri Subhash Pradhan 108) Shri Chandrakant Kadam 109) Shri D. B. Potdar 110) Shri Anil Jogan 111) Shri V.G. Mahajan, 112) Shri M.B. Deo, 113) Shri J.H. Matke 114) Shri A.R. Naik 115) Shri B.G. Pandit, 116) Shri Gopal Shedge, Sakarwadi 117) Shri Harubhai A. Patel, 118) Shri R. N. Pohekar, Shirdi 119) Shri B. B. Shinde, 120) Shri S. D. Bharadwaj, Bombay 121) Shri Sateesh Oak, Bombay 122) Sou. Asawari Waikul 123) Shri Govind Harchekar 124) Shri Jagannath Manchekar 125) Shri Bhai Salaskar 126) Shri Anand Pawar

- 127) Miss Priya Mayekar 128) Miss Prachi Mayekar 129) Shri A.K. Wagh 130) Shri S.R. Dandekar 131) Sou. Meghana R. Oak, 132) Shri Arwind Mayekar 133) Smt. Saroj Rohidas Mhatre 134) Shri Waikul 135) Master Ninad Waikul 136) Shri Gopal Manchekar 137) Shri Shashikant Dalvi 138) Shri Vilas Mahadik 139) Shri Shivram Shirodkar 140) Shri Satish Rao 141) Shri Baraku Mandavkar 142) Shri Suresh Anjarlekar 143) Shri Subhash Kamblı 144) Shri Vasant Joshi 145) Shri Raghunath Nagre, Shirdi 146) Shri Manik Salvi 147) Shri Madhukar Bhaktirao 148) Shri Mirane 149) Shri Kaka Baravkar 150) Shri Anand Dattatraya Karambelkar 151) Shri Deshmukh Guruji 152) Shri K. B. Shinde, Shevgaon 153) Shri B.N. Mane, Rahuri 154) Shri D.F. Chandane, Akola 155) Shri Chaturdhan Nagare, Shirdi 156) Shri Vilas Paralkar, Bombay 157) Shri Vivek Muley 158) Shri Pradip Rasane, Ahmednagar 159) Smt. Rekha Kanolkar, Bombay 160) Shri Hajarilal Jaypurwalle, Bombay 161) Shri Ramnath J. Kolwalkar, Bombay 162) Sou. Sheela Kanolkar 163) Sou. Nalini Phatarphekar, Bombay 164) Shri Vasant Rao K. Gavankar 165) Shahir Madhu Kamkar 166) Shri Shashikant Khamkar 167) Shri Sudam Hulavale 168) Shri Dnyaneshwar Deokar, 169) Shri Chandrakant Tamboli 170) Shri Ram Shete 171) Shri Suryakant Lande 172) Shri Namdeo Dalvi 173) Shri Madhukar Golambre 174) Shri Shantaram Naik 175) Shri Ashok Joshi 176) Shri Ramachandra Barama 177) Shri Ashok Wangale 178) Smt. Manik Mayekar 179) Smt. Geeta Rane 180) Shri Guruprasad Bhajan Mandali 181) Shri Ramesh Dhanawade 182) Shri Ramdas Patil 183) Shri Hemant Aparadh 184) Shri Suryakant Kokam 185) Shri Shridhar Bheedu 186) Shri Janardhan Rane 187) Shri Shankar Powle 188) Smt. Mangala Patil 189) Smt. Smita Narvekar 190) Shahir Sukhadev Kamble 191) Shri Vinayak Lad 192) Shri Anant Panchal 193) Shri Sudhakar Patil 194) Shri Datta More 195) Shri Anant Tawde 196) Shri Ravindra Panchal 197) Shri Eknath Bobhate 198) Shri Prafulla Rajapurkar 199) Shri Namdeo Keni 200) Shri Appa Samant 201) Shri Sandeep Panchal 202) Shri Prakash Shinde 203) Shri Raghunath Sandbhor

204) Shri Shashi Pusalkar 205) Sou. Alaka Riswadkar 206) Shri Arun Shahne 207) Shri Shridhar Rane 208) Sou. Sudha Raje 209) Master Prashant Rane 210) Miss Kirti Rane 211) Shri J. K. Sawant 212) Sou. Surekha Sawant 213) Miss Vidya Sawant 214) Shri Vishwas Narvekar 215) Sou. Vaishali Narvekar 216) Miss Surekha Haldankar 217) Shri Dilip Rane 218) Shri Shantaram Sawant 219) Sou Sulochana Sawant 220) Shri Suresh Mayekar 221) Shri Deepak Mayekar 222) Shri Manikrao Kale 223) Shri Sudhir Sitaram Chande 224) Miss Leena Ramalal Gujar, Bombay 225) Shri Shankar Damodar Pusal, Bombay 226) Shri Trimurti Bhajani Mandal, Bhandara 227) Shri Govind Harchekar 228) Shri Vilas Dattatraya Waikul 229) Shri Datta Bhajani Mandal, 230) Siddhi Bhakti, Geet Swar dhara, Parel, Bombay 231) Shri Arun Somani, Sangamner, 232) Shri B. K. Chowdhari and Sapana Chowdhari, Calcutta 233) Shri Anand Panchal, Bombay 234) Shri Vasant Rao Rajaram Pawar, Khar, Bombay 235) Shri Nandakishor Sahagal, Nagpur. 236) Miss Mousami Chakravarti 237) Dr. (Mrs.) Rama Chakravarti, Pune 238) Shri Dattatraya Tukaram Dayal, Satara 239) Shri Anil Vaidya, Pune 240) Shri Rajankumar Patel, Sion, Bombay 241) Miss Vandana Shirodkar, Vikhroli 242) Shri Vishwanath Shirodkar 243) Shri Mohan Shirodkar 244) Shri Prakash Shejwal 245) Shri Vasant Rao Kadhanekar, Bombay 246) Shri Gopinath Narayan Walke, Bombay 247) Shri Kendrakumar Bube, Indore 248) Dr. V.K. Bhate, Bombay 249) Smt. Chandraben Bhate 250) Miss Krishna Bhate 251) Shri K.T. Tiku, Bombay 252) Smt. Jayashri Tiku 253) Shri Rajesh Tiku, Vileparle 254) Shri Dattaram Viththal Ghag 255) Shri Saibaba Satsang Mandal, Surat 256) Smt. Nalini Kapilrao Dave, Bhavnagar 257) Shri Mukund Madhukar Bhagat, Kolhar 258) Shri Raghunath Shantaram Mirane, Shirdi 259) Shri Umesh Insulkar 260) Sou. Aparna Mayekar.

Weather :- The weather at Shirdi was free from any sort of disease.

NOVEMBER 1984

In this month many Sai devotees visited Shirdi for darshan. So the staff of the Shirdi Sansthan had very busy time in this month. The following artists gave their various programmes during this month.

Keertan :- 1) Shri Madhukar Ganesh Suryawanshi, Sansthan Singer, performed Keertans on Ekadashi days and other important religious days of the month.

Pravachan :- Shri Laxmanbuwa Wakchoure, Shirdi delivered pravachan on some religious topic.

Vocal Music, Instrumental Music, Bhajan, Dance etc :-

1) Shri Mohan Dandekar, Thane 2) Sou. Madhuvanti Dandekar, Thane 3) Shri Viththal Manjrekar, Shirdi 4) Smt. Ganesh, Delhi 5) Shri Madhukarrao Joshi, Chopda 6) Shri Balsai Bhajani Mandal, Selu 7) Shri Haripath Bhajani Mandal, Jevoor 8) Shri Gurukripa Prasadik Bhajani Mandal, Bhandup 9) Shri Narayan Deshpande, Karhad 10) Sou. Jyoti Manuja, Bombay 11) Shri Hasmukh Patwala, Baroda 12) Shri Dilipkumar Bansilal, Secunderabad 13) Shri Sanjay Paralkar, Dadar 14) Sou, Jayashree Parekh, Bombay 15) Shri Narayan Swami, Kurla 16) Shri Navrang Bhajani Mandal, Vilaspur 17) New Bajrang Band Pathak, Bombay 18) Shri Shankarrao Bhuwar, Bombay 19) Shri Ragunath Shinde, Bombay 20) Shri Pandurang Shinde, Bombay 21) Shri Ganesh Panchel, Bombay 22) Shri Dasharath Chavan 23) Shri Dilip Bhalekar 24) Shri Vijay Kajalekar, Bombay 25) Shri Prakash Kadam, Bombay 26) Shri Sambhaji Sundariker, Bombay 27) Shri Dnyanadeo More, Bombay 28) Shri Prakash Devare, Bombay 29) Shri Dhonduram Chalak, Bombay.

Kartiki Ekadashi :- On Sunday the fourth of November 1984, Keertan was performed by the Sansthan singer in the evening. Thereafter the palkhi of Shri Sai Baba was taken in

procession through the Shirdi village when many devotees took darshan on the way. The Shejarati was sung after the Palkhi procession returned.

Tulsi Viwaha :- On Thursday the 8th of November 1984, Tulsi Viwaha programme took place in the Dwarakamai in the evening. Sansthan employees and Sai devotees were present in large numbers. Prasad was distributed to all, who were present for the Viwaha. The Children fired crackers on the occasion.

Weather :- The weather at Shirdi was quite healthy and free from any sort of epidemic. The weather had started getting more and more cold by night.

DECEMBER 1984

Due to the X-mas holidays at the end of this month, many devotees visited Shirdi in the second half of this month. Trips of many schools and colleges visited Shirdi in this month. Hence the staff of the Shirdi Sansthan had a very busy time during the second half of this month. The following artists gave their various programmes in the Samadhi Mandir during the course of this month :-

Keertan :- 1) Shri Madhukar Ganesh Suryawanshi, Sansthan Singer, performed Keertans on Ekadashi days and on other important religious days during the course of this month. 2) Shri Neelesh Laxmikumar Bhiwandkar, Bombay.

Pravachan :- Shri Laxmanbuwa Wakchoure Shirdi.

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

1) Shri C. B. Nowani, Porbundar, 2) Shri Shahu Bhosale, Bombay 3) Shri Vasant Vishnu Pendharkar, Pune 4) Shri Bhikaji Shankar Bhagwat, Pune 5) Sou. Vidya Vasant Pendharkar, Pune 6) Sou. Saraswatibai, Gulabbaba Bhajani Mandal, Katel.

(To be continued)

श्रीसाईलीला

हिंदी विभाग

अनुक्रमणिका

अप्रैल १९८५

		पृष्ठ
१ क्यों नहीं लेते भैया, साई का नाम	श्री प्रकाश प्र, कर्पे	५०
२ साईबाबा का कथन	प्रा. गुन्डेराव पटवारी	५१
३ साई आत्मा ब्रह्माण्ड की	प्रा. एच्. बी. महाले	५२
४ साईबाबा की असीम कृपा	श्री ए. के. परीख	५४
५ साई सदा सहाई	कु. चंद्रिका गुप्ता	५५
६ शिरढी वाले साई के नाम	श्री एम्. ढोंके	५६
७ त्वमेव बन्धुश्च	डॉ. ब्रजमोहन मौर्य	५७
८ श्री साई प्रभु की कृपादृष्टि	डॉ. दुर्गा प्रसाद शुक्ल	६३



क्यों नहीं लेते, भैया साई का नाम

सुबह और शाम, काम ही काम
क्यों नहीं लेते भैया, साई का नाम
श्रद्धा सबुरी, सीख है जिनकी,
ऐसे साईं को मेरा वन्दन वन्दन वन्दन
सुबह और शाम ॥ १ ॥

ना कोई हिन्दु, ना कोई मुस्लिम
ना कोई सिख-ईसाई,
उँच नीच में भेद न करना,
सब है भाई भाई,
प्रेमभाव से रहना सिखलायें,
शिडीवाला वह साईं साईं साईं
सुबह और शाम ॥ २ ॥

गम के बादल जब भी छायें,
साईं को तुम याद करलो,
बीच भंवर में नैथ्या अटके
साईं के नाम को जपलो,
भूले भटकों को राह दिखाएँ,
शिडीवाला वह साईं साईं साईं
सुबह और शाम ॥ ३ ॥

प्रकाश प्र. कर्पे

द्वारा : स्टेट बैंक ऑफ इन्दौर, विदिशा शाखा, पिन- ४६४००१ (म. प्र.)



!! साईबाबा का कथन "श्रद्धा" वेद में !!

ओश्म् श्रद्धयाग्निः समिध्यते
श्रद्धया हूयते । हविः
श्रद्धां भगस्य मूर्धनि
वचसा ऽ वेद या मसि !!

भाबार्थ - हम श्रद्धापूर्वक यज्ञाग्नि को प्रज्वलित करते हैं और श्रद्धापूर्वक ही उसमें आहुति डालते हैं । हम अपने वचनों से श्रद्धा को ऐश्वर्यों के शिखर पर बत लाते हैं ।

साई के दो उपदेश थे 'श्रद्धा' और 'सबुरी' । श्रद्धा एक बहुत बड़ा गुण है ! श्रद्धा की अपार महिमा है । श्रद्धा शब्द श्रत् और धा से मिलकर बना है, श्रत् को अर्थ है सत्य, और "धा" का अर्थ है धारण करना । किसी बात को सत्य समझकर धारण करना ही "श्रद्धा" है । तर्क और विश्वास दोनों श्रद्धा में आते हैं । अन्धविश्वास का नाम श्रद्धा नहीं । साई भक्त तो श्रद्धा के पिछे दिवाने हैं । इसी श्रद्धा से हमें असीम लाभ पहुंचता है । वेद भी कहता है "प्रियं श्रद्धा ददतः" तू दान देने वाले का प्रियकर, जो श्रद्धा के साथ सत्कर्मों में प्रवृत्त होते हैं, उनका अवश्य ही कल्याण होता है ।

आज कुछ लोग ऐसे हुआ करते हैं । जिनके भीतर श्रद्धा का अभाव होता है, किसी में श्रद्धा नहीं रखते, वेद कहता है "श्रद्धा देवा यजमाना" । हृदय से दृढ-संकल्प से, श्रद्धा से मनुष्य ऐश्वर्य को पा लेता है ।

श्रद्धां प्रातर्हवामहे श्रद्धां
मध्यन्दिनं परि ।
श्रद्धां सूर्यस्य निम्नचि
श्रद्धां श्रद्धेपयेह नः ॥

भाबार्थ - प्रातः : श्रद्धा का आवाहन करते हैं; उसी प्रकार माध्यह्न में, सूर्य अस्त के समय, हे श्रद्धे । तू इस जीवन में हमें श्रद्धालू बना दे ।

मैं ने अच्छी तरह समझ लिया है के श्रद्धालु मनुष्य का सदा कल्याण होता है ।

श्रद्धा माता की तरह भक्तों का सदा रक्षण करती है । वेदों के अनुसार प्रत्येक साईभक्त को साई में श्रद्धा रखकर, साईसन्देश को कभी नहीं भूलें, जीवन के प्रत्येक कर्तव्यकर्म हम श्रद्धा के साथ करे ।

आ श्रद्धे । प्रतिक्षण हम तेरे स्वागत को तैयार खड़े हैं, आ, तू हमें पूर्ण रूप से श्रद्धालु बना दें ।

साई ने हमें वेद के इस सनातन सूक्त का ही सन्देश दिया है, श्रद्धा जीवन का पथप्रदर्शक है । श्रद्धावान क्या नहीं कर सकता, हे साईभक्तों श्रद्धावान बन कर, साई का श्रद्धाभुमन बन जावो ।

!! श्रद्धां श्रद्धे पयेह न : !!

प्रा. गुन्डेराव पटवारी

एन् एफ्. जे. कॉलेज बिदर ५८५ ४०१ (कर्नाटक)

साई आत्मा ब्रह्माण्ड की

याद आ रही साई की
जो आत्मा है शिरडी की
क्या आत्मा शिरडी-भर की
नहीं, नहीं, सारे जग की ॥

जय जय राम कृष्ण हरी ॥ १ ॥

मृतकों को जीवन देता
पुत्रहीन को सुत देता
नेत्र-ज्योति अन्धों को दी
धन-दौलत दीनों को दी ॥

जय जय राम कृष्ण हरी ॥ २ ॥

सब दुखियों के दुख हरता
प्रेम-दान सबको देता
साई सबका मालिक है
सकल विश्व का प्रतीक है ॥

जय जय राम कृष्ण हरी ॥ ३ ॥

बने सारथी अर्जुन के
दूत धर्म-संरक्षण के
माया-मोह किया वश में
जगा प्रेम जन-मानस में ॥

जय जय राम कृष्ण हरी ॥ ४ ॥

श्रद्धा-सबुरी का ज्ञान दिया
आत्म-ज्ञान सन्देश दिया
विठ्ठल वह पंढरपुर का
साई नाम परमेश्वर का ॥

जय जय राम कृष्ण हरी ॥ ५ ॥

प्रो. एच. बी. महाले

गणित विभाग, ज. ह. शासकीय महाविद्यालय, बैतूल (म. प्र.)



साईबाबा की असीम कृपा

कोई तो बनादो सवाली; जो मेरे मस्जिद की सीढ़ी चढा हो; और गया हो हाथ खाली;

उपर लिखा गया साईबाबा के उद्गार कितना सच और सही है, जो साईबाबा की कृपा से साई भक्तों को अनुभव में आती है। नीचे लीखी हुई कहानी इसी की सबूत है।

आजसे पांच साल पहले मुझे शिर्डी यात्रा का सौभाग्य प्राप्त हुआ था। जब से साईबाबा के दर्शन हुए मेरा जीवन बदल गया। मैं उनका ही हो गया, और वो मेरे। शिर्डी जाने के बाद मेरे उपर साईबाबाने बहुतसे कृपा अनुभव कीये। इसमे से आज एक अनुभव लिखता हूँ, कि किस प्रकार साईबाबा अपने भक्तों की इच्छा पूर्ण करते हैं।

मेरी शादी हुए चार साल हुए थे। मगर सन्तान प्राप्ती का योग हमें प्राप्त न हुआ था। साईभक्त होने के कारण मैं ज्यादा इस बात में नहीं सोचता था। मगर हमारे परिवार के सभ्य बहुत चिन्तित थे। इसलिए पूरे परिवार के साथ हम शिर्डी यात्रा को गये। वहाँ जाकर हमने बाबाको एक नारियेल भेंट किया। हमारी बदकिस्मती से वह नारियेल खराब निकला। जिससे सबको बहुत दुःख हुआ। आखिर मैं हमने दूसरा नारियेल भेंट किया। जो अच्छा निकला। बम्बई आकर डॉक्टर के परिक्षणमें हम दोनों पति-पत्नी को योन गुप्त रोग था सफेद पानी जानेका। ये बातसे हमारी समझ में आ गया की नारियेल ऐसा क्यों निकला? दोनों बीमारी दवाई और बाबाकी कृपा से अच्छी हो गई। इसके बाद भी सन्तान होने का कोई चिन्ह दिखायी नहीं दिया। आखिर मैं अकेला शिर्डी गया और बाबाको विनन्ती की और नारियेल भेंट किया। उसके बाद करीबन एक महिने से भी कम समय में कोई भी दवाई लिए बिना अच्छे दिन देखने को मिले। और पूरे दिन होने पर बाबाकी असीम कृपा से एक सुन्दर बालक का जन्म हुआ। और हमारे घर में खुशीकी लहर दौड गयी। एक सप्ताह के बाद दोनों माँ-बेटे को हॉस्पिटल से रजा मिली। रजा (छुट्टी) मिलने पर दोनों को लेने हॉस्पिटल पहुँचा। और साथमें शिर्डी से लाया हुआ बाबाके श्री मस्तक का

दुपटा (वस्त्र) बालक को पहनाने के लिए साथमें लिया । जैसा दुपटा पहनाने के लिए बाहर निकाला, कि सारा हॉस्पिटल का कमरा एक अलौकिक प्रकार खुशबुसे महेक उठा । डॉक्टर और नर्स को भी बड़ी ताज्जुबी हुई । और सब पुछने लगे की यह खुशबु कहाँ से आ रही है? हमारी पास खुशबु के कोई साधन न थे । इस तरह साईबाबा ने हमारी यह मनोकामना पुरी की ऐसे दयालु बाबा को कोटी-कोटी प्रणाम ।

ए. के. परीख

२३ ए आनन्द, गौशाला लेन, मलाड (पूर्व) बम्बई - ४०० ०९७

साई सदा सहाई

साई सबके भ्राता माता पिता,
दीनदुखियों के आश्रयदाता,
सब जगत के हैं विधाता,
सब जीवों के पालनकर्ता ॥ १ ॥

सन्कट मे साई दौडे आते,
सबको आशीवाद दे जाते,
सब पर सुख शांति बरसा जाते,
साईकिरण दासी आई साई चरणों में ॥ २ ॥

कु. चन्द्रिका गुप्ता "साईकिरण"
रेल्वे क्वार्टर नं. R / B / II / २५७ / ५ सुभाष काल्नेनी,
स्टेशन के सामने जबलपुर (म. प्र.)

शिरडी वाले साई के नाम

जाहिर वो शिरडी वाले, तुम्हारी लीला है

जिसने भी दिलसे माना, उन्हे तु मिला है ॥

भेदों-भरम से तुमको, कोसो दूर पाया

क्या हिन्दु, क्या मुसलमाँ, तूने किया भला है ॥

जो रोते वे हसते, तेरे दर से लूटे

खुशियों का मानों, खजाना मिला है ॥

कानों ने जो सुना था, करिश्मा तेरी भभुत का

आँखों ने खुद भी देखा, वही सिल-सिला है ॥

है कौन ऐसा कहदें, मन्नत हुई न पूरी

लेते ही नाम साई, सन्कट टला है ॥

“ढोंके” परेशां क्यों हो ईलाजे-गम है साई

मांगो दुआयें उनसे, वह साई दर खुला है ॥

एम. ढोंके

५७।१ टाईप टू। खमरिया, जबलपुर (म. प्र.)



त्वमेव वन्धुश्च

प्राची में बालारुण-रवि की स्वर्णमयी रश्मियाँ हठात् वातायन से उसके पूजागृह में प्रवेश कर गयी थी। वह भोर से ही पुलकित होकर स्नानादि से निवृत्त हो अपने सद्गुरु साईनाथ के पूजन व रक्षाबन्धन के लिए आतुर हो रही थी। कभी पूजा के पंच-पात्रों को स्वच्छ वस्त्र से पोछती, कभी आसनी झाडती, बिछाती। बाबा की मूर्ति को नहला कर स्वच्छ आसन पर बिठाया। माँ रसोईघर में बाबा का भोग तैयार कर रही थी। पूये व खीर आदि सुस्वादिष्ट भोज्य पदार्थ बन चुके थे। देशी घी की सुगन्ध पूजागृह में जल रही। धूपबत्ती से एकीकृत होकर वह सम्पूर्ण वातावरण को सुवासित कर रही थी। अद्भुत उल्लास था उसके मन में ... भाई न सही बाबा तो “त्वमेव वन्धुश्च सखा त्वमेव” के रूप में उसके घर व मानसमन्दिर में विराजमान थे।

उसका परिचय बाबा से लगभग पाँच वर्ष पूर्व भोपाल के रेलवे स्टेशन पर एक ‘बुक स्टाल’ पर हुआ था। उसने सर्वप्रथम लीलाधाम, जगद्गुरु साईनाथ को पुस्तकाकार देखा, जिसमें उनका व्यक्तित्व एवं कृतित्व समाहित था। उसने न जाने किस अज्ञात प्रेरणा से उसे लेलीया था घर आकर उसने जैसे इस पुस्तक को पढ़ना आरम्भ किया था उसे इस पुस्तक के नायक श्री साईनाथ से आत्मीयता होती गयी थी। बचपन से अखरने वाला पिता भाई, बहन का अभाव धीरे-धीरे साईनाथ के साहचर्य से तिरोहित होता गया और स्वयं सर्व रूपों में उसके उन में बस गये। माँ उसके साई-प्रेम को देखकर उसकी प्रशंसा करते न थकती। मोहल्ले वाली औरतों, बच्चों व पुरुषों में बस वही चर्चा रहती। बाबा की वह नियमित पूजा और आरती सुबह-शाम अवश्य करती। बाबा का नित्य दोनो प्रहर नैवेद्य लगाकर ही अन्न-जल गृहण करती। रात्रि सोने से पूर्व ‘श्री साई सच्चरित्र’ के एक अध्याय का पारायण अवश्य करती। कितनी सुन्दर थी दिनचर्या। हर एक आदमी उसकी इस भक्ति पर मुग्ध हो रहा था।

‘जहाँ चाह वहाँ राह’ उनके नेत्रों को बाबा की दिव्य नगरी शिरडी की यात्रा अवसर मिला। उसने बाबा की ‘द्वारकामाई’ में बैठकर बाबा के सान्निध्य का अनुभव किया। ‘उदी’ मस्तक पर धारण की और कुछ पुडिया में घर के

लिये भी गांठ में बांध ली। बाबा का 'समाधि मन्दिर' देखकर वह तो दन्ग ही रह गयी। अभिषेक करते समय वह बाबा को लिपट कर खूब रोयी। काफी देर तक उनके पैरों को पकड़कर भ्रश्रुओं से उनका प्रक्षालन करती रहि। नीम वृक्ष की छाया में उसने मानसिक शान्ति का अनुभव किया। कई दिन माँ के साथ शिरडी रही और जब घर लौटी तो अपरिमित आनन्द और साईबाबा की सुन्दर सी संगमरमर की प्रतिमा के साथ ...। कितनी सुन्दर व भव्य थी वह मूर्ति ... अखिल-ब्रह्माण्ड-नायक, सच्चिदानन्द की दिव्य कान्ति से कान्तिमान एक फकीर की वेशभूषा में शिलातलपर विराजमान थे। सांसारिक विपन्नता को प्रदर्शित करता हुआ, आध्यात्मिक जनों को आल्हादित करनेवाला श्री साई समर्थ का अद्भूत "फकीर अवतार" उसे व उसकी माँ को ही नहीं, वरन् जिसने भी देखा उसे भा गया। माँ कहती—“अरी सुमद्रा, यह तो पूर्णकाम, पूर्णावतार परमेश्वर्यवान हैं।”

वह नतमस्तक हो बाबा को पूजास्थान में सजाकर उनके पूजन में मग्न हो जाती। माँ भी राम, कृष्ण, शिव आदि देवताओं के मध्य में उनकी पूजा करके अपने को धन्य मानती। धन्य हैं—साईनाथ जिनके घर में पदार्पण मात्र से उसके घर में पिता, भाई, बहन आदि का पल-प्रतिपल खलने वाला अभाव विलीन-प्राय होने लगा। कहाँ? बात-बात पर पिता, भाई के अभाव में जो क्लेश तथा जो सांसारिक कष्टों की अनुभूति होती थी वह भी उनकी कृपा से कम होती गयी। जब वह घर में होती, बाहर होती, विद्यालय में होती, विवाह, पार्टी में होती। दूसरे लोगों के पिता, भाई, बहन व अन्य परिजनों की चर्चा सुनते ही वह उदास हो जाती। काश! उसके भी पिताजी जीवित होते, मुँह बोले भाई-बहन होते। यह सब सोचकर वह दीर्घ-निश्वास लेकर चुप हो जाती। लोग उसे छेड़ते माता-पिता भाई-बहन व अन्य परिवार के लोगों के माध्यम से उसके परिवार के पूर्व इतिहास के साथ उसके विगत-जीवन में झाँकने का प्रयास करते। वह लम्बी-चौड़ी आत्मकथा न कहकर सीधा सपाट उत्तर देकर प्रश्नकर्ता को सन्तुष्ट कर देती, क्या किया जाय? पिता का साया बचपन में ही उठ गया था जब वह ५ वर्ष की थी। पिता रेलवे में गार्ड थे। एक बार सन् १९५८ में ट्रेन डकैती में डकैतों से संघर्ष करते हुए अपने प्राण खो बैठे। पापा के बलिदान के मुभावजे में उसकी माँ को मिला सरकार की ओर से खेदप्रस्ताव, पेन्शन, आर्थिक सहायता, प्राविडेंट फण्ड और बीमाराशि। नन्हें से भाई की आशा पापा के अवसान के बाद आशा ही रह गयी। कोई क्या करता? परमेश्वर भी भाग्य की चन्द लकीरों

के आगे मौन हो गया । नन्ही भोली सुभद्रा जब कभी माँ से बालसुलभ आग्रह करती “माँ राजा-भैया कब आयेगा? मैं अपने राजा-भैया को खिलाऊंगी, पास रखूंगी ।”

माँ के पास कोई उत्तर न होता । वह रूँधे कण्ठ से उसे सीने में भींच लेती - “तू धीरज कर मेरी मुन्नी । जब तू बड़ी हो जायेगी तो जरूर आयेगा ।” आज जब बड़ी हो गयी है । एम. एस. सी करके स्थानीय महाविद्यालय में प्रवक्ता है । तब भी उसे अपने भाई का अभाव अर्न्तमन में लगता रहता है । कभी वह खीझ भी उठती है भारतीय संस्कृति और व्यवस्था पर ... बाहरे भारतीय पर्व ! रक्षा-बन्धन हो या भैया-दूज, होली, दिवाली, नाग-पंचमी सभी में वह अन्य रिश्ते से बढ़कर बना रहता है । बिना एक भाई के सभी कुछ फीका रहता है ठीक उसी तरह जिस तरह तारों भरी रात एक चन्दा के बिना । सच है भाई-बहन को यदि भारतीय पर्वों से निकाल दिया जाय तो पर्वों का आनन्द व उल्लास ही अधूरा रह जाता है । कितनी महत्ता है इस रिश्ते की? वह यही सब सोचकर हर पर्व के अवसर पर अच्छी भली तैयारी करके उदास और गम्भीर हो जाती है । माँ टोकती हैं, डाँटती है, मिडकती हैं -“सुभद्रा, तुझे क्या हो जाता है? इतनी अच्छी तैयारी करती है । सहेलियों को बुलाती है, पुरुष-मित्रों को भी बुलाता है । पर्व के अवसर पर काफी कुछ प्रबन्ध करती है । फिर भी वक्त बे वक्त यह चेहरा लटकाकर क्यों बैठ जाती है? अब तू नासमझ बच्ची नहीं है, मेरी बेटा !” वह क्या कहे? “कुछ नहीं मम्मी” माँ की गोद में लिपटकर उसी के आँचल में अपने आँसू पोछकर फिर मेहमानों में व्यस्त हो जाती है । उसके प्रत्येक पर्व को मनाने का यह अन्दाज, माँ और इष्ट-मित्रों के लिए अप्रत्यक्षित या विचित्र नहीं ... अपितु सामान्य हो गया है ।

आज रक्षा-बन्धन है । उसने इसबार निश्चित कर लिया है कि वह रक्षा सूत्र अपने साईं समर्थ को बाँध कर अपने भाई की साध पूरी करेगी । हो भी क्यों न? पिता, बन्धु, सखा आदि सम्बन्धों को जोड़ने वाले जगदीश्वर जो कहलाते हैं । उसके मन में यह भाव दो दिन पूर्व जैसे ही आये वह गुन गुना उठी । साईंनाथ ने उसके बचपन की साध पूरी कर दी । माँ उसके विचार सुनकर मुसकरा दी “बावली ! अखण्ड सच्चिदानन्द सद्गुरु साईंनाथ को तूने भाई मान लिया । धन्य है उनकी प्रेरणा । अनाथों के नाथ अपनी लीला वे ही जाने !”

वह विद्यालय से शाम को घर लौटते समय बजार से रक्षासूत्र ले आयी । जिसने सुना उसे कुतुहल के साथ एक सुखद आश्चर्य हुआ । लेकिन उसके मनोभावों को सभी ने सराह । विचित्र लीला है साईनाथ की । कैसी प्रेरणा भर दी उस अशान्त मन में । जहाँ उसके मानस-जलधि में पिता-बन्धु-बहन आदि के अभाव मगरों का वास था, वहाँ श्री साईनाथ एक सहृदय बन्धु के रूप में भावना के श्वेत-शतदल पर विराजमान होकर उसके अन्तःकरण में बस गये । वह सुबह से ही अपने साई बन्धु के स्वागत-सत्कार, नैवेद्य व पूजन के लिए माँ के साथ नहा-धोकर लगी रही । “माँ नैवेद्य ले आओ । पूजन की सारी व्यवस्था पूर्ण है ।” वह पूजागृह से बोली । “माँ आकर देखो तो बाबा आपकी नैवेद्य की प्रतीक्षा कर रहे हैं ।” “अभी आयी बेटी” माँ थाल में सुगन्धित एवं सुस्वादिष्ट मधुर भोग लेकर आ गयी । पूजन आरम्भ हुआ । आचमन, शुभ्रवस्त्रार्पण, पुष्प, धूप, दीपादि से बाबा के साथ अन्य देवताओं का भी माँ-बेटी ने बारी-वारी से पूजन किया । नैवेद्य अर्पण व आचमन के पश्चात् वह सुन्दर रेशमी ‘रक्षासूत्र’ साई समर्थ की कलाई में बांधते हुए बुदबुदायी -

“येन बद्धो बलिराजा दानवेन्द्रो महाबला ।

तेन त्वयाभिबध्नामि रक्षेत् मा चल मा चल ॥”

माँ अपनी लाडली का यह अनुराग देख भाव-विव्वल हो रही थी । उधर वह बाबा की कलाई में बन्धे रक्षा-सूत्र को बार-बार देखकर हर्षित हो रही थी । तभी बाहर द्वार पर किसी ने आवाज लगायी -“माई, कुछ अल्लाह के नाम पर मिले । बाबा बहुत भूखा है ।”

उसने द्वार की ओर मुड़कर देखा “एक श्वेत दाढी वाला बूढ़ा, फकीर जीर्ण-शीर्ण वस्त्रखण्डों को शरीर पर लपेटे, एक गन्दी कफनी सिर पर बांधे अपने मिश्रा पात्र ऊपर उठाकर आवाज लगा रहा है । उसके मन में विचार आया कि माँ को कह दे कि वह कुछ बाबा को देकर विदा कर दें । लेकिन दूसरे ही क्षण वह स्वयं पूजा पर से उठकर स्वयं द्वार पर आ गयी ।

“कहो बाबा, क्या चाहिए? भूख लगी है, पक्वान्न लगे ।”

“जुग-जुग जियो बेटी ।” इस पात्र में कुछ डाल दो । उसने भिक्षापात्र उसके सामने कर दिया । वह उल्टे पैर अन्दर आयी और पूजा के स्थान पर रखे नैवेद्य को ले जाकर उसे भोजनार्थ देने लगी । उसे ऐसा लगा कि जैसे श्री साईनाथ ही फकीर का वेश बनाकर उसके द्वार पर आये हैं । ऐसा विचार आते ही वह अलौकिक आनन्द से अभिभूत हो उठी । फकीर के नेत्र अपने भिक्षापात्र में सुस्वादिष्ट पक्वान्न देख आनन्द से चमक उठे । उसके होंठ आर्शीवाद के लिए कुछ पल तक हिलते रहे । फकीर ने अपना दाहिना हाथ उसके सिर पर रखकर कहा—“बहुत भाग्यवती हो पुत्री । तुमने भुखे फकीर को भोजन देकर बहुत पुण्य का कार्य किया है । भगवान तुम्हारी इच्छा पूर्ण करे ।”

आर्शीवाद की अमृतवर्षा के मध्य में ही उसके मन में विचार कौंधा क्यों न इन बाबा जी के हाथ में भी रक्षा-सूत्र बांध दिया जाय, हो सकता है इस फकीर के रूप में साईबाबा ही न हो । जो यह अवसर त्याग कर जीवन भर पछताना पड़े । ऐसा विचार आते ही वह फकीर से आग्रहपूर्वक बोली—“बाबा आप अन्दर चल कर प्रसाद पालें लें तो अति कृपा होगी । मेरे कोई भाई नहीं है, मैं आपको ही राखी बांध कर इस राखी के पर्व को सफल करना चाहती हूँ ।”

“पुत्री, तू कितनी भोली है?” फकीर ने उसे इन्गित करते हुए कहा—“हम फकीरों का क्या? हम तो दुनिया के सारे नातों रिश्तों से अलग रहकर भगवान का भजन करने वाले ठहरे । अगर तेरी इच्छा ही यदि यही है, तो चल । भगवान के हुकुम को टालने वाले हम कौन होते हैं? श्रीहरि की यदि यही इच्छा है तो एक बार फिर सुभद्रा बहन अपने कृष्ण को राखी बांध कर साध पूरी कर ले ।”

फकीर के मुँह से अपना नाम सुनकर उसके आश्चर्य से होंठ खुले के खुले रह गये और आनन्द का पारावार न रहा । उसने पीछे मुड़कर देखा माँ भी द्वार पर खड़ी मुसकरा रहीं है । उन्होंने भी फकीर को अन्दर चलने का आग्रह किया । फकीर अन्दर बरामदे में पूजा स्थान के पास ही पड़े सोफे पर आनन्द पूर्वक बैठ गया । वह अन्दर से एक थाल में सुन्दर रेशमी-राखी, फूल अक्षत, रोचना और मिठाई पक्वान्न ले आयी । सर्व प्रथम उसने बाबा के दाहिने हाथ में राखी बांधकर

उन्हें रोचक अक्षत किया। मस्तक व कानों पर फूल चढाये। माँ के निर्देशानुसार आरती-थाल सजाकर विधिवत् उनकी आरती करके मिष्टान्न से उनका मुँह मीठा करवाया। फकीर अनन्त-शान्ति की मुद्रा में स्थित होकर सभी क्रिया-कलापों में समभाव रहा। माँ, बेटी इस तरह फकीर का अद्भुत व अप्रत्याशित आथित्य-सत्कार कर आनन्द की पराकाष्ठा को प्राप्त हो रही थी। विधि का अद्भुत विधान था जो कि स्वयं दारिद्र्य-नारायण भक्त का आथित्य स्वीकार करके पुलकित हो रहे थे। पुराणों में वर्णित शबरी व विदुर जी का आथित्य सत्कार आज फीका व बासी लग रहा था। पुलकित मन से उसने उन्हें आचमन कराके आसन पर बिठाया। फकीर ने अपना दाहिना हाथ माँ और बेटी के सिर पर बारी-बारी से रखते हुए कहा- “मैं भाई के रूप में तुम्हें कुछ भी दृश्य देने में असमर्थ हूँ। फिर भी मैं तुम्हें भगवान शंकर का यह पांच-मुखी रुद्राक्ष दे रहा हूँ इसे सदा पूजन में रखकर पूजना। भगवान, भूतभावन, भोलेनाथ आपका सदा कल्याण करेंगे।

इतना कहकर वह फकीर आसन से उठा और सुभद्रा की यन्त्रवत् फैली हुई दाहिनी हथेली पर रुद्राक्ष रखकर बाहर जाने लगा। माँ बेटी उसे बढकर रोकती और कुछ पल और ठहराने का आग्रह करती इससे पूर्व वह बिना पीछे मुड़े सीधे गली में लम्बे कदम बढाता हुआ दोनों की आँखों से ओझल हो गया। माँ ने बेटी की ओर देखा और बेटी ने माँ की ओर दीर्घ-निश्वास के साथ... दोनों की झील-सी भावमयी आँखों में आनन्द के अश्रुबिन्दु झलक आये थे। कैसा सुख मिला था उस अज्ञात अथिति के आदर-सत्कार में ... अलौकिक आनन्द के समय का एक टुकड़ा जो उन दोनों के हृदय को घूकर सरक गया था लेकिन उसकी अनुभूति अब भी उनके हृदय में विद्यमान थी। वे दोनों उसी आनन्द का स्मरण कर पुलकित हो रही थी। क्या नहीं मिल गया था दोनों को? फकीर के वेश में सगुण बृह्म साईनाथ ने अपने वचन की रक्षार्थ स्वयं भक्त के घर पधारे थे इसी प्रकार का चिन्तन कर वे दोनों बार-बार अपने को घन्य मान रही थी। सचमुच, भक्त-वत्सल साईनाथ ! कलिकाल में पुनः भगवान कृष्ण के रूप न सही, अदने फकीरी रूप में ही बहन के घर पधार कर रक्षाबन्धन

के दिन राखी बन्धाकर आध्यात्मिक आनन्द का खजाना उडेल कर चलते बने ।
बहन सुभद्रा निःसन्देह ऐसे भाई को पाकर निहाल हो गयी ।

डॉ. ब्रजमोहन मौर्य
सिंगाही - खीरी (उ. प्र.) पिन २६२ ९०५

श्री साई प्रभु की कृपा दृष्टि

नमस्ते ऽ स्तु पश्यत ।

पश्य मा पश्यत । अथर्ववेद १३. ४. ४८. । ५० । ५१

यह अथर्ववेद का एक मन्त्र है जिसमें उस सर्वशक्तिमान से प्रार्थना की गई है कि:- “हे दृष्टा ! तेरे लिये नमन हो । दृष्टा ! मुझे देख ।”

प्रभु साई नाथ, जो एक अवतारी महापुरुष थे, सदैव ही अपनी सरल एवं सुबोध भाषा में भक्तों को वेद और उपनिषद् का ज्ञान दिया करते थे । उन्होंने कहा था कि - “यदि तुम हमारी ओर देखोगे तो मैं भी तुम्हारी ओर देखूंगा ।” दूसरे शब्दों में किसी महापुरुष अथवा महात्मा की ओर देखने का अर्थ होता है उस विभूति के प्रति आत्मसमर्पण और तभी वह विभूति भी उस समर्पित जीवन को आर्शपति है । मोक्ष गति प्रदान करती है ।

वैदिक चिन्तन के विचारक, विद्वान मनीषियों द्वारा उक्त मन्त्र की विस्तृत व्याख्या करते हुए मन्त्र में निहित भावों को स्पष्ट किया है कि - देखने वाले (अर्थात् श्री साई) ! तुझे प्रणाम है ! तुमने अपनी कृपापूर्ण दृष्टि जो मेरी ओर करदी है यह तुम्हारी महती दया है । मेरी सत्ता आज आपकी कृपाकोर पाकर सार्थक हो गयी है । हे मेरे दयालु ! इतनी कृपा और करना कि सदैव तुम्हारी दृष्टि में बना रहना मेरा परम सौभाग्य है । मैं सदैव आपकी कृपापूर्ण नयनों की

ज्योति-प्रकाश में स्नान करता रहूं जिससे मुझ पर और किसी की नजर न लगे । दृष्टि, तेरी एकटक दृष्टि, मुझे सदैव तेरी ही सुध में लवलीन (मग्न) रखेगी । तेरी दृष्टि से खिंचे हुए मुझे यह सांसारिक मायाजाल की निगाहें अपनी तरफ नहीं खींच सकेंगी ।

दृष्ट : (साई) ! महात्मन् ! तुम्हारी नेत्रज्योति के प्रकाश में मुझे संसार के कण-कण में तुम्हारा ही दर्शन हो रहा है । और तुम्हारी नेत्र-ज्योति के छोरे से ब्रन्धा में तुझमें सबके समस्त संसार के दर्शन करता हूं । तुम्हीं में यह सभी विश्व समाया है, और विश्व में तू अनेक रूपों में, प्रतिरूप (राम, विट्ठल, विठोबा आदि) है, तुम्हारी दृष्टि का यह प्रसाद मेरा ज्ञानकोश बना हुआ है । तुम्हारी ही दृष्टि से मैं सदैव मालामाल हूं ।

नाथ ! मुझे सदा देखते रहना । पिता-माता जैसे बच्चों की हर गति, चाल-ढाल को देखते रहते है । इसमें वे आनन्द पाते है, क्योंकि यही उनकी क्रीडा होती है । मेरी भोली बचकानी प्रसन्नतापूर्ण किलकारियों से तुम्हारा मनोरंजन होता रहे और तुम सदा मुझे अपनी गोद में खिलाते-झुमाते-फुलाते रहो । तुम्हारी मेरे ऊपर बराबर बनी रहने वाली निगाह (दृष्टि) मेरी किसी अनजानी कार्यशैली से हो सकने वाले मेरे नुकसान (अहित) से बचाती रहे । मेरे किसी भी खेल (कार्य) से यदि मेरें भावी जीवन के लिये बुरा बीज उगने (कुसंस्कार) वाला हो अथवा बुरा असर पडने को हो तो तेरी दृष्टि पहले ही मुझे उस कार्य से दूर खींच ले जायेगी ।

हे (देव) साई ! इस प्रकृतिरूपी नटनी की बाहों के फन्दे से तुम्हारी ही लीलामयी, मीठी, प्रेम और खुशियों से भरपूर दृष्टि ही मेरी मुक्ति कगायेगी । अतः इससे बढकर मुझे और क्या सिद्ध चाहिए कि तुम्हारी कृपादृष्टि पासकने के योग्य मैं सदैव बना रहूं । देखने वाले प्रभु ! हे साई ! मुझे सदा देखते रहना । तेरी दृष्टि मेरा रक्षाकवच है ।

दुर्गा प्रसाद शुक्ल

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