

# SAILEELA

Official Organ of Shirdi Sansthan



श्री साईनाथ राचनालय  
श्री साईबाबा संस्थान, शिर्डी

May 1981

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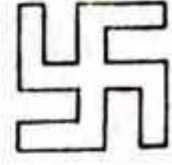
# SHRI SAI LEELA

MAY 1981

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SHRI  
**SAILEELA**

**Official Organ of  
Shirdi Sansthan**

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

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## Ramanavami

On Sunday the 12th April 1981, Ramanavami was celebrated all over India with great devotion. Out of the ten incarnations of Lord Vishnu, the seventh and eighth incarnations viz. those of Shree Rama and Krishna are more popular than others and are remembered and adored very much by all. Even if we try to estimate the popularity of the incarnation of Shree Rama from the temples of that incarnation all over our country, we will notice that next to Ganpati and Shankar comes the rank of the temples of Shree Rama. The celebration of the birthday of Shree Rama viz. Ramanavami is done at all these temples and therefore we find that this festival is held on mass scale everywhere in India.

Ramayana and Mahabharat are the two great epics of our country and all Indians are proud of this heritage, which their forefathers have left for them. Walmiki, who composed the epic of Ramayana, was a great sage and the legend goes that because of his supernatural powers, he had composed the book before the birth of Rama. The incidents in the life of Shree Rama later on took place exactly as predicted by the sage.

The value of this epic has been recognised not only in this country, but it has been translated in several foreign languages. It has been translated in all Indian languages and Ramacharitmanas of Saint Tulsidas, in Hindi, is very famous among all of them. In the northern India, Tulsi Ramayan is very popular and it is sung very commonly even by the village folks. Saint Rama

from Maharashtra also was a great devotee of Shree Rama. The conditions in Maharashtra at the time of Saint Ramdas had deteriorated to a great extent. Defeatist mentality had spread among the masses. It was therefore necessary to inspire the people and imbibe valour in them. Hence Saint Ramdas spread the devotion to Shree Rama and his very loyal servant Shri Hanuman. For this purpose Saint Ramdas travelled for nearly twelve years all over India and established nearly eleven hundred Maths in the whole of India. Alongwith the devotion to Shree Rama, who was a Kshatriya, wielding a bow and arrow, Saint Ramdas also established akhadas, where the worship of Hanuman was being done. Thus Saint Ramdas took inspiration from this epic and made its practical use for the uplift of the people. The disciples of saint Ramdas, who ran these maths were totally fearless and they spread this mission of their guru, which almost changed the face of this country and political freedom was achieved by throwing away the yoke of the mohamedans.

The story of Ramayan is known to every person who calls himself a Hindu. Because of the inspiration that it gives, special editions of Ramayan in simple language are being published for being given to the children. Because of the typical nature of each of the characters in this epic, we feel that every person can learn something from the story of Ramayan. Hence most parents in this country want that their children should know the story of this epic and learn, whatever they can, from the behaviour of the different characters, described in it.

At the very outset of the story, we see king Dasharath performing a sacrifice for obtaining a son. He has three queens. The prasad that is given to his queens is to be eaten by them for obtaining a child. In the meanwhile the prasad, which was in the hands of queen Kaikeyi, is taken away, but the other two queens are quite accommodative and they give her a part of their prasad. The result is that these two queens get only one son each, while Kaikeyi gets two sons as she eats two

morsels of the prasad. Here we get a lesson how co-wives should behave with harmony. Of course, polygamy is now more or less extinct in almost all the countries of the world and hence this problem of accommodation amongst co-wives has more or less disappeared; but the modern life has become so complex that we are required to be accommodative at various stages in our life. So this lesson of accommodating and tolerating others can well be learnt from this incident in Ramayan.

Next comes the problem of keeping a promise, which is once given. When Rama, the eldest, among the princes of Dasharath was about to be crowned, Kaikeyi, the youngest queen of Dasharath, came forward with her request for fulfilling the boons, given by the king to her on a former occasion, when she helped Dasharath on the field of battle. The requests made by her were simply heart-splitting. Any other man would have been shaken and would have thought of refusing to fulfil his promises; but that was not the tradition of the Raghu kings. They were truthful to their promises and adhered to them even at the cost of their life. This same thing happened in the case of Dasharath. He had to agree to the request of his young and beautiful queen, very much against his will. The shock ultimately cost him his life; but he did not go back on his word. He fulfilled his promise; but here also we have to see the courage of Shree Rama and his entire outlook on the episode. He said that he would not mind suffering; but his father should not have the blemish of going back on his promise. This incident no doubt shows the high morality of Rama, but it also shows his duty-fulness and obedience to his father.

The love between brothers and brothers is also seen in the story of Ramayan. Though Kaikeyi wanted the throne for her son, he was not a person who wanted to grab something, which legally belonged to somebody else. He did not come down from his high moral pedestal. Though he wanted to honour the wishes of his mother, he did not want to usurp the right of

his elder brother. He therefore only ruled the country in the name of Rama as a care-taker. He therefore placed the sandals of Rama on the throne and ruled the country, as someone was required to rule it in the absence of the legal king. The sincerity of Laxman in following Rama all alone, leaving his family life, is also worth commending. His love for his brother is also clearly seen in his behaviour. This lesson of love among brothers is also very clearly depicted in Ramayan through the examples of these two brothers of Rama viz. Bharat and Laxman.

The proper behaviour of a wife is well described in the story of Seeta. When she knew about the contents of the boons of her mother-in-law, she declared that she would follow Rama to the forest. In fact she was a princess, who was not used to hard life at all; but her devotion to her husband would not allow her to remain behind in his absence. Of course in the modern days of emancipation of women and the fight of the women for equal rights and opportunities, this dutiful behaviour of Seeta will be looked upon as meekness; but the ideal of the behaviour of a wife in the society of those days is depicted in the life of Seeta. Even with these new ideas, the modern woman is not happy. The woman is the centre of the family life and if she behaves properly, then only a family holds together. The dutiful nature of Seeta is thus the picture of an ideal woman of the times, when Ramayan was composed.

The servants and followers can also learn a lesson from Ramayan. In Hanuman, we come across a very faithful servant and follower. His faith in Rama was unbounded and at the same time it was selfless. Shri Hanuman did not serve Rama with any ulterior motive. His service to Rama was only as his duty. Shri Hanuman never worried whether the orders given to him were right or wrong. His obedience to the orders was quite explicit. Only this type of servants can achieve something. In modern days the servants only have a tendency to avoid work and to extract the maximum from the master. If the lesson of

Ramayan is followed by all followers and servants, many of our industrial and political problems will be solved to a great extent.

It will thus be seen that the various characters in Ramayan have set ideals for the people in general and if the examples of these characters, as pointed out before, are followed, then the tone of our social, political and moral life will be elevated to a great extent. It must be because of this usefulness of the story of Ramayan that Shri Sai Baba must have given his consent to the celebration of the Ramanavami festival at Shirdi. All

devotees, who read Sai Satcharita, must be familiar with the story of the starting of this festival at Shirdi as described in chapter six of Sai Satcharita; but here also we see the greatness of Shri Sai Baba in combining the Sandal Procession and the Ramanavami and thus showing that Rama and Rahim are not two; but they are the manifestations of the same God, who is all powerful and only one. Those fortunate devotees, who might have been able to attend Shirdi for the festival, must really have felt the presence of Shri Sai Baba there and must have got His blessings there; but at the same time they should try to understand this underlying meaning of this festival. Shri Sai Baba is omnipresent. So he must have also blessed all other devotees, who must have attended other Sai Temples outside Shirdi. Let us all Sai devotees therefore understand the teachings of Ramayan and bow to Shri Sai Baba by understanding the true spirit behind the starting of the Ramanavami festival at Shirdi.





# Sai Baba The Master

## A Rejoinder To The Book Review

I have read with meticulous care my advocate Sai-chum Shri G. S. Gavankar's review of the well-received book, "Sai Baba, The Master" in attractively got-up "Sai Leela" of the "Punyathithi" number for Oct. '80. (p p 22 to 26)

While I see eye-to-eye with many points of his criticism, I am afraid he has tripped badly when he has asserted thus: "But even for a saint to be able to speak in a language not learnt by him is an impossibility as the spirit indwelling in him is inhibited by the gross trappings of his flesh and bones. He can only express his thoughts through the medium of his mother tongue....."

It is strange that a reviewer of his calibre, well-trained in the Sai-literature fails to rise above the mundane level while reviewing this book. Any trio well-posted with holy "Sai Satcharita" of Hemadpant knows pretty well that Sai Baba had spoken even in the voice of the dead father of a doubting Thomas who, on hearing it, spontaneously fell prostrate at Sai Baba's holy reet at Dwarakamai in the presence of throbbing devotees. So talking in a language alien to Him was a child's play. It is a part of His divine sport!

I shall cite another example. In His 10th reincarnation, Lord Dattatreya had appeared On Vaishakh Shuddha 14, at mid-day in disguise as a 'mendicant'. In one of His encounters with a band of brahmins, the "bairagi" had posed them a vital question, "What is brahman?" The ego-centric, eccentric, envious and caste-conscious arrogant brahmins had exploded: "You are unpious and irreligious and so you are not eligible even to hear the Vedas." At this, the "Bairagi" Lord had collected Himself and countered them firmly in these unmistakable words of truth:

"I am above illusion and hence not bound by the rules and regulations." He did not stop there. The Lord had added that "This black dog is well-versed in Vedas and Shastras". Adding thus, He had commanded the dog to chant the Vedas, which it implicitly obeyed to the astonishment of the brahmins.

Thus Shri Gavankar's argument does not hold water. If his mundane line of argument is applied to the matters spiritual, the sages and the black dog could not have performed the mind-boggling feats.

What the reviewer forgets is that the saints, who have stilled their minds and transcended thus the limitation of their bodies defy reasoning of the mortal minds. The 'miracles' to the sages are as natural as fruits to the trees.

Remember sage Vishwamitra, the author of the highly potent Gayatri Mantra. By ceaselessly chanting this mantra, He had recreated another Universe - leave alone saints talking in the languages foreign to them. This fact was vouchsafed by Ramana Maharshi, the sage of Tiruvannamalai.

As Lord Dattatreya had put it succinctly in disguise as a mendicant, the sages are, in short, "above illusion and hence not bound by the rules and regulations" of the mundane laws.

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# Sai Baba, the Saint of Shirdi

By : Shri M. M. Amingad

(Continued from April 1981 issue)

## CHAPTER VI

### SHRI BABA FAVOURS SHRI SATHE, NANASAHEB CHANDORKAR AND BALARAM DHURANDHAR,

Humans never dream of God  
In days when they with riches nod,  
But when crowded with calamities,  
They turn their mind to Almighty.

Misfortunes never come in singles;  
But they throng in numbers.  
Once Mr. Sathe was so drowned in grief  
That he suddenly turned to Thee for relief.

When the demerits see their end  
Thou help the pained pins to mind  
Their ways at the lotus feet of saints  
And by those simple looks, the demerits faint.

A soul so noble and sober took pity on Sathe  
And advised him to look to Thee for safety  
So he ran to Shirdi a place so heavenly  
To find peace and satisfaction evenly.

On one fine morning Shri Sathe arriving  
At Shirdi this heavenly spot surrounding  
Became calm and composed on seeing Thy  
Self luminous, spotless and pure personage thereby.

Shri Sathe, a man of will strong  
Due to accumulation of merits long

Thought of running to Thy feet holy  
To start Gurucharitra Parayana gaily.

On the night the Saptah ended  
Thou gave him, Thy vision and mended  
Sathe sitting in front of Thee and listening himself  
The reading of Gurucharitra by Thyself.

Next morning Sathe rushed to Kaka Dixit  
To know the contents of the vision mystic  
So Kaka Dixit sought the opportune time  
And placed before Thee the brief fine.

Then Thou ordered Dixit to Sathe ask  
To continue the Saptah for seven days task  
To end the vicious circle of death and birth  
And pave the way for salvation mirth.

A devotee Nanasaheb Chandorkar  
A Mamlatdar at Nandurbar  
Was shifted from Khandesh to Pandharpur,  
The Bhuvaikunth of this Bhavasarpur.

This devout devotee to Baba Sai  
To know the favour of Vithal Sai  
Wished to surprise 'Him' by visit abrupt  
To feel at last his devotion bore fruit.

So, suddenly he started for Shirdi  
His heaven on Earth to see Sai his Pandhari  
To take permission of Sai therefore  
He took over charge there before.

This his coming was unknown to all  
But Sai the omniscient knew all  
When Nana was at Neemgaon near Shirdi  
A stir in Shirdi Masjid felt signary.

When thou wert engaged in talk  
With Mhalsapati, Appa and Kashiram the folk  
Then Thou improvised to do same Bhajan  
And Sing merrily for Mahajan.

None knew why Thou improvised this  
But all began to sing in chorus with thee  
The burden of the song being to go to  
Pandharpur, the place of the Lord to live to.

Thou sang and the devotees followed Thee  
Shortly there came Nana with family to see Thee  
With a request to Thee to follow them to Pandharpur  
And to live with them there at Bhuvaikunthpur.

But Nana was astonished to know  
That Thou were not ready to follow  
And this made Nana prostrate before Thee  
Before he left for Pandharpur with Thy sacred Udi.

Balaram Dhurandhar an Advocate  
And the Principal of Law College Bombay  
Served his Prabhu community and advocated  
In a book the pious and religious ways.

Then he turned his attention  
To spiritual and religious intension  
And studied Geeta and Dnyaneshwari  
To gain thereby the Kripa Ishwari.

Balaram was not a man ordinary  
His philosophical, metaphysical ways extraordinary  
Timely diverted him to Pandharpur Vithal  
And thus became a devout devotee of Vithal.

Six months before he came to Thee  
His brothers Babulji and Wamanrao had come to Thee  
For Thy darshan and on their return to Balaram  
They expressed their sweet experience of Sai Ram.

On hearing Thy Leelas, the Dhurandhar family  
All decided to see Thee at Shirdi calmly;  
But before their arrival at Shirdi  
Thou declared their coming to Shirdi.

When Dhurandhar brothers heard  
Thy prediction, they were to learn  
With surprise Thy omniscience  
And prostrated before Thee in submission.

While Thou were engaged in talk  
Thou declared that Dhurandhar brothers all  
Were bound with Thee for sixty generations  
And Ye knew them well from many generations.

All the Dhurandhar brothers meek and modest  
Stood with hands folded before Thee in mood quiet  
Staring at Thy feet, overwhelmed with tender emotions  
The stream of tears, choking the noble notions.

Dhurandhar brothers returned to their lodging  
And after lunch and rest returned to Masjid, Thy lodging  
Balaram sitting by Thee began massaging Thy legs  
While thou were puffing the chilim between Thy lips.

Then Thou gave the chilim to Balaram to smoke  
And he took it though not used to smoke  
He enjoyed it with great difficulty and reverence  
And returned it to Thee with a bow preference.

Thus his firm faith in Thee proved to be  
An auspicious moment, which made him live  
For many years to come, by curing his incurable  
Asthma, he suffered for six years unbearable.

And he got an Asthama attack  
Later on six years after on the day

That indicated the day of Thy Mahasamadhi  
Hearing all to drown deep in the flood of sorrow.

Thus Thou Thy favours showered  
On all those, who round Thee hovered  
To find in life peace eternal  
From haunting passions six material.

(to be continued)



## Shri Sai Spiritual Centre, Bangalore

Shining as a beacon-light of Spiritual effulgence,  
Radiating the glow of Shri Sai Baba's grace,  
Inspiring the visitors with intense devotion,  
Stands **Shri Sai Spiritual Centre**  
At Tyagarajanagar in Bangalore City,  
Imparting the teachings of Shri Sai Baba.

Sanctified by incessant prayers, worship and rituals,  
Propagating the creed of universal love and tolerance,  
Impressive with the life-size statue of Shri Sai Baba  
Resplendently ensconced in the sanctum sanctorum,  
Inculcating the zeal to serve humanity.

This fountainhead of spiritual grace, has flourished  
Under the guidance of the Founder-Patron,  
Adorable **Saipadananda Radhakrishna Swamiji**,  
Leading the devotees to the goal of God-realisation.

Cherished as a popular centre of pilgrimage,  
Enveloped in an atmosphere of spiritual fervour,  
Never-failing source of solace to the distressed,  
True abode of the "Wondrous Saint of Shirdi",  
Reverberating with the chant of sacred hymns, this  
Elegant edifice exalts the glory of **Shri Sai Baba**. ★

## The Greatness of "Udi"

As all Sai devotees know, Sai Baba, the great saint of Shirdi, used to keep a sacred fire in his Masjid, during His life-time, which he called 'Dhuni'. The ashes collected in the 'Dhuni', he used to distribute to his devotees as prasad. About Baba's 'Udi', Sai Satcharita says as under:-

"It is well known that Baba took 'Dakshina' from all and out of the amount thus collected, he spent a lot on charity and purchased fuel with the balance left with him. This fuel he threw in 'Dhuni' - the sacred fire which he kept ever burning. The 'Ash' from this fire was called 'Udi' and was freely distributed to the devotees at the time of their departure from Shirdi. (Chapter 33)

What did Baba teach or hint by this 'Udi'? Baba taught by this 'Udi' that all the visible phenomenon in the universe are as transient as the ash. Our bodies, composed of the five elements, will fall down after all their enjoyments are over and will be reduced to ashes. In order to remind the devotees of the fact that their bodies will be reduced to ashes, Baba distributed 'Udi' to them. Baba also taught by the 'Udi' that the Brahma in the universe is 'ephemeral' and that no one in this world, be he a son, father or wife, is really ours. We came here (in this world) alone and we have to go alone. It was found out and is even now found out that the 'Udi' cured many physical and mental maladies, but Baba wanted to drive into the devotees, ears the principles of discrimination between the unreal and the real, non-attachment for the unreal by his 'Udi and Dakshina. The former (Udi) taught us discrimination and the latter (Dakshina) taught us non-attachment. Unless we have these two things, it is not possible for us to cross over the sea of the 'mundane' existence. So Baba asked for and



took 'Dakshina' and while the devotees took leave, he gave 'Udi' as prasad, besmeared some of it on the bhakta's forehead and placed His boon-conferring hand on their heads.....

By the grace of Baba and with pranams at his lotus feet. I would now like to narrate some of my recent experiences of the greatness of 'Udi' and the miraculous healing power of 'Udi'.

My friend, Mr. Palekar from Bombay had sent me last year a packet of Udi collected from Baba's Samadhi Mandir. I had preserved the 'Udi' in a transparent plastic container. Some 'Udi' was left which I kept in a separate plastic container, from which I used to take a pinch every day after my pooja for swallowing along the water, used for bathing Baba's idol, as 'thirtha'. When the 'Udi' in the small container was over, I looked for the other plastic container, where I had preserved the 'Udi'. When I opened the lid, I found to my wonder, that the said container contained the usual 'Vibhudi' got from other temples and not Shirdi 'Udi'. I asked my wife where was the Shirdi Udi, I kept in that container. She told me that after my 'Sabharimala, trip; she had mixed the 'Vibhudi' got from Sabharimala and Shirdi 'Udi' and told that after all it makes no difference as both are God's prasad. I did not dispute this; but I wished that the Shirdi 'Udi' was kept separately as my stock of Shirdi 'Udi' was exhausted.

A few weeks later, my niece's mother-in-law asked for some 'Udi'. I said I have Udi, but it is all mixed up and gave her some mixed 'Udi'.

I was sorry that I could not give her Baba's pure 'Udi'. A few days later, I happened to take the above mentioned plastic container and to my surprise, I found that about 1" thickness of 'Shirdi Udi' had formed above the 'Vibhudi' in the said container. When my wife saw this, she was also surprised as she was quite certain, she had mixed up the 'Udi' and

'Vibhudi'. This formation of Shirdi Baba's 'Udi' was nothing, but Baba's leela.

Another experience. Some months back my father, who is about 73, developed acute constipation. For 3 days he had no bowel movements at all. He was much worried as he felt that there must be some obstruction in the intestines and wanted to go to a doctor. I told him that I would take him to a doctor if he did not become alright by that evening. I gave him Baba's 'Udi' while leaving for office at 9 a.m. and told my wife that I would ring up at 12 noon by which time father must be alright. I rang up at 12 noon and was much relieved to hear that my father had a comfortable motion and was alright. It was my faith in Baba that gave me the confidence to test 'Udi' on my father.

Last May, my wife had the benefit of the miraculous healing power of Baba's 'Udi'. We had planned to go to 'Guruvayur' by road covering a distance of more than 200 kms. We were to start early morning at 4 am, and 2 cars were arranged, for our journey. At about 11 p.m. the previous night, my wife developed severe pain at hips and back. The pain was so severe that she was literally rolling in bed and crying. While packing she had lifted a heavy tin containing about 10 k.g. 'Atta' and she must have suffered a sprain. It was almost certain that we would have to cancel our trip. As it was midnight, we could not get medical aid immediately. Praying to Sai Baba for help, I gave her the sacred 'Udi', and to our pleasant surprise, the pain slowly disappeared and she slept well. By 4 a.m. next day, she got up and had a bath and there was no trace of pain at all. As scheduled, we started for Guruvayur by road and by the Grace of Baba and Lord Guruvayurappan, she had no trouble enroute and the journey was pleasant. Needless to mention that pain due to sprain cannot disappear so suddenly and it was only Baba's 'Udi' and Guruvayurappan's grace, which did the miracle.

Before concluding I shall give one more instance of the greatness of 'Udi'. My sister-in-law had come for her 3rd delivery from Kuwait. Her 1st was ceasarian, but the 2nd was normal. However, she had a fear that the 3rd would be a ceasarian as she had grown fat. When the date was nearing, she was admitted to a nursing home. She had carried Baba's photo along with her. When the pain started, her mother gave her Baba's 'Udi' before she was removed to the delivery room. By Baba's Grace, the delivery was not only normal but easy and quick and she has gone back as a proud mother of a bony Baby Boy.

These experiences show Baba's care for His devotees and the greatness of his 'Udi'. ★

V. K. S. Unni

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## Faith and Saburi

Faith and perseverance (अपराध व सतुरी) preached by Baba had two aspects, one of which was the "Day to day life" (संसार) aspect and the other was the "spiritual discipline" (साधना) aspect. The first related to the human approach to events and experiences. The other embraced the steadfast sustained devotion. However, we generally miss the breadth and the depth to which these aspects touch the core of a human being.

### LIFE ASPECT

The life is full of struggles, tensions, upheavals and turmoils. The physical frame of existence will shatter to pieces if it is not properly preserved with the right approach or attitude to life. The faith and perseverance provides the required strength and sustainance. The faith rejuvenates the roots of human existence

and feeds it with the required moral strength, physical energy and spiritual lustre. The sadhaka holds his own against all odd situations and prods on. The grace of God downs and eases tensions, simplifies difficult situations, subsides tempest and turmoils. A man cannot exist without faith which taps the fountain of divine grace. With this strength he survives the onslaught of Maya. He sustains through steady perseverance and succeeds.

### SADHANA ASPECT

The faith weaves a thread of unity with God and taps his grace in difficulties and the perseverance that preserves and sustains through His grace, becomes a lively principle of life. It develops an attitude for the mental and physical frame and lays the foundation of an unshaking, realistic and Godbased spiritual discipline. It is cultivated out of life events and hence is practical and lasting. It is assimilated in the blood. The Sadhaka knows the omniscience and omnipotence of God and surrenders to Him. Life holds no problems to him. He perseveres with faith into the spiritual sadhana and tries to unite with the Godhead. He now transforms the mental and physical plane through faith and perseverance to the Kingdom of God. He looks at Baba and Baba looks at him. The God and the devotee unify into one reality. The same faith and perseverance, which uplifted him from the shackles of samsar, now further raise him to the exalted planes of Dhyana, Yoga and spiritual processes. ★

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# Report of the Seventh Annual Gathering At Shirdi

(Continued from April 1981 issue)

From last year, the Court Receiver has started a good practice of giving a feast to the delegates. This year also the lunch given in the noon on 4-2-81 included a sweet dish (Shira), Puri and special vegetables. The delegates attended aarti after conclusion of the 3rd session in the morning and had their lunch. Three rows on one side of the Bhojagriha were reserved for the delegates and they had this sumptuous lunch in the company of other delegates. After the lunch, the delegates had a little rest and the 4th and final session of the gathering started in Lendi Baug at about 3.30 p.m.

Shri Narayan Khanduji Patond, the brother of venerable Pundalik Baba of Murtijapur, specially came to Shirdi with a big-size oil painting of Shri Pundalik Baba and presented it to the Shirdi Sansthan. Shri Kakresaheb accepted it on behalf of the Shirdi Sansthan with full reverence.

Every year Sati Godavari Mataji of Sakuri, is being invited to attend the gathering and give her blessings to the delegates. This year also she was invited to attend the gathering but she could not attend the gathering due to her ill health. Dr. Tipnis, from the Upasani Ashram at Sakuri, therefore attended the gathering and conveyed the blessings of Sati Godavari Mataji. Dr. Tipnis said that the Sai Leela Magazine is spreading the Sai cult not only in this country but it is doing this work in other continents of the world and hence Sati Godavari Mataji wishes that this magazine should prosper and its circulation should boost up speedily. Sati Mataji also wishes every success to the gathering, which is held every year for spreading the Sai cult and Sai devotion through the medium of the Sai Leela Magazine.

The President of the gathering Mrs. Sarojinibai Mulye, from Indore, delivered her speech after Dr. Tipnis conveyed the blessings of Mataji. As this speech was delivered in Marathi a translation thereof is published elsewhere in this issue. The Ex-Presidents of this gathering were thereafter requested to address the delegates of the gathering.



In his speech Dr. K. B. Gavankar from Kurla, said, "In 1918 after the Mahasamadhi of Shri Sai Baba, the Government confiscated all the property of Shri Baba as He had no heirs. M/s Nanasahab Chandorkar, Bapusaheb Buti, Kakasaheb Dixit and Dadasaheb Khaparde, the prominent devotees of Shri Baba, who were living at that time, represented to Government that there was a Kothi Fund established at the time of Shri Sai Baba and that Smt. Radhakrishnamai has purchased all the property of the Sansthan from that fund. After this representation the

property of the Sansthan was released. Thereafter the constitution of the Shirdi Sansthan was suitably altered and the Sansthan started functioning under the guidance of the trustees of the Sansthan.

In the meanwhile, Shri Annasaheb Dabholkar had written the Sai Satcharita and need was felt for having a medium to spread the teachings of Shri Sai Baba. Hence the Sai Leela magazine was started in 1923 and Shri Kakasaheb Mahajani was its first editor. Sai Satcharita of Shri Annasaheb Dabholkar was first published serially in this magazine. I am glad that I am alive to see that this magazine is very soon completing 59th year of its publication and it is entering into its sixtieth year of publication. It is a very good coincidence that Mrs. Sarojini Mulye, the daughter of Shri Kakasaheb Mahajani, the first editor of Shri Sai Leela, is presiding over this year's gathering of the contributors of this magazine, which has made so much progress.

Due to oldage, I do not now maintain good health. I am however attending this gathering every year; but this year I did not find the joy and mirth, that used to be seen in the previous years. The object of this gathering is to increase our love for each other and spread devotion to Shri Sai Baba.

In old days, I used to get the invitation for every festival; but once I did not get it. On enquiries I was told that the invitation was not sent to me because I was not a member of Shirdi Sansthan. I therefore paid my subscription and became a life member. In his life-time Shri Sai Baba used to address me as "pora" (boy). Once he threw his kafni at me as his prasad. I have preserved that kafni with me as blessings of Shri Sai Baba. After a few years, I became a life member, I was elected as the chairman of the managing committee. Thereafter I started taking active part in the affairs of the Sansthan. On making enquiries about the Sai Leela magazine, I was told that it was changed to a quarterly from monthly

and due to paucity of subscribers, its publication was stopped. I started the publication of the magazine again and sent about five hundred copies free to Sai devotees with a request to become subscribers. Only two hundred devotees responded to my request and paid their subscription.

I am glad that the magazine is now-a-days being published regularly. The Shirdi Sansthan now has enough funds and it can afford to give subsidy for the publication of this magazine and hence this magazine is being published regularly. There are many restrictions on the Court Receiver. He is answerable to the Judge of the City Civil Court. Some people are annoyed because Shri Kakre has brought restriction on the number of persons that a contributor should bring with him for gathering; but he had to do this because of the restrictions that have been imposed upon him. Another criticism that I had heard was that he is a Jain and hence he knows little about the customs of the Hindus. Jainism is a sect of Hindu religion. It is not a separate religion. The Jains do not have idol worship. They only worship their Teerthankars who have spread Jainism from time to time. Jains always advocate control over all the six enemies of mankind. Shri Kakre has not hindered the gathering in any way. On the other hand he has encouraged it in his own way.

After I relinquished the editorship of this magazine, Shri Nageshrao worked as the editor for a long time. When I come to Shirdi, I do not ask anything for myself. I have done everything for Shri Sai Baba. It is very difficult to be a real devotee. You are all selfish, because you come here to ask something for yourself from Shri Baba. I go through the poems that are being published in Shri Sai Leela, Marathi issue. I do not find any spiritual thought in them, They are meant only for asking something for yourself. Sai temples are coming up at many places, all over our country. I have visited many of them at the request of the managing committees of those temples; but I do not find that all is well with those temples.





The Sai temple at Bangalore started by Shri Radhakrishna Swami is a real spiritual centre and it is spreading real Sai devotion; but some other temples are mere centres for smuggling. I noticed this when I had gone to Delhi and when I visited the Sai temple at Delhi. My daughter is at Delhi. Shri Sai Baba prompted me to come to Delhi; but no ticket for Delhi was available. Ultimately I spoke to my son and before going to Berlin, he procured an air-ticket for me and I went to Delhi. After going to Delhi, I found out the address of Shri Chitnis from the Sai Leela Magazine and phoned to him. He however said that he had no time. I was very sorry that after inviting me to Delhi, nobody paid any attention to me; but being a Sai devotee, I myself visited the Sai temple, of my own accord and found that it is nothing else but a smuggling centre.

It is necessary to publish various books about the teachings of Shri Sai Baba. Once Shri Sai Baba told me in my sleep to get up and write a book. I got the inspiration and from 2 p. m. in the afternoon I started writing the book and completed it at 2 a. m. in the morning of the next day. The language of the book is not mine, it is prompted to me by Shri Sai Baba. It is his language. The poems that you people are writing have no emotion behind them. Look at the poems composed by Shri Dasganu. They are full of emotion and they move your heart. Similarly the writing of Annasaheb Dabholkar in the Sai Satcharita is full of emotion and hence though its price is going up, still it is being sold like hot cakes. Dr. Dabholkar is the son of my friend late Annasaheb Dabholkar and hence I have great love and regard for him. He was sometime before asking for royalty for the Sai Satcharita written by his father. I however prevailed upon him not to ask for the royalty. Shri Baba asked for 16½ rupees from Kakasaheb Mahajani, when he was reading Eknathi Bhagwat. He and others did not understand the spiritual significance of it. It was then explained by Baba as body, speech etc and when you sacrifice your whole body to Baba, you have completed the offering of the 16½ rupees. Shri Baba appeared in the dream of Kakasaheb Mahajani on the 3rd day from his Mahasamadhi and informed him about it. Unless you get rid of your ego, you cannot be a real devotee. My Shri Baba bless you all in improving this magazine and increasing its circulation.

In coming over here, I have pleasure because of my love for Shri Sai Baba. Some of you compared Shri Sai Leela Magazine with other magazines; but this is not proper. This magazine is purely a spiritual magazine, having no advertisements and it is meant for the devotees. We must think about the teachings and stories of Shri Sai Baba. It is a greatness of Shri Baba that he established a fire place in the masjid. The devotees should think from the philosophical point of view. There are four types of devotees. One of them is only expecting

something from the God. Do not be of that type. Shri Sai Baba is Yogeshwar. You should try to place Him in your heart and if you do that and surrender completely to Him, you will have no difficulties in your life. Take it from me. It is my personal experience. I thank the President and you all for having given a patient hearing to my speech.

Another Ex-President, Shri A J. Chitambar from Ahmednagar, delivered his speech thereafter. In his short speech he requested the audience to remember the greatness of Shri Sai Baba and to pray to him with sincere devotion so that all their difficulties will melt away and they will be carefree.

In his reply to the suggestions made at the gathering, the Court Receiver Shri Kakresaheb gave suitable replies to the different suggestions, made by the delegates. He explained his position vis-a-vis the honourable Court and said that he is not the final judge of all matters. For every expenditure, he is answerable to the Court and hence he has to take steps cautiously and within his limits. As regards the separate Hindi issue of Shri Sai Leela, he said that the Sai devotees staying in the areas, where Hindi is predominantly spoken and understood, should themselves come together and try to publish a monthly in Hindi. He said that for the present the two issues, that are being published, appear to be quite sufficient and that the devotees and the subscribers to Shri Sai Leela should try their best to boost up their sale. He thanked all the delegates that co-operated in the proceedings of the gathering and requested them to excuse him if they had to suffer any inconveniences in spite of all possible arrangements done by him.

Dr. S. D. Parchure, the Executive Editor of the English edition of Shri Sai Leela, thereafter gave replied to certain suggestions made regarding the English version. As regards the uniformity of material in the English and Marathi editions, he said, "Like the Chandoba magazine we have no adequate staff,

who can promptly do the translation. Moreover if that is done, less number of contributors, than who get a chance to write now, will have a place in the magazine. As it is even now there are complaints from many contributors that their articles are not being published promptly. After increasing the number of pages in the issue more contributors are now being accommodated in our magazine. Hence the proposal of having the same material in both the issues is not favourable to the prosperity of the magazine." As regards the publishing of news from Shirdi in time, he said that the report is received from Shirdi after eight to ten days after the expiry of the month. By that time the issue for the next month is already published. Hence that report is published in the next issue. The gap of one month in the publication of news from Shirdi is quite unavoidable. Suitable replies were also given by Dr. Parchure to other minor suggestions.

After this "Tilgul" was distributed to all the delegates and they were offered a garland, a cocoanut and prasad at the hands of the President. Shri Nagesh Moglaikar was felicitated specially, because he had been appointed as Special Executive Magistrate by the Government. The President of the gathering Sou. Mulye, Editor Shri Kakresaheb and both the Executive Editors were felicitated by the delegates, who attended the gathering. Dr. (Mrs.) Sumati Khanvilkar, Shri R. S. Pujari, Prof. Gunderao Patwari and Shri Jagdish Deopurkar thanked Shri Kakresaheb and all the staff of Shirdi Sansthan for making their stay at Shirdi quite comfortable. Dr. Parchure thereafter thanked the President for having taken the trouble of coming all the way from Indore to preside over the gathering. Similarly he thanked Shri Bhaskarrao Muley and Miss Lilatai Mulye for having attended the gathering. Dr. Parchure thanked in the end. Shri Kakresaheb, Shri D. J. Pathak, the Office Superintendent of Shirdi Office, Shri A. R. Shinde, Shri Bakliwal and other Officers of the Shirdi Sansthan for all the troubles taken by them for successful

culmination of the seventh annual gathering. Shri V. S. Apte and Miss Rekha Dighe from the Bombay Office, attended all the sessions of the gathering and hence they were also thanked by him. In the end Dr. Parchure thanked the Presidents Dr. Dabholkar, Dr. Gavankar and Shri A. J. Chitambar and all the delegates for having come from long distances and having taken very active part in the gathering. Shri Subhash Chendvankar helped the delegates in every possible way and his troubles are required to be appreciated. In the end the farewell song composed by Shri N. G. Parulekar was sung and a Bhairavi was sung by Shri Shreeram Satardekar, from Bombay. After the national anthem was sung this gathering, which is eagerly awaited by all the delegates came to an end. All the delegates took leave of each other with a heavy heart and started for their homes, assuring each other to meet next year at the eighth annual gathering ★

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SHRI SAI BABA PRASANNA

*Heartly Congratulations to Shree Sai Leela on  
entering 60th year of its publication.*

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## Spot Light on Activities of Shirdi Sai Samaj (Regd.), Chandigarh

Shirdi Sai Samaj has been performing bhajans and discourses twice a week i.e. on Thursday at 6.00 P.M. and on Sunday at 10.00 A.M. at the residences of Sai Devotees.

Besides above, other programmes have been chalked out for organising religious recitations, bhajans and preachings of Shirdi Sai Baba at various district head quarters (Punjab and Haryana) by Shirdi Sai Samaj, Chandigarh. For instance, such congregations have been organised at Ambala, Amritsar and Jullundur in the past, where gatherings were beyond expectations.

Another feature of the programme is 'poor feeding' which has been added to the programme for the last two months, namely Raju Sweets, Bridge Market, Sector-17, Chandigarh has been contributing towards the programme of 'poor feeding' on behalf of the Shirdi Sai Samaj, Chandigarh by arranging free food for the poor on every Thursday.

The number of Sai devotees is increasing day by day with the grace of Sai Baba and the benign influence of preachings of Sai Baba. Moreover, the Shirdi Sai Samaj is trying with the benevolence of Shirdi Sai Baba to get land from the Government for the construction of Sai Baba's Temple (Memorial) at Chandigarh. ★

**N. K. Gupta**

Secretary, Shirdi Sai Samaj (Regd.) 228, Setor 30-A Chandigarh



Free translation of the speech delivered in Marathi by  
Mrs. Sarojini Mulye, President of the 7th Annual  
Gathering, on 4-2-81 in the afternoon session



Court Receiver Shri Kakresaheb, Executive Editors, contributors to Shri Sai Leela and Sai devotees, I am glad that I had a very close contact with the contributors to Shri Sai Seela magazine for the last two days. I am particularly happy that for the last two days I could exchange my views with them. Really speaking I am not a writer or a poetess; but I feel that I was offered the Presidentship of this gathering because of the blessings of Shri Sai Baba, which I got in my childhood. In November 1980, I got a letter from Shri Chendvankar, requesting

me to give detailed information about myself. He had also enquired in that letter about the present state of my health. Though I could not really understand the purpose for which all the aforesaid information was called for, still I immediately sent to Shri Chendvankar all the information he wanted and to my wonder he wrote back to me informing me that my name was being suggested for the presidentship of the next annual gathering of the contributors of Shri Sai Leela magazine, which was proposed to be held at Shirdi somewhere in February 1981. As a convention, a person, who has seen Shri Sai Baba in flesh, is being elected as a President of this gathering and hence I was informed that this also was another reason for electing me as a president of the ensuing gathering. Considering this request as an order from Shri Sai Baba, I consented to accept the presidentship of the gathering and hence I am amongst you today. As all these things have taken place because of the blessings of Shri Sai Baba, I bow to that great saint of Shirdi at the beginning of my speech.

Only because of your good fortune, you happen to meet the saints and get their company. I really thank Sadguru Shri Sai Baba for the same. The saints take birth on this earth for the uplift of this world and for the spiritual well-being of the human race. In no case they harm a devotee. Sometimes the circumstances around you take such a turn that you get altogether nonplussed. At this juncture you do not know what you should do and where you should go. It is therefore proper at such a time only to surrender to God unreservedly. Omnipotent God always fulfills the desires of his devotees when they surrender to Him. If we win over the blessings of the saints, we can surely win the favour of God.

One such illustrious saint lived at Shirdi. For the welfare of his devotees, He is even today moving on this earth as is manifested from the experiences of the devotees. I was only



about seven to eight years old when I saw Shri Baba. In my house the worship of Shri Baba was being done every day and on every Thursday my mother used to offer Shira by way of Naivedya, without fail. This holy and devotional atmosphere at home had good impression on me in my childhood and I became a devotee of Shri Baba from that time. Beggars and fakirs visiting our door never went away, empty handed.

My father, Shri Laxman Ganesh Mahajani alias Kaka Mahajani, used to attend all the festivals at Shirdi. When I first came to Shirdi, Shri Sai Baba made me sit in his lap and said, "This is my Maina". Then he said to my father, "This is another's wealth, which, you have to protect carefully for some time." By the grace of Shri Baba, I am remembering His above words even today. Shri Sai Baba liked children very much. My father was a staunch devotee of Shri Baba and you all are aware of it from the mention of his name in the Pothi (Sai Satcharita). He had various experiences of Shri Baba's superhuman power. There used to be held an urus at Shirdi for a long time as mentioned in the sixth canto of Sai Satcharita. When Shri Bhishma noticed that it coincided with Ramanavami, he thought of celebrating the Ramanavami festival at Shirdi. He therefore enquired with my father whether he would help him in the celebration of the festival and requested him to obtain the permission of Shri Baba for the celebration of the festival; but this festival is usually celebrated by performing keertan and there was difficulty of getting a keertankar in the village. In order to get over this difficulty, Shri Bhishma said that he would perform the keertan and that Shri Mahajani should give him accompaniment on the harmonium. All this conversation was known by Shri Baba by his supernatural power. So when my father went to Him for pooja, He asked him, "What was going on in the Wada?" When he was told about the plan to celebrate the Ramanavami festival, He gave the green signal. Next day the cradle was hung. While going to the Lendibag, Shri Baba saw the cradle and after He returned from there, He

sent for Shri Mahajani. On getting the word from Shri Baba, Shri Mahajani got frightened. When Shri Baba enquired about the cradle, He was informed about the purpose for which it was hung. On knowing the intension of hanging the cradle, Shri Baba felt very happy. Shri Baba was then garlanded by Shri Mahajani and another garland was offered to Shri Bhishma. Thereafter keertan was performed and from that time the festival of Ramanavami was started. One year, my father had as usual gone to Shirdi for Ramanavami festival. We were staying at Pune at that time and I had gone to the Rama temple at 12 noon alongwith my mother. Only at that time Shri Baba thought of visiting our house and found it locked. Shri Baba told my father that he had been to our house and that he found it to be locked. After returning from Shirdi, my father told us about this incident and we told Him that we had gone to the Rama temple at that time. Shri Baba had thus visited the house of my father.

Shri Dasganumaharaj was a great devotee of Shri Sai Baba and through his keertans, he spread the fame of Shri Sai Baba far and wide. Because of his keertans, so many people were attracted to Shirdi and became sincere devotees of Shri Baba. Greatness of Shri Dasganumaharaj is already described in Shri Sai Satcharita and as you all are reading that book, I do not repeat the same thing here. During his life-time, Shri Baba did not allow anyone to take his photograph; but now after his Mahasamadhi, thousands of his photographs can be seen all over India. Shri Sai Baba is no doubt a very great saint and we should all call ourselves lucky to have known him and to have become his devotees.

Because of this annual gathering of the contributors to Shri Sai Leela, discussions for spread and improvement of this magazine are taking place and these discussions are no doubt helping the spread and improvement of this magazine. The subscribers of this magazine are increasing every year. It is also gratifying to note that contributors and subscribers are increasing in large numbers in a prominently Hindi speaking state like the Madhya Pradesh

I would suggest on this occasion that Hindi should be given adequate importance in this magazine, as it is a language of mass contact in our country. In April 1981 Shri Sai leela is entering sixtieth year of publication. I request Shri Sai Baba to increase the spread of this magazine and to make it widely popular. I am glad that this gathering of the contributors to Shri Sai Leela magazine is concluding in a very peaceful manner and in an atmosphere of mutual friendship. I thank the convener, Shri Kakresaheb, the secretaries (Executive Editors) and all Sai devotees, who attended this gathering and made it a complete success. I have to thank the Court Receiver particularly for the excellent arrangements, made by him for our comfortable stay in Shirdi from the time, from which we got down from the bus.

SHREE DATTAMAHAARAJ PRASANNA

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## Ramanavmi Festival at Sainiketan

The three festivals viz. Ramanavami, Gurupournima and Dasara, which are celebrated on grand scale At shirdi, are also observed at all Sai Temples. Though it has not been possible to have a shrine etc. at Sainiketan, Dadar, where the Bombay Office of Shirdi Sansthan is located, a statue of Shri Sai Baba has been installed there and hence it is also looked upon as a Sai Temple by all devotees. On 12th April 1981 Ramanavami was celebrated as usual at Sainiketan. The office was opened at 7-30 a. m. and devotees started coming for darshan from that time. Sou. Kalavati Chavan from Bombay, performed keertan in in the Office from 10 a. m. to 12 (noon). She told the story of the birth of Shree Rama, as told in Ramayan. As this year Ramanavami came on Sunday, many devotees flocked at the time of aarti. From 11 a. m. onwards the devotees started pouring in great numbers and the attendence reached its peak at 12 (noon), when on a moderate estimate it may be said that there were more than 300 devotees in the Office. Prasad was distributed to all who were present for the aarti. Due to their devotion all devotees had the feeling of having attended the aarti in the Samadi Mandir at Shirdi. The Office remained open upto 7 a.m. and devotees were constantly pouring in the Office for darshan. Round about three thousand devotees must have come for darshan on Ramanavami day.

## Meritorious Services Rewarded

Due to the growth of the Shirdi Sansthan, there is a staff of over two hundred persons, working in the various departments of the Sansthan. After long service, some attained the age of retirement and also retired from the service of the Sansthan. There is an awakening in the employees all over our country. Similarly the employees of the Shirdi Sansthan, though staying at a comparatively remote place like Shirdi, have awakened and felt like felicitating their own co-workers, who have put in over twentyfive years, service, in the office of Shirdi Sansthan. The first function of such a type arranged for felicitating some employees of the Shirdi Sansthan was arranged at Shirdi on 22-3-81, under the presidentship of Shri K. S. Pathaksaheb the Ex-Court Receiver of the Shirdi Sansthan, where High Court Judge Shri Parekhsaheb remained present as the Chief Guest. Shri Pathaksaheb had long association with the Shirdi Sansthan as the Court Receiver. Hence all the employees have special love for him and they were very happy to have Shri Pathaksaheb among them. Shri Parekhsaheb also is connected with the Shirdi Sansthan for a long time. He had encouraged the projects for the development of the Shirdi Sansthan and the face of Shirdi changed altogether during his regime as the Judge of the City Civil Court. Hence his presence at the function was also welcomed much by the participants.

Thirteen employees were felicitated in this function out of which three have already retired from the service of the Sansthan and ten are still in service. Every employee was given a set of stainless steel utensils, which could be used by him everyday. While receiving this present, there appeared to be a special type of joy on the faces of the employees as they had the satisfaction that their co-workers remembered them in their old age. Every employee was first being garlanded by Shri Parekhsaheb. Then

Mrs. Nirmalaben Parekh used to present the set of stainless steel utensils to the employee. The coconut and prasad were being offered to the employee in the end by Shri Pathaksaheb. While offering the prasad, Shri Pathaksaheb used to pat everyone on his back and every one used to feel that he has achieved the greatest fruit of his sincere service in the employment of the Shirdi Sansthan due to that patting. Every owner pays the salary to all employees working under him, but in Government and semigovernment offices, personal relations seldom develop among the employees and the head of the office. However, in the Shirdi Sansthan that was not the case. The whole staff worked as a family and Shri Pathaksaheb worked there only as a head of the family, who looked after the welfare of all the employees. Hence a special feeling of gratitude could be seen on the faces of the employees, who were felicitated on that day at the hands of Shri Parekhsaheb and Shri Patbaksaheb.

Shri D. C. Patil, the Sansthan Engineer, introduced every employee and then they came forward one by one to receive the garland etc. As it would be interesting to know for how many years the employees worked in each department, it would not be out of place here, to give the brief biodata of all the employees, who were felicitated on that memorable day.

The first recipient of the honour was Shri Raghunathdada Gurav. He has a tall personality with big moustaches. He had the good fortune of having the company of Shri Sai Baba in his childhood. He entered the services of the Sansthan in 1922 and retired after a very long service in 1978. His work was of lighting the lamps in the Samadhi Mandir and making arrangements for the lights accompanying Shri Baba's Palkhi. He was always seen in the room in the compound of the Samadi Mandir looking after the upkeep or maintenance of the lights. Due to his contact with Shri Baba, he looked upon his employment not as a job for earning his livelihood; but as a service to Shri Baba.

Next came Shri Tukaram Pardeshi, who entered the services of the Sansthan in 1942. He is popularly known among all the employees as "Buwa". He is a sincere devotee of Shri Pandurang and hence is ready to do any work that is entrusted to him. We get a living example of "Shirdi Maze Pandharpur" in the behaviour of Shri Pardeshi.

Shri Chaganbhai Chandbhai Shaikh is working since 1946. His work is to operate the pumps fixed on the wells in the Sansthan compound. He also does a little farming. He looks upon his job as a service to Shri Sai Baba.

Shri Digamber Jakhadi is working as a priest in the Samadhi Mandir since 1947. His relation to the Sansthan is hereditary. His father was known as Nanumama and from the time of Shri Sai Baba, he used to sing the aarti of Shri Sai Baba. His son Digambar got the chance of being the Chief priest in the Samadhi Mandir. After Shri Nanumama, his son is showered by Baba with his blessings.

Haribhau Bala Shimpi is the chopdar in the Samadi Mandir. He is a very cool-headed person. He entered in the service of the Sansthan on 10-10-1951 and after meritorious service of 27 years, he retired in 1978 at a mature age.

Eknath Chandrabhan Kote is in the service of the Sansthan since 7-6-1952. He is the Chief of the security force of the Sansthan. He has to guard the property of the Sansthan. With the expansion of the Sansthan, the responsibility of Shri Kote is also increasing; but he is facing it squarely and efficiently.

Punja Kalu Dheewar is working in the conservancy section since 7-6-1952. He starts his work everyday at 4 a. m. and does every sort of work, that is entrusted to him by his head. The cleanliness of his mind is manifested by his white clothes.

The Shirdi Sansthan started its electrical deptt. in 1954 and Shri Vasantao Shankarrao Kulkarni is at its head from 1-3-1954. Though he has no high academic qualifications, still by his constant labour and studious habits he has learnt every job, small or big, of his line and he tries his best to avoid hindrance in the lighting arrangements at Shirdi. Shri Eknath Radhakisan Mahale is the assistant of Shri Kulkarni and helps him in his job. He is working at Shirdi since 1-1-1955 and does his work efficiently.

Shri Chandkha Ladkha Shaikh entered into the service on 1-7-1955. He is quiet and he never gets irritated. He is doing his work in the security department vigilently. Shri Santoo Sable and Shri Baburao Zirus Thakur are other two employees working in the security department diligently.

The last person to be felicitated was the Chief Accounts Officer of the Shirdi Sansthan, Shri V. S. Apte. During the regime of the trustees he entered in the service of the Sansthan on 26-2-55 as a mere accounts clerk on a meagre salary of Rs. 150/- p. m. By his honesty and diligence, he rose to the highest position in the Shirdi Sansthan. During the transitory period of the management of the Sansthan from the trustees to the Court Receiver, Shri Apte had to play a very important role. Finance being a very vital part of the management of any institution, the advice of Shri Apte in guarding the financial interests of the Sansthan is very valuable. As he is the living history of the Sansthan during the last twentyfive years, he is indispensable to every Court Receiver, who being an outsider, has always to look upon him for valuable advice and it really goes to his credit that Shri Aptesaheb has always accepted his subordinate position to the Court Receiver, but has never failed in giving the advice in the interest of the Sansthan, though it may not have sometimes been liked by the Receiver.

Apart from his efficient work in the office, Shri Aptesaheb has got another factor in his character and that is his human



approach to all his colleagues. He encourages everyone to have higher education and to seek service outside the Shirdi Sansthan. He is looked upon as a guide by all the employees of the Shirdi Sansthan in case of difficult situations and he has always run to the help of everybody, who approached him for assistance. He encourages everyone to rise higher.

As this was a unique occasion in the history of the Shirdi Sansthan, many persons from Bombay came to Shirdi for this function. Architects M/s Talegiri and Athaley, Sansthan Contractors, Shri Bagwe, Shri Wagh, Shri Deoshibhai, Shri Satankar and their partners, Income-tax Consultant Shri Joshi, Shri Pandurang More, of the Bombay National Printers, Dr. S. D. Parchure, the executive editor of English edition of Shri Sai Leela and the whole staff of the Bombay Office may be chiefly mentioned among the persons, who came to Shirdi for this function. In addition to the usual presents given to all, Shri Talegiri offered a special present to Shri Aptesaheb to felicitate him on this occasion.

Shri Talegiri, Dr. Parchure and Shri Parekhsaheb wished a long and happy life to the persons felicitated in the function and made a mention of their meritorious services to the Sansthan, which were looked upon not as a job but as a service to Shri Sai Baba. Some employees from the Shirdi Sansthan also spoke on the occasion praising the long service of the employees and wishing them a long and happy life with the blessings of Shri Baba. The employees however expressed their wish that as this function was arranged by the employees of the Sansthan, in future such functions should be arranged by the Sansthan itself for felicitating its employees for their meritorious services.

In his speech, Shri Kakresaheb, the Court Receiver, appreciated the long and meritorious services of the employees, who were felicitated on that day and wished them a long and happy life. He however said that there is no such practice in

Government Offices to felicitate the employees at the cost of Government. Hence he said that it may not be possible for the Shirdi Sansthan to incur any expenditure for this purpose as it may not be sanctioned by the Honourable Court. He requested the employees of the Shirdi Sansthan to understand him in proper perspective and expect him to do the things which may be within his power. All the guests and the President were then felicitated on behalf of the Shirdi Sansthan and on behalf of the employees by offering them garlands and shawls and cocoanut. A sumptuous feast was arranged after the function and all took part in it with zeal and joy. A special mandap was erected in the Lendibag for the purpose and the whole function was arranged there. As Lendibag was planted and grown by Shri Baba by watering the trees there, it was in the fitness of circumstances that this function for felicitating the faithful employees of the Shirdi Sansthan was arranged in the Lendibag. ★

[Free translation of an article written by Miss Rekha Dighe and published in Shri Sai Leela (Marathi edition) for the month of April 1981]



## Paramhans Shri Pundalik Baba's Visit to Ambernath

Paramhans Shri Pundalik Baba, of Murtijapur, visited the house of Mrs. Shashikala Revankar, who is a contributor of Shri Sai Leela, on Friday the 17th April 1981 at about 2 p. m. As Shri Baba was expected to come from Lonavala at about 12 noon, more than 300 devotees were waiting for him in the mandap, specially erected for welcoming him. After giving darshan to more than a thousand devotees, Shri Baba left for Pune in the evening on the same day.

The Court Receiver  
Shirdi Sansthan, Shirdi.  
Sir,

The seventh annual meeting of writers and poets was held at Shirdi on 3rd and 4th February, 1981. Shirdi Sansthan made the arrangements for their boarding and lodging. The boarding and lodging arrangement was well organised and beyond the expectations. The hygienic condition of the Sansthan premises was very good and there was great rush of Sai devotees on these dates.

The Court receiver told the gathering that the collection of Shirdi Sansthan during 79-80 comes to second in India and the collection of Tirupati temple is first. Thus it is seen that the Shirdi Sansthan has made a great progress under the present Court Receiver. The message of Sai Baba i. e. love and affection among all casts and creeds, has gone to every corner of India and abroad. It was seen during the meeting that Sai devotees from every corner of India came to Shirdi to pay their respect at the feet of Lord Sai Nath.

In the new Bhojanalaya, one thousand persons can take their meals at one time. It is also a great achievement for any Sansthan and the credit goes to its present Court Receiver.

We pray to Lord Sai Nath that He May Bless His Devotees abundantly. ★

Yours faithfully,  
Jugal Kishore Puri

General Secretary, Shirdi Sai Samaj, 78/15-A, Chandigarh

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**Who is right ?**

**A reader or a reviewer ?**

A reviewer is a critic commenting with an air of superiority ! A reader reads with an open mind. That's why Mr. R. S. Ramkrishnan, a regular contributor to English Sai Leela, has written about

## **A MISSION DIVINE**

He says, 'I had the good fortune to read your book. It is indeed exhilarating and the tendency is to finish it at one reading. It is really a treatise ! Another reader Mr. A. N. Ramaswamy, who is repeatedly reading this book, has once more written, 'One quality of your book is that a new urge is created for repeated 'Pothis'. It is really marvellous !

Many more such letters are pouring in, praising this novel on Sai Baba very high.

**SO YOU DECIDE WHO IS RIGHT -  
YOURSELF OR A CRITIC ?**

**PRASHANTI PRAKASHAN**

5, Vasant Apartment, 47, Kastur Park  
Shimpoli Road, Borivli (West), Bombay 400 092

# First Aradhana of Shri Radhakrishna Swamiji

The First Aradhana of Shri Saipadananda Radhakrishna Swamiji, who attained Mahasamadhi on January 14th 1980, was celebrated at Shri. Sai Spiritual Centre, Bangalore, 28 for three days, from January 30th, 1981 to February 1st, 1981.

The programme was inaugurated at 8. a. m. on January 30th with "Kalasha Sthapana, Navagraha Sthapana, Navagraha Homa and Poornahuthi." Prasadam was distributed after Mahamangalarthi. In the evening Shri Bhadragiri S. Sarvothama Pai gave a musical discourse (Harikatha) explaining the characteristics of a 'Sadguru' and how the guidance of such a 'Guru' was essential for every spiritual aspirant. The theme was well illustrated by him with reference to the life of the great Saint Samartha Ramadas.

On January 31, 'Shri Vishnusahasranama Homa' was performed in the morning. The entire premises of the Centre was fully packed with devotees and when 'Poornahuthi' was offered amidst the chanting of Vedic hymns, the religious fervour of the devotees rose to ecstatic heights.

After Mahamangalarathi, all the devotees present, numbering over six hundred, were fed. In the evening Sangeetha Vidushi Smt. Neela Ramagopal, a wellknown musician, presented a vocal recital of devotional music. With her mellifluous voice and melodious tunes, ably assisted by instrumentalists, she created an atmosphere of intense devotion and held the audience spell-bound.

The 'Krama Aradhana' of late Shri Radhakrishna Swamiji, performed with the prescribed rituals, on February 1, was witnessed by hundreds of devotees. After the Aradhana, the devotees were blessed by the sprinkling of the sanctified water

and distribution of 'Prasad'. All the devotees present, numbering over a thousand, were fed sumptuously.

In the evening, there was 'Sammelan' of Sai Devotees' attended by representatives from Madras, Bombay, Poona and other places, besides the very large number of local devotees. The function was presided over by Shri A. R. Natarajan, Commissioner of Incometax, Karnataka, a staunch devotee of Shri Ramana Maharshi and also of Shri Radhakrishna Swamiji. Smt. Sulochana Natarajan was also present.

The proceedings started with invocation by Smt. Sumitra, followed by the singing of a 'Ramana Geetha' by Smt. Sulochana Natarajan and a prayer in English composed and recited by Shri B. S. Narayana Murthy (Vice-President of Shri Sai Spiritual Centre). Shri R. Sheshadri (News Editor, 'Deccan Herald'), a close devotee of Swamiji, welcomed the Chairman and the devotees.

In his presidential speech, Shri Natarajan spoke of the greatness of Shri Swamiji and his own experiences with Swamiji.

Shri T. Shrichand Rajpal, speaking with emotion, requested the Chairman to release the booklet "Shri Radhakrishna Swamiji's Spiritual Recipe", compiled by Shri R. Sheshadri. The Chairman released the book and presented its copies to the President of Shri Sai Spiritual Centre, Vice-President of the All-India Sai Samaj, Madras and a few other devotees.

Very few people, even among the close devotees of Shri Radhakrishna Swamiji, knew that Swamiji was an accomplished artist and that he had drawn nearly two hundred Crayon-Colour sketches, mainly of natural scenery and views of temples, on Cards. The devotees were therefore deeply impressed with a sense of wonder at the versatility of Shri Swamiji, when an Album, containing 1500 such sketches, was presented to the Centre by Smt. Gouri and Shri A. V. Kannan. Shri C. V. Bhaskara Rao, President of the Centre, received the album with thanks on behalf of the Centre.

Dr. R. Narayana Iyengar, who spoke next, recalled how Shri. Radhakrishnaswamij had once expressed a desire that the premises of Shri Sai Spiritual Centre should be named as 'Namayagna Vaibhava Mantapa' and he presented to the Centre two marble tablets (name-boards) inscribing the name in English and Sanskrit. At the request of Dr. Narayana Iyengar, Smt. Sulochana Natarajan unveiled the tablets and these were accepted with thanks on behalf of the Centre.

Then an opportunity was offered to the devotees present, to relate their personal experiences with Shri. Radhakrishna Swamiji. The devotees, who recounted such experiences, included Shri R. Parthasarathi (Retd. News Editor - 'The Hindu'), Shri B. T. Somanna, Shri. Sampath Kumara Bhattar, Shri Keshava Rao (Editor, 'Sai Sudha', Madras), Shri Vishwanathan, Shri Anantharamiah, Shri D. V. Lakshminarayan Murthy, Shri. Somasunder, Shri Rajagopal and Shri Muralidhar. The experiences recounted by the devotees highlighted Swamiji's abundant love for his devotees and even to animals and birds and the enormous 'Siddhis' with which Shri Swamiji was endowed, but which he exercised only for fulfilling the wishes of the devotees, at the same time sluming ostentation and publicity. The favours, received by the devotees, extended over a wide spectrum from the healing of incurable diseases, success in business, in the construction of temples and in literary enterprises

After the Sammelan, Dr. R. Narayana Iyengar presented a 'Slide Show' showing coloured slides of Shri Radhakrishna Swamiji at various places and different settings.

The three day function concluded with Mahamangalarathi to Shri Baba and Shri Swamiji amidst reverberating chanting of Vedic hymns, ★

**Honorary Secretary**  
Shri Sai Spiritual Centre, Shri Sai Baba Mandir Road,  
Thyagarajanagar, Bangalore, 560028



FEBRUARY 1981

The rush of the devotees, visiting Shirdi, was quite normal during this month. Hence the staff of the Shirdi Sansthan had not to over-exert in this month. The following artists gave their various programmes in the Samadhi Mandir during the course of the month:-

**Keertan:-** 1. Sansthan Singer, Kavyateertha Shri G. V. Joshi-shastri performed keertans on Ekadashi days and other important religious days of the month. 2. Sou. Kalavati Chavan from Bombay also performed keertan in this month.

**Pravachan:-** Dr. S. D. Parchure, Executive Editor of Shri Sai Leela from Bombay and Shri Laxmanbuwa Wakchoure from Shirdi delivered pravachans on religious topics.

**Vocal Music, Instrumental Music, Bhajan etc:-** The seventh annual gathering of the contributors to Shri Sai Leela magazine was held at Shirdi on 3-2-81 and 4-2-81 and the following contributors gave their various programmes in the Samadi Mandir on the aforesaid dates:- 1. Shri Nagesh Moglaikar, Dhule 2. Shri Prakash Karpe, Indore, 3. Bapusaheb Nirkhe, Indore 4. Sou. Leelatai Marathe, Dhule 5. Shri N. G. Parulekar, Bombay 6. Shri Narayanrao Gokhle, Bombay 7. Shri D. M. More, Pune 8. Shri Potnis, Pimpri 9. Shri Hasmukh Onkar Patil 10. Shri Bal Chawre, Bombay 11. Prof. A. P. Tripathi, Baitul. 12. Shri J. K. Puri, Chandigad 13. Dr. Miss Indutai Naik, Lonavala 14. Shri Ramesh D. Chavan, Navapur 15. Shri Madhukar S. Mandalik Navapur 16. Dr. Sumatibai Khanvilkar, Lonavala



17. Shri Prabhakar Kokamkar, Borivli 18. Prof. Gunderao Patwari, Bidar 19. Kumar Rahul Khanvilkar, Lonavala 20. Shri Jagdesh Deopurkar, Dhule 21. Shri Vijay D. Chavan, Navapur 22. Shri Shantilal Dave, Navapur 23. Shri Ragunath Sandbhor, Pune 24. Shri Niteen S. Mirane, Shirdi 25. Miss Mangala Madiwala Bombay 26. Shri Sainath Khadke, Bombay 27. Shri Madhusudan D. Gautam, Bombay 28. Shri G. R. Palkar, Bombay 29. Shri Ramakant Pandit, Bombay 30. Mrs Shantabai A. Sarode, Bombay 31. Shri Sunil A. Sarode, Bombay 32. Smt. Leelatai Gujrati, Shirdi 33. Shri Radhakrishna Gupta, Dombivli 34. Shri Vijay Hazare, Borivli 35. Shri Gajanan Kulkarni, Pune 36. Shri Parshuram Ambre, Bombay 37. Shri Anilkumar Lutade, Wardha 38. Sou. Shashikala Revankar, Ambarnath 39. Shri Shreeram Satardekar, Bombay.

Other artists, who gave the programmes, are as follows:-

1. Shri Ajit M. Pavaskar, Bombay 2. Shri Bhaktaraj Maharaj, Indore 3. Shri Vasant Rao Dharkar 4. Shri Ramjibhai Nirgudkar, Indore 5. Miss Sheelatai Shelar, Thane 6. Shri Waman Jog, Indore. 7. Shri M. N. Padmarao, Secunderabad 8. Shri K. V. Gopalkrishna Vishakhapattanam 9. Sou. K. V. Savitridevi, Vishakhapattanam 10. Shri Meghrajaji Jayasinghani Ulhasnagar 11. Shri Guruji, Baitul 12. Shri Vaibhav Kaladarbar, Kolhapur 13. The Indian Society for Mentally Retarded, Bombay 14. Shri A. R. Shantikumar, Hyderabad 15. Shri Sai Sewa Mandali, Vijayawada 16. Shri Ganesh Bhajani Mandal, Kachiyana (Jabalpur) 17. Miss Kunda Daxi, Bhopal 18. Shri K. V. Ramannamurti, Kathiwada 19. Shri Vishwanath Y. Bhosale, Kopergaon 20. Shri Unionwar Bhajani Mandali, Bombay.

**Eye-Camp :-** Under the joint auspices of the Shirdi Sansthan, the Lions Club of Cuffe Parade and the Lions Club of Kopergaon, an eye-camp was held at Shirdi from 22-2-81, to 28-2-81. Ophthalmologists, Dr. Telang, Dr. Shiwalkar, Dr. Sardesai, Dr. Bijoor and Dr. Baraskar performed 242 operations, which were

all successful. Shri Sai Baba Sansthan served tea and lunch to all the patients daily during the camp. On the last day, the patients were given spectacles, goggles and medicines by the Lions Club. The patients thanked the Shirdi Sansthan and the Lions Club for rendering medical help to them by holding the eye-camp.

**Weather:-** The weather at Shirdi was healthy and free from disease.



Dear Dr. Parchuresaheb,

This is to thank you all for giving me a chance to attend the Sai Leela contributors' conference at Shirdi and giving so much importance to my book on Sai Baba. The conference was a great success except Dr. Gawankar's few references to Sai Temple at Delhi and his attack on our poets, which I feel, were not proper on this platform.

Thank you again and wish you best.

Yours in Sai Service

**R. S. Junnarker**

Prashanti Prakashan, 5 Vasant Apartments, Plot No. 47,

Kastur Park, Shimpoli Road, Borivli. (West)

BOMBAY - 400 092



# श्रीसाईलीला

हिंदी विभाग

मई १९८१

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# श्री साई सच्चरित्र-हिन्दी का संशोधन

श्री साई बाबा की ईश्वरीय शक्तियों और महिमाओं का व्यापक प्रचार-प्रसार हिन्दी भाषा भाषी क्षेत्रों में भी हो चुका है। श्री अण्णासाहेब दाभोलकर के साई सच्चरित (मराठी) का हिन्दी अनुवाद श्री शिवराम ठाकूर ने किया था, जिसके सात संस्करण अब तक संस्थान द्वारा प्रकाशित किये जा चुके हैं। श्री साई सच्चरित्र-हिन्दी के चतुर्थ संस्करण में हिन्दी भाषासंबंधी असंख्य त्रुटियां मुद्रण के कारण आ गई थीं। संस्थान की अनुमति से प्रो. ए. पी. त्रिपाठी (स्नातकोत्तर महाविद्यालय में हिन्दी भाषा और साहित्य के प्राध्यापक) के द्वारा नवम्बर, १९७३ में हिन्दी-अनुवाद की भाषा का संशोधन किया गया, तब से हिन्दी संस्करण की मांग बढ़ी और अब तक उसके सात संस्करण छाप चुके हैं। परन्तु सप्तम संस्करण के प्रकाशन के बाद स्थान-स्थान से उक्त पुस्तक की भाषागत अशुद्धता की शिकायतें पुनः साई-भक्तों से प्राप्त होती रही। प्रो. ए. पी. त्रिपाठी ने स्वयं भी इसी प्रकार की आपत्ति प्रकट की, जब वे सप्तम लेखक-कवि सम्मेलन में भाग लेने के लिये ३-४ फरवरी, को शिरडी आये। संस्थान के द्वारा उन्हें पुनः पुस्तक की भाषा का परिमार्जन करने का कार्य सौंपा गया, जिसे उन्होंने तीन दिन तक दिन-रात कठोर परिश्रम करके संपन्न किया और जिसके फलस्वरूप पुस्तक का अष्टम संशोधित संस्करण निकट भविष्य में प्रकाशित होगा और हिन्दी भाषी साई-भक्तों को सन्तोष होगा, ऐसी आशा है। शिरडी संस्थान के कोर्ट रिसेवर श्री के. एच. काकरे ने प्रो. ए. पी. त्रिपाठी का इस सेवा के लिये एक नारियल, पुष्पहार, एक शाल तथा बाबा का प्रसाद अर्पित करते हुए दिनांक ९ फरवरी, १९८१ को सम्मान किया।



# ॥ ' गीत गजानन ' ॥

गीत क्र. १६

अध्याय १०

## बन्दों ! संतचरण फलदाई

एक दिन गजानन महाराज अमरावती में आत्माराम नामक भक्त के घर पर पधारे । संतों के प्रति उसको असीम श्रद्धा थी । उसने बड़े आदर के साथ उनका सन्मान किया तथा पूजा की । विदर्भ के प्रतिष्ठित नेता एवं अमरावती के प्रसिद्ध वकील श्री गणेश श्रीकृष्ण खापर्डे के घर पर महाराज की विधि पूजा की गई । और भी कई लोगों के यहाँ पर उनका पूजन किया गया । सभी लोग चाहते थे कि स्वामीजी थोड़े समय के लिये हमारे घर पर आये । किन्तु जिनके भाग्य में होता, स्वामीजी उनके घर पर जाते । संत अपने अंतर्ज्ञान से व्यक्ति को पहिचान लेते हैं । भास्कर, बालाभाऊ, पीतांबर, गणेश अप्पा और रामचंद्र गुरव ये पांच पांडव महाराजरूपी श्री हरि के साथ सदैव रहते थे ।

बालापुर गांव में सुखलाल अगरवाल नामक सज्जन रहते थे । उनके पास एक विक्षिप्त गाय थी, जिसके कारण सभी लोग उससे तंग आगये थे । लोगों ने तो उसे बेचने की सलाह दी । एक पटान ने उस पर गोली तक चलानी चाही । परन्तु गायने आक्रमण कर उसको धराशायी कर दिया । जैसे कि महाराजने गोविंद बुवा के नटखट घोड़े एकदम शांत कर दिया, वैसे ही उस गाय को महाराज के पास शेगांव लायी गयी । बंधी हुए गौमाता को महाराज ने कहा कि गाय के बंधन खोल दो, परंतु कोई भी आगे बढ़कर बंधन खोलने नहीं गया । महाराज ने स्वयं अपने हाथों से गौमाता के बंधन मुक्त किये । गाय ने नीचे उतरकर अपने दोनो पाँव मोड़कर महाराज के सामने सिर झुकाया । तीन बार परिक्रमा करके वह उनके पाँव चाटने लगी । यह घटना देखकर सभी लोग विस्मित हो गये ।

कारंजा के लक्ष्मण घुडे की पेटव्याधि महाराज की कृपा से दूर हो गई । परन्तु उसने महाराज को अपने दांभिकता का भाव दिखाया, जिसका परिणाम यह

हुआ कि छह मास के भीतर उसकी सारी संपत्ति नष्ट हो गई । इस घटना से यह साबित होता है कि परमार्थ में दंभ तथा झूठ बिलकुल काम नहीं आते ।

बन्दौ ! संतचरण फलदाई	
जिनने कीन्ही संत सेवा, परमगति रे पाई	॥ टेक ॥
घन्य घन्य वे मानव सारे	
आये गजानन जिनके व्दारे	
भक्तिभाव से की जो सेवा विधि पूजा सुखदाई	॥ १ ॥
बालाभाऊ, भक्त भास्कर	
गणेश अप्पा, श्री पितांबर	
पांच पांडव, हरि गजानन, कीर्ति यों फहराई	॥ २ ॥
संतलीला जग मे न्यारी	
प्रीत भक्ति की है मतवारी	
परम भक्त प्रिय बाला की फिर सफल हुई पुण्याई	॥ ३ ॥
श्री सुखलाल की वह गौमाता	
कोई उसके पास न जाता	
मारे सबको, हाथ न आवे, ऐसी नटखट माई	॥ ४ ॥
संतदरस से अलहड गैया	
गरीब बन गई पल में मैया	
लगी चाटने संत चरण वह, अति कोमल वरदाई	॥ ५ ॥
दांभिकता का करे दिखावा	
दान धर्म का झूठा दावा	
नष्ट हुई संपत्ति सारी, संतों की हसवाई	॥ ६ ॥

गीत क्र. १७

अध्याय ११

दूसरे साल स्वामीजी बालापुर दासनवमी उत्सव के लिये गये । साथ में बालाभाऊ, भास्कर, पितांबर गणू आदि अनेक भक्त थे । दासनवमी का उत्सव बड़ी धूमधाम से संपन्न हुआ । किंतु भास्कर के लिये एक बड़ी आफत आई ।

एक पागल कुत्ते ने भास्कर को आकर काट लिया । सब लोग उसे देखकर डर गये । पागल कुत्ते के काट देने पर आदमी पागल हो जाता है—इस डरसे लोगों ने उसको डाक्टर के पास ले जाने का निश्चय किया । परन्तु भास्कर के आग्रह पर वे लोग उसे स्वामीजी के पास ले आये और सारा हाल कह सुनाया । इस पर स्वामीजी हंस दिये और बोले—हत्या, वैर और मरण इन तीनों से कोई भी मुक्त नहीं रहा है । वास्तव में कुत्ता एक निमित्त मात्र है । स्वामीजी ने भास्कर से कहा तुम्हारी आयु खत्म हो चुकी है । अगर इच्छा हो तो मैं इस संकट से बचा सकता हूँ । किंतु वह एक उधार आयु होगी । इस पर कुछ देर मौन रहकर भास्कर ने कहा स्वामीजी मैं अज्ञानी हूँ । मेरा हित अहित आप जानते हो । आप मेरे पिता हो । स्वामीजी के रहते भास्कर की जीवनलीला समाप्त हो ऐसा अन्य भक्तगण नहीं चाहते थे । इस पर स्वामीजी कहने लगे—अरे मूर्खों ! जन्म—मृत्यु स्वयं ही भ्रांति है; न कोई जन्म लेता है, न कोई मरता है । मोह छोड़कर चुपचाप प्रारब्ध भोग भोगना चाहिए । महाराजने सबको ज्ञान देकर यह बताया कि पूर्वजन्म के वैरभाव के रूप में कुत्ते का जन्म हुआ और उसने अपना बदला ले लिया । इस भक्त भास्कर के मन में जरा भी पाप नहीं है । स्वामीजी ने उसको श्वान के विष से मुक्त रक्खा, उसे कोई शारीरिक कष्ट नहीं हुआ । केवल दो माह के बाद भास्कर मोक्षपद प्राप्त करेगा ।

स्वामीजीने भास्कर के साथ नासिक ध्यंबकेश्वर की यात्राएं की । पंचमी का दिन भास्कर का प्रयाणदिन । पद्मासन बैठाकर पूर्वामिमुख हो, शांतचित्त से भगवान का ध्यान करने के लिए स्वामीजीने कहा । सब लोग विठ्ठल विठ्ठल नारायण का भजन करने लगे । महाराज के कहनेपर हार पहनाकर पूजन किया गया । भजन समाप्त होते ही स्वामीजीने जोरों से 'हर हर' का जयघोष किया । तथा इस जयघोष के साथ ही भास्कर के प्राणपत्थर उड़ गये । भास्कर सीधे वैकुण्ठ लोक पहुँच गया । इसलिये उसे पिंडदान की जरूरत नहीं पड़ी । कौवों को हिस्सा न मिलने पर वे भंडारे का प्रसाद पाना चाहते थे । महाराज के कहने पर कौवों ने प्रसाद ग्रहण किया तथा दूसरे दिन से वहाँ पर एक भी कौवा नजर नहीं आया ।

**धन्य भास्कर ! जीवन तेरा**

धन्य भास्कर ! जीवन तेरा

छूटा चौरासी का फेरा

॥ टेक ॥

तूने की जो संत सेवा  
मिला तुझे है सुन्दर मेवा  
जीवमुक्त तू, हुआ सबेरा ॥ १ ॥

हत्या, वैर, ऋण से भाई  
बचा नहीं है जग में कोई  
निमित्त लगते, उठता डेरा ॥ २ ॥

जन्म-मरण ये भ्रमित कल्पना  
अज्ञानी जन करे याचना  
तोड न पाते भव का घेरा ॥ ३ ॥

“यहाँ किसी का जनम न होवे  
और किसी को मरण न आवे”  
परमार्थ का तत्त्व सुनहरा ॥ ४ ॥

पूर्वसंचित प्रारब्ध हेतु  
भोग भुगतना नित्य मान तू  
छूटे चौरासी का फेरा ॥ ५ ॥

भाग्यवान था भक्त भास्कर  
परमधाम का अधिकारी नर  
लूट गया यों प्रेम, लुटेरा ॥ ६ ॥

संतसेवा सदैव सहाई  
बिनती मेरी मुन लो भाई  
भज लो नित्यदिन ‘हरि चितेरा’ ॥ ७ ॥

राधाकृष्ण गुप्ता ‘चेतन’  
पाटकर वाडा, भगतसिंग पथ, डोंबिवली (पूर्व), जिल्हा थाने ४२१२०१





## पुण्यस्मरण

(अप्रैल १९८१ के अंक से आगे)

नाम का परिचय न होने से आम जनता इस बात को समझ नहीं पाती । नाम की महती समझाने के लिए गोंदवलेकर महाराजने एक उदाहरण दिया कि एक बार एक व्यक्ति इत्र की दुकानपर चली जाती है । दुकानदार से वह इत्र चाहती है । दुकानदार परिचित होने से उसे कह देता है कि स्वयं आकर अपने हाथ से शीशी उठा ले । सारी शीशियाँ देखनेपर वह व्यक्ति गुलाब के इत्र की शीशी उसमें से निकाल नहीं पाती । तब दुकानदार खुद उठकर उसमें से गुलाब की शीशी निकालकर देता है । तब वह व्यक्ति बोल उठती है, अरे, ये गुलाब की शीशी है । ये दिक्कत उसको इसलिए आती है क्योंकि इससे पहले गुलाब के इत्र की खुशबू कैसी होती है उसका इस जनाब को पूर्वानुभव ही नहीं था ।

‘नाम’ निरूपाधिक होने से नवसाधक नाम का उच्चारण करने के लिए टाल-मटोल करते हैं । जब उन्हें नाम न लेने की वजह पूछी जाती है तब हमारे पास उतना ‘समय नहीं है यह जवाब मिलता है । एकबार एक व्यक्ति को महाराज ने पूछा कि आप अपने कामपर कैसे जाते हैं ? उस समय आपके साथ और कौन कौन रहता है ? वहाँ तक पहुँचने में कितना समय लगता ? तब साधक ने जवाब दिया, “मैं सायकलपर से कामपर जाता हूँ और वहाँतक जाने में मुझे आधा घंटा लगता है ।” तब महाराजने उन्हें कहा कि इस आधे घंटे में अगर आप दूसरा काम नहीं करते हो तो इसी समय में आप नामस्मरण किजीए । वहाँ चाह होती है वहाँ राह निकलती है ।

महाराज के वहाँ आनेवाले हर व्यक्ति की वे परीक्षा लेते थे । एक बार एक व्यक्ति उनके पास आया, जिसकी शिक्षा एम. ए. तक हो चुकी थी । उन्होंने महाराज से कहा कि मुझे आप उपदेश दिजीए, महाराज ने कहा ठीक है कल सबेरे आप स्नान करके, भगवान को प्रणाम करके अपने माता की आज्ञा लेकर आइयेगा । तब उस व्यक्ति ने पूछा कि इतनी छोटीसी बात के लिए माँ को क्या पूछने का ? तब महाराज इसते हुए बोले कि इतनी छोटीसी बात आपसे नहीं होती तो बड़ी बात को आप कैसे कर पायेंगे ?

महाराज ने ग्रंथ नहीं लिखे, जब उनको यह पूछा गया कि आप ग्रंथ क्यों नहीं लिखते तब उन्होंने जवाब दिया—दासबोध इ. ग्रंथ किसने लिखे ? महाराज रामदास का ही दूसरा रूप थे, और उनका कार्य आगे चला रहे थे ।

एक साधक थे । हिन्दुस्थान के अधिकतर संतोंके साथ रह चुके थे । संतों के वचन उन्हें याद थे । फिर भी वह किसी एक संत के पास ज्यादा समय तक नहीं रहते थे । हर संत के वचन में कुछ न कुछ गलतियाँ निकालने की उन्हें आदतसी हो गयी थी । जब महाराज को यह बात ध्यान में आयी जो उन्हो ने कहा कि आप विवाह कर लीजिए । तब वह साधक बोले महाराज, आप ही मेरे गुरु हैं । महाराजने तुरंत उनसे कहा कि आपके गुरु आळंदी में आपका इन्तजार कर रहे हैं वहाँ जाकर आप उनसे माला ले लीजिए ।

एक बार मैंने महाराज से पूछा कि नाम किस तरह लेना चाहिए जिससे उसका श्रेय पल्ले में ज्यादा पड़े । तब महाराज ने समझाया कि कल्पना करो एक आदमी कुटिया में रहता है और उस कुटिया को अचानक आग लग जाती है तब कुटिया में रहनेवाला आदमी बिना सोचे—समझे चिल्लाते बाहर आता है जैसे ही अपने आसपास का माहोल है यह समझ कर नाम लेना चाहिए ।

महाराज ने एक बार कहा था जिन्हो ने मेरा प्रवचन एक बार सुना है, उन्हें दुबारा सुनने की जरूरत नहीं है । मैं नाम के अलावा कभी कुछ भी नहीं बताता । एक बार प्रवचन सुनते सुनते एक आदमी सो गया, जब प्रवचन पूरा हुआ तब दूसरे आदमी ने उसे जगाया, वह आदमी बोल उठा कि जब मैं सोया ही नहीं था तब आप मुझे क्यों जगा रहे हैं ? दूसरे आदमी ने तुरंत पूछा कि बताइये कि अभी महाराज ने जो प्रवचन दिया उसमें किस विषयपर कहा । तब पहले आदमीने बताया कि महाराज 'नाम' के बारे में बता रहे थे, अब कहीए क्या वह आदमी झूठ बोला था ?

महाराज के पास हरतरह के लोग आते थे । जो दुःखी थे वह अपना दुःख कम करना चाहते थे और जो सुखी थे वह अपने सुख को बनाये रखना चाहते थे । इन सब लोगोंको 'राम—नाम' का जप करनेकी महाराज सलाह देते थे । एक बार एक व्यक्ति ने पूछा कि ये जो आप सलाह देते हैं इसका क्या फायदा होता है ? तब महाराज बोले, कि मैं जो बताता हूँ इसका फायदा होता

हे या नुकसान यह मैं नहीं जानता । मैं तो लोगों को राह बताता हूँ उस मार्गपर चलकर उनका भला करना या बुरा करना ये तो उपरवाले के हाथ में हैं ।

ऐसे थे हमारे सद्गुरु श्री ब्रह्मचैतन्य गोंदवलेकर महाराज । मार्गशीर्ष वद्य १० यह उनका पुण्यतिथी दिन । वे १९१३ में समाधिस्त हो गये । इस बहाने यह मधुर स्मृतियाँ वाचकों को समर्पित । ★

मूल लेखक :- श्री वि. ना. केळकर  
अनुवादिका :- श्रीमती अरुणा नायक

## मिनती

पीडित व्याघ्रकि मुक्ती दाता,  
श्याम सुन्दर कि पालन कर्ता;  
हे कृपालु सद्गुरु साह देवता,  
काहेको मेरा नहि शुनता !

सटका से जमिन को मारता,  
खालि जमिन से आग निकलता;  
शुध्द पानी से दीया जलाता,  
काहेको मेरा नहि शुनता !!

आटा वो कर मडक भगाता,  
आग मे हाथ रख, बच्चा को बचाता;  
उदी स्पर्श से मुमुषु चंगा हो जाता,  
काहेको मेरा नहि शुनता !!!

समाधी मन्दिर मे जो पैर रखता,  
सब दुख एक पल मे दूर करता;  
दीन हरि चरण मे नमन करता,  
फिर काहेको मेरा नहि शुनता ?

हरिबन्धु ठाकुर

उजलपुर, सुन्दरगड, उडिशा ७७० ०११

# सूफी संतो में बाबा साई का स्थान

हिन्दी साहित्य का यदि आलोचनात्मक अध्ययन किया जाये तो ज्ञात होता है के साई बाबा सूफी संतों की कडीयों में आते हैं और उन्होंने अल्लाह का नाम लेकर भारतीय भक्ति मार्ग में सूफीयों का प्रेममार्ग अपनाने का उपदेश दिया। मुसलमान भारत के प्रथम विजेता नहीं थे। प्राचीन काल से ही इस देश पर विभिन्न जातियों द्वारा आक्रमण हुवे परंतु ये जातियाँ इस देश की जनता में इस प्रकार मिल गयीं कि कालांतर में वे विशिष्ट जातियाँ हिन्दू धर्म के नीतियों, और भक्ति मार्ग के विधानों को अपनाया और राम और रहीम को एक समझने लगे।

राजा बाबर के काल से सूफी मत जोर पकड़ने लगा। सूफी संतो ने भागवत के प्रेम मार्ग को अपनाया, कबीर ने एकता का कार्य आरंभ किया, महाकवि सूफी संत जायसी ने प्रेममार्ग का प्रचार किया, इसी प्रकार नूर, रहीम, आदिने हिन्दु और मुसलमानों को एक रह कर भगवान को प्राप्त करने का साधनों को बतलाया। हेमाड पंत द्वारा रचित साई सच्चरित्र का अध्ययन करने से ज्ञात होता है के साई बाबा का उद्देश्य और उपदेश सूफी मत को फैलाना था। साई बाबा ने भक्ति आंदोलन को एक नवीन रूप देकर अत्यधिक लोकप्रिय तथा उदार बनाकर हिन्दु और मुसलमान धर्म के उन्नायकों में सम्माननीय पद प्राप्त किया था।

वास्तव में साई बाबा ने ऐसे समय प्रकट होकर इस देश को अलंकृत किया जब के उनकी अत्यंत आवश्यकता थी। साई ने अपने वाणीसे निराश जनता के दिल में जो डर था, दूर किया और सच्चे भक्ति और सच्चे ज्ञान का दिव्यालोक प्रदान किया। साई का उपदेश अमर है।

“हे साई तुम्हारा आना था भक्तों का मुस्काना  
उसके सुखे अधरों पर भरगया राम नाम का गाना”

साई ने जो कुछ कहा है वह दिल की अनुभूति थी। साई के राम सूफी संतो की तरह शुद्ध ब्रह्म परात्पर राम हैं, साई ने सूफी संतो की तरह नाम का आधार दिया है। इस प्रकार साई बाबा ने भक्ति का बड़ा विशद स्वरूप उपस्थित किया है।

साई के रहस्यवाद में ज्ञान की नहीं प्रेम की प्रधानता है साई बाबा पूर्ण समन्वय वादी थे । हिन्दु धर्म और इस्लाम का समन्वय साई बाबा का श्रेष्ठ कार्य है । साई बाबा की समन्वय वाद की यह शक्ति है के उन्होंने केवल निर्गुण को अपना आदर्श नहीं चुना । मनुष्य निर्गुण को अपना आदर्श नहीं बना सकता । साई ने मनुष्यत्व पर ईश्वरत्व की छाप लगाकर मनुष्य और ईश्वर का भी समन्वय कर दिया । जैसा के कवि रविन्द्र नाथ ने एक स्थान पर लिखा है :-

Here it is not God who has come down to human level; but it is the human being that has raised himself to the level of God.

साई बाबा ने प्रकृति और मानव, भक्ति और ज्ञान, शैव और वैष्णव, सदाचार और धर्म, निर्गुण और सगुण, धर्म और धर्म आदिका समन्वय किया है और यदि मैं यह कहूँ के साई बाबा का स्थान सूफी संतो में महान है तो गलत नहीं होगा ।

प्रा. गुंडेराव पटवारी

साहित्यरत्न "शिक्षा विशारद"

एन्. एफ्. जे. कॉलेज, बिदर (कर्नाटक राज्य) ५८५४०१

## रसना साई-साई बोल

जग असारमें सार, रसना साई-साई बोल	॥ १ ॥
यह तन तो है जर्जरी नैया, केवल है साईनाम खिवैया ।	
हो जा भवसे पार, रसना साई-साई बोल	॥ २ ॥
अपने तन की वीणा बनाले, प्रेमस्वरो के तार चढाले ।	
साईनाम शंकार, रसना साई-साई बोल	॥ ३ ॥
जीवन कर्ज लिया है तूने, चुकता कुछ न किया है तूने ।	
ऋण का भार उतार, रसना साई-साई बोल	॥ ४ ॥
अधिक नहीं कुछ-कुछ कर ले तू, बिंदु-बिंदुसे घट भरले तू ।	
भर ले घन भंडार, रसना साई-साई बोल	॥ ५ ॥

श्री हसमुख ओंकार पाटील ("साईशरण")

गुजरगली, मु. पो. नवापूर, जि. धुलिया, पिन-४२५४१८



## भोलेनाथ-साईनाथ अेक ही रूप

‘साईलीला’ के पीछले अंकमें मैंने ‘कैलासवासी’ और शिडीवासी दोनों अेक समान है, शिवसाई अेक ही है ये दावा बहोत ही नम्रता एवम् भक्तिभावसे किया था । और साईलीला में शिवलीलाकी थोडीसी झलक याने की शिवजीके बारेमें कुछ अच्छे वाक्य प्रस्तुत करनेकी आपसे अनुमति मांगी थी ।

शिवजीके बारेमें बहोत कुछ लिखा जा सकता है । खुद गणेशजी लिखना चाहे और सागर जीतनी स्याही होगी फिर भी शिवलीला संपूर्ण रूपसे लिखी जा नहीं सकती क्योंकि शिवलीला अगाध है और सागरकी तरह उसकी गहराई तक पहुँचना हमारे बसकी बात नहीं है । लिहाजा-कुछ चंद बातें आप हजरतके सामने पेश है !

अेकबार महादेवीयों सब ईकट्ठी हुअी थी । पार्वतीजी, लक्ष्मिदेवी, इंद्राणी आदी सब देवीयों अपने अपने पतीके गुण गा रही थी । लक्ष्मिजीने हलके स्वरोंमें पार्वतीसे पूछा “शिवजीके पास तो कोई संपत्ति नहीं है । उनके पास न कुछ है, न कुछ रखने की बे ईच्छा रखते है । अैसे निर्माँही आदमी के साथ आपका भला रवैया कैसे चलता है ? हमें तो बडा आश्चर्य होता है ।” इंद्राणीने कहा “मेरे पति तो देव लोगके राजा है । इसी लिये, मेरी पास सभी सुविधाअे मौजूद है । इसके अलावा, कुवेरका सारा भंडार जो हमारे पास है वह क्या कम है ? पार्वतीजी, आप या आपके पतिके पास कुछ भी न होते हुअे इतना संतोष एवम् आनंद कैसे मिल सकता है ? अैसा क्या राज है कि आप उनकी अर्धांगिनी हो गई ? कुछ न होते हुअे सब कुछ है अैसी भावना आपको क्यों रहती है ? ।”

पार्वतीने मुस्कराकर कहा ‘आप सब देवीयों ठीक कह रही हो’ । भौतिक संपत्ति-सुविधांअेसे मेरे पति पर है-अपरिग्रहित है और इसलिये उन्हें परमेश्वर, देबाधिदेव महादेव कहा जाता है । उनके पास कुछ भी नहीं है ये बात ही मेरे लिये सबकुछ है । शायद ये ही वजह है कि मुझे मेरे पति ज्यादा से ज्यादा पसंद है ।

फिर भी, मेरे पतिकी ज्यादा तारिफ मैं कैसे कर सकती हूँ ? आपको अगर उनकी महानताका एहसास करना है तो तराजूमें, अक तरफ लक्ष्मजीकी पूरी पुंजी—खजाना एवम् कुवेरका सारा भंडार रखा जाय और दूसरी तरफ मैं सिर्फ शिवजीकी जटा का एक बाल रख दूंगी, फिर हम देखेंगे—तराजूका कौनसा पल्ला भारी होता है । सचमुच जब तराजूमें ऐसा तोल किया गया तो जिस पल्लेमें शिवजटाका अक बाल रखा गया था वह वजनसे नीचा हो गया । पार्वतीने बाद में कहा, “ये तो ठीक है लेकिन अगर सारा ब्रह्मांड दूसरे पल्लेमें रखा जाय तो भी ये ही परिणाम आयेगा । क्योंकि ब्रह्मांड की उत्पत्ति शंकर भगवानने ही की है । वे ही आदी और अंत है । ऐसे सर्वोत्तम इष्टदेव ही मेरे पति हैं जिसके लीये मुझे बेहद गौरव और मरतबा है ।

शिवजी तो महान हैं ये सब देवीयों जानती थीं लेकिन कितने महान हैं वह जाननेके लिये ही पार्वती देवीको ये सवाल पूछकर उत्तेजित किया था । पार्वती का दूसरा रूप शक्ति है । इसी लिये शिवशक्तिकी साथमें पूजा की जाती है शिवजीको जगत्पिता—जगत्गुरु और पार्वतीजीको जगदंबा—जगज्जननी कहा जाता है ।

शिवजीने विश्वकल्याणके लीये, देवताओंकी सुरक्षाके लिये अकबार विपपान किया था जिसके बाद स्वयम् निलकंठ होकर निलकंठसे पहचाने गये ।

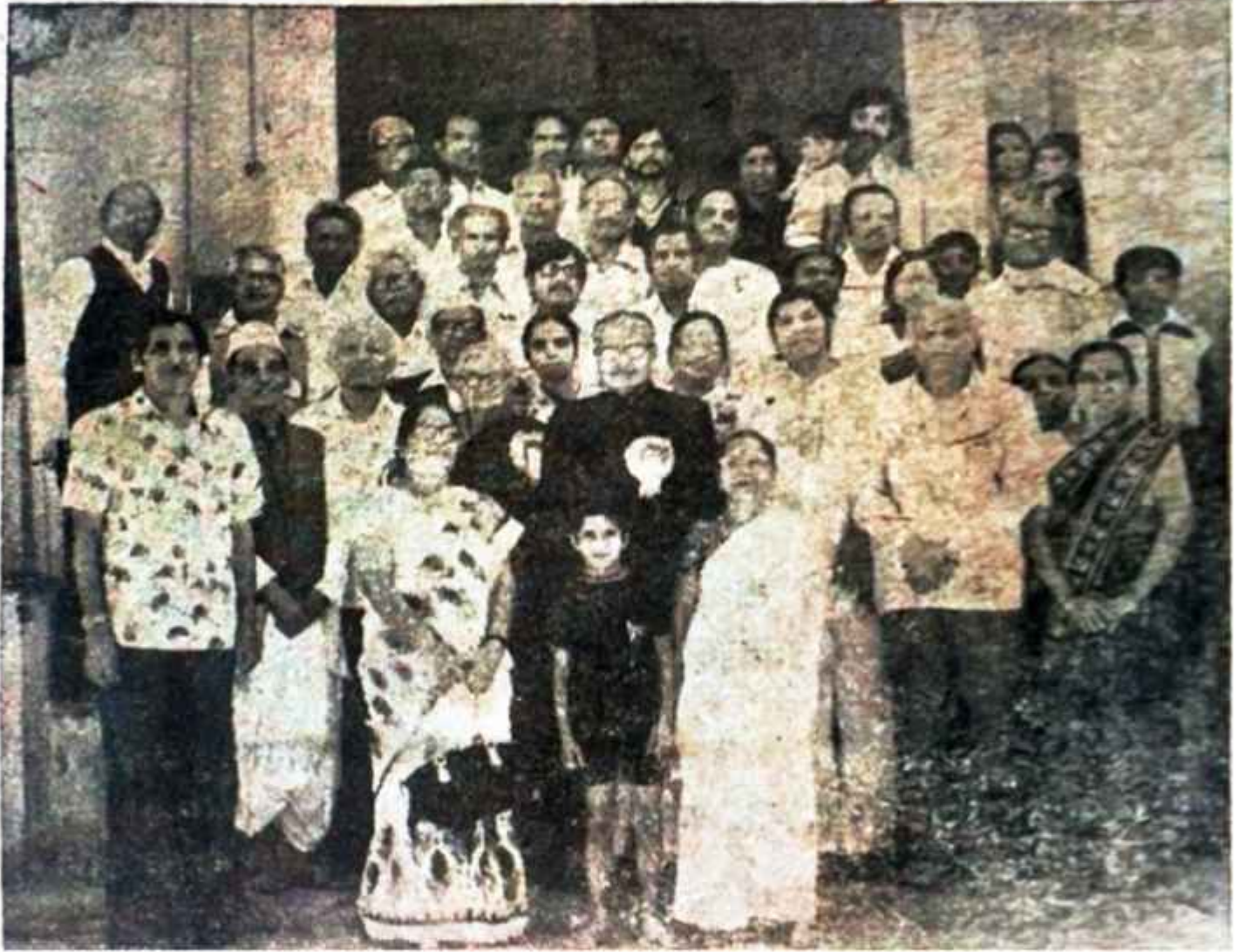
शिपीन कपीलराय स्वादीया

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# श्री साईगीत दरवार

[ कृपाश प्रकाशन सी/६, गुंफा दर्शन, फर्स्ट कार्टर रोड, बोरीवली (पूर्व)  
मुंबई ६६ मूल्य ५ रुपये ]



“श्री साईलीला” (मराठी, हिन्दी, इंग्लीश) मासिक पत्रिका एवं श्री साईबाबा संस्थान शिरडीका मासिक मुखपत्र के कवी-लेखकों का प्रातिनिधिक संग्रह “श्री साई गीत दरवार” बहुत ही श्रेष्ठ काव्यसंग्रह है। शिर्डी में आयोजित किया हुआ साईलीला मासिक के लेखक तथा कवियों का सप्त सम्मेलन मे यह काव्य संग्रह का प्रकाशन समारम्भ सम्मेलनाध्यक्षा सौ. सरोजिनीताई मुळये के शुभहस्त से ३ फरवरी १९८१ को संपन्न हुआ। इस सुन्दर ग्रंथका संपादन चम्बई के प्रसिद्ध साईभक्त नवयुवक श्री विजय हजारे ने किया है। इस काव्य संग्रह की योजना लोणावला की डॉ. कु. इन्दू नाईक तथा डॉ. सौ. सुमती खानविलकरने किया है।



श्री साईबाबा संस्थान शिरडी के कोर्ट रिसीव्हर मा. श्री क. हि. काकरेजी ने प्रस्तावना लिखकर "गीत दरबार" की शान बढ़ाई है। श्री हजारे ने डॉ. श्री दि. परचुरे, श्री सदानंद चेंदवणकर, श्री ट. वि. पाठकसाहब का मार्गदर्शन प्राप्त करके योग्य कार्य किया है। यह प्रतिनिधी काव्यसंग्रह प्रगतीशील साईभक्तों का अर्थात् साई साधकों का उत्तम प्रयास है। महाराष्ट्र, आंध्र और कर्नाटक के कवियोंने अपना काव्यपुष्प साई को अर्पण किया है। प्रसिद्ध श्री साईभक्त डॉ. अण्णासाहेब गव्हाणकर ने शुभ आशिर्वाद देकर कवियोंकी सहायता की है। श्री विजय हजारे ने यह "संग्रह" बंगलोर के प. पू. श्री राधाकृष्ण स्वामीजी को अर्पण करके अपनी श्रद्धा और भक्ती का योग्य परिचय कर दिया है। मुद्रण भी बड़ा ही सुयोग्य और सुन्दर है। ४८ कवियों का अल्प परिचय, फोटो और साथ में दो दो रचनाएँ प्रकाशित करनेका श्री हजारे का यह प्रयास बड़ा ही सराहनीय है। कवियोंने अपनी अपनी भावनाओं के अनुसार नौ रसोंसे परिपूर्ण विविध रचनाएं की हैं। विदरके पटवारीजी, वर्धाके अनिल लुतडे, चंद्रावेन भाटे, सांगली की सौ. मीनाताई खाडीलकर तथा बालकवि आशिश की हिंदी रचनाएं, तथा सौ. अस्मिता दांडेकर, मालती आगाशी, शशीकला रेवणकर, नागपुर के श्री मुन्हार, अनिल रसाळ, रमाकांत पंडीत, पिंपरी के डी. बी. पोतनीस आदीकी मराठी कविताएं विशेष दिलचस्प बनी हैं।

व्यक्तिगत काव्य संग्रह बहुतसे निकलते हैं। परन्तु पहिली बार एकही पत्रिका के ४८ लेखक कवियोंने इस प्रातिनिधिक संग्रह द्वारा एकसाथ अपने भावपुष्पों को साई चरणों में समर्पित किया है। जिसलिये काव्यसंग्रह का नाम "श्री साई गीत दरबार" देकर संपादकने उचित निर्णय लिया है। अति उत्तम छपाई और सुखपृष्ठ पर 'साई समाधि' का चित्र सबके मन को आकर्षित करता है। इस काव्य संग्रह को हरएक साईभक्त ने अपने संग्रह में रखना चाहिये और उसका नित्य पठन करना चाहिये।

मनोहर स. भावळंकर

१३९, लोकमान्य नगर, टाकणदास कटारिया मार्ग, माहीम, बम्बई ४०० ०१६



## कहां है साई ?

पूछा किसी ने कहां है साई

कोई बोला शिरडी में है साई ।

मैं बोला—हां शिरडी में साई । शिरडी में परती में साई ॥

परती में काशी में साई । काशी में कावा में साई ॥

कावा में तलवंडी में साई । तलवंडी और चन्डी में साई ॥

चन्डी के इस घर में साई । इस घर के स्वामी में साई ॥

इस स्वामी के मन में साई । वह मन सब में देखे साई ॥

तुझ में साई मुझ में साई । घट घट में कन कन में साई ॥

जब तुझ में ही विराजे साई । फिर क्यों पूछे ॥

कहां है साई ॥

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