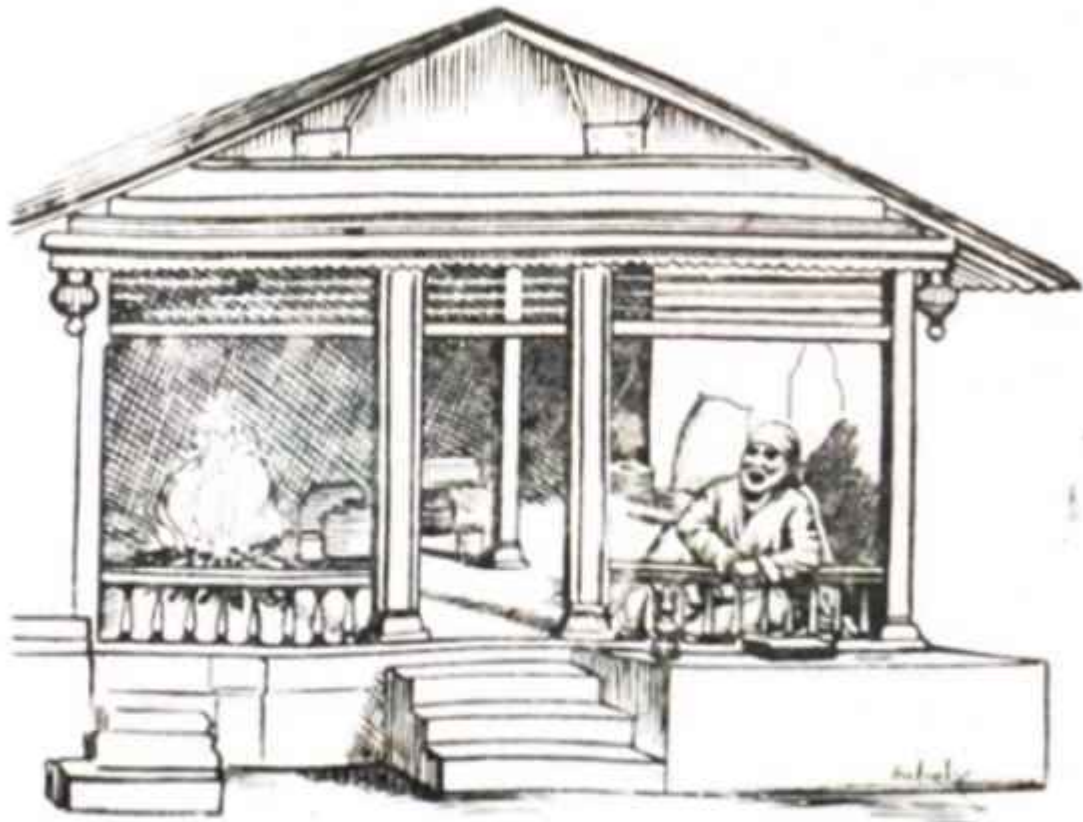


SAILEELA

Official Organ of Shirdi Sansthan

श्री साईनाथ वाचनालय
श्री साईबाबा संस्थान, शिर्डी.



After coming to Shirdi Shri Sai Baba wanted a place to stay in. There was a dilapidated Masjid in Shirdi which Shri Sai Baba chose as his abode. He named the Masjid as Dwarkamai and lighted His Dhuni there. He was often seen sitting in the above pose in Dwarkamai.

June 1982

Rupee One

SHRI SAI LEELA

JUNE 1982

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GURUPOURNIMA UTSAV will be celebrated at Shirdi between Monday, the 5th July 1982 and Wednesday, the 7th July 1982. All are cordially invited to participate.



SHRI
SAILEELA

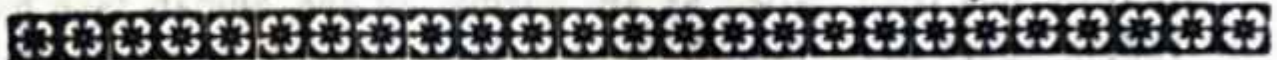
**Official Organ of
Shirdi Sansthan**

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Receiver, Shirdi Sansthan
of Shri Sai Baba

Executive Editors :

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M. A., Ph. D.

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

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TEMPTATION

The story of Adam and Eve is known all over the world. God gave every freedom to Adam and Eve; but He told them not to eat the fruit of a particular tree. However Eve persuaded Adam to eat the fruit of the forbidden tree and Adam was tempted to go against the orders of God. The Christian religion believes that this temptation is the root cause of all human woes and sorrows. Whole mankind would not have suffered in the way in which it is suffering at present if Adam would have avoided the temptation of eating the fruit of the forbidden tree.

The above belief of the Christian religion is not incorrect. Temptation has been called as an enemy of the human race by the Indian sages also, though it has been placed fourth in the rank, the first three being काम, क्रोध and लोभ which have been dealt with at length in these editorials before. Temptation (मोह) has got very close relation with greed (लोभ). When a greedy person wishes to obtain anything, then he does not worry about the means which he uses for obtaining that thing. For example a person who wants to acquire wealth goes to any length. Some wealthy people are stabbed for their wealth. There are cases where people have poisoned others for getting their wealth. Many heirs of wealthy ladies have deprived them of their estate by preparing fraudulent documents and obtaining the signatures of the wealthy ladies on those documents under coercion. Some cases have come to light where some doctors have killed their wealthy relatives for obtaining their wealth by

giving them poisonous injections and ultimately certifying that the patient died due to some other cause.

Racing and drinking are two other vices which cause great damage to a person. Racing is advertised to be a 'royal sport'. But there are very few persons who go to races for sport. The temptation to become rich all of a sudden is behind racing. Those people, who go to races, know it very clearly that when thousands of people back one horse, only one person becomes rich all of a sudden; but knowing these facts fully well the race goers overlook them and fall a prey to the temptation of becoming rich overnight. Liquor is another temptation to human beings. Time and again medical men are warning the public about the damage that is caused to health by drinking liquor; but confirmed drunkards are tempting others to drink and new people are falling a prey to the temptation of either forgetting their worries temporarily by taking a high dose of liquor which benumbs their nerves or of going mentally into another world where there are no limitations on thought and ultimately they themselves becoming confirmed drunkards or addicts.

Sexual impulse (काम) also tempts a person to do things which he should not have done and therefore which ultimately lead him to disaster. Our epics and Puranas as well as the epics of other countries also abound in stories in which ladies have become an object of temptation to men, who have ultimately been ruined because of that temptation for the woman. The story of Ravana, as told in Ramayana, clearly shows that a learned scholar like Ravana, who had pleased God Shankar with his penance, would not have met with his fate at the hands of Rama if he had not abducted Seeta the lawfully wedded wife of Shree Rama. Indra was using the beautiful damsels of his court, who were popularly known as Apsaras, for seducing the Rishis, who were observing panance and were consequently

likely to be more powerful than he. The story of sage Vishvamitra will be remembered at once in this context. Menaka was the apsara, who was deputed by Indra on this mission and as per the story told in the Puranas, she was quite successful in breaking the penance of that great sage. After being tempted by Menaka, however, sage Vishwamitra repented for having fallen a prey to the God of love (मदन); but by the time, repentance dawned on him he had already lost all the merit of his penance.

Indra made use of a lady just to seduce a Rishi, but Lord Vishnu took advantage of this sexual impulse for destroying certain demons and freeing the people of the world from oppression. The following two examples would be noteworthy in this respect. Once there were two demons named Sunda and Upasunda. These two brothers had performed penance and acquired extraordinary power, with which they used to disregard the Gods and started oppressing the people in the world. Ultimately when the Gods and the people approached Shri Vishnu to relieve them from this trouble, Shri Vishnu thought of taking advantage of the sexual impulse of men, which when not curbed leads to destruction. Shri Vishnu therefore appeared before these two demons in the form of a beautiful young damsel. Temptation to marry that beautiful girl was generated in the minds of both the demons and they started quarreling for the hand of that girl. In the end they both fought and killed each other. Thus the temptation for the hand of the young damsel resulted in utter ruin of the demons Sund and Upsund.

Another example of this type, which is quoted often is that of the demon Bhasmasur. This demon prayed to Lord Shankar and he got a boon by which he got such power that whenever he would place his hand on the head of a person that person would be reduced to ashes (भस्म). With this boon, the demon started

creating atrocities and his oppression was so much that the whole world did not know what to do. Ultimately when the Gods and the human beings approached Lord Vishnu for relief, He said that He would do away with their danger. Shri Vishnu therefore appeared before Bhasmasur in the form of a beautiful young lady whose name was Mohini (the tempting one). This demon too simply fell in love with Monini and started entreating her to give him her company. Mohini then started dancing and requested Bhasmasur to immitate her. Bhasmasur however was carried away so much by the beauty of Mohini that he never knew what he was doing. While dancing, Mohini took different poses and at one stage she kept her hand on her head. Bhasmasur however did not know what he was doing and in the process of imitating Mohini, he unknowingly placed his hand on his own head. The boon of God came true and Bhasmasur was reduced to ashes! Thus in this case also the temptation of a woman proved to be disastrous.

The power of a woman to tempt a male person appears to have been used by the Gods in one case very cunningly for a good end. Another demon Tarakasur by name, once started torturing people and the Gods to whom the complaint was made, were also non-plussed. However it was declared by an oracle that the son of Shiva and Parwati would be able to defeat and kill the demon; but it was a very difficult affair to bring them together as Lord Shanker was sitting in the Himalayas in meditation and it therefore appeared that He would never come out of it. The Gods however requested Parwati to lure Lord Shanker and give birth to a child, who would kill Tarakasur. Goddess Parwati therefore appeared before Lord Shankar in the disguise of a huntress and distracted Lord Shankar from his meditation. The temptation for union with a woman aroused in Lord Shankar and Parvati gave birth to Shadanan who killed Tarakasur! Hence we find that temptation was used in this case as a trick for a good cause.

The servants working in the public sector like Government, Municipal corporations, Panchyats etc. have some sort of power. The public at large need so many permits, no objection certificates and various other types of concessions from these public servants. As is well-known all our public sector is tied down with a red tape and there are delays at every stage. In order therefore to get their work done within a short period and many times against the rules, the public is offering illegal gratification to the public servants. In popular language this is known as 'greasing the palm'. A public servant who is shrewd enough is able to manage the public by accepting something from them for doing their work. If questioned in private he says boldly that if he does the work of somebody; what does it matter if he accepts that as a remuneration for that work; but while arguing in this way the public servant forgets that he is already being given a pay for doing his legitimate work. The temptation for accepting some illegal gratification therefore looms large in the public sector and unless a public servant avoids the temptation of getting additional money by his cleverness, he is likely to come into trouble. People, who are handling cash, are also often tempted to commit frauds by manipulating the accounts. These people have extra faith in their cleverness and they feel that their fraud would never be detected; but the temptation of grabbing the money some day or the other leads them to disaster. These people are no doubt clever; but they never realise that there are some persons cleverer than they.

It will thus be seen that there are various temptations in human life. In fact we are faced with temptation at every step. If we have to avoid these temptations, we have to develop a high sense of duty and high morality. If a person is at a high moral level he will be able to overcome all temptations in life and he will be able to lead a smooth and a happy life. As per teachings of Shri Sai Baba our ultimate aim in life should not be mundane progress and happiness. If we have devotion and faith in

Shri Sai Baba we automatically get all worldly pleasures; but to have "shraddha" in Shri Sai Baba we must be able to have concentration of mind which we can get only if we learn to avoid temptations by getting control over our mind. In order therefore to achieve progress on the spiritual path we should have firm faith (Shraddha) on Shri Sai Baba, which will help us much in avoiding the all pervading temptations of our daily life and we will be able to concentrate our mind on Shri Sai Baba. ★

To

Dr. S. D. Parchure, M. A., Ph. D.,
Executive Editor, Shri Sai Leela Magazine (English)
Bombay

Dear Sir,

I have made a mission to popularise this magazine to as many devotees as possible as my humble efforts allow me to do. I have also started to subscribe the annual subscription for some of the devotees as a first step to inculcate the habit in reading this beautiful magazine. I wish others also to follow such a thing with a missionary zeal. Shortly I would be sending decently worded pamphlets for popularisation of the journal for distribution among Sai devotees at Shirdi counters.

In the meanwhile several devotees have come to me giving some stunning revelations of Sai experiences. I promised them all that I will record their experiences and regularly submit them to the Sai Leela Magazine.

With my deep regards,

Yours truly,

K. Navin Chander

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

Homage



Professor D. D. Parchure, former executive editor of this magazine succumbed to sudden heart attack on 1-6-73 at the age of sixty. Though he was working as a professor of Mathematics in Siddharth College, Bombay and though his profound knowledge of that subject and his proficiency in teaching that subject was applauded both by his colleagues and students, still in addition to his study of Mathematics he took great interest in philosophical and spiritual literature, and preached devotion to Shri Sai Baba through his keertans and pravachans. In fact on the night previous to his death (i. e. on 31-5-73) he delivered a pravachan at

Worli and he was quite hail and hearty at that time.

When he got acquainted with Shri Sai Baba's biography and philosophy, he was attracted by them so much that he solely dedicated his life for preaching Sai devotion. Having a literary bent of mind, he was requested by the then Court Receiver Shri K. S. Pathak to take over the work of editing Shri Sai Leela magazine. When he took over that work he put his whole and soul in it. When he noticed that Shri Sai Leela was having articles published in three languages, (viz. Marathi, Hindi and English) he thought of the inconvenience caused to readers, who did not know a particular language. He therefore proposed to separate the issues language-wise. The Court Receiver, who liked the idea, requested Professor Parchure to go ahead with his proposal. Accordingly the two issues were separated from 1-4-73, one containing only

Marathi articles, and the other containing English and Hindi articles. As the magazine was known very little to the Sai devotees at that time, only 800 copies of the Marathi edition and 400 copies of the English edition were being printed from 1-4-73 onwards. The pages in each issue also used to be only 48. They were subsequently increased to 64 from 1-4-80.

By the grace of Shri Sai Baba, Sai devotion is spreading far and wide and with that the circulation of Shri Sai Leela magazine is also going up by leaps and bounds. At present we are printing 4000 copies of the Marathi issue and over 2000 copies of the English version. Professor Parchure could unfortunately publish only three issues of this magazine in the revised form (viz. April, May and June 1973). He would have been very glad to find that Shri Sai Leela has covered so much ground during all these years.

In view of all the troubles taken by Professor Parchure to improve the get-up and standard of this magazine, we pay our homage to him on his 9th death anniversary coming on 1-6-1982.

— Editor

Shri Sai Baba's Grace To One And All

During May 1980, I along with my wife and two daughters, studying in school, had been to Erachakulam which is 3 1/2 miles from Nagercoil and 9 miles from Kanya-kumari and which is my second daughter's mother-in-law's place. We spent the May vacation well there visiting the nearby holy places viz., Kanyakumari, Triuchendur etc. along with my wife, daughters' son-in-law and grand daughter.

In front of my son-in-law's house, there is a "Perumal Koil" viz. Vishnu temple, where I used to attend pooja and arati every morning at 6.00 A. M. and 7.00 P.M. in the evening along with other devotees. The temple used to be closed at 8.00 P. M. on ordinary days after distributing "Prasadam" to those present at that time. Some poor people used to come and sleep outside the temple in the spacious covered verandah during nights. One amongst them was a poor farmer, by name Mahadevan Pillai, who used to entertain others by his jokes upto 11.00 P.M. He was not well educated but gifted by God to please one and all by his wits and jokes. Being summer, I used to sleep in the verandah of my son-in-law's house, which is very close to the temple verandah; and I could enjoy his fun for some time till I got sleep. But from one Monday onwards (I do not remember the exact date) upto Friday morning, Mahadevan Pillai did not turn up for the pooja and arathi, both in the morning and evening and also in the nights for sleeping after meals. I felt his absence very much for the past four or five days as he had great regard for me and he used to take my leave before going to his house after attending the arathi in the temple. On Thursday night of that week I met his son by name Aachi Pillai and I enquired with him about his father's whereabouts. He was in tears and said, "For the past four days my father, myself, my brother-in-law are all roaming about without food and sleep all

over the places, nearly 50 miles north, south, east and west in all directions from our village in search of our one pair of buffaloes which are missing from Monday evening." He further said, "there was no hope of getting them back, if they were already taken to Kerala border (40 Miles from this place) and sold to butchers there. My father has taken a loan of about Rs. 2,000/- last year from the co-operative bank on instalment basis and has purchased them. We are entirely depending on them for our daily livelihood."

I was very much moved and told him that there is one Shirdi Sai Baba who always helps in such crisis and advised him to pray to Him from the bottom of his heart to get back their lost Buffaloes. During that night, with tears in my eyes. I stood before Baba's photo, kept in my daughter's Pooja room and pleaded with Him as follows, "Baba, he is a poor farmer and also a sincere devotee of Lord Vishnu, who is not different from You. Kindly save him now by helping him to get back his lost animals". My prayers were answered by Bhagawan Shri Sai as I had a dream at 4.00 A. M. on Friday morning in which I saw clearly a pair of buffaloes eating green grass in a field near Thazhakkudi, a village which is 2miles south of Erachakulam. At 6.00 A. M. in the morning I sent for Mahadevan Pillai. On seeing me, he began to cry. I immediately consoled him and said, "This Vishnu whom you worship and Baba are one and the same." I also told him about the dream and directed him to proceed immediately to a field near Thazhakkudi as pointed out by Baba and take over charge of his buffaloes. His son, who came along with his father, said, "we have already searched many a time all the fields near Thazhakkudi." I told them that if they want their buffaloes, they should immediately go to Thazhakkudi and have them. Mahadevan Pillai told his son not to argue and went away believing in my words. In the afternoon at 3.00 P.M. both the father and the son came in a joyful mood and informed me that they located their buffaloes in the same place which was pointed

out by Baba in my dream. I immediately remembered Shri Chand Patil of Dhoop village and his story in Sai Satcharita in which Baba helped him to get his lost mare.

To conclude this article, I pray to Shri Sai Baba, the indweller of all beings and saviour of the whole universe, to give more and more strength to all his devotees to serve Him and the world at large. ★

R. Radhakrishnan.

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Hubli 580020

Shri Baba Repeats Leela from Shri Sai Satcharita

Shri Baba is Omnipresent and is still repeating His Leelas as illustrated in Shri Sai Satcharita so as to confirm the faith of His devotees in Him. His recent Leela will prove this.

On Tuesday, the 9th March, 1982, the Holiday, in the early morning, I had most beautiful dream in which Shri Baba's colourful picture appeared with a dazzling aura around Him. Gradually, behind the picture the form of Shri Dattatraya clearly appeared and around it also appeared an aura of light, spreading in all directions.

After usual morning routine, I came to office for overtime work and at about 10.40 a. m. I left the office to attend to personal work at Dadar. Soon after I returned to office, I learnt that a friend of mine Shri H. V. Talreja, had come to see me during my absence and left for me a calendar consisting of six colour photos of Shri Baba with His right hand in the posture of blessing. The sudden arrival of calendar of Shri Baba confirmed His early vision to me in the morning.

After office hours, as I came home I was in for a more pleasant surprise as I received a letter from Dr. Gajananrao

Dabholkar, son of late Shri Dabholkar, alias Hemadpant, who wrote that masterpiece on Shri Baba Shri Sai Satcharita in Marathi. Dr., Dabholkar had replied to my earlier letter wherein I had requested him to send a little udi which Shri Baba had personally given to him. Dr. Dabholkar had sent the most precious udi with instructions not to distribute it to anyone else. The receipt of udi on Holiday, also confirmed His arrival at my place as indicated in the dream. So the entire sequence of events as stated in chapter forty of Shri Sai Satcharita, where Shri Hemadpant has stated in detail Shri Baba's appearance in His dream in the morning to say that He would come for lunch on Holiday and the sudden arrival of picture of Shri Baba before Hemadpant was just starting to take food, was repeated.

Thus Shri Baba's assurance to His devotees in chapter twentyfive that, 'Believe Me though I pass away my bones in My tomb will give you hope and confidence. Not only Myself but My tomb would be speaking, moving and communicating with those who would surrender themselves wholeheartedly to Me. Do not be anxious that I would be absent from you. You will hear My bones speaking and discussing your welfare. But remember Me always, believe in Me heart and Soul and then- you will be most benefited.' came true.

Readers, who can now say, that Shri Baba is still 'not with us and that He is not guiding us in the light of the above Leela ?

★

Anil Keshavrao Rasal
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Bombay - 400 037.



BHAKTI

We caress our children; we fondle them and hug them in order to show our love and affection for them. They relish it. This filial love is reciprocated by the child. It runs to its parents at sight, clings to them and returns its affection by imprinting sweet kisses on the cheeks of the parents.

Animals and birds too love their young ones. The cow bellows if the calf is out of sight. When the mother bird, who had flown out in search of food for the young ones gets delayed, the latter make chirping noise till the mother bird comes and feeds them.

God also reciprocates love. We devotees adore Him with archana, reciting thousand names attributing to His Kalyana Gunas. We shower our love and affection on Him which is called Bhakti. Meerabai was so devoted to Lord Krishna, that she by her melodious and exquisite Bhajans, merged herself in Him. Gora Kumbhar, the potter, when he started his namasankeertan, while working, went into trance forgetting himself. His child who had crawled to the workspot got mixed with the damp clay under his feet and was crushed to death while he was dancing in ecstasy with closed eyes uttering the name of the Lord Panduranga, who, pleased with his Bhakti, brought back the child to life.

The Gitacharya says that the devotees are of four types. Some pray to get relieved of their sorrows and sickness while some pray for wealth. A third type of devotees seek Him to attain Gnana and the Gnanis, who crave not for the material benefits, surrender themselves at the Lord's Feet. The Lord likes all these devotees and grants their prayers according to their merits.

The Lord says 'I consider him the best devotee, who endowed with supreme faith and ever united through meditation

with Me worships Me with single minded devotion, surrendering all activities completely devoid of ego. I speedily rescue him from the ocean of birth and death."

By Bhakti, one can get rid of his sins and by His grace attain Gnana and get released from the samsara bandham. Pralhad says that the bhakti marga is of nine ways. They are
1. Sravanam 2. Keerthanam 3. Smaranam 4. Padhasevanam
5. Archanam 6. Vandhanam 7. Dhasyam 8. Sakhyam and
9. Athma Nivedhanam.

We should desist from being swayed by pleasures and pains which accelerates the turbulent mind. Grief grows from desires & attachment. Happiness cannot be attained from satisfying the materialistic desires. Happiness lies in contentment, which leads to the peace of mind. Peace of mind begets concentration which is the basis of meditation. Through meditation, mind gets merged with Sai and gives the greatest happiness. (Sat-Chit-Ananda.)

What is important is bhakti and not how we do it. If with real bhakti we lie down and pray, Sai sits up and listens. If we sit and pray, He stands up and listens. If we stand up and pray Sainath dances and listens.

Though Adi Sankara preached gnana marga in the initial stages, he declared that the path of bhakti is easier than the path of knowledge. Bhakti transcends priest craft. Just as bhojan is necessary for the bodily development, bhajan is necessary for the development of the soul. Kamakrishna Paramahansa says," Bhaktiyoga aids to keep the mind on God by chanting His name and leelas, and one cannot see God if one has the slightest tinge of worldliness on the mind. For, a mind soaked in worldliness is a damp matchstick which won't strike fire."

By constant chanting of "Ram Nam" was not the hunter transformed to Maharshi Valmiki?.

By Sadguru Sainath's grace we should get rid of our ego. Let us sing His glory. All that we enjoy is His gift to us. Let us surrender ourselves at His holy feet. Let us pray to Him fervently to lift our mind and intellect from this mundane world and kindle our inner nature. Not a small particle of dust moves without His command.

JAI SAINATH

R. S. Ramakrishnan

"Nagsai Vihar" 31, Dr. Radhakrishnan Road, Mylapore,

Madras - 600 004

Mother As A Messenger

I was brought up in holy atmosphere. My mother whose articles are being published frequently in Shri Sai Leela is a great devotee of Sai.

I got married in 1975. Before one month of my marriage, there was some mishap in my inlaw's family so I felt very much disgusted after my marriage. At that time, I had not much faith in Sai. I was not fully aware of Sai leelas.

Last year in October my mother advised me that I should read Sai-Satcharita, one chapter daily. From 4th Nov, I read one chapter daily. The result is that my mind is now free from tension and worldly worries. I adore Sai from the core of my heart. My husband and daughter also remember Sai throughout the day.

My Sai blesses every soul that remembers Him.

★

Rama Sood

13, Arya Nagar, Dehradun (U.P.)

Sai Baba, The Saint of Shirdi

CHAPTER XVI

(Continued from May 1982 issue)

- (1) The quest continues (2) Shri Sai Darbar
(3) Fasting disapproved (4) Baba's sircar
(5) Signs of sadguru (6) The necessity of mendicancy

Perception and inference fail
Purification of mind helps to sail
So the grace of Guru only helps all
Self realisation to attain in all

The objects three of our life's happiness
Dharma, artha, kama main principles
Are attainable with our efforts pure
But moksha is attainable only with Guru's favour

In Thy Darbar dignified
People of all sects cognified
Ordinary and extraordinary
Appear in Thy Darbar missionary

Astrologers give out their predictions
Princes offer their valuable presents
Men poor and rich come to Thy darshan
Ascetics and singers pray for darshan

Accept Thee their all conceptions
And give them all a hearty reception
And advise them as per their deeds
Blessing them all with their needs

Never Thou Thyself observed fast
Nor allowed any of Thy men to fast

As the mind of the person fasting is never at peace
And one can't attain paramarth without being at ease

The soul has to be appeased first
If God, the Almighty is to be seen first
As God is not attained with empty belly
So has one to go with a satisfied belly

With empty belly eyes can't see God
With empty stomach tongue can't describe God
With empty belly ears hear not God's praise
Thou thus preached the way to attain God

Organs all being fully satisfied
One can practise devotion fructified
Thus being blessed with self realisation
One will be able to see God realisation

The day previous, to Kelkar Thou declared
Allow not Thou Thy children to starve
During the days of Holi festival
When Thou wert there to look after them

The day when Mrs. Gokhale came to Thee
Said Thou, "No need to fast for days three"
And sent her to Dadabhat's poor cot
And bade her to sweet stuffed pancake lot

Thus Thou arranged to feed kids
And to feed herself her bid
As Mrs. Kelkar was in her menses
Thus Thou designed a plan senses

Thy advice being timely
Mrs. Gokhle being kindly
Prepared the cakes finely
Fed the children and herself nicely

Thou once told a story of Thyself
When Thou wert youngster Thyself
Being in search of bread and butter
Went to Beedgaon in search of a master

There Thee got embroidery work
Spared Thou no pains to hard work
Were there three more with Thee to work
But got Thou the fee three times more for Thy work

Thy employer being pleased
Loved Thee and praised
He with dress so honoured Thee
Which Thou kept in tact the fee

What men give lasts no long
But what God gives lives long
Thou said so low are others gifts
Compared when to God's gifts

God is prepared to give all their need
But none come forth with any heed
God's treasury is full of wealth spiritual
Only the blessed venture to wealth spiritual

The skill of Thy Fakir is sharp
The Leela of Thy God is sweet
The aptitude of Thy sarcar is unique
But none could heed this story unique

Earth mixes with earth
The air mixes with air
Thus ends the life full of care
The time once gone is never fair

Thou said once Thou went somewhere
And sit Thou never anywhere

But still Maya pervades Thee
And makes Thee anxious for Thy men

Once for all Thou bade us all
To do anything spiritual to reap its fruit
Who remembers Thy words kind
Will at last their happiness find

He who knows all Vedas sacred
He who controls breath placid
He who blows Mantras clear
Is not himself a seer pure.

He only his disciples bades
And does not act as he bades
Does not assure any result fair
As he cannot so say dare

Explains he, who ultimate principles
By his wordy knowledge cripple
Expressing no self realisation
Could never be a sadguru realisation

He who creates distaste for wordly pleasures
And creates taste for self realisation treasures
And who is well-versed in self realisation
Deserves to be called a sadguru realisation

Who he devoid of self realisation
How could he give disciples realisation
And who can't control passions six
Can't himself be a sadguru fix

Expects nothing a Sadguru from disciples
But wishes only to serve his disciples
As he sees in him His own disciples
And in himself he sees his own disciples

Never a sadguru feels himself great
And his disciples always small treat
He sees all in Him and Him in all
Advocates so Guru and disciples are one all

An abode of peace is Sadguru
Who never feels restless is sadguru
Who never ruffles is sadguru
Thou art so to all a sadguru

Knowledge without love is dry
Contentment without love is a try
All is insignificant always before
Unbroken and unbounded love lore

No reading without love
No hearing without affection
No study without any urge
Is of no avail to all of us

Devotion follows in the wake of love
Dispassion follows in the wake of repose
Peace follows in the wake of oneness
Liberation follows in the wake of justice

Love begets love is the say
Real yearning for love is the way
God manifests himself in heart here
As love is the means of liberation clear

Being an incarnate of God Thyself
Still led the life of mendicant oneself
People with knowledge insufficiency
Could not know the reason of thy mendicancy

All Thy life time through and through
Thou took recourse to begging bowl through

Thus gave rise to points two Thy begging
First who is fit for begging bowl living

Persons free from desires three
Progeny, wealth or fame three
All the life who accepts renunciation
Are fit to live on begging bowl concession

A hermit neither can he cook
Nor can he food at home take
The feeding of an ascetic hence
Falls on the householder thence

Thou wert neither a householder nor a hermit
Thou wert a sannyasi celebrant permit
Universe being Thy home conviction
Thou wert the Lord Vasudeo perfection

Thus Thee taking birth on earth itself
Proved Thee fit to live on begging alms self
So none but Thee alone could
Have the right to live on begging food.

(To be continued)

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



Who That Beggar Was ?

I had been to Shirdi for Dasara festival. It was on the Vijayadashami day, when the Lord Dattatreya incarnate Shri Sai Baba left off mortal coil. That was my twentythird visit to Shirdi. Though I am a regular subscriber to 'Shri Sai Leela', yet I purchased the Punyatithi number of Oct. '81 and read it in full at Shirdi itself. The 'leela' contained in the two articles published therein impressed me much because both of them are parallel to my own life's happenings. The first article is by Devata Subba Rao and the second one is by Gokul Gopal.

Here I wish to narrate my own parallel experience with reference to the marriage episode of Mr. Krishnamoorthy's daughter published in the above magazine on page 14 to 16. My eldest daughter Ku. Indu Tripathi, aged 23, passed her M.A. in Economics in IInd Div. and then again M.A. in Hindi in the 1st Division. I was much worried about her marriage. I simply went on writing letters to my friends in this connection, but it was of no avail. My wife continually and critically nagged me for not stirring out in search of a suitable groom. I always told her not to worry for our Lord Sai Baba will facilitate and manage each and every thing at the time He thinks fit, but she persisted and made me sad.

Our Lord was so kind and gracious to Indu as to grant her darshan time and again in her dreams. I had taken her to Puttaparthi for Vijayadashmi festival in Oct, '79 with a firm belief that Baba knows my problems well and He will solve them at the appropriate time. Only a few months after that journey, the Govt. of M. P. selected my College to organise a workshop on Re-orientation of Teaching Methods in English in the Colleges. One of my best friends, Prof. Dinesh Chandra Tripathi, Asstt. Professor of English at MANDLA (M. P.) participated therein. We both had been colleagues formerly at

T. R. S. College, Rewa for a few years. When I met him at Betul, I found the same sweetness and light in his behaviour as ever. I put my problem number one before him about the marriage of my daughter. He very graciously gave me then and there the name and address of Shri Kamalakar Mishra, A.D.I.S., MANDLA and asked me to contact him by post. Shri Kamalakar Mishra's eldest son Shrikant; Mishra, Advocate was an eminently eligible young man. Naturally so many rich and ambitious parents were already in contact with Shsi Kamalakar Mishraji with attractive proposals for his son. A poor teacher in the College, I had little to offer except sweetness and light. But as this match was suggested by my sincere friend and well-wisher, I began to visualise this boy as a fit 'groom to my daughter without even caring to see him once. But Shri Kamalakar Mishra insisted that it was my 'FIRST RIGHT' to visit Mandla and see his son before further talks could go on. So I had to go and see the boy at Mandla and approved of him. But the father of the boy had many other attractive proposals to choose from. There were some staggering offers. My offer compared most unfavourably with them. Persons told me that it was a very good and prosperous family and I will have to spend at least forty thousand to win over this 'groom. But my BABA was helping me in His own way. A very pious Sai devotee, mother of the 'groom's fast friend Shri Ramesh Shukla (Advocate) joined hands with another Sai devotee Principal B.P. Pandey and came to my rescue. Here I may mention that then the Mishra family was not believer of SAI BABA as was the case with Krishnamoorty's prospective in-law's. This is how BABA tilted the scales in favour of my daughter and me.

One night Shri Shrikant Mishra, Advocate was sleeping. He saw in his dream a big photo of BABA hanging on the wall. Baba unmistakably and emphatically told him that if he married the girl from BETUL, only then his life would be

happy and prosperous. The happy outcome was that though I had a paltry sum to offer, he changed his mind, accepted our offer and approved of my daughter and thus the marriage was settled. I could not give the customary rich gifts to my 'Samdhee' Shri Kamalakar Mishra and nothing except a golden ring and a wrist watch to the 'groom. Still they were all very pleased and well-satisfied. At the time of 'Dwar-Char' I had put Shri Sai Baba's and Shri Sathya Sai Baba's photos sanctified with garland and agarbatti in the 'Mandap' and they presided over the nuptial ceremony. Neither my 'Samdhee' Shri Kamalakar Mishra demanded anything in the form of 'dowry' nor my son-in-law Shri Shrikant Mishra pressed for any gift. I could not help shedding big tears of joy and gratitude for I could not give them anything worthwhile, befitting their status as Ex-Zamindar. But Shri Kamalakar Mishra, now a 'devata' to me wrote from Mandla that all the 'baraatees' during the return journey expressed their satisfaction again and again and commended my hospitable treatment. At Mandla, the ladies were also very happy and satisfied. When I received that letter, I wept in joy and gratitude before BABA, because really speaking, I had done but little, spent ever so little, instead of incurring forty thousand rupees as predicted by my well-wisher S.D.M. Shri K. S. Chauhan Saheb and his wife, I had spent in all only Twenty five thousand rupees and still received such appreciation from my 'devopam' samdhee Shri Kamalakar Mishra. Indeed our BABA motivated all this.

My daughter Indu Tripathi has now become Smt. Indu Mishra. When my son-in-law Shrikant Mishra came to BETUL a second time to fetch her with him to Mandla, he himself asked for BABA's Udi (Vibhooti) in a good quantity for his daily use. By the grace of Shri BABA my daughter is happy in her new environment and is also thankful to BABA and to us for giving her such an angelic Shwasur' like Shri Kamalakar Mishra. Whenever I remember Shri Kamalakarji tears well up in my

eyes in gratitude. So merciful is our Lord Shri SAI BABA. Immediately after marriage I rushed to Shirdi to offer my heart-felt gratitude and thanks to Lord Sai Baba on 19th May, 1981. The date of marriage was 13th May, '81.

It is noteworthy that soon after my daughter's Vidai (farewell) on 14-5-81 a poor man in tattered and dirty clothes came direct to me while I was weeping in sweet memory of my daughter and tears were rolling down incessantly and He asked for only one 'ROTI' (bread) to eat. I provided him with a sumptuous meal. He took it and went away. Suddenly it struck us who he could be. But where he came from and where he went away, none could find out. All attempts to trace him out were in vain, WHO that beggar was? My Sai-brother Shri T. A. Ramanathan will vouch that the mendicant was none else but my God-father the Lord of Lords Shri Sainath and how can anyone refute it? ★

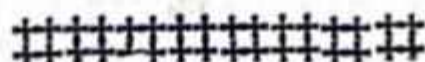
A. P. Tripathi

Head of Hindi Department J. H. Govt. College, Betul. M.P.



PESTALOZZI

In the last century appeared in Europe a great teacher of the young. His name shines today in History of the modern education. The world salutes him today with affectionate reverence. Pestalozzi, one of the great interpreters of educational psychology of the modern era was a truly great man, for in his heart was beautiful love for the little ones. His one great discovery, was the child. The child's heart, he said over and over again, was divine. The child's intuitions are needed to take us on the road to wisdom.



Efficacy of Sai Grace

Scriptures say that of all the debts the most irredeemable is the debt we owe to parents. My father, Shri K. Satyanarayana Murthy, born in 1911 or so, spent his young days in abject penury without even two square meals a day. Last of the children, he was the only one to have a pretence to education. So much were his indigent circumstances that he had to study many times under street lamps of flickering tapers of those days. His efforts, though full of enthusiasm, ended with IX Class because of poverty. Later when he was married, his in-laws helped him to complete his Matriculation and provide him with a job in the ex-Nizams Railways.

He was a very ordinary man with common weaknesses in facing the problems of life. One divine quality he had was his utter devotion for his children's welfare - 6 sons and 2 daughters. Before them he was a man of complete self-denial rarely found in others. The legacy of his defeated efforts at education in his young days perhaps spurred him to provide his children with the highest of education despite his ridiculously low salary. In doing so, he stretched his efforts beyond human limitations to the extreme point of snapping. He chose to work in leave vacancies of Station Masters, hopping from station to station, just to earn some money to supplement the growing family needs. In the process, he literally went hungry everyday for lack of cooking hands at way-side stations. His family could not accompany him for short durations at each place and these small places had no hotels in those days. His health therefore failed miserably and at the young age of 30 he acquired diabetes even though he had no such lineage among his forefathers.

I am giving this detailed background with a view to enable the readers to appreciate how the grace of Shri Sai Baba works differently with different devotees. My father had no pretence to any

regular form of worship nor he had any big idea about the spiritual side of life. Nevertheless he had the normal devotional bent of mind towards all Hindu Gods. Somehow he came to know about the greatness of Shri Sai Baba in his early career and anchored all his hopes on Him. He started making trips to Shirdi along with his family members whenever he could afford it. Thus a good number of times we all visited Shirdi not knowing the full impact of Shri Sai Baba's greatness.

However, all his efforts in life came as an anti-climax in a series of failures. His mild manners were taken advantage of and exploited by many. He had to face crisis after crisis in running the family because of long hospitalisation of family members, thefts of valuables, education of children at long distances etc. The relentless Lord Sai was severe on him, giving him no scope to see any silver lining on the horizon. He faced rebuffs in his service too. Once The Pointsman in a drunken state took away keys without my father's knowledge and gave signals to receive two opposite goods trains simultaneously one night. My father noticed it at the last moment and he immediately lifted back one of the signals and frantically ran and stopped the train beyond the home signal. Still he was technically held responsible and had to face punishment and humiliation. The purple patch of luck was like an elusive pimpernal in his life. Shri Sai, the beacon light for all others, was a mere spectator before my father's macabre drama of life. Any other man in his boots would have cringed back and committed suicide. But not my father. He was a man, dedicated for a purpose. He took all calamities in his stride.

The worse was, however, still in the coming. After suffering from diabetes for two decades with daily pokes of insulin and a strict, austere diet, he developed gangrene of the foot in most pathetic circumstances. He was admitted into hospital but despite the best of care it grew worse and spread to the

entire area below the knee. Much against his wishes, the affected portion was amputated. This was a fatal decision which precipitated his end. The puss reappeared after a few days and all types of complications like thrombo-phlebitis, Uremia, Septicemia started. His last days were a miserable sight, with blood transfusions, intravenous feeding of glucose and saline bottles, insertion of catheter tubes for emptying urine and hourly pokes of injections, all done simultaneously. He went into a coma for 13 days. During his last days lasting four months in hospitals, he was constantly remembering Shri Sai Baba. My mother, Smt. K. Sunandanamma, herself a staunch devotee, wept bitter tears night and day before Baba's photo, pleading for His mercy and did several austerities. They were of no avail. Just before the final moments my brother, Shri K. Bhakthavatsala Rao; while attending on my father in the night felt drowsy. When he opened his eyes a little later he saw an old man, the exact likeness of Shri Sai Baba, serenely sitting on a stool and looking intently at my father's face. My brother, a maverick by attitude, was pleasantly surprised at the sight; but he does not know when he sank into drowsiness again. When he re-opened his eyes he saw my father going into severe convulsions. Minutes later his end came when a quantity of phlegm coming into his mouth could not be vomited out. Our urgent efforts failed as it went back and closed his respiratory system. It was 12.30 midnight of 8/9 April, 1963 Chaitra Purnima and Hanuman Jayanthi day -- a divine tribute to a man who celebrated Hanuman Jayanthi every year. He went in the company of saints as his death closely followed that of Swami Ramdas of Anand Ashram and Swami Shivananda Saraswati of Rishikesh.

Looking back, I feel that Shri Sai Baba did not desert my father at any time. Though he faced a cruel fate all through life, Shri Sai Baba in His wisdom reserved His devotee the greatest gift of Moksha. An example can be had from the sacred chapters of Shri Sai Satcharita itself. Mhalasapati, His

earliest and most close devotee, was not helped materially despite his extreme poverty. Shri Sai Baba actually forbade him from accepting gifts of money. Obviously He reserved the highest gift for him. Similarly, Lord Krishna physically worked against the mundane interests of Karna of Mahabharata all through his life but helped him with deliverance when he died manfully on the battlefield against all cruel odds.

Every person has a carry over of self-imposed Karmic injunctions from previous births in varying degrees. It is a closed book to the mortal eye. Only the Kundalini inside a man and a God-realised Soul, a :Sarvaantaryami, who can see it and prescribe what is best to each man. Spiritual austerities, done with the right attitude of sincerity, alone are the infallible antidote for the exacting processes of Karmic actions. Else one has to undergo sufferings till the account is closed. The ardent devotees, if they face sufferings and disappointments, should not blame Shri Sai Baba. Highest good comes only when facing difficulties. My father literally walked on the proverbial razor's karmic edge all through his life; but nevertheless he realised his one big ambition though posthumously and today we are all in happy positions as Surgeons, Physicians, Engineers Lecturers Officers. The tragedy of his life, however, was all the more poignant because he did not enjoy anything out of our hands. He died without a debt of Karma to anybody. By his supreme sacrifice, my father consecrated himself to get the ultimate gift of Life from the ever-benevolent Shri Sai who Himself graced to come down to receive my father personally and to take him by the Celestial Chariot to give him a royal welcome at the portals of His heavenly abode. It is an inexorable axiom which Shri Sai devotees should know is that His Grace is always available in abundance but it is only our jholi which is not big enough to receive it. One should always try to enlarge it! ★

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Devotion And Namasaptaha

It is universally accepted that "bhakti marga" is the safest and simplest path for self realisation for all people in general and 'grihasthas' in particular in the Kaliyuga. Parayan of holy scriptures, bhajans, repetition of divine name are some of the ways of bhakti marga. Shriman Narayana declared to sage Narada that He would be present whenever His devotees sing His name. We all know that immortal saints like Meera, Kabeer Tyagaraja resorted to namajapa as their only sadhana in realising their goal.

Sai Baba was very fond of remembering and singing God's name. He always uttered Allah Malik (God is Lord) and in his presence made others sing God's name continuously day and night for 7 days. This is called nama saptaha. Once he asked Das Ganu Maharaj to do the namasaptaha. He replied he would do it, provided he was assured that Vitthal would appear at the end of the 7th day. Then Baba placing his hand on his chest, assured him that certainly Vitthal would appear, but that the devotee must be "earnest and devout." (Chapt. IV Sai Satcharita).

We who believe in Sai Baba participate in the Sainama saptahams with devotion to see/experience our Shiva, Rama, Krishna, Maruthi, Vitthal, Datta and Devi as assured by Sai to Dasganu Maharaj. Sai Baba further declared to Shama, "If a man utters my name with love, I shall fulfil all his wishes, increase his devotion, It is my special characteristic to free any person, who surrenders completely to me, who worships me faithfully, who remembers me and meditates on me constantly. The simple remembrance of my name as 'Sai Sai' will do away with sins of speech and hearing," (Chap. III Sai Satcharita).

No doubt Sai is Omnipresent. Sai Baba Himself said to a devotee, "The person, who thinks that Baba is in Shirdi only,

has not at all seen Baba (known 'Him really')". Baba is not confined to Shirdi alone but lives in every devotee's heart. All must repeat mentally Sai nama with each breath even while performing our worldly duties when we ourselves will not be aware of such repetition, which becomes automatic after some practice and no moment goes waste having missed Sai-nama. Such a state of mind assures one's complete surrender to Sadguru, who becomes visible everywhere and deprives of one's worries and ego. Sai smarana leads you to Sai but when you help others to follow similar path then you will find Sai Himself coming to you in flesh and blood. Try and see. Do not seek worldly comforts from Baba, as once you start seeking Baba the worldly comforts would follow you. As namajapa is so powerful, all Sai devotees should resort to it with devotion for their spiritual uplift. ★

D. Sankaraiah

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IN SOLITUDE

Solitude is sweet, O God, for in solitude one enjoys Thy lovely (lonely?) whispers. When I am alone Thou speakest to me much deeper truths than those Thou revealest in the market-place before the multitude. There Thou speakest to us. but here to me, How I desire, O my dearest Saviour, to open my heart to Thee in the unreserved language of filial tenderness divested of all forms and ceremonies; and how I wish to hear Thee speak to me with all the familiarity of a loving Father and Mother! Speak, O God, freely and unreservedly, and tell me all Thou hast got to say to instruct me, cheer me and save me. (Selected Prayers of Keshub Chunder Sen page 67) ★



Shri Sai Baba's Favour

I wish to narrate here one incident which took place on Thursday, the 25th February, 1982, and from this one would gather that Sai Baba does come to the rescue of those who fervently pray for help, and also to others who have full faith in Sai's blessings.

My office is situated in New Delhi. I catch a train at 7.15 a.m. from Bahadurgarh for reaching Delhi. From my residence to Railway Station it is about 15 minutes walkable distance. In order to avoid walk, both to myself and my brother, who also accompanies me daily for attending his duties in New Delhi, we have a bicycle for travel between our residence and Bahadurgarh Railway Station.

On 24-2-82 (the time was around 8 p.m.) I told my brothers to inflate the tubes since there was very little air left with the result the cycle could not withstand the weight of two persons. Both of my younger brothers forgot to pump the cycle with the result I wanted to inflate the tubes in the morning on 25-2-82. But when I tested the tubes, the air was full and to our surprise the tubes did not need any further pumping.

I again and again asked both of my brothers if they had inflated the tubes to which they replied that they had not. I enquired about this from my sisters and mother and they also replied that none had pumped the cycle.

Incidentally, on 24-2-82, before going to bed, I just visualised that even if none of my brothers inflated the tubes, I was sure to find both the tubes with full pressure and this is exactly what I observed the next day at 7 a.m.! How one of my desires was fulfilled by Baba! One can imagine the thrill

every one in our family felt that it is none other than Baba Himself who troubled himself to such an extent that even the meanest desire of the devotee was fulfilled by Him. Baba is really great and we all bow our heads to Him in reverence! ★

Harish Chander

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SAI BHAKTA MANDAL CONVENTION

Sai Bhakti Mandal has called the yearly convention of Sai Devotees on Sunday the 13th June 1982 in the premises of I.E. Society in the Basement Hall of Raja Shivaji High School, Hindu Colony Dadar, Bombay 400014. The function commences from 6-45 a.m. with Shahanai and religious rites and ends at night by 10 p.m. All Devotees whose addresses are not with us and all those who fail to receive the invitation in time due to Postal delay should please consider this invitation as personal and cordial one and make it a point to see that they, by their presence, make the function of the Convention a grand success.

Dr. M. K. KIRTIKAR

President

Address: Sai Bhakta Mandal. c/o Dr. M K Kirtikar.
7, Dharamputra, Dr. Ambedkar Road, Dadar. Bombay 400014

Sai Baba The Eternal, Immortal And Mighty Master

Dear Sai Bhaktas, with grace of Sai Baba and the inspirations from Sri T. A. Ram Nathen, an ardent devotee of Baba, I share with you my Sai experiences as to how miraculously the sincere prayers for the welfare of friends and acquaintances have been answered from time to time by Shri Sai Baba.

Shirdi Sai Baba is indeed a great Avatar of 'Avinashi', 'Siddharaj', 'Yogiraj' and 'Avadhoot' Sri Param Guru Lord Dattatreya, like other such Avatars in different period of history from the Vedic times. The life mission of such Avatars has been ever advising & guiding devotees in the worldly and spiritual affairs, Yoga Sadhana and devotion to God. Since Sai Baba is Lord Shri Dattatreya Himself, He continues to fulfil unfailingly even today as in His life-time, the legitimate wishes and needs of devotees. We are indeed fortunate that we have today in our midst spiritual leaders of such stature who are also either in carnations of Lord Shri Dattatreya or of Datta Tattwa. All of them are indeed rendering likewise valuable selfless services to the devotees in India and abroad. I say so because I got such inklings and identifications in various ways. Significantly, when I meditate, gracious Sai Baba appears in my visualizations standing in beautiful surroundings holding three chained dogs in his right hand. So does Sai Baba prove his identity with many great sages of our times. It is indeed Sai Baba's prized grace that His Holiness Shri Ganapathi Sachchidananda Swamiji appeared in my life miraculously in answer to my sincere prayers to Baba in the middle of 1979. I had heard about Shri Swamiji before but I could not meet Him inspite of best efforts. I assure you my dear Sai devotees, if Sai willing, I shall soon be able to give you more details about Shri Swamiji. Let us wait for that opportune time and pray 'Sai Baba'.

I had known about Sai Baba earlier but I became His devotee only in early 1979. In the beginning, I had to be content only with puja at home till late 1980. I had known only now from one Sai Bhakta Shri V.A. Dorkar of Nasik, who unexpectedly met me and informed me the existence of Sai Baba temple at Lodhi Road in New Delhi. Thereafter I usually visit the temple not only with my family but also alongwith many friends and their families, who had been later also benefitted in many ways. Some of them are Baba's ardent devotees and the chain continues. Is it not Baba's Leela ?

Shri S.N. Dhawan one of my old acquaintances who is now a Sai brother had started his own trading business in early 1979 after quitting his long service. In late 1980, he opened his heart that his business was not even giving profits to cover up his family needs. He also planned to close it shortly. I gave him encouragement and suggested to visit Baba's temple once and then to decide his future action. He could not go for some time due to unseen obstacles. However, one Sunday with the grace of Baba we both, our families, visited the temple. We had divine darshan of Shri Baba and also did Abhishek of Baba. Later, his business started improving and he now earns well for his family needs. I am sure he will soon progress further with the grace and blessings of Baba. He was also worried about the marriage of his only brother who depended on him as no suitable match was coming their way and also for financial requirements for the ceremony. In the same period, it too was fulfilled. His brother is now happily married. Whole of this family is now Sai devotee. I wished his welfare. Sai fulfilled it.

In our neighbourhood there are two Jain families. There were two girls of marriageable age and their parents some times used to take me into confidence and discuss with me their problems in regard to the marriage. casually, I assured them that Baba will take care of your problems. Within four months,

both the girls were married to good boys of rich families without much difficulty to the parents and financial needs were also not felt. Both the girls are a happy lot in their homes.

On Guru Poornima each year, I offer my special pooja to My Guru Deva and Sai Baba at my house. My family joins me. On Guru Poornima day in 1980, the lamp we had lit suddenly extinguished in the midst of pooja. Later, when I noticed it I thought of lighting it; but before I could do it, it miraculously lit up without any effort from us. We all indeed had been very happy to witness this divine miracle and felt the divine presence of Shri Baba by this Leela.

In the year 1980 one day my wife promised Sai Baba to offer a Chaddar and Patka if her so and so wish was fulfilled. The very next day, it was fulfilled and that too more than expected. She could not offer the Poshak as promised for more than one year. With Baba's grace she succeeded on 11.11.1981, Shri Guru Nanak's birthday to fulfil her vow. My wife witnessed with her naked eyes that after wearing Poshak and accepting garland etc., Sai Baba's statue was all smile and nodding. This is how He accepted her offerings and blessed her with His Leela.

Baba is universal, above class, creed or colour. He blesses all, even non devotees. Baba takes individual care of each devotee in the manner it will be beneficial to the devotee. His only tenets are truth, love and selfless service. His dakshina is faith and patience. May Sai Baba give happiness and prosperity to all. ★

P. K. Kapoor,
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Report of the 8th Annual Gathering at Shirdi

(Continued from May 1982 issue)

Monday 1-2-82 (2nd day of the gathering) Morning session.

In the afternoon session on 31-1-82, some delegates gave their suggestions. As some more delegates wanted to speak & give their suggestions, they were requested to speak in the morning session. The speeches of some delegates, giving their suggestions, were reported in the last issue (May 1982). As two or three delegates continually referred to the continuance of the annual gathering at Shirdi, Shri Kakresaheb felt like clarifying the matter. He therefore rose in the middle and said

"I have no intention of discontinuing this gathering. Though all the staff of the Shirdi Sansthan is trying their best to provide every facility to the delegates, who are attending this gathering, still there are certain delegates, who are in the habit of complaining in and out of season. If the delegates will go on complaining in this manner, I am afraid I may have to discontinue this gathering."

Mrs. Smita Dandekar :- We all the delegates are waiting for this gathering for one full year. So we are very happy to come here and stay here for these two days of the gathering. No one should have any sort of misunderstanding. We should help each other and see that this gathering ends successfully. The delegates have no intention to offend anybody.

Shri Khadke :- In order to boost up the sale of the magazine and Sai literature, there should be a book stall just outside the Samadhi Mandir, which is frequented by all devotees. I am making this suggestion continuously for the last four years, still the stall is not coming up. I will be thankful if the reasons for this are explained. All delegates should try individually t

boost up the sale of the magazine. I feel that the standard of the magazine is going down. Hence all of us should think about this seriously. Creating a devotional atmosphere is also a very important thing. We all should take a note of the same.

Smt. Shree Shahane :- Because of rush some inconvenience is sometimes caused; but we should not complain for such flimsy matters. The arrangements made by the staff of the Shirdi Sansthan for this gathering are quite good. I feel that we should compliment the Court Receiver of the Shirdi Sansthan for holding this gathering and the Staff of the Shirdi Sansthan for giving him full co-operation in making all the arrangements of the gathering.

Shri Nagesh Moglaikar :- The thread ceremony of a child is performed when he is eight years old and at that time his horoscope is written down. Similarly this gathering is also now eight years old and hence from its horoscope I can say that this gathering is going to thrive and prosper. The articles that are published in this magazine should not be examined from the literary point of view. This magazine is meant for giving an expression to the emotions of the devotees and we should look upon the articles that are published here from that view point. We should have a separate issue of this magazine in Hindi. All delegates should try to boost up the circulation of this magazine. If there is any honest difference of opinion, we may certainly express it here, but we should not allow any ill feeling to be developed in the minds of others.

Dr. A. K. Pathak :- I have come to this gathering on the strength of my four articles published so far in Shri Sai Leela. Some delegates complained that the atmosphere in this year's gathering is not quite hilarious; but let me tell you that it is we who have to create the enthusiasm and the congenial atmosphere required for the gathering. Therefore we all should think in that direction and we will be able to give a suitable

turn to this gathering. A special issue of Shri Sai Leela (Marathi edition) dedicated solely to poetry was published yesterday in this gathering. To be able to compose a poem is no doubt an art; but I would request you not be carried away in the deluge of poetry. Writing good prose is also an equally important literary art and therefore we should not forget prose altogether. We should give equal importance to prose. What I feel is that we should try to carry out some sort of research through Shri Sai Leela. Research is of very great importance as it brings to light true things and drives away our wrong notions. I find that some delegates have been criticizing other delegates. Let me tell you that this is against the very spirit of this gathering. There were many saints who were the contemporaries of Shri Sai Baba. I feel that we should carry on research about the biographies and activities of these saints and the Shirdi Sansthan should publish special issues of Shri Sai Leela about these Saints. (To be continued)

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Publication Ceremony of Shri Sai Geetanjali

Thursday is a very auspicious day for the Sai devotees. Shri Sai Baba is considered by some people to be an incarnation of Shri Datta and in the Datta cult Thursday has always been considered to be very auspicious. Hence the Sai devotees also in general attach special importance to Thursday. At Shirdi also every Thursday the Palkhi of Shri Sai Baba is taken in procession through the Shirdi village with the accompaniment of bhajan and music. At the Sai Niketan at Dadar, Bombay many Sai devotees usually come for darshan. Shri 'Prabhakar Kolamkar, a poet and Sai devotee therefore decided to publish his book of poems on Shri Sai Baba on Thursday the 6th of May 1982 at Sai Niketan, Dadar, Bombay.

At about 11 a m. in the morning on that day nearly one hundred devotees had gathered at Sai Niketan for the publication ceremony which was started under the Presidentship of Dr. S. D. Parchure, Executive Editor of Shri Sai Leela (English Edition). After taking the Chair Dr. Parchure requested Shri Kolamkar to narrate the circumstances that led to the composition and publication of Shri Sai Geetanjali. Shri Kolamkar said, "I am a poet and whenever I get inspiration I am composing poems on various subjects; but once my friend and neighbour Shri Vijay Hajare, who is a staunch Sai devotee, told me that, I should compose poems on the leelas and teachings of Shri Sai Baba and from that time I concentrated on that subject. Shri Sai Baba favoured me so much that within a short period I was able to compose about 200 poems. From time to time I am getting inspiration from Shri Sai Baba, which helps me in composing poems. After composing so many poems I spoke to Shri Hajare about publishing them in a book form. I knew Shri Junnarker, another Sai devotee and author of the famous novel on Shri Sai Baba "A Mission Divine" and I

decided to take his help in publication of my collection of poems on Shri Sai Baba. When I approached Shri Junnarker, he gladly agreed to help me and selected some 54 poems out of my whole lot and advised me to publish them. On my request he further gave a summary in English of each of the poems selected by him. In this way both my friends Shri Vijay Hajare and Shri Junnarker helped me in publication of this book and with the blessings of Shri Sai Baba that book is being published today. I thank these two friends at the very outset and request Dr. Parchure to conduct the meeting".

Shri Sudhakar Samant, Editor of Bhakti Sangam and Kokan Vaibhav was then introduced to the audience by Dr. Parchure and he was requested to speak about the book. Shri Samant said, "I have been observing that during the last ten to fifteen years many religious books are being published by various authors. Some people say that in general the devotion to God is becoming extinct; but I feel that it is not correct. Devotion to God is on the increase and it is giving good fruit to those who are publishing devotional and religious books. Shri Prabhakar Kolamkar is a budding poet and he has written good poems on Shri Sai Baba. His poems are full of emotion and devotion. I wish him every success in his endeavour and I hope that this collection of his poems viz. Sai Geetanjali will create expectations about his further collections in the minds of the readers and Sai devotees."

Shri Junnarker, who wrote the summary of each poem in the book, was then requested to deliver his speech. He said, "Shri Prabhakar Kolamkar is a good poet and he has composed very good poems on Shri Sai Baba. When he approached me with his collection of poems I told him that in a book on Shri Sai Baba you must have certain order of the poems according to their subject. On being told so, Shri Kolamkar requested me to select the poems out of the whole lot and also to give a summary of each poem in English. I accordingly applied my

mind and selected the fifty four poems included in this book and arranged them in a sequence with reference to Shirdi. For example the first poem is about requesting people to come to Shirdi. Later poems relate to describing Sai Baba as seen at Shirdi. Then there are several prayers addressed to Shri Sai Baba as if they were offered after standing in the Samadhi Mandir etc. and so on. I also gave a short summary of each poem in English. I think that this will help the people not knowing Marathi properly to know the beauty of the poems. There are a few advertisements in this book and I was not really in favour of having them but the financial question has to be solved by each individual and in order to keep the price of the book so as to be within the reach of the common people Shri Kolamkar had to take some advertisements. This book is just the beginning of Shri Kolamkar's publications and I am sure that very soon he will come forward with his next volume of poems. I wish him good luck."

After Shri Junnarker, Shri Hajare was requested to speak. He "Said, Shri Kolamkar is my neighbour. He is a good poet. After seeing his early poems, I requested him to compose poems about Shri Sai Baba and nothing is difficult for a poet. Shri Kolamkar shifted to Sai poems and as told by him he was able to compose about 200 poems within a short period. This shows his strong devotion to Shri Sai Baba. I am glad that today his book of poems under the caption of "Shri Sai Geetanjali" is being published. Shri Kolamkar has already composed over 200 poems out of which only 54 have been taken in this books, so I am sure that he will very soon come out with a new book, which will also be liked by the Sai devotees. I am glad that one more poet has been influenced by Sai devotion and has used his talent for praising Shri Sai Baba. I wish Shri Kolamkar every success".

In his speech Dr. Parchure said, "Shri Kolamkar showed the manuscript of this book to me during our last gathering

held at Shirdi on 31-1-82 and 1-2-82. I was much impressed with his poems. One old Sai devotee had censured the poems that are being published in Shri Sai Leela in our gathering held at Shirdi in 1981; but I have to say that we should not look upon these poems from the literary point of view. We have to look to the emotions and devotion of the poet in such poems and I find that these poems are emotionally written and they are full of devotion to Shri Sai Baba. One special feature of this book is that it gives a summary of the poem in English. There are many Sai devotees, who do not know Marathi properly; but they are interested in poems about Shri Baba. Hence all such devotees can also understand this book with the help of the summary and appreciate it. Many of the poems can be sung in popular tunes and I am sure that very soon a cassette of the poems from this book will be issued. I wish Shri Kolamkar every success in life and I am sure that Shri Sai Baba will shower his favours on him. I hope that the next book of Shri Kolamkar will be awaited by the Sai devotees. I declare the book Shri Sai Geetanjali as published and hand it over to you for reading. I thank Shri Kolamkar for having given me this opportunity of presiding over this function and thus singing a few praises of Shri Sai Baba.

In the end Shri Kolamkar thanked all concerned, who helped him in publication of the book and all the speakers and the president Dr. Parchure for having graced the occasion and made the function a complete success. He also announced that the book though valued at Rs. 5/- it would be available for Rs. 4/- per copy to those who would purchase it on spot. After sweets were distributed and sugarcane juice was served to all, who were present, the function came to an end. ★



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MARCH 1982

In this month the examinations of schools and colleges had started. Hence the rush of devotees, who visited Shirdi, was more or less normal. Therefore there was no extra pressure on the staff of the Shirdi Sansthan in attending on the devotees. The following artists gave their various programmes in the Samadhi Mandir during the course of this month :-

Keertan :- Keertans were arranged in the Samadhi Mandir on Ekadashi days and on other important religious occasions.

Pravachan :- 1) Shri Laxmanmaharaj Waghchoure, Shirdi and 2) Shri Kumar Siddhartha from Indore delivered pravachans on various religious topics.

Vocal Music, Instrumental Music, bhajan etc.

1. Shri Jayawant Kulkarni, Bombay, 2. Shri Anant Panchal, Bombay 3. Shri Manohar Dhadsay, Bombay 4. Shri Dhondiram Shankar Adhav, Kopergaon 5. Shri Aji Bahurupee and Party, Herle, 6. Shri Shaukat Bahurupee 7. Shri Makbool Bahurupee, Herle, 8. Shri Bapu Bahurupee, Herle, 9. Shri Ilahi Bahurupee, Herle 10 Shri Suresh Shrivastav, Kanpur 11 Shri Datta Prasadik Bhajani Mandal, Chembur. 12. Shri Shreeram Vishnu -Satardekar, Bombay 13. Shri Ratnakar Vyas, Bombay. 14. Shri Ratanlal Sharma, Nagpur 15. Dr. Kirteekar, Bombay.

Rangpanchami :- On account of Rangapanchami on 14-3-82, the chariot (रथ) of Shri Sai Baba, which was decorated, as

usual, was taken in procession through Shirdi Village at 5 p. m. The Dhuparati was sung after return of the chariot procession from Shirdi Village.

Gudhi Padwa :- The first day of the month of Chaitra is the beginning of the Hindu New year and is known as Gudhi Padwa. This year Gudhi Padwa came on 26-3-82. Hence as per usual practice, the chariot of Shri Sai Baba was taken in procession through the Shirdi Village from 5 p.m. to 6.30 p.m. The Dhuparati was therefore sung on that day after return of the procession of the chariot from the Shirdi village.

Weather :- The weather at Shirdi was very nice and enjoyable. No epidemic or other disease was active in the village during the month.

APRIL 1982

At the very beginning of this month the Ramanavami festival was celebrated at Shirdi from 1-4-82 to 3-4-82. The rush of the devotees, attending the festival, is increasing enormously and therefore it is necessary to plan all things in advance in order to avoid chaos. Hence the Court Receiver, Shri Kakresaheb, held a meeting of all the heads of different departments in the first week of March and prepared an estimate of the expenditure required to be incurred. The work of mandap, water supply, security, conservancy, loud speaker, lighting arrangements, attendance of the artists, provision of Shahnai etc, poor feeding was also chalked out and assigned to different persons and therefore the whole show went on very smoothly.

(To be continued)

श्रीसाईलीला

हिंदी विभाग

अनुक्रमिका

जून १९८२

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साई आते ही रहेंगे

चारों ओर अंधकार छाये तो आपही रोशनी बनकर आते हैं ।
मन जब विषादों से घिर जाये तो आपही ज्योति बनकर आते हैं
आते ही रहेंगे ॥ १ ॥

निराशाओंके बादल मंडराये तो आपही आशावरी ले आते हैं ।
जीवन नैया ब्रवेडर में फँस जाये तो आपही खेवनहार आते हैं
आते ही रहेंगे ॥ २ ॥

काया जब रोगग्रस्त हो जाती है आपही धनवंतरी आते हैं ।
अपने पराये जब हो जाते हैं तो आपही खार्विद आते हैं
आते ही रहेंगे ॥ ३ ॥

जीवन की ऋजुता सुखजाती है तो आपही प्रेमल आते हैं
हम राह भटके उलझते हैं तब आपही राहगीर बन आते हैं
आते ही रहेंगे ॥ ४ ॥

झगड़ों के दल दल में घाँस जाते है तो आपही पैगंबर बन आते हैं
कसम कसममें बुद्धि जब कुंठीत होती है तो आपही गुरु आते हैं
आते ही रहेंगे ॥ ५ ॥

श्रध्दा और सबूरी से समर्पित हो तो देव आते हैं ।
सब दुख मिट जाते हैं क्यों की आपही हमारे प्रभु हैं
तो आते ही रहेंगे, आते ही रहेंगे ॥ ६ ॥

— महेशभाई वैष्णव

१, अमेय अपार्टमेंट, एच. एल. कॉमर्स कॉलेजके पीछे, नवरंगपुरा,
अहमदाबाद-३८० ००९

बाबा प्रसाद

श्री साईं लीला मासिक पत्रिका (अंग्रेजी-हिन्दी) मार्च १९८१ इस समय मेरे हाथ में है, जिसके पृष्ठ २६ पर पाठकों को साईं लीला पत्रिका के माध्यम से होने वाले आध्यात्मिक लाभों से सम्बन्धित अनुभव व्यक्त करने की प्रेरणा दी गई है। इस प्रकार यह पत्रिका स्वयं में भक्त को बाबा का प्रसाद है। इसके मुखपृष्ठ पर समाधि-मंदिर की भव्य प्रतिमा का चित्र भी मुद्रित है, जो अपने आप में बाबा के भक्तों के लिए निर्विवाद रूप से 'बाबा' का बहुत बड़ा 'प्रसाद' या उपहार है। इसी पत्रिका के पृष्ठ ३५ से ३७ तक बाबा की एक अत्यन्त आश्चर्यजनक लीला का वर्णन है, जो 'ए वण्डरफुल साईं लीला' शीर्षक से छपा है, जिसमें महत्वपूर्ण बात कही है कि "बाबा की लीलाओं के सम्बन्ध में कोई भी कुछ भी नहीं लिख सकता, जब तक कि स्वयं बाबा न चाहें"।

सही बात है। 'श्री साईं सच्चरित' आज के युग में मानव-समाज के लिए भवसागर से पार छे जाने वाला जहाज है, जो अब मराठी, अंग्रेजी, हिन्दी, गुजराती, कन्नड, तेलुगु और सिन्धी भाषाओं में उपलब्ध है, किन्तु यह सच है कि यदि श्री गोविन्दराव दाभोलकर (हेमाडपन्त) ने मराठी भाषा में 'श्री साईं सच्चरित' की रचना न की होती तो कदाचित् आज इस रूप में और इतनी प्रामाणिकता के साथ इन विविध भाषाओं में श्री साईं सच्चरित उपलब्ध न हो पाता। हेमाडपन्त द्वारा विरचित 'श्री साईं सच्चरित' हेमाडपन्त को 'बाबा का प्रसाद' है। हेमाडपन्त ने इस पुस्तक में अनेक स्थानों पर यह स्वीकार किया है कि पुस्तक अथवा काव्य-रचना करने की मुझमें कोई योग्यता नहीं है, किन्तु जब बाबा मुझसे लिखवाना चाहते हैं तो मैं कलम लेकर बैठ जाता हूँ और मैं जो कुछ लिखता हूँ, वह मैं नहीं बाबा ही लिखते हैं। माधवराव देशपाण्डे के द्वारा जब बाबा से हेमाडपन्त की सिफारिश की गई कि बाबा उन्हें आशीर्वाद दें, और पुस्तक लिखनेकी अनुमती दे, जिसके अभाव में यह कार्य असंभव है, तब बाबा ने हेमाडपन्त को 'प्रसाद' और आशीर्वाद देते हुए कहा था—

“इन्हें जीवनी और दृष्टान्तों को एकत्रित कर लिपिबद्ध करने दो, मैं इनकी सहायता करूँगा। मैं स्वयं ही अपनी जीवनी लिखकर भक्तों की इच्छा पूर्ण

करूँगा । परन्तु इनको अपना अहं त्यागकर मेरी शरण में आना चाहिए । जो अपने जीवन में इस प्रकार आचरण करता है, मैं उसकी अत्यधिक सहायता करता हूँ” आगे बाबा ने और कहा—“मैं तो इन्हें घर-घेरे अनेक प्रकार से सहायता पहुँचाता हूँ । जब इनका अहं पूर्णतः नष्ट हो जायगा और खोजने पर लेशमात्र भी न मिलेगा, तब मैं इनके अन्तःकरण में प्रगट हो स्वयं ही अपनी जीवनी लिखुँगा ।” [देखिये श्री साई सच्चरित-हिंदी-पृ. ८] अतएव हम कह सकते हैं कि जिस प्रकार गोस्वामी तुलसीदास जी का ‘रामचरित मानस’ उनके द्वारा रचित होने पर भी ‘अपौरुषेय काव्य’ माना जाता है, क्योंकि तुलसीदास जी अपने को ‘रामचरित मानस’ का रचयिता न मानकर भगवान शंकर को ही उसका मूल रचनाकार मानते हैं ...

“रचि महेश निज मानस राखा । पाइ सुसमय सिवा सन भाखा ॥”

ठीक उसी प्रकार श्री साई सच्चरित श्री गोविंदराव दाभोलकर जी के द्वारा रचित होने पर भी वह एक ‘अपौरुषेय काव्य’-ग्रन्थ है क्योंकि उसे दाभोलकर जी ने नहीं, बाबा ने लिखा-बाबा, जो पुरुष नहीं, भगवान हैं और इसी लिये यह रचना ‘अपौरुषेय’ है ।

यहाँ यह प्रश्न उठता है कि बाबा ने कभी कभी हस्ताक्षर तक करके किसी को नहीं दिया और न उनकी हस्तलिपि आज तक किसी के पास से उपलब्ध हो पाई है । बाबा ने जो कुछ कहा, जिन्हा से बोलकर कहा, न लिखा और न हस्ताक्षर किया, फिर बाबा ने यह कैसे कहा कि “ मैं स्वयं ही अपनी जीवनी लिखूँगा ।” रामचरितमानस की उक्तियाँ—“उत्प्रेरक रघुनाथ” और “चाहइ कीन्ह करावइ सोई” इस प्रश्न का समाधान देती हैं और भगवद्गीता की उक्ति “निमित्तमात्रेण भव सव्यसाचिन” में हमें उसका स्पष्टीकरण मिलता है कि वे जो कुछ करना चाहता है, वह स्वयं न करके किसी अन्य को उसका निमित्त बनाकर करते हैं । हेमाडपन्त इसी लिए अपने को निमित्त मात्र मानते हैं और मार्च, १९८१ के उपर्युक्त अद्भुत चमत्कार के लेखक श्री वी. के. एस. उन्नी का कथन भी लेखन कार्य में बाबा की प्रेरणा को अनिवार्य और सर्वोपरि महत्व देता है । इस प्रकार साई लीला के सम्पादक जी के द्वारा भक्तों को लेखन-कार्य की प्रेरणा दी गई है, ऐसा न मानकर हमें स्वीकार करना चाहिये कि बाबा की प्रेरणा से सम्पादक जी

ने निमित्त मात्र बनकर भक्तों से अनुभव लिखकर भजने की प्रार्थना की है और यह भी भक्तोंपर 'बाबा का प्रसाद' ही है और इस कार्य के फलस्वरूप भी 'बाबा का प्रसाद' मिलने की शतप्रतिशत आशा करनी चाहिये क्योंकि बाबा के दरवार में उधारी नहीं चलती ।

मैं अपनी बात करूँ । नवम्बर, १९७३ से फरवरी, १९८१ तक मैं शिरडी की बीस बार यात्रा कर चुका हूँ । प्रायः हर यात्रा में 'साई लीला' के कुछ अंक खरीदता हूँ, पर वार्षिक शुल्क जमा करके नियमित ग्राहक इस यात्रा से पूर्व नहीं बन सका था । नवम्बर, १९७३ में मैंने श्री साई बाबा के ऊपर रचित अपनी दो भक्तिभावपूर्ण कविताएँ तत्कालीन कोर्ट-रिजीवर श्री पाठक जी को देकर साई लीला में प्रकाशित करने की प्रार्थना की थी, परन्तु वे रचनायें छपी होती तो मुझे संबंधित अंक मिले होते । इस प्रकार 'बाबा की कृपा' के बिना मैं साई का लेखक या कवि न बन सका क्योंकि शायद मैं अपने में 'कर्तापन' की भावना का परित्याग नहीं कर पाया था, किन्तु अन्यत्र श्री साई बाबा पर अनेक लेख भेजे, जो आज के भौतिकताग्रस्त युग में सम्पादकों के पास से छोटकर मेरे पास आगये । फिर भी मैं बाबा की लीलाओं का लेखक और कवि तो था ही और अनेक लेख तथा २५-३० कवितायें बाबा पर लिख चुका था ।

घटना यों हुई कि तृतीय विश्व-सम्मेलन में भाग लेकर घर लौटने पर मैंने ४१ दिनों का मौन-अनुष्ठान ले लिया । ४१ दिन का मौन पूरा होने पर किसी महान विभूति का दर्शन करके मौन तोड़ने का संकल्प लेकर मैं परतवाडा गया ताकि दूसरे दिन लाखनवाडी जाकर श्री सन्त गुणवन्त बाबा के दर्शन करके मौन तोड़ दूँ । परतवाडा में मैं शिरडी साई बाबा और गुलाब बाबा के भक्त श्री गोपालदास खंडेलवाल के घर पर रुका । उस समय उनके पास जनवरी, १९८१ की मराठी साई लीला आई हुई थी, जिससे ज्ञात हुआ कि ३-४ फरवरी, १९८१ को शिरडी में साई भक्त लेखकों और कवियों का सम्मेलन आयोजित

! मैं यह न जान सका कि इसमें केवल वे ही जा सकेंगे, जिनकी रचनायें साई लीला में छप चुकी हों । बैतूल लौटते ही मैं निर्धारित फार्म पर अपना आवेदनपत्र रिजीवर महोदय की सेवा में प्रेषित करके आश्वस्त होगया कि अनुमति तो औपचारिक है मिलेगी ही और २ फरवरी को मैं बाबा की गोदी में जा पहुँचा । वहाँ पता लगा कि मुझे अनुमति नहीं दी गई है क्योंकि मेरी कोई

रचना कभी साई लीला में छपी नहीं है। संस्थान का इस आशय का पत्र मुझे शिरडी से लौटने पर कालेज में मिला। पर संस्थान ने जो चाहा, बाबा ने वैसा नहीं चाहा और मुझे सम्मेलन में भाग लेने की विशेष अनुमति मिल गई। रिसीवर श्री काकरे साहब के द्वारा सभी कवियों को "साई-प्रसाद" भोजनालय में भोजन कराया गया, जो सौभाग्य मुझे भी मिला और वहाँ मैंने 'बाबा का प्रसाद' प्राप्त किया। सम्मेलन में दो कविताएँ सुनाने और एक भाषण देने का भी अवसर मिला। यह सब 'बाबा का प्रसाद' था। समाधि-मन्दिर में बाबा की प्रतिमा के समक्ष रूढ़ कंठ से मैंने अपनी कविता गाई -

“हे समाधि में बसने वाले साई बाबा तुम्हें प्रणाम ;”

और बाबा ने मुझे चाँदी का एक रुपया और एक नारियल प्रसाद-स्वरूप दिया। मैंने कवि सम्मेलन में काव्य-पाठ किया-

“दीनार्तशरणदायिने समाधिनिलयवासिने,
प्रभो मैं टेर-टेर कर तुम्हें पुकारता रहा।

और इस के उपलक्ष्य में बाबा की फोटो वाला एक कैलेण्डर, पुष्पहार, तिल के दो लड्डू और एक नारियल 'बाबा-प्रसाद' मिला।

बाबा की तीन और लीलाएँ इसी 'साई लीला' के माध्यम से हुईं, जिनका मैं भोक्ता बना। संस्थान की ओर से प्रकाशित श्रीमती पेरीन एस. भरुचा की अंग्रेजी पुस्तक 'साई बाबा ऑफ शिरडी' का मेरा हिंदी अनुवाद 'बाबा की कृपा' से रिसीवर साहब ने स्वीकार कर लिया, जो यदि छपा तो हिंदी भाषा-भाषियों के लिए लाभकारी बनेगा और मेरे लिए 'बाबा का प्रसाद' होगा। साथ ही इसी अवधि में संस्थान ने मुझे भी साई सच्चरित-हिंदी की भाषागत छुटियों को शुद्ध करके अगले संस्करण की पाण्डुलिपि बनाने का कार्य दिया, जिससे तीन दिन और दककर बाबा का दर्शन और प्रसाद पाने का योग रहा और उस कार्य के पूर्ण होने पर वर्तमान रिसीवर श्री काकरे साहब ने पुष्पहार, नारियल, तथा शाल के रूप में 'बाबा का प्रसाद' देकर मेरा सम्मान किया। यह 'बाबा-प्रसाद' मुझे 'साई लीला' के माध्यम से ही प्राप्त हुआ।

अब तीसरा सबसे बड़ा चमत्कार है "बाबा प्रसाद", जो इस लेख का शीर्षक है। 'साई लीला' जनवरी, १९८१ के विशापन से प्रेरणा पाकर मैं शिरडी

गया और वहाँ मैंने दीनार्तशरण दायिने'... कविता 'उपालम्भ' शीर्षक से पढ़ी। श्रीमान् डॉ. एस. डी परचुरे को मैं वह कविता दे भी आया था इस प्रार्थना के साथ कि वे उसे योग्य समझे तो साई लीला में स्थान दें ताकि अगली बार लेखक-कवि सम्मेलन में मुझे विशेष प्रार्थी न बनना पड़े। परचुरे साहब को निमित्त बनाकर बाबा ने मेरे ऊपर कृपा की। मेरी टाइप की हुई वह रचना छपी, किंतु लेखक के नाम के रूप में रचना के साथ मि और हिंदी विभाग की विषय सूची में भी मैं "बाबा प्रसाद" बन गया। टाइप की हुई रचना थी और लेखक का नाम "आद्याप्रसाद त्रिपाठी" छपा हुआ था, पर जब वह रचना मार्च, १९८१ की साई लीला में छपकर मुझे मिली, उससे पहले मेरे सार्थी प्राध्यापकों ने बताया कि 'बाबा प्रसाद त्रिपाठी' के नाम का लिफाफा कालेज में पडा हुआ था। सचमुच लिफाफे पर पता भी 'प्रो. बाबा प्रसाद त्रिपाठी' लिखा हुआ था। 'प्रसाद' का आर्थ 'कृपा' भी होता है। यह मेरी पहली रचना साई लीला में छपी, यह 'बाबा का प्रसाद,' बाबा की कृपा ही है और शायद इसी लिए सम्पादक जी की भरपूर सावधानी के बावजूद वे मेरे लिए 'बाबा प्रसाद' को रोक नहीं सके। और अब मेरे पास सा इम्भवत मण्डला और भक्त समाजों में पत्र आने लगे हैं 'प्रो. बाबा प्रसाद त्रिपाठी' के नाम से और महाविद्यालय में मेरे सहयोगी प्राध्यापक मुझे 'बाबा प्रसाद' कहने लगे हैं। कितना मधुर है यह 'बाबा-प्रसाद', जो मुझे "साई लीला" की देन है और जो यह भी सिध्द करता है कि एक साई लीला जब एक साथ इतने चमत्कार कर सकता है, बाबा का चांदी का रुपया, तान-तान नारियल, पुष्पहार, शाल और अन्य प्रसादों की वर्षा कर सकती है, जो साई लीला के कवि के रूप में मान्यता दिला सकता है, जो शिरडी संस्थान के अधिकारियों का कृपापात्र बना सकता है, तब फिर निरन्तर जो साई लाला पत्रिका पढ़ते रहेंगे और उसके सम्पर्क में रहेंगे, उनके साथ घटित होने वाले चमत्कारों को प्रकाशित करने के लिये स्थान कहाँ रहेगा ?

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बैतूल, ४६० ००१ (मध्य प्रदेश)



भरोसा

हे साईं हमको तो भरोसा है तेरा ॥ १ ॥

तू पाक दयालु साईं बाबा है मेरा
हमको तो पूरा भरोसा है साईं तेरा

चाहें उजाला हो चाहे अंधेरा

हमको तो पूरा भरोसा है साईं तेरा ॥ १ ॥

तूने जो दी है मुझको ये शक्ति

मुझे तो प्यारी है तेरी भक्ति

मन में है मेरे साईं तेरा बसेरा

हमको तो पूरा भरोसा है साईं तेरा ॥ २ ॥

शिरडी गावकी डहाणु मे बन गई निशाणी

गुजारूं मैं हरदम वहां शाम सबेरा

हमको तो पूरा भरोसा है साईं तेरा ॥ ३ ॥

सुबह शाम जुलापे है तेरा ही नाम

मुशकील दर हो जाती है मेरी तमाम

भुलू मैं कैसे जो तेरा नाम सुनहरा

हमको तो भरोसा है साईं तेरा ॥ ४ ॥

बना हूँ मैं दीवाना ओ बाबा तेरे लीये

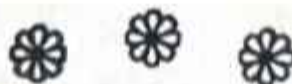
जो किया तूने एक सुन्दर काम मेरे लीये

हूँ मैं तेरे प्यार का एक मशहूर दीवाना

हमको तो पूरा भरोसा है साईं तेरा ॥ ५ ॥

जगमोहन के. दमणीया

अप्सरा, डहाणु रोड, पश्चिम रेल्वे, जि. ठाणे



श्री साई भक्ति में शांती

गत तीन वर्षों में अनेक अनुभव मेरे जीवन में आये, आरहे हैं। यह सब उन की मेहरबानी है। उनका नजर करम है। अशांत मन शांत हुआ। वह दयाका सागर है। उस साई की अनंत कृपा और अनंत उपकार है। यदि जन्मों तक भी लिखते रहा तो वह उपकार पूर्ण होने वाला नहीं। इस से पूर्व भी उन उपकारों का लिख चुका हूँ। आज भी एक विचित्र और महान स्वप्न का वर्णन कर रहा हूँ, जिसकी कांती सदा मेरे जीवनपटलपर छायी रहेगी। मैं भूल नहीं सकूंगा।

एक दिन साई बाबा के ध्यान में मैं सो गया। निंद का राज्य आरम्भ हुआ। अपने सारे कष्टों और दुःख को भूलकर मैं स्वप्न की दुनिया में पहुँच गया। साई बाबा का दरबार लगा हुआ है। आपके दरबार में उन सारे भक्तों को देख रहा हूँ जिनका वर्णन साईचरित्रकार श्री हेमांडपंत ने किया है।

दरबार एक शाही शान को लिए हुवे है। शान अपना निराला है। इतिहास के पन्नों में भी वह दरबार मैं नहीं देख सका, न पढ़ सका, विभोर आनंद को प्राप्त कर एक भालोक का आनंद ले रहा था।

उस दरबार में संतशिरोमणि, साईनामप्रचारक श्री दास गणु महाराज भी बैठे हुवे थे।

हाथ जोड़कर अत्यंत विनय से मैं बाबा के चरण छूने गया। देखता हूँ बाबा मुसकरा रहे हैं। स्नेह, प्रेम की छाया मुखपर मंडला रही है। सूर्य भी फिका नजर आ रहा है, वह तेज, वह प्रकाश, वह शांती, न वर्णन कर सकता हूँ और न वर्णन करने की शक्ति मेरे कलम में है। सर झुकाकर अत्यंत विनय से मैं ठहरा हुआ था। इतने में बाबा ने एक हार मेरे गले में डालकर, मुसकरा दिए थे।

प्रातः उठा, जानता हूँ के यह एक स्वप्न है। आनंद हुआ के बाबा ने कम अजकम स्वप्न में दृष्टांत देकर मेरे जीवन को सफल किया। यह शान्तीमय बातावरण मेरे चारों तरफ था। आनंद ही आनंद। मंगल ही मंगल।

करुणानिधि शिरडी के साईं बाबा

श्री साईं बाबा ने अपने भक्तों की सदैव इच्छापूर्ण की है। बाबा भक्तों की श्रद्धा, भक्ति एवं धैर्य को मुख्य स्थान देते हैं। साईं भक्ति में कोई जप, तप और साधना की आवश्यकता नहीं होती। बाबा मुख्य रूप से अपने भक्तों से आशा रखते हैं कि वह अपने जीवन में सबसे मित्रता, दया, निष्काम सेवा एवं क्षमादान को ही अपने जीवन का मुख्य उद्देश्य बनायें। बाबा शीघ्र ही प्रसन्न होते हैं। तत्काल हमारी इच्छाओंकी पूर्ति एवं हमारे असम्भव कार्योंको बड़ी कुशलतासे संभव कर दिखाते हैं और वह अलौकिक लीला देखकर भक्त गद्गद हो जाते हैं। अगर कभी हमारी कोई इच्छा या कार्य बाबा से प्रार्थना के बाद पूर्ण न हो तो उसका मुख्य कारण एक ही है कि बाबा को यह बात ज्ञात है कि पूर्ति प्रार्थी के हित में नहीं है। ऐसा देखा गया है कि कई समय भक्तों की इच्छा उपयुक्त समय पर इच्छा से ज्यादा पूर्ण हुई है जब कि भक्त ने श्रद्धा एवं धैर्य नहीं खोया, मैं अपने साईं अनुभव प्रस्तुत करती हूँ। जो मेरे कथन की पुष्टि करेंगे।

मैं अपने परिवार सहित समय पर साईं मन्दिर न्यू दिल्ली बाबा के दर्शनार्थ जाती रहती हूँ। एक दिन सितम्बर १९८० को मैं साईं बाबा के मंदिर गईं। मैंने बाबा से प्रार्थना की कि बाबा जो वेतन हमारे पति को मिलता है और अब जो वेतन वृद्धि होती है उससे हमारे जरूरी खर्चे पुरे नहीं होते, हे कृपानिधान कुछ ज्यादा ही वेतनवृद्धि हो तो हमको कुछ राहत मिलेगी अगलेही २ दिन पश्चात मेरे पति की वेतन वृद्धि आशा से तिगुनी हुई और वो भी चार महिने पहले से जिसका हमको एरियर भी मिला। बाबा की लीलायें भी धन्य हैं।

अगस्त माह पिछले वर्ष मैंने अपने कानो की वालियाँ सफाई हेतु अपने कान से निकालकर एक बटुए में जिसमें थोड़ी सी राशि भी थी रखदी, कि जब समय मिलेगा तब सफाई कर लूंगी। दो तीन दिन बाद मैंने जब उस बटुए को देखा तो वह जिस स्थान पर रखा था वहां नहीं था। काफी खोज की मगर असफल रही। तरह तरह के मन में विचार आने लगे बाबा से प्रार्थनायें की लेकिन चीज नहीं मिली। मगर मेरे पति और मेरी यह दृढ़ धारणा थी कि हमारी चीज अवश्य ही किसी दिन अचानक मिलेगी। ऐसा ही हुआ। अचानक जनवरी के

एक वृहस्पतिवार को मुझको वह पर्स उस स्थान पर मिला जिसकी सफाई प्रतिदिन होती है और जहां पर मेने और मेरे परिवार ने काफी देखभाल भी की थी। बाबा कितने दया के सागर हैं कि उन्होंने इतने समय के बाद जब हम भूल चुके थे कैसे अद्भुत तरीके से हमें हमारी खोई हुई चीज प्राप्त करने में मदद की।

(श्रीमती) सत्या कपूर

११२१ चाह रेहट, दिल्ली - ११०००६



अनमोल साई

साई का घर ऐसा है
जिस में दिन और रात नहीं।
उसमें सुख सागर है
दुःख की कोई बात नहीं।
साई सबका दाता है
उसको कभी भुलना नहीं।
मोह माया में फस कर
जीवन कभी बरबाद करना नहीं।
जिसको तुम अपना समझते
वह कुछ भी तेरा नहीं।
काम, क्रोध और लोभ को
कभी छूना नहीं।
जिसने दिया तुझको सब कुछ
उसको कभी भुलना नहीं।
सा? देता है सब कुछ
लेकिन उसका दाम कभी लेता नहीं।

सौ. वसुंधरा रा. चौरं

८०३, सी, डॉ. आंबेडकर रोड, दादर, बम्बई ४०० ०१४

बाबा की लीला

यह घटना करीब ५ वर्ष पुरानी है। दो उद्योगपति जो भागीदार थे, अपना नया उद्योग औरंगाबाद औद्योगिक क्षेत्र में आरम्भ करना चाहते थे। उन्होंने एक विशेषज्ञ को नौकरी पर रख लिया था। यह विशेषज्ञ बहुत ही उच्च शिक्षा प्राप्त है और विशेष तकनीकी ज्ञान व अनुभव के लिए जापान में प्रशिक्षण पा चुका है। तीव्रबुद्धि के आधारपर समय समय पर अहंकार की भावना उसमें प्रबल हो जाया करती थी।

इन तीनों के साथ मैं भी एक बार कार द्वारा औरंगाबाद गया था। लौटते वक्त हम लोग शिरडी होते हुए आए। मुझे बड़ी प्रसन्नता हुई कि बाबा के दर्शन हो जायेंगे।

दोपहर में आरती के समय समाधि मंदिर में बहुत भीड़ थी। मैं पुण्यहार अर्पण करने के लिए पादुका के पास खड़ा था। पुजारी ने बाबा की मूर्ति से हार उतार कर मुझे दे दिया और मैंने मस्तक पर रखकर स्वीकार किया। जो हार मैंने भेंट किया था, पुजारी ने बाबा के गले में पहना दिया। हम लोग आधा घंटे से ज्यादा वहां नहां रुक सके। शीघ्र ही बम्बई के लिए प्रस्थान कर दिया।

जब कार चली तो विशेषज्ञ की तीव्र बुद्धि न जोर मारा। वह मुझसे बोला "मिस्टर जोशी, मैं आपको एक प्रश्न पूछता हूं जिसका जवाब बम्बई पहुंचने तक देने की कोशिश करना। अगर उत्तर न दे सकोगे तो तीन बार Sorry कहना और मैं जवाब बता दूंगा।"

मुझे उसके अहंकार पर आश्चर्य हो रहा था। मैंने मन ही मन बाबा से कहा "क्यों ये लोग इतने अहंकार में डूबे रहते हैं आपही इनके अहंकार को चूर चूर कर सकते हो।"

बाबा ने मेरी बुद्धि की तरंगों को गति दे दी। कार ने सिर्फ १५ मील का फासला तय किया होगा कि मुझे उसके प्रश्न का उत्तर मिल गया। मेरा

जवाब सुनकर वह आश्चर्य में पड़ गया क्यों कि उसे जरा भी उम्मीद नहीं थी कि मैं प्रश्न हल कर सकूंगा। मैंने हल क्या किया बाबा ने हल करा दिया।

तत्पश्चात् मैंने उस विशेषज्ञ से कहा कि सवाल न हल कर सकने की स्थिति में मुझे क्या करना था जो तो स्पष्ट हो गया था पर आपने यह नहीं बताया था कि मेरे सवाल हल कर लेने पर आप क्या करेंगे।

उसी क्षण बाबा ने उसके अहंकार को चूर चूर कर दिया। उसने दोनों हाथों से दोनों कान पकड़ कर ६ बार Sorry कहा। ऐसे है हमारे साईनाथ महाराज। जो भक्त इनकी शरण में आ जाते हैं, वे सब इस संसार में सरलता से आनन्दमय जीवन बिताते हैं। इन भक्तों को बल, बुद्धि, धन आदि के आधार पर नीचा नहीं दिखाया जा सकता। बाबा अपने बच्चों का सम्मान सदैव ऊंचा ही रखते हैं।

शिवदत्त रामपाल जोशी

७, अर्चना, महात्मा गांधी रोड, घाटकोपर (पूर्व), बम्बई ४०० ०७७

भजन

साई जी तुम ही एक सहारा,
साई जी तुम बिन कौन हमारा।
दूर है मंजिल, कठिन है राहें,
डोल रहा है मन अब मेरा। साई जी तुम - - -
गहरी नदिया, जोश में पानी,
डोल रही है नाव हमारी। साई जी तुम - - -
कौन है मेरा किसको पुकारूं
जब तुम ही एक सहारा। साई जी तुम - - -

(कुमारी) रचना कपूर

११२१, चांद रेहट, दिल्ली - ११० ००६

एक अनोखी होली-पूनम



गोविंदरावजी दाभोलकर (हेमाडपंत) को होली-पूनम के दिन प्राप्त हुई तस्वीर का फोटो

१९१७ सालकी ये बात है। होली का त्यौहार दूसरे दिन होनेवाला था। इस लिये बांद्रामें साईंभक्त गोविन्दरावजीके रिश्तेदारोंसे साईंनिवास भर गया था। रात होनेके कारन सब लोग सो रहे थे। गोविन्दरावजीभी अपने कमरेमें साईंजीका ध्यान करते करते सो गये थे। उनकी आँख कब ढल गयी उसका उनको पता नही लगा इतने वो थक गये थे। आसमानमे चाँद अपनी खुबसुरतीसे हँस रहा था। उनकी चमकती किरने खिडकी से अन्दर घुसकर गोविन्दजीकी तेजस्वी कांती औरभी तेजभरी कर रही थी मानो साईं प्रभुके हात उनके मुखपर फिर रहे थे अचानक किरनोकी प्रकाशमें से एक आकृति प्रगट हो गयी ... अपनी दयालू हाथसे उसने गोविन्दरावजीको स्पर्श किया उनकी नींद खल गयी। अपनी आँखे खोलकर उन्होने देखा तो सामने साक्षात 'श्री साईं, परमात्मा' खडे थे। अपने भगवानको सामने खडा पाकर गोविन्दरावजीकी नींद भाग गयी ... वह उठनेका प्रयत्न करने लगे। मगर ऊनको ऊँछ बोलने का अवसर देनेके पहिले बाबा ने उनको कहा "हेमाडपंत, मैं कल तुम्हारे यहाँ खाना खानेके लिये आ रहा हूँ"

“सच ! ” खुशीके मारे पागल होकर गोविन्दरावजीने पूछा ... सिर्फ एक हि शब्दमें पूछा !

“हाँ ! हेमाडपंत ... हाँ” ऊनकी सरपे अपना हाथ रखकर बाबा ने उनको विश्वास दिलाया और जिस चाँदकी किरनोकी रास्तेसे वो आये थे वही रास्तेसे वे वापीस चले गये । गोविन्दरावजी सबकुछ भुलते देखते ही रहे और अचानक चिल्लाने लगे “अरे कल बाबा खाना खाने के लिये अपने घर आ रहे है । बाबा आ रहे है ... कल होली पूनम के दिन ... खाने के वास्ते” वह तने जोरसे चिल्लाये की उनकी आवाज सब बँगलेमें धुम उठी । सब के सब जाग गये । और गोविन्दरावजीकी कमरेमे गये तो गोविन्दरावजी अपनी आँख चुराते आजूबाजू देख रहे थे । मानो वें बाबा को ढूँड रहे थे थोड़ी देरमें उनको मालूम पडा की “बाबाने सपनेमें आकर “दृष्टान्त” दिया है । ”

“श्री बाबा” की स्वागतकी जोरदार तैयारी की गयी । सुबह जल्दीसे खाना पकाया गया । पुरनपोलीका नैवेद्य तयार किया गया ... और साई प्रभू के आगमनकी वे प्रतिष्ठा करते रहे ... इन्तजारमें बहुत वक्त गुजरा । ग्यारह बजे, बारह बज गये । सब लोगोंकी पेटमे चुब्वे दौडने लगे बच्चे भूकसे रोने लगे । मगर गोविन्दरावजी का विश्वास था की बाबा ने खुद कहा है तो वे कैसे भी करके, किसीभी रूपसे आकरही रहेंगे । आखीर मेहमानोंके खातीर साईजीकी प्रतिमा रखकर उसको नैवेद्य दिखाकर सब लोग भोजनकी शुरूवात करनेवाले थे तो बाहरका दरवाजा किसीने खटखटाया । गोविन्दरावजी दौडते दौडते बाहर आ गये । ऊन्होंने दरवाजा खोला तो बाहर दो अपरिचित मुस्लीम खडे थे । कुछ बोलने पुछने बजाय उन्होने गोविन्दरावजीकी हाथ में एक कागजमे लपेटा हुवा पार्सल दिया और ‘बादमें मिलेंगे’ कहकर वे जैसे आये वैसे चले गये । गोविन्दरावजीने कागज निकालकर देखा तो “वह श्री साईजीकी पूर्णाकृती मिट्टीके फ्रेममें बिठायी हुवी तसवीर थी । तसवीर की रूपसे ‘बाबा’ उनके हेमाडपंत के घर—श्री साईसच्चरित्रकार गोविन्दराव दाभोलकरके घर आये थे । खाने के लिये, होलीके दिन ।

विजय द. हजारे

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