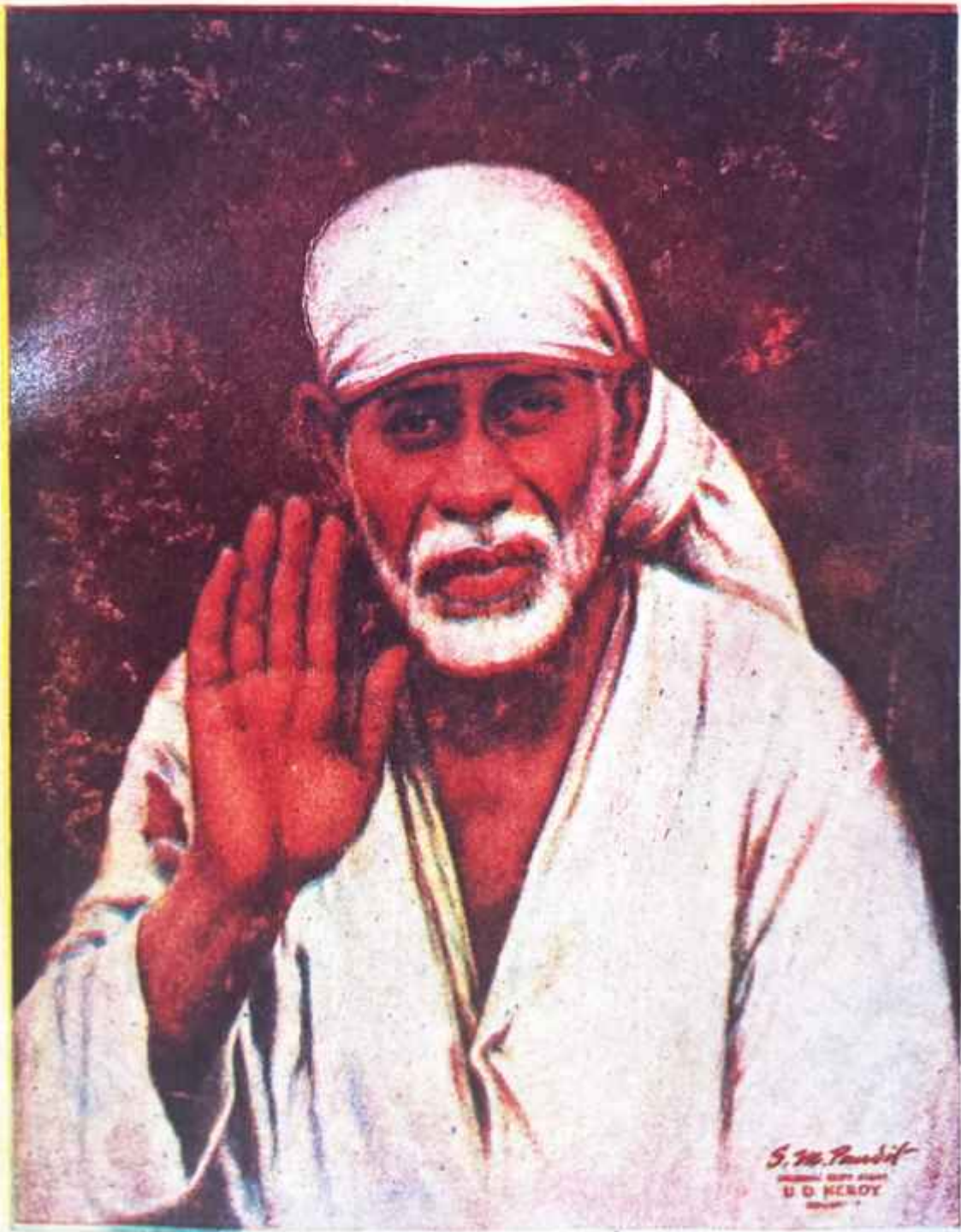


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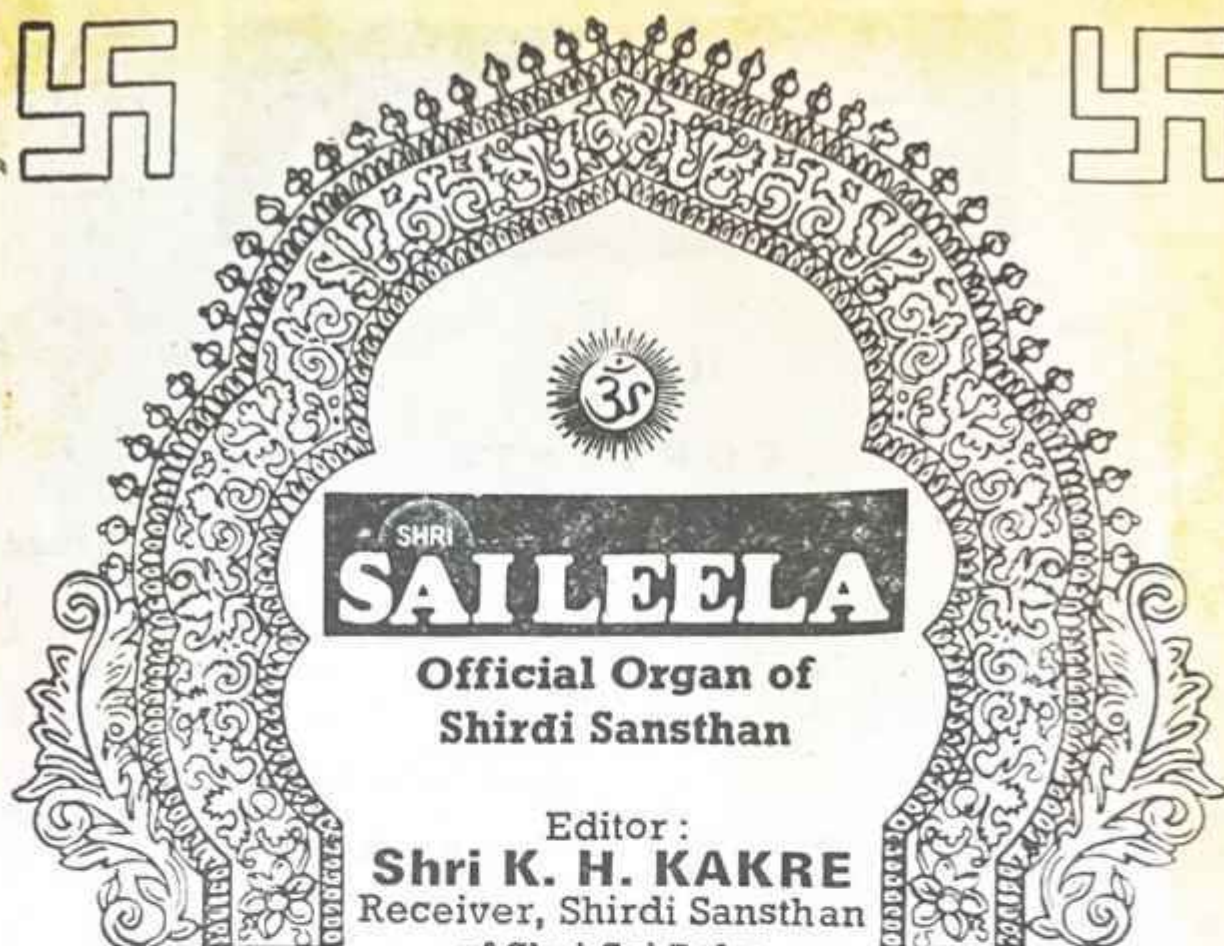
Official Organ of Shirdi Sansthan



JULY 1984 ) SPECIAL GURUPOURNIMA ( 1 RUPEE  
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श्री सार्देनाथ वाचनालय





SHRI  
**SAILEELA**

**Official Organ of  
Shirdi Sansthan**

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

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## Sai Institutions

During the life-time of Shri Sai Baba, Shri Dasganu Maharaj performed Keertans in Marathi all over Maharashtra and spread the devotion to Shri Baba among the masses. Shri Nanasaheb Chandorkar, Solicitor Dixit, Shri B.V. Deo and other sincere devotees of Shri Sai Baba also spread the name and fame of Shri Baba in Maharashtra; but with the coming of Shri Narasimhaswamiji in the fold of Shri Sai Baba and with the foundation of the All India Sai Samaj at Madras and with the zeal with which Swamiji made Sai prachar, the name of Shri Sai Baba became known in all the area now covered by the four southern states viz. Karnataka, Andhra Pradesh, Tamil Nadu and Kerala. The natural effect of this spread of Sai devotion was the erection of Sai temples and formation of Sai Institutions all over the country, Some of these temples are owned by private individuals; but a majority of them are owned by institutions, who have regular constitution and consequently managing committees etc. As individuals have different opinions these Managing Committees are dominated by certain persons, who make them run according to their own whims. As a pioneer institution, founded by the great personality like Shri Narasimhaswamiji, the honour of holding the first All India Sai devotees' convention went to the All India Sai Samaj at Madras and even all the subsequent conventions are being held with the Co-Ordination and auspices of that institution; but due to its limited band of workers it appears that the Samaj cannot undertake the work of Co-ordination of all the Sai Institutions though such a wish is expressed at the All India Conventions.



However it is proposed to put forth a few suggestions here for the consideration of the members of all the Sai Institutions, which are spread far and wide in our country.

Sometime before one member from some Sai Institution had suggested that the Shirdi Sansthan should be the central institution of Sai Culture and all other institutions started in the name of Shri Sai Baba or connected with Him, in some form or the other, should be affiliated to the central institution viz. Shirdi Sansthan. The suggestion was very good from the point of view of uniformity of aim and uniformity of programme chalked out to achieve that aim; but such arrangement would not be liked by the members of all the institutions as this is somewhat against human nature. Affiliation is not a very easy thing. It will mean control by the central organisation. Certain fees will have to be paid annually as affiliation fees. As these fees may be quite nominal and as they are to be paid to the Shirdi Sansthan, which is doing such a lot of work for the devotees and in the social field, the management would not grudge for making that annual payment to the Shirdi Sansthan; but this is not the material point. Control by the central organisation will mean the surrender of certain powers of the affiliated institutions to the Central Organisation. It will be incumbent upon all the affiliated institutions to hold their annual general meeting in time and they will have to forward a copy of their annual report and a statement of audited accounts to the Central Organisation. Apart from this, if Shirdi Sansthan is recognised as a Central Organisation by all Sai Institutions, then naturally the Shirdi Sansthan might have to issue certain instructions to the affiliated institutions, who will have to carry them out. Though the common aim of all the institutions may be the spread of Sai Culture, still the individuals, who are in charge of the institutions, may not like to have control over their affairs by others and if some ill feeling is thus created, it will mar the work of those institutions. If instead of the Shirdi Sansthan, the All India Sai Samaj, Madras, is proposed to be the



central organisation, still the same problem will arise and it may not be easy for that institution to give guidance and exercise control over all Sai institutions, which are spread far and wide.

Under the circumstances mentioned above we may not think of affiliation of all Sai institutions to one central institution as it is likely to give rise to some complications; but this should not deter us from trying to streamline the programmes at different Sai institutions and bring uniformity in them with a view to achieving the objects of the teaching of Shri Sai Baba. At the All India Sai Devotees, Conferences which are held from year to year, some delegates give vent to their ideas in this respect; but these sporadic efforts cut no ice and those talks melt in the air. It is however felt that if some thoughts on this subject are expressed in this magazine, they will be given a serious thought by all Sai Institutions and they will be put into practice thus bringing uniformity in the programmes at all the Sai Institutions.

Thus while thinking about the programmes, the first and foremost thing to be borne in mind would be to know the life and teaching of Shri Sai Baba and behave accordingly. For this purpose the only authentic book is the Sai Satcharit composed by the late Shri. Annasaheb Dabholkar. Hence the first thing that should be done by every Sai Institution is that there should be ample provision for the study of that book. Sufficient copies of this book in the local language and in English and Sai magazines should therefore be kept at every Sai Institution for perusal of the members and their families. This will enable all persons within the jurisdiction of the institution to become Sai minded. Literacy has now spread and most of the persons are able to read. However for some illiterate persons the institutions should hold a regular programme every week for reading a part of Sai Satcharit or if there is any good speaker available with the institution, he may tell the stories from the life of Shri Sai Baba and thus impress the teachings of Sai Baba on them.

While chalking out the programmes at the institutions the following broad outlines of the life and teaching of Shri Sai Baba should be borne in mind.

- 1) Equality of all religions, castes and creeds.
- 2) Sympathy for the poor and needy.
- 3) Sympathy for the ailing persons.
- 4) Spiritual and moral teaching.
- 5) Fostering the devotion of the people.
- 6) Programmes covering social and educational work.

The above list could be suitably modified according to the circumstances prevailing in different places.

One enthusiastic Sai devotee from Ongole (A. P.), Shri E. Bharadwaj, has given some thought to this subject and he wrote an article captioned "Sai Mandirs" which was published in Shri Sai Leela for the month of February 1983 at pages 26 to 28. In this article, he has made some concrete suggestions by which all the Sai Mandirs will have uniform pattern of programmes whereby Sai cult will spread in our country. The suggestions made in the article are for having regular rituals at Sai Mandirs and Sai Institutions. While estimating the result of this drill Shri Bharadwaj observes, "All the countless Sai devotees all over the country would be linked together into one spiritual family by this subtle spiritual power of Baba" and there appears to be much force in what has been said by Shri Bharadwaj. The uniformity of prayer helps all to have a fraternity. The prayers in Churches or the prayers conducted in Mosques are all sung in a uniform manner and we see the effect of those prayers in the brotherly feeling that is established in the people, who attend the prayer. If the programmes suggested before in this article are also observed, then they also will help to establish a Sai fraternity in our country.

The first thing that all Sai Institutions should do is to observe on a mass scale the three main festivals that are being held at Shirdi (This is already being done at most of the Sai Institutions).



This will involve a very large number of the members of the public in these festivals and they will know about the great Saint of Shirdi, Shri Sai Baba. After this the aaratis and bhajans etc. should be done as far as possible on every day and at the time at which they are being sung at Shirdi. A special programme of bhajan or such other programme accompanied by music should be arranged every Thursday, so that some persons will be coming to the temple at least once a week for this programme.

Shri Sai Baba Himself cooked food and served it to the poor. So poor feeding was a very great favourite programme of Shri Baba. The Sai institutions should give prominence to this programme and it may be observed at least once a month or according to the facility available at the place. However, this programme should never be missed on the days of the three main festivals.

Shri Sai Baba always gave medical help to the poor and needy. He was giving medicines in the beginning and later on His only medicine was the Udi from His Dhuni in the Dwarkamai. This Udi was found to cure all diseases during the life-time of Shri Sai Baba and even during the last, sixtyfive years after His Mahasamadhi the Udi from His Dhuni has not lost its efficacy. Today this Udi is being given to all the devotees from the various places, who are coming to Shirdi and it is being used by them for all their ailments. However, free medical help should be given by the Sai institutions in various places as that would be fulfilling Shri Baba's desire to give help to the ailing persons. Among the Sai devotees, who may be the members of the institutions, there might be some doctors, who would be ready to devote some time for this honorary work. This work will go a long way in popularising the Sai Institution.

If possible a school may be started by some Sai Institutions, where the children could be given training of Sai devotion from the childhood. In English there is a saying that, "Catch them



young" meaning that whatever is expected to be reaped in the later life of a person, should be sowed in his childhood. Thus if a person is to be developed into a Sai devotee in his youth and in his grown up age, then he should get his first lessons in his childhood. The school conducted by the All India Sai Samaj at Madras is found to be shaping their students into Sai devotees in this manner.

It will be seen from the above discussion that if the programmes, suggested before for being carried out at Sai Institutions, are gone through regularly at all Sai Institutions, there will develop a uniform fraternity of Sai devotees in our country and the chain of Sai Institutions will be doing very useful work like the Ramakrishna Mission Centres or like so many missions, run by the Christian Missionaries. Devotion is a great quality in human nature, which is able to bring together people on a mass scale. Devotion to Shri Sai Baba is being developed in very many people and they will be coming together for prayers and for the darshan of Shri Sai Baba on the coming Gurupournima day on the 12th of this month. The persons, who are running the Sai Institutions, will also be meeting on this occasion. They should therefore invoke Shri Baba's blessings on this auspicious day of Gurupournima and also give a thought to the above suggestions with a view to have uniform programmes at Sai Institutions, which will help to spread the teachings of Shri Sai Baba among the masses, which is the main object of starting all these Mandirs and institutions. We pray to Shri Sai Baba to bless one and all on this auspicious day of Gurupournima ★



# Gurupournima Festival

This year's Gurupournima Festival will be held as usual at Shirdi from Wednesday the 11th July 1984 to Friday the 13th July 1984. All Sai devotees are cordially invited to attend the festival.

K. H. Kakre

Court Receiver

Shirdi Sansthan of Shri Sai Baba



To,  
The Editor,  
Shri Sai Leela Journal,  
Respected sir,

You have once again hit the lines with an excellent editorial "Devotee" in February, 1984 issue of our esteemed Shri Sai Leela Journal, giving a very graphic description of a "True-Devotee" for the benefit of all our Sai devotees all over the world. It is bound to set in quick motion every devotee of Shri Sai Baba to strive for achieving that goal of a sincere devotee i. e. to win His "Divine Grace". Just as a sincere devotee is in eternal search for Truth, Omniscient, Omnipotent, Omnipresent, the supreme reality (GOD) is also in search of His true devotee whom He has assured



“That He (His devotee) never perishes” which you have quoted from Bhagavadgita i. e. what Gitacharya i. e. Lord Shreekrishna told His true Shishya (i. e. Satshishya) Arjuna. Most of the modern men, women and children are ailing with Arjunasthiti (i. e. The exact state of mind of Arjuna on the battle field of Kurukshetra with utter fear and despondency). One should be liked and loved by the Bhagavan Shree Sai Baba of Shirdi, a complete Avatar of Lord Dattatreya in Kaliyuga, who is looked upon by His devotees as Sai-Krishna, and Sai-Shiva, Mother-Sai” by one’s own honest devotion and love for Him.

Let us pray to Shree Sai Baba,  
 “May Thy Divine grace and blessing flow  
 through us to the world around us.  
 We know our responsibilities  
 May you give us The ability and courage  
 to fulfill them on this planet”.

Our Lord Sainath while in flesh and blood at Shirdi, has, shown us as to how He. successfully transcended the realm of matter. He is found with utmost vigour, guiding His sincere devotees, who carry Him in the core of their hearts. To meditate on Shree Sai Baba of Shirdi with all our mind and to awake to the state of “**Sai-Krishna-consciousness**” is to awake to a larger, vaster, infinite, awareness of the meaning of our life on earth. A true devotee must have self-effacing devotion to his ‘Guru’ besides other “**Deva**” qualities i. e. love, forbearance, tolerance, truthfulness, freedom from vanity and envy etc. Even devotee’s food habits do play a very significant part and role in the moulding of one’s own character and outlook as emphasised by Lord Krishna in Bhagavadgita.

A “**Sadguru**” must have a “**Satshishya**”. Like Lord Krishna to Arjuna! though our Anantkoti, Brahmandanayaka, Yogiraja, Parabrahma Samarth Sadguru Shree Sainath Maharaj has not left a heir or any order or a direct disciple, we are happy that we have seen great Swamis like Narasimha Swamiji, Kesavaiahji, Sai-

padananda Radhakrishna Swamiji in the recent past, who are all ankita-children of our Lord Sainath, who spread Sai cult and devotion all over our mother land and abroad selflessly, sacrificing all their earthly comforts and duly "tuning" their mind to Shree BABA of Shirdi. Once a devotee honestly, completely, and absolutely surrenders himself, there is nothing for him left to do or go no doing! His true seva and his sincere and honest bhakti (devotion) is the most important thing. Baba expects His devotee to strictly adhere to His twin commands i. e. **Shraddha** (i. e. faith with devotion) and Saburi (i. e. courage with patience).

Our Samartha Sadguru Shree Sainath Maharaj of Shirdi will ever guide His sincere devotees to realize the ultimate one reality i. e. **Sat-Chit-Ananda** (Eternal Truth-knowledge and bliss) "Ekam SAT VIPRA BAHUDHA BHAVANTHI" (i. e. Truth is one but scholars say it in different forms). Shree Sai Baba will be penetrating the very living cells of His true devotee and will be running after him to help him any moment.

May, we, all His devotees strive for this self realization, on our part while on this planet casting our burden on His broad divine shoulders and strive for "**Self-realization**" which is our "birth right" (i. e. to be free) Did not Shree Sai baba say,

"If you look to me I will look to you  
Why fear, when I am here?"

May Shree Sai Baba bless you to write such more and more exemplary efficacions and much needed editorials for the benefit of Shri Sai Baba devotees, ★

Thanking you,

Yours faithfully,

**M. Narasimha Rao**

1-1-336/104

Shri Sai Krupa, Vivek Nagar, Chikkadpally,  
Hyderabad, 500 020 (A. P.)



## A Divine Romance

Lord Sainath is always approachable. Talking of Him and listening to His leelas, thinking of Him, feeling of His presence all over, we will see that gradually the unreal becomes real and this world which we think real will be seen as unreal. There is no joy like that realisation.

The joy of Sainath is boundless, unceasing, all the time new. Body, mind, nothing can disturb us when we are in that consciousness. Such is the grace and glory of the Lord. In fact, Sainath is the only answer to whatever we have not been able to understand but everything that we want to know.

Sainath had a divine romance with me when I wished to participate in the tenth annual gathering of contributors to Shri Sai Leela in January'84. Every article in 'Shri Sai Leela' is designed by Lord Sainath and He speaks His own words through the contributor's pen. While the contributor as Sai-instrument is conscious of the act, his pen is not. That way, each contributor to 'Shri Sai Leela' is Sai-nate.

It was my long cherished desire to attend such a gathering and have 'satsang' of Sai-brothers/sisters from all over the country. The Lord Himself prompted me to send in an application and promptly the Court Receiver sent me the invitation.

The gathering was on the 29th and 30th January'84 and as such I wanted to leave Hubli on the 27th January'84 evening by Mahalakshmi Express. Being month-end I had my own problems regarding finance for this pilgrimage. I did not want any loan as it is against the dictum of Lord Sainath.

I held back thinking too much of self, not being sure of whether I would be able to attend the conference. Ultimately, I left it to Lord Sainath's choice. What a tremendous joy I felt,

when I crossed that barrier and realised that it is Lord Sainath who sustains us every moment of our lives, through every breath we take in, through every throb of our heart. When he is with us, who or what can be against us?

With this feeling I went to bed on the night of the 26th January '84. In the early hours, I had a dream in which Goddess Lakshmi appeared with a smiling face and blessed me. Very next moment, I woke up and saw that it was only 3 (a. m.).

In the morning, just before going to duty, my second son Shri Shankar asked me as to what financial arrangement I have made for my Shirdi trip. All these days I was hesitant to ask him as he had just returned from a pilgrimage to Dharmasthala and Subramanya. When I replied him in the negative, he immediately handed over to me Rs. 200/- towards my expenses. He told me that he had saved that amount from his recent trip. This reminded me of the Marathi Arathi song "Lakshmi vasakari dina rajani" - i. e. Goddess Lakshmi manifests in sincere Sai devotee's home and serves him in all respects (financial difficulties etc.,).

At the Hubli Railway station, two Sai-brothers Shri Jadhav and Shri Sharma, who had come there to 'see me off' to Shirdi, handed over Rs. 50/- for my expenses and requested me to pray on their behalf at Shirdi.

I reached Ahmednagar on the 28th afternoon. When I was sipping tea on the platform, Sainath had a surprise for me. My brother Shri R. Subramanyam of Madras approached me as he too was travelling by the same Dhond-Manmad passenger. According to his letter and plan, he should have travelled in that train on the next day and this union of brothers was rather unexpected. We happily travelled together and reached Kopergaon.

We got down from the train at Kopergaon and looked for the Shirdi-bound bus. The bus was overcrowded and we had to



struggle to get in. One person, who was sitting inside the bus, spoke to us in Tamil, "I have reserved two seats for you. Please get in." He asked the conductor to allow us inside the bus. That gentleman accompanied us upto Kopergaon bus stand and then took leave of us saying that he had some work in the town. We reached Shirdi comfortably by 7 (p. m.) on the 28th.

We were given accommodation along with Shri R. S. Ramakrishnan of Madras. This was another 'Sai-Leela' as I had failed in my efforts to meet him at his residence in Madras when I went there in September 1982. What was not possible elsewhere was made possible on the holy soil of Shirdi.

On the 29th January 1984, I could meet quite a good number of Sai-brothers and sisters with whom I have been on 'Postal Sai Satsang' but had not met them personally, like Shri K. Navinchander of Hyderabad, Shri A. K. Rasal of Bombay, Shri V. Sunder of Calcutta, Prof. A. P. Tripathi and his wife Mrs. Pushpa Tripathi of Betul, Dr. G. R. Vijayakumar and his Sai-half, Mrs. Seetha Vijayakumar of Durgadabetta, Dr. R. J. Ranganathan and his consort Mrs. Usha Ranganathan of Chikmagalur and a host of others. I could meet several blessed personalities, who had seen Sai Baba in flesh and blood. Really we had a pleasant satsang at Shirdi exchanging our views. We had Baba's darshan in the Samadhi Mandir, Dwarakamayi, Chavadi and Gurusthan and could feel His omnipresence. We had the divine company of His Holiness Shivanasha Swamiji (Chavadi Swamiji) who is doing yeoman service to Sai and His devotees.

At the Conference, most of the deliberations were in Marathi which we could not understand at all. In fact, we felt like step-brothers and step-sisters even though we all belong to the same Sai-family. As a result of this barrier, we could not fully express our love and affection for them. At least from next time onwards, I would request the organisers to arrange



for translation side by side into English and Marathi and vice versa. At this juncture I would also plead for publication simultaneously of all the articles/poems translated in all the three languages. Although this looks like 'Ganga-Kaveri river water linking' the editors may make an earnest attempt in this direction by publishing some outstanding articles contributed by the devotees in all the languages duly translated.

On the 30th afternoon, each delegate was honoured with a garland, cocoanut and Baba's photographs. When I opened the roll of photographs, I was surprised to have 'darshan' of our beloved Kula Guru His Holiness Shankaracharya of Kama Kothi Peetham (Senior) along with the Junior Swamiji and Lord Radhakrishna playing flute. For me, Sai Baba and H. H. Shankaracharya of Kama Kothi Peetham are one and the same. This reminded me of the instance wherein Lord Sainath transformed Himself as 'Panduranga' to Das Gunu Maharaj and as 'Gholap Maharaj' to Mule Shastri. I was thrilled at this darshan.

On the 29th and 30th, the delegates were allowed to sing in the Samadhi Mandir between 8 and 10 p. m. Though each singer was allowed 2 minutes each there used to be clapping even before the expiry of the 2-minute period. Some delegates were not given a chance at all. This is all in bad taste. However on the 30th midnight, Lord Sainath woke me up from my sleep and bade me sing. I was overjoyed and began to sing. Lord Sainath transformed Himself into Lord Krishna and began to dance with Gopikas of Brindavan (Rasa Leela). I leave to the readers to imagine what ineffable joy and bliss I would have felt that time. All glory and praise to our 'Satchidananda Sadguru Sainath Maharaj'.

On the 31st afternoon, I planned to leave Shirdi by the 2-30 (p. m.) Pune-bound bus. Shri R. S. Ramakrishnan had told me that he would meet me around 2 (p. m.) before my departure. I took leave of every body and even though it was 2-10 (p. m.) there was no sign of Shri Ramakrishnan. I mentally prayed to



Lord Sainath to excuse me for not being able to see Mr. R. S. Ramakrishnan before my departure from Shirdi. As I was to leave the room, it was a wonder of wonders that Shri R. S. Ramakrishnan rushed in and I could take leave of him.

I reached Hubli on the 1st Feb'84 evening. Next day when I went to the bank another romance of Sainath was in store for me. The article 'Grace on Kaka Dixit Repeated' by Dr. G. R. Vijayakumar, which appeared in Nov'83 issue of Shri Sai Leela, was fulfilled on me when I went to the bank to collect my pension on the 2nd Feb'84. Arrears of my pension amounting to Rs. 5126.30/- was credited to my account along with my enhanced pension of Rs. 458/- This was something I never dreamt of as I had thought it would take pretty long time.

Lord Sainath used to advise His ardent devotees to see 'GOD' in all beings (animate and inanimate). This advice is made practicable when we meet a number of Sai-brothers/sisters during the conferences like the one I have referred in this article. There we see nothing but Sai in each one of them. ★

- R. Radhakrishnan  
938/B, Vidyanarayanagar Railway Quarters, Gadag Road,  
Hubli 580 020 (Karnataka)



## Twentyfirst All India Sai Devotees' Convention

The 21st All India Sai Devotees' Convention was held at No. 39, Jatin Das Road, Calcutta. 29 under the joint auspices of All India Sai Samaj (Regd), Madras, Shri Shirdi Sai Mandir Society, Calcutta and Shirdi Sai Mission, Hyderabad, from 20th March to 23rd March 1984, coinciding with the sacred installation ceremony of Shri Sai Baba's marble statue at Shirdi Sai Mandir Society on March 22, 1984.

The Sai Mandir was gaily decorated and illuminated and in the adjacent empty space, a decorated pandal was erected with a raised dias at the far end where on an elevated pedestal, the pictures of Shri Sai Baba flanked by those of H.H. Narasimhaswamiji and Shri Radhakrishnaswamiji were placed. Sai Ram posters and sayings of Shri Sai Baba written neatly in hand were exhibited in the Main Pandal where the convention proceedings were conducted.

The sacred homakundam was installed next to the main mandir itself on a raised platform. From the 20th morning, 14 learned pandits started Veda Parayanam with Kalasa Prathishta (4 Main Kalasas and 108 small kalasas) and performed Ganapathy and Navagraha Homam. The Homas were continued the next day with Rudra Ekadasi Japam and special pooja was done invoking the Lord's sacred presence in the Murthi of Baba, in which-earlier sacred yatrans had been laid. On 22nd March, the installation and the Mahakumbhabhishekam was done at about 11.45 a.m. after further Vedic rites from the morning, to the enthusiastic chanting of Sai Ram by the assembled devotees. Srimathi Rajkumari Prabhavathi Raji, Dr. Dabholkar, Dr. S. D. Parchure, Shri T. Kesava Rao and all the distinguished representatives from various Sai institutions to the convention participated in the abhishekam.



On the 21st evening, Baba's portrait was placed in a pallaki, well decorated with flowers, and the procession started with the devotees doing nagara sankeertan. The procession went round the main areas of Tollygunj area. Shri I.P.Mehta of Chandigarh lead the procession and at some places the traffic had to come to a standstill to allow the procession to pass through. The procession reached the Sai Mandir around 6.45 p.m.

### INAUGURATION

The distinguished guests for the convention - viz, Srimathi Rajkumari Prabhavati Raji, Dr. Dabholkar and Dr. Parchure were received with honours and poornakumbam accompanied by mangala vadhyam. A kuthuvilakku was lit signifying the commencement of the convention.

Prayer songs were sung by Shrimathi Swarna Raman and Shrimathi Parvatham.

Shrimathi Sarojini Devarajulu, Founder.President, Shri Shirdi Sai Mandir Society, Calcutta, extended a hearty welcome to all the Sai Devotees, especially to the chief guests - Smt. Rajkumari Prabhavati Raji, Dr. Dabholkar (son of famous Hemadpant Annasaheb Dabholkar - author of Sai Satcharita) Dr. S. D. Parchure, Executive Editor, Sai Leela, Shri T. Kesava Rao, President, All India Sai Samaj, Shri C. V. Bhaskara Rao, President Shri Sai Spiritual Centre, Bangalore and Shri Chinta Sreeramamurthy, President Shri Sai Baktha Mandali, Nellore, She traced the history of the Calcutta Shirdi Sai Mandir Society and said that the installation of Sai Baba's Murthi and the holding of 21st All India Sai Devotees' Convention at Calcutta was a great event, eagerly looked forward to by all Sai Devotees

Shri K. Viswanathan, Hon. Secretary, All India Sai Samaj, Madras, speaking next, welcomed the Chief Guests and other delegates from various parts of the country numbering 175. He explained how by Baba's grace, the present convention was being

convened at a short notice, marking the installation of Sai Baba's Murthi. He recalled the 4th convention which was held in September 1950 in the life-time of H. H. Shri Narasimhaswamiji, Founder President of the All India Sai Samaj, in which Shri J.N. Bose Shri M. D. Iyer, Shri P. S. Varadaraja Iyer, Shri Henadri (son of J. N. Bose) and Shri P. Gopaldaswamy Iyer were active participants. He said that the convention dates were not finalised even though the idea was to hold the convention at Calcutta, at the time of Sai Leela Poets and writers conference at Shirdi on January 29th and 30th. He also referred to the Nellore Convention held in January 1983, when Shri Sai Baba's padhukas were brought from Shirdi and said that from that time, the conventions had become bigger and were looked forward to by devotees as it enabled them to exchange their experiences and develop contacts. He referred in particular to the significant presence of Dr. Dabholkar providing a direct link to the Great Master and to that of Dr. S. D. Parchure, the eminent scholar and ardent devotee and Executive Editor, Sai Leela (English & Hindi sections) of Shirdi Sansthan, who had written a thought provoking article on "devotion". He pointed out how appropriate it was that Shrimathi Rajkumari Prabhavathi Raji, who spoke on "Sath Sangh" at the Nellore Convention was inaugurating this Convention having Bhakthi as its main theme. He formally requested Dr. S. D. Parchure to preside over the inaugural function.

Shri Gopalakrishnan, Asst. Secretary of Shri Shirdi Sai Mandir Society, Calcutta, read the various messages of good wishes for the success of the convention and the installation ceremony, especially the one of blessing from Shri Sankaracharya of Kanchi Kamakoti peetham.

Dr S. D. Parchure took the chair and requested Shrimathi Rajkumari Prabhavathi Raji to inaugurate the convention.

Inaugurating the convention, Smt. Rajkumari Prabhavathi Raji spoke as follows :-



“We are all assembled for this convention under a Kalpa Vriksha called Sai Baba. I am very happy to come all the way to Calcutta to inaugurate this convention and it is entirely due to the will of the Great Master.

Shri Narasimhaswamiji was a great and celebrated lawyer of the first rank, and he renounced life by an act of Providence which inflicted the great mental anguish by the tragic loss of two of his children on the same day, when he was performing a Shraddha. He toured the entire country in search of mental peace and spent 3 years at Ramanashram. He wrote the first biography of Ramana Maharishi and when he became anxious about its publication, the Maharishi directed him to go to North. Swamiji first stayed with Upasani Baba at Sakori but ultimately went to Shirdi where he had sakshatkar of Baba. By Baba's blessings and the assistance given to him by Shri M. B. Rege and other devotees, he went on a propaganda tour all over the country spreading the glory of the Master. But for him, many people would not have come to know about Sai Baba.

I am very happy that the theme of this convention is Bhakthi. Sath Sangh is the shortest cut to Jeevan Mukthi. Bhakthi is the right hand and Mukthi is the left.

Among Bhakthi, Guru Bhakthi is quite essential to spritual progress. Sai Baba is their Guru, Ishta Devatha and love of the Ishta Devatha was a sine qua non for spritual proppress as well as temporal prosperity.

All of you must try to sincerely understand his teachings and follow the footsteps of the Great Master and Narasimhaswamiji.

I am sure that the deliberations of this convention will make an impression on your lives - both material and spritual”

( to be continued )

## Gnan, Karma and Bhakti

Ref 1 Letter to the Editor by Shri Vijay published in Shri Sai Leela of March, 1984, in continuation of Editorial of December, 1983.

Perception of Gnan and Karma are so evident that a common man can easily understand the influence of these activities. Bhakti is comparatively a sublime subject. Therefore a common man casts doubts about the effectiveness and usefulness of Bhakti. With the grace of Lord Sainath we discuss these aspects to comprehend the right perspective.

Gnan is knowledge. Curiosity in a human being persuades him to know the details of things around him. Through the conventional education he achieves this knowledge. It is a well known fact that proven theories of past have been falsified with the help of later experiments. Therefore it may be concluded that this knowledge is not real and absolute knowledge.

In the search of ultimate truth man gathers knowledge on the basic principles of laws of creation, preservation and destruction. He studies religious books to understand the cycle of life. Then he becomes clever in the art of interpretation, illustration and starts preaching to others. At this stage he thinks he has gained the real and absolute knowledge i.e. Gnan. When he preaches to others, he is given a seat on the dias and is praised for his performance. He is garlanded and his photos are published. Millions throng at his discourses. He thinks that he is a Gnani at his peak performance and feels assured of salvation (Mokhsa).

Now comes the Karma Yogi who is active throughout his life. He is busy in physical work with his own hands. You will find him collecting subscriptions, erecting schools, hospitals,



temples, etc. He is a reputed social worker engaged in the noble task of upliftment of humanity. He is a well-known figure. His photographs are also published. He has the honour of inauguration of functions and he is proud of his large number of followers. In his own style, as a perfect Karma Yogi he also thinks that he has become entitled for salvation.

Then we come across a Bhakta, who does not bother about Gnan or Karma. Fountain head of Bhakti is the heart of a man. He therefore loves and adores God. He carries out rituals of pilgrimage, pooja, prayer and worship. Dress, rosary, mark on the forehead and other paraphernalia distinguishes him from the common man. He counts beads and considers himself superior to Gnani and Karma Yogi. According to his own assessment, he is the only qualified person for salvation.

As a matter of fact, none of the persons in the above mentioned three categories qualify for salvation. It is the integration of these qualities Gnan, Karma and Bhakti that makes a perfect Yogi. These qualities are so much complementary and supplementary to each other that unless there is a perfect blending of these qualities, there is no scope of salvation. If we look at the past or present Jivan Muktas or Siddha Purushas we would at once realise that they possess this unique blending of Gnan, Karma and Bhakti. Therefore let us not diffuse our energy on this wasteful exercise of proving the importance of any one characteristic over the other two.

It is true that without Gnan one cannot undertake the correct Karma. It is equally true that Gnan and Karma both tend to induce ego in those who practise them. This ego is a great hurdle in the career of a spiritual aspirant.

Gnanis, who have acquired wealth of knowledge by reading, argue with each other. They never come to a point of common understanding. Discussions and arguments create more heat than

light. History has recorded several such discussions (Shastrarth) without any fruitful result.

At the core of their hearts, these Gnanis also realise their short comings. Although they may advance arguments in support of their own theories, they are aware of their lack of knowledge that they have not yet grasped the absolute truth about the laws of the creator.

On the other hand devotees at the lotus feet of a Sadguru are a privileged class. For instance, Das Ganu Maharaj was given Gnan on Ishavasya Upanishad by Sadguru Sainath Maharaj through Kaka's maid servant. He also gave correct interpretation of a verse from Geeta to Nanasaheb Chandorkar.

In the present set up, schools and colleges are operating on commercial basis. to produce certificates and degrees. If there were centres for imparting true knowledge / Gnan to the disciples, the face of humanity would have changed considerably.

Same thing applies to a Karma Yogi. He sacrifices his life in achieving his objectives. But in this process he creates opponents and divisive forces. He works actively for a cause with a latent desire for self esteem and recognition. When he passes through the reversal of events in life, he becomes desperate and monuments created by him crumble down mostly in his own life-time. Process of this type of Karma Yog is so cruel that intended service to humanity is far smaller in proportion to the adverse effects created elsewhere.

If there was any truth in this type of Karma Yog, mushroom of social organisations, charitable and religious institutions could have worked wonders for the suffering humanity.

There is no sweetness or fragrance in this Karma Yog because the actions are undertaken with a sense of pride and ulterior motives. Gnan and Karma of whatever degree we



consider to be praiseworthy are almost insignificant in the set up of creator. Therefore it is not the result of Gnan and Karma which is significant, it is the tendency and the attitude of the persons which is much more important. Teachings of Gita are summarised on efforts and action and not on the results.

Lord Sainath was a Karma Yogi. He was seen grinding wheat, cooking and serving food to hungry, watering plants in the garden and treating the sick. His Karma Yoga is in full swing even today after 65 years of his Mahasamadhi. Experiences of devotees explain how he averts disasters and bestows blessings on millions of devotees at distant places.

Bhakti (devotion) is based on basic quality of surrender to God/Sadguru. This is a product of heart. Faith, patience, humility, sense of service and love are the characteristics of a devotee. It is through this process that he loses his identity to merge in the Supreme Power. There are innumerable instances of devotees, who have acquired Gnan without studies. When God bestows favours on a true devotee, the so-called Gnan is realised in a spur of moment and gnanis of books are non-plussed before these devotees.

A true devotee is not an idle person. He is always active. In a spirit of surrender, his actions are offered to God/Sadguru. Therefore results of these actions do not bind him for reward or punishment.

Bhakti is purifier of Gnan and Karma. It adds a very special flavour to Gnan and Karma as pure ghee (tasteless) adds flavour to the food.

It is a great service to humanity if hungry persons are given food, sick are given medical treatment and the illiterate are made literate. However the saints are not worshipped for these achievements. They are worshipped because they achieve self realisation and help other devotees to achieve the same.

Young turks, who are unable to look beyond the materialistic aspect of life, are sincerely advised to surrender to Sai Baba. "Leave aside all your cleverness and doubts. Always remember the name of 'Sai' which will remove all your shackles. Do not have doubt in this respect "- 10/135.

The editor in his true spirit of Sai Bhakti pointed out the importance of devotion in the editorial of December, 1983. He has tried to turn the attention of young turks to devotion. The text of this editorial should be given wide publicity so that Sai devotees do not get detracted from the true teachings of Lord Sainath Maharaj.

Persons who do not believe in devotion are certainly free to practise Gnan and Karma. It will be unfair for them to do so under the banner of Lord Sainath. If devotionless Gnan and Karma are allowed to penetrate in Sai Sansthans, the future of these Sansthans may witness the conflicts and divisive forces. Religious organisations throughout the world have witnessed such conflicts and divisions. We pray Lord Sainath to infuse devotion in the hearts of all his followers, so that their Gnan and Karma may attain the divine heights. ★

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## Sheikh Farid

"Awake ! Arise ! And think of Him, your Friend and Mate !" so taught Farid O Sheikh. Farid was a Sufi bhakta and singer of the love of God. He died at the age of ninety-two, and he taught his disciples the truth which reminds one of the "Sermon on the Mount." ★



## Miracles do Happen

At an invitation from our close relatives, my father arrived in Avasari Khurd, a remote village in Pune District for a change of climate. Immediately after his arrival there, he was asked to visit the temple of Bhairavnath, the village deity for darshan as is the custom in the said village. My father instantly agreed and made his way towards the temple of Bhairavnath. As he entered the temple premises, he noticed a dying cow near the adjoining hall of the temple. Some villagers, who were standing nearby, were gossiping and took no notice of the dying cow. This somewhat irritated, my father and he asked one of the villagers as to what had happened to the cow. He was told by one of them that the cow was bitten by a venomous snake early morning and she was to be revived by performing certain customary rites in the temple. Amazed at the villager's statement, my father asked, "What on earth can now save this dying cow, who is breathing heavily with tongue lolled? Is not this an indication of death?" The villager asked my father not to argue and urged him to come to the temple as soon as the performance of the rites begins. Though my father had faith in God, he thought that it was sheer madness to try to revive a cow, which was almost dead as a result of the snake bite. However, he hurriedly made his way towards our relative's house and asked one of the respected elders whether it was possible to revive a dying cow through performance of rites in Bhairavnath temple. He was told that the revival of a snake-bite victim was so common an event in their village and in the vicinity that no one takes notice of it.

My father then returned to the temple. The priest of the temple had arrived and with wet clothes on he entered the inner chamber of the temple, where the idol of Bhairavnath was installed. The priest went in deep trance while the villagers

assembled in the outer hall of the temple and forming two rows, began to ring the bells violently, reciting the incantation "Bhairavnath Changbhale" at the top of their voice to the rhythm of the ringing bells. After about an hour, the reciting of incantation and ringing of bells reached climax and lo! The trident erected in front of the temple door moved slightly. The villagers were jubilant since the moving of the trident was taken to be an indication that the dying cow was sure to be revived. After a while, the cow got up suddenly as if awakened from sleep. The owner of the cow, who was among the onlookers came forward, patted the cow affectionately and bowed down before the deity with gratitude and deep reverence. The villagers then dispersed.

Taken aback, my father made his way towards the house of our relative. The topic regarding revival of the cow was opened by my father after supper and in the course of the conversation he requested one of the family members to account for the phenomenon. He explained the phenomenon thus.

"Deity "Bhairavnath" is the form of Lord Shiva and exercises control over the reptile world. In the said village, in case of snake bite, all that we have to do is to take the victim to the temple of Bhairavnath and pray with utmost devotion. The temple priest plays important role in revival of the victim as you have yourself noticed. All that I can say is that there is a supreme power which pervades this Universe. Nothing is impossible if you surrender whole heartedly to the said power with utmost devotion. The very power violates the limits set out by science and the phenomenon such as described above occurs."

Incidentally, Sai Baba had been preaching to his followers to cultivate in them good qualities, the main quality being 'devotion', nay devotion is the basic principle on which Sai Baba's philosophy rests. ★

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## Religion of our Master Sadguru Sainath

In reply to Prakash Palekar's article in the October 1983 issue of "Shree Sai Leela", A. S. Menon has forwarded his observations on BABA'S religion in the current issue (February 1984) of Shree Sai Leela. I read both the communications with great interest. I am tempted to quote Swami Vivekananda on his tribute to his Master, Ramakrishna.

"To proclaim and make clear the fundamental unity underlying all religions was the mission of my Master. Other teachers have taught special religions which bear their names, but this great teacher of nineteenth century made no claim for himself. He left every religion undisturbed because he had realised that, in reality, they are all part and parcel of the one eternal religion."

And this is absolutely true with our Sadguru Sainath. His religion is Sai religion. His religion represents humanity. This was equally observed by Sister Nivedita on Ramakrishna.

"He is a witness to the world that the old Indian wisdom was not in vain. For in him meet the feeling and thought of all mankind and he represents humanity."

The religion of our Master, our Sainath also endorses the above statement.

Ramakrishna once had a desire to know the truth about the various religions. Upto that time, he had not known any religion but his own. He wanted to understand what other religions were like. So, he sought teachers of other religions. He found a Muslim Saint and placed himself under him; he underwent the disciplines prescribed by him and to his astonishment found that when faithfully carried out, these devotional methods led him to the same goal he had already attained. He gathered

similar experiences from following the religion of Jesus Christ. He went to all the sects he could find, and whatever he took up went into his whole heart. He did exactly as he was told, and in every instance he arrived at the same result. Thus from actual experience he came to know that the goal of every religion is the same, that each is trying to teach the same thing, the difference being largely in method, and still more in language. At the core, all sects and all religions have the same aim; and they were only quarreling for their own selfish purposes, they were however not anxious about the truth.

This is exactly what our Baba has also found and He, therefore, had taught us to learn with all humility, the one and the only essence in all religions is "NOT ME; BUT THOU" And he who says always "NOT ME" Baba fills His heart. The less of I, the more of Baba within me. Our Sainath has taught us this to be the real truth in every religion in the world. Ramakrishna's favourite illustration was, "When the lotus opens, the bees come of their own accord to seek honey so let the lotus of your character be full-blown and the results will follow."

This lesson also we have learned from our Lord, our Sainath and our Master.

Baba's religion is not talk or doctrines or theories nor is it sectarianism. His religion is the relation between me and Him (between the soul and the God) and His religion consists in realisation only.

With Baba all the religions are but phases of one eternal religion. He felt that only one infinite religion existed all through eternity and it will ever exist and this religion is expressing itself in various countries in various ways and with various people.

Baba's intense love for mankind would not let Him refuse to help even the humblest of the millions, who sought His aid.



Baba has been showering His blessings on me to write scientific research papers for the last thirty years; but the pleasure, solace, satisfaction and contentment I have been receiving at this moment by communicating some of my ideas and experiences in "Shree Sai Leela" is many thousand times more significant and much rewarding to me. Probably no other highest academic honour or distinction of this country could bring me that peace and happiness. If my articles could bring some lessons to my Sai-brothers then all these are because of Him since He had encouraged me to undertake this task; but if I have failed to carry out the task it is because of my not being able to follow our Lord, our Master perfectly.

So to put me always in the truth I Bow to Thy Lotus feet, our Sainath. ★

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## Truth is the sheet anchor

When Mahatma Gandhi was a student at school, he was gripped by the story of Harishchandra. Influenced by this, he chose the path of Truth in his public life, in spite of all hardships and sufferings. Harishchandra lost everything but would not tell a lie to Vishwamitra. The gods in the heavens applauded him. A votary of truth is loved by God and humanity. It may not be possible for all to stick to Truth in daily life in every detail, and become Harishchandras but it is possible to avoid telling lies and uttering falsehoods to a very great extent. We become perfect by degrees. ★

Saipadananda

**Shri Radhakrishna Swamiji**

## Sai Saves The Surrendered

My daughter kum. Niveditha is an ardent devotee of Shri Sai Baba. She was studying B.A. 2nd year in Govt. College, Nandyal in the year 1983. Her examination commenced from 18-5-1983. Every day evening, after her return from the College she used to inform me that she fared well in that day's subject by Baba's grace. But on 23rd May, 1983, I observed her returning home in sad and disappointing mood. On enquiry, she, with tears in her eyes, expressed that her hope of passing the 2nd B.A. had vanished due to her failure to write the correct answers in that day's paper 'Economics'. Quite sobbing, she narrated that she answered the minimum number of questions in 'Economics' paper, and for one question she wrote an altogether different answer which was incorrect and unconcerned to that given question. She answered only the minimum number of questions and as she wrote a wrong answer to one question out of that minimum number for which she would get no marks, leaving aside getting minus marks, she was sure of her failure in the 2nd B. A.

I consoled her and definitely assured her that her trusted Baba would never let her down to court failure in the examination. With tears rolling still from her eyes, she explained that she threw her entire responsibility and burden on Shri Sai Baba in answering all the question papers of previous examinations and similarly on that day too. with trusted confidence in Sai Baba, she entered the examination hall and answered the questions in 'Economics' paper to the best of her satisfaction thinking that all her answers to the relevant questions were quite correct. But after coming out of the examination hall, while discussing with her friends, she came to know that her answer to a particular question was incorrect and unconcerned and as such her failure in the examination was definite.



I encouragingly told her that she did not write the wrong answer to that particular question of her own accord. As she answered all the questions in the previous papers completely relying on Sai Baba's mercy, she did the same in answering the questions in 'Economics' paper of that day and as such there was no need and necessity to discuss at large whether her answer to a particular question in 'Economics' paper was correct or incorrect. Her complete surrender at the lotus feet of Shri Sai Baba alone would make the valuation Officer feel that the wrong answer written by her was the correct and appropriate one to give good marks. I repeatedly assured her of her definite success in the 2nd B.A. irrespective of her correct or incorrect answering of all the papers of 2nd B.A., as those who cast their burden on Shri Sai Baba would never face a mockery in the public. Then and there, alongwith kum. Niveditha, I vowed to visit Shirdi with my family., if kum. Niveditha came out successful in her 2nd B.A. examination.

However much I was encouraging and assuring her of success in the examination, as an ordinary student, she had her own doubts about her success, whenever the feeling that she wrote a wrong answer to one question in the minimum questions she answered in 'Economics' flashed on her mind.

One day, when she went to the College as usual her friends took her to the College office to know their results as the particulars of results of 2nd B.A. were received in the office. Quite hesitatingly she followed her friends to the office to know the expected doom of her failure.

Lo ! to the surprise of kum. Niveditha and much to the astonishment of all her friends, she was informed of her passing in the examination in all the subjects.

She came home in the evening in the happiest mood and informed me that Baba made her pass in her 2nd B.A. in all the

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subjects and our joy knew no bounds. We offered humble pranams to the all merciful Sai Baba, who would reverse any matter to bless,, His trusted devotees.

As per promised vow, we all went to Shirdi and offered our sincere prayers to Shri Sai Baba in the Samadhi Mandir and Dwarakamai for the kindest blessings that He showered on kum. Niveditha in securing success in 2nd B.A. in all subjects despite a wrong answer to one of the minimum questions in 'Economics'.

One who surrenders completely to Shri Sai Baba with Nishtha and Saburi, casting the entire burden and responsibility on Him, would never face any unpleasantness or failure in any walk of life, irrespective of any odds and inconveniences even to-day after His Mahasamadhi in 1918.

Shri Sai Baba always rushes to rescue His devotee and to crown him with laurels of success in all undertakings, irrespective of time and place provided the devotee completely surrenders to Baba with Nishtha and Saburi. ★

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## The Thought That Materialised

Although, all of us in the family are with religious bent of mind, we did not have the tasteful devotion to Shri Sai Baba, till recent times. First, my father, suddenly with an impulse, became an ardent devotee of Sai Baba and began to perform the SAPTHAHAM (reading of the Life History of Sai Baba, in a disciplined manner in seven days). He purchased a Telugu book by Shri Ekkirala Bharadwaja for the purpose, I don't know why, but I too got tilted towards the graceful ocean of Sai Baba's devotion and have done the saphthaham once. On reading the detailed account of Sai Baba's grace, very well sketched by Shri Bharadwaja I became an ardent devotee of Shri Sai Baba. Very recently my father visited Shirdi. This was so sudden and he divulged his intention to none of us. I was away at Tirupati, when he left. On returning from Tirupati, I cursed my ill-luck for not having accompanied him, but, I realised and consoled myself that one cannot visit Shirdi if Sai Baba wishes otherwise. I must wait for the fortunate day. With this background, I feel myself fortunate to narrate an event that occurred very recently and wish to share the blissful experience with all the fellow devotees.

I completed the second saphthaham (as explained above) on 1-3-84 which was a Thursday. Before going to my office, I gave Rs. 28 to my father requesting him to send the amount to Shirdi. This includes, apart from three rupees dakshina, Rs.25/- being the 25% from proceeds of the cheque given to me by the local All India Radio Station for my talk, which I wished to send. While returning from office, I was thinking about the saphthaham just completed in the morning. My father, when I gave him money for sending to Shirdi, told me that he would send it on the next day. I was thinking about that and felt that the dakshina should be sent on the concluding day of the saphthaham itself

and I felt it very late, even if it was sent on the next day. The sub-conscious mind that was continuously filled with the chain of thoughts on Sai, felt that Sai should show something special today; but I do not know what exactly I wanted Him to show.

Soon after returning home in the evening, two of my friends came to my home and I was speaking to them in our visitors' room. The room is just two feet away from the main door. I was sitting on a cot facing the door. Suddenly, a saint with medium height, Kashayavasthra and long curled hair appeared. I did not remember to have seen him anywhere in the past. I asked him "Who?" He spoke nothing, but entered into the room and handed over a book, containing receipts. On looking at it I found a book of receipts for the donations being collected for the construction of Shri Dattatreya Ashramam. My eyes fell at the word "Dattatreya" and felt immensely happy to give some money on this special Thursday. Immediately I called my wife and sought money from my pocket. She heard it as two rupees and I nodded, feeling that it would do. But, even before calling her, I thought of giving Rs.5/-. My heart began to long for giving five rupees. Hence, I called my wife again and sought rupees five and handed over the book and money to the standing saint, who left immediately. Later, when I was narrating the incident to my parents, we felt it quite wonderful. The omnipresent Sainath has collected His dakshina very promptly on the concluding day of my saptaham itself and fulfilled my wish. Alas I could neither offer the saint a seat nor respects. The one-minute incident, on reverie, thrilled all of us with perfect devotion. May Sainath bless all of us. ★

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## 80th Birthday Celebration of H. H. Shri Saipadanada Radhakrishna Swamiji

On 22nd April 1984 an impressive function was organised by Shri Sai Spiritual, Centre, Bangalore, to celebrate the 80th birthday of H.H. Saipadananda Shri Radhakrishna Swamiji and 31st Anniversary of Shri Sai Spiritual Centre. On this occasion, the foundation stone of the First Aid Centre and Library block was laid at the holy hands of H.H. Shrimat Swami Chidanandaji Maharaj, President Ramakrishna Ashram, Bangalore. The Sai Spiritual Centre wore a festive look and from early morning devotees began to gather at the centre. The statues of Shri Sai Baba and Shri Radhakrishna Swamiji were profusely garlanded and abhishekam was conducted in the morning.

Vishnu Sahasranama Homam began in the morning. Shri Krishnamurthy, Shri Kannan and four Pandits performed the Homam. The Poornahuti took place exactly at 11-45 a.m. in the immediate sacred presence of Shri Shrimat Swami Chidanandaji Maharaj.

Earlier at 11 A.M. H.H. Shri Shrimat Swami Chidanandaji Maharaj was received with Poorna Kumbam by Shri C. V. Bhaskara Rao, president of Sai Spiritual Centre, Shri R. Sheshadri, Vice president, Shri Gopal Rao, Secretary, Shri Dattatreya, Treasurer, Shri Shrichand and other senior devotees. Welcoming Swamiji and other devotees Shri C.V. Bhaskara Rao requested Swamiji to lay the foundation of the First Aid Centre & Library Block and also unveil a slab and a building expansion layout showing the proposed construction plans. Shri C. V. Bhaskara Rao said that the building programme would cost about Rs. 15 lakhs and appealed to all to contribute their mite for this good cause. Shri Jagadish, the Architect Engineer, was introduced and the building plan presented was indeed very artistic and so designed to represent a devotee's offering on the pattern of a namaskar with folded hands.



Messages wishing the function a success including one from Shri V. Rajagopal Iyer, elder brother of Shri Radhakrishna Swamiji, were read by Shri R. Sheshadri, who then requested Shri T. Kesava Rao, president A.I.S.S. to speak on the occasion.

Shri T. Kesava Rao in his short speech thanked the president and other devotees of Shri Sai Spiritual Centre, Bangalore, for giving him an opportunity to participate in the pleasant function of the 80th birthday celebrations of Shri Radhakrishna Swamiji and the laying of the foundation stone of First Aid Centre and Library Block, and conveyed the best wishes and prayers of A.I.S.S. Madras for the successful implementation of the building programme. He pointed out that love and service were the main tenets of Shri Sai Baba's teachings and that our Gurudev H.H. Narasimha Swamiji and Shri Radhakrishna Swamiji had given them training and blessings to follow their foot-steps in obtaining Sai Baba's grace. Sai Mission is to bring about a Sai brotherhood and to construct a Sai Mandir in every heart. He said that it is very significant that Swami Chidanandaji was present on this happy occasion for giving his blessings for propagation of peace and love and for promoting Guru Bhakti. He concluded with pranams to one and all and to the Divine Masters Shri Sai Baba and Gurudev Narasimha Swamiji and Shri Radhakrishna Swamiji.

Swami Chidanandaji Maharaj delivering his benediction address spoke as under :-

Swamiji referred to his early life when as a student at Mysore, he once got rashes on his body and the elders advised him to go to Shirdi Sai Temple for cure on the auspicious Thursday. He used to visit Sai Mandir and pay his respects. There was Swamiji there at that time and his practice was to call a devotee from the assembled gathering and to ask that devotee to do the Arati to Baba. It so happened that the Swamiji chose him and made him do the Arati. He pointed out



that he got spiritual blessings from the saint of Shirdi even at that early age and later when he used to visit Ramakrishna Ashram, he never thought he would take to a monastic life in that sacred order. The Swamiji at Ramakrishna Ashram once called him and asked him why he would not join them. By the blessings of saints, after some time, he renounced worldly life and joined the Ramakrishna order. He said that he was happy to participate in the 80th birthday celebrations of Shri Radhakrishna Swamiji and in laying the foundation stone of the First Aid Centre and Library Block he felt that he was drawn at the Spiritual atmosphere prevailing at the centre.

He referred to love and service preached by the saints and sages especially by Shri Ramakrishna Paramahansa and stressed that faith in God and Guru was very essential. He warned that faith and prayers should not be hypocritical and there should be a sincere yearning for the Lord's grace. Swamiji called on everyone to develop qualities of service and love in their daily lives which he said was indeed quite easy and within the reach of ordinary individuals and exhorted the devotees to develop faith in the Lord. He then blessed the devotees, who were present for the festival.

H.H. Swami Chidanandaji then planted a neem sapling to commemorate his visit and the happy occasion.

Shri Jagdish, Architect, Shri R.S. Chellappa, Additional Commissioner of Police and Shri T. Kesava Rao, President A.I.S.S. were garlanded. A cheque for Rs. 10,000/- presented by Shri Chand on behalf of Shri chindel Jain Charitable Trust was handed over by Swami, Chidanandaji to C.V. Bhaskara Rao. Shri Gopal Rao, Secretary thanked the chief Guest Swami Chidanandaji Maharaj, Shri Chellappa, Shri Jagdish, Shri K.R. Gopinath and Shri Iyer, from Hubli Shri T. Kesava Rao, Shri Kannan, Shri Thirumalai of Madras, Shri K. Srinivasan of Bangalore, Shri T.L.N. Rao of News Editor Deccan Herald and all those who had participated in the function,

More than 1000 devotees were fed with Shri Sai Baba's Mahaprasad.

In the evening at 7 P.M. there was a grand music recital by Kumari Kamakshi, M.A, in Music and Shrimathi Rajamani, who rendered devotional songs especially those of Purandaradasa.

Shri C.V. Bhaskar Rao, thanking the artistes, prayed for Baba's blessings for their prosperity and this unique function came to an end. ★

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## Report Of the Tenth Annual Gathering at Shirdi

(Continued from June 1984 issue)

### **30-1-84 (Monday) Third Session.**

By this time it was about 11 A.M., As this was the day on which Mahatma Gandhi was assassinated, it is a practice to pay homage to the martyrs publically on this day all over our country at about 11 A.M. The whole gathering therefore stood up for about two minutes and paid their homage to the martyrs.

Ex-President Sou, Sarojinibai Mulye and Miss Shantatai Rege, daughter of Justice Rege, the veteran Sai devotee, then addressed the gathering narrating their experiences about Shri Sai Baba. Shri Jagdeesh Deopurkar read out his poem.

As it was nearing 12 noon and as the delegates had to go to attend the noon arati, the president declared the third session to have concluded. He requested the delegates to attend the next session of the gathering at 3 P.M. in the afternoon after taking lunch and rest.



**Monday 30-1-84 Evening Session.**

The fourth and the last session of the gathering started at 3 P.M. Mrs. Asawari Waikul sang two devotional songs at the beginning. Two delegates also spoke for a few minutes and then the president delivered his address.

Shri Laxmanrao Naik said, :

"I am also only an ordinary Sai devotee like you; but I had the good fortune to see Shri Sai Baba during His life-time and myself and my family are having the blessings of Shri Sai Baba. I am really not a writer nor a speaker; but because of my above qualification I have been elected as the president of this august gathering which I feel is my great fortune. This is almost my first time to deliver a speech. However I am confident that Shri Sai Baba will help me to come out of this ordeal successfully.

I had the opportunity to see Shri Sai Baba in flesh and blood twice. I saw Him first in 1913 and again in 1915. On both these occasions I had gone with my father. Though I was only seven or eight years old at that time, still I remember the Shirdi of those days even after so many years. Myself and my younger brother, Shankar, used to sit with Shri Baba and massage his hands and feet. On the day of the Chavdi procession Radhakrishnamai used to apply sandalwood paste on our forehead and she used to send us to walk along with the Palkhi. At that time we had the good fortune to stay at Shirdi for ten to twelve days.

My father late Sadubhaya Naik was a sincere devotee of Shri Sai Baba. He used to visit Shirdi since 1910. Because of his constant visits to Shirdi, he could not pay proper attention to the household work. My grand-mother i.e. my father's mother did not like this and she complained to Shri Madhavrao Deshpande (Shama) about it. On getting that letter from my grand-mother. Shri Deshpande wrote to my father not to visit Shirdi unless he

was called by Shri Baba. Taking that letter to be the order of Shri Sai Baba, my father stopped going to Shirdi, much against his will; but after a few days my father received a letter from Shri Deshpande that Shri Baba was remembering him and that he had been called to Shirdi by Shri Baba. Immediately on getting the letter Shri Sadubhaya went to Shirdi. When he met Shri Sai Baba at Shirdi, the latter said, "Oh Sadashiv, have you got annoyed with me? I never told you not to come to Shirdi. However I will very soon come and stay with you." According to His promise, Shri Baba sent on the Ramnavami day in 1915, His own big photograph, as there is in Chawdi, to my father. From the time the photo came to our house at Harda, we started doing regular worship and aarati before the photo. In the evening many devotees used to gather for the evening aarti. This practice was continued at Harda upto 1934. However on his death the photo was removed to Indore at my house and the worship of that photo is now being done at my house. I have many experiences of the blessings of Shri Sai Baba. In 1916 the plague epidemic broke at Harda. At that time Shri Sai Baba called my father to Shirdi in order to see whether he was ready to go to Shirdi, leaving the photograph of Shri Baba all alone, my father was in a fix whether he should go to Shirdi or not. After eight days my father received a letter informing him that he should keep all the family in the village and that he should go to Harda every day for the worship. My father accordingly kept the family in the village and he used to go to Harda every day, in a bullock cart for the worship of the photo. Shri Baba again called my father to Shirdi and he then went to Shirdi. After his departure we (my brother and myself) used to go to Harda from our village in the morning in a bullock cart and we used to return to our village in the evening after singing the evening aarti. After a few days my father wanted to come back to Shirdi and when Shama asked Shri Sai Baba about it he replied in the negative and asked Shama to send udi to us. Accordingly udi was sent to us and my father returned to Harda after a



month, when the epidemic had disappeared. Because of Shri Baba's benevolent sight on us we had no trouble of any sort during that month.

When I was at Indore, the photo of Shri Sai Baba was in our village. Due to the death of my younger brother, the photo was lying uncared for and naturally it became a prey of white ants. At this juncture Shri Sai Baba saw me in my dream and told me that his foot is eaten by white ants and that He should be freed from those ants. Next day I went to our village and saw that the photo was covered with white ants from toe of the leg to the knee. I brought the photo and removed the white ants; but you will be surprised to listen that the photo did not get spoilt. Only there is a small white spot just below the knee. Otherwise the whole photo has remained in good condition. I replaced the frame of that photo and kept it in my house at Indore. When Sai devotees came to know about this miracle, they rushed to my house to see the photograph. Such experiences about Shri Sai Baba are being constantly published in Shri Sai Leela and you are all conversant with them. I need not tell you more about them.

The teachings of Shri Sai Baba are very simple. He has simply asked you to keep faith in Him, (श्रद्धा) and have patience (सर्व्वर). We are all considering Shri Sai Baba as our Guru. Reading of Sai Satcharit every day is my rule. I have noticed that by reading that Pothi every day we get enough strength to bear any sort of sorrow. Namajapa is also of importance in this Kaliyuga. You do Namajapa without expectation of fruit and you will get Baba's blessings. Do not ask only pleasure from Shri Baba. Remember the example of Kunti, the mother of the Pandavas, who once told Lord Shri Krishna to give her sorrow and calamities so that she will remember God because of that. All saints were dear to my father. He honoured and worshipped them all. Baba is the incarnation of Shri Datta. He has given darshan to

so many of His devotees in the garb of a fakir; but there is one special feature about Shri Baba. He has always told everybody to remember his family deity and to worship it with faith.

When I start remembering the Shirdi of old days in my memory, I find that the face of Shirdi has changed a lot. It is however inevitable. As days go on new things must come up for the convenience of the devotees; but there are some things which have come to us from the time of Shri Sai Baba. The railing in Dwarkamai, the windows in the Samadhi Mandir were ordered to be constructed by Shri Baba Himself and I would request the Sansthan authorities to maintain the old things in Shirdi, which existed at the time of Shri Sai Baba, in the same condition as the new generation will be able to know Shri Baba's life in proper context.

Really speaking my knowledge and devotion to Shri Sai Baba are not so intense that I should be a fit person to become a president of this august gathering of the poets and contributors to Shri Sai Leela magazine; but in spite of that you gave me this honour because I had the good fortune to see Shri Sai Baba in my young age. I have therefore to thank you all for this honour, which you have given to me and I bow down at the feet of Shri Sai Baba hundred times due to whose blessings I got this honour.

After the presidential speech, which was applauded very much by loud clapping by the delegates, the President, the Court Receiver Shri Kakresaheb and both the executive editors were felicitated on behalf of the delegates. An announcement regarding a similar gathering of the contributors to Shri Sai Leela magazine which is proposed to be held at Navapur somewhere in May 1984, was made by the delegates from that place and all the delegates, who attended this gathering, were requested by them to attend that gathering.



## Sai Baba the Great

Sai You are in every part of world praised  
Your status is above all the great men raised  
In Your eyes, there is a deep feeling  
Seeing You all our wounds start healing  
Your simple dress is pure white  
It purifies our hearts on the very first sight  
Your image always remains in my mind  
You are the lord of such a kind  
You have unimaginary powers  
Which are even higher than high towers  
There is a great simplicity in your form  
I pray to you every day at morn  
You never discriminate between Muslim and Hindu  
For you, there is same water in the rivers

Ganga or Sindhu

In you, I have got a great faith  
Which cannot be taken from me at any rate  
Seeing you, a feeling of bhakti is created  
Which is, in every part of the heart situated  
You are as sweet as honey by nature  
You have got sympathy for every creature  
I put Your 'udi' on my forehead  
As to put it every day, my grand mother has said  
Before ending, I Would like to tell the readers  
If we want the love of the great lord  
It is necessary for us to have faith and patience

**Sujata Mulye**

Saraswati Sadan, 6, Nath Mandir Colony,  
South Tukoganj, Indore (M. P.) 452 001





APRIL 1984

(Continued from June 1984  
issue)

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

**Keertan:-** 1 Shri Jadhav Guruji 2 Shri Manohar Wasudeo Koklegaonkar alias Manumaharaj, Nanded 3 Shri Chagan Maroti Bartakke 4 Sou. Tarabai Lokhande, Nagpar.

**Pravachan:-** 1 Shri Murlidhar Maharaj Deshmukh, Shirdi 2 Shri Vishwanath Maharaj Surolkar, Vaijapur 3 Shri Laxman Chitale, Lonawala.

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

1 Shri Shahuram Bhosale, Byculla, Bombay 2 Master Chandrakant Gode 3 Shri Ratanlalji Sharma, Nagpur 4 Shri Babu Runja Pawar, Yerandagaon 5 Sou. Vidya Ganpatrao Palav, Bombay 6 Shri Gopal Chourasia, Calcutta 7 Shri Nanhebabu Kuwar, Bidar 8 Smt. Ashakumari Chavan, Bidar 9 Shri Karsanlal Trimbak Bhavsar, Malegaon 10 Shri C. Sudhakar, Hyderabad 11 Shri Shreeram Vishnu Satardekar, Parel, Bombay 12 Dr. Kirtikar, Bombay 13 Sou. Sunanda Jog (Apte), Pune 14 Shri Suresh Apte, Pune 15 Shri W. A. Shaikh 16 Dr. Madhav Chintaman Dixit, Pune 17 Shri Sanjay Madhav Dixit 18 Shri Prasad Vishwanath Lodha, Pimpri 19 Shri Shantilal Parkarni, Pune 20 Shri Deepak Sharad Gangal, Pune 21 Shri Alareza, Pune 22 Shri Shriram Daithankar, Pune 23 Shri Bholanath Samel, Bombay 24 Shri Parasmal Porwal, Shirdi 25 Shri Vijay Yashwant Sahamate, Chinchnar 26 Shri Raghuvveer Shantaram



Mirane, Shirdi 27 Sou. Gijarabai, Shirdi 28 Shri Ramachari,  
 Hyderabad 29 Shri Bhorale Saldas, Bombay 30 Shri Balaram  
 Pawar, Bombay 31 Shri Arun Devankar, Bombay 32 Shri  
 Digamber Uddhav Bhatode, Rahata 33 Shri Ram Dhanavde,  
 Bombay 34 Shri Ravindra Sharmankar, Bombay 35 Shri Daulat  
 Sharma, Bombay 36 Shri Meelan Pitale, Bombay 37 Shri  
 Sureshkumar Natwar Vispute, Shirdi 38 Shri Namdeo Nagu  
 Bhoir, Raigad 39 Shri Mahadekar, Bombay 40 Shri Pamaji  
 Dhamnikar, Dhavalpuri 41 Shri Sant Muktabai Bhajani Mandal,  
 Solapur 42 Shri Nandakishor Purohit, Bombay 43 Shri Soma-  
 nath Parab, Bombay 44 Shri Lalit Kumar Joshi, Shirdi 45 Shri  
 Dnyaneshwar Vaidya, Shirdi 46 Shri Harakchand Ratanchand,  
 Malegaon 47 Smt. Manibai Madrasi, Shirdi 48 Shri Sudhakar  
 Narayan Kamtekar, Wadala, Bombay 49 Smt. Leelawati Gujarathi,  
 Shirdi 50 Shri Sanjay Paralkar, Dadar 51 Shri Vasant Ghumkar,  
 Bombay 52 Shri Mahesh Rane, Malvan 53 Shri Pramod Sawant,  
 Bombay 54 Shri Suresh Rane, Bombay 55 Shri Murlidhar  
 Laxman, Ratnagiri 56 Shri Shaikh Nawab Umar Patel, Astagaon  
 57 Shri J. S. Chourasi, Bhilai 58 Shri Geetaram Anarathi, Vaijapur  
 59 Pandit Raham Petiwala, Vaijapur 60 Shri Ramchandra  
 Anantrao Pawar, Satara 61 Shrimati Chabubai Lakhe, Karad  
 62 Shri Murlidhar Balaram Borgaonkar 63 Shri Kondirambuwa  
 Lakhe, Shirwal 64 Shri Shiwaji Pandhare, Dhavalpuri 65 Shri  
 Dattoba Pawar, Satara 66 Shri Dnyaneshwar Kailas, Ghodegaon  
 67 Shri Munna Shaikh, Junnar 68 Smt. Manibai, Shirdi 69 Shri  
 Ramdas Bhausahab Kakatkar 70 Shri Dnyanaba Tatya Wadekar,  
 Shirdi 71 Shri Niwritti Shanker Rupawate, Shreerampur 72 Shri  
 Sambhaji Bhikaji Thorat, Wakurdi 73 Shri Laxman Mahadeo  
 Gire 74 Shri Kondiram Laxman Awale 75 Shri Shahaji Bhikaji  
 Thorat, Sangli 76 Shri Laxman Baburao Nawle, Shirwal 77 Shri  
 Vasant Vithoba Lowkar, Pune 78 Shri Gangadhar Kisanrao  
 Gangapurkar 79 Shri Nana Ganpat Thorat, Wakurdi 80 Shri  
 Baburao Tukaram Kamble 81 Shri S. S. Pise, Rahata 82 Shri  
 Hemraj Narayan Mhatre 83 Shri Dnyaneshwar Santu Thombare  
 84 Shri Vasant Damodar Rasane, Pune 85 Shri Vasant Nane



Kalase 36 Shri Rambhau Advankar, Pandharpur 87 Shri Raghunath Baburao Sandbhor, Pune 88 Kailaswasi Tukaram Khedkar Saha Pandurang Muley Manjarwadikar Tamasha Mandal, Pune 89 Shri Arvind Pawar, Bombay 90 Shri Arvind Jamsandekar, Bombay 91 Shri Arun Ubale 92 Shri Sharad Gaikwad 93 Shri Rajendra 94 Shri Dattaram Sable 95 Shri Ramesh Dalvi 96 Shri Shashikant Dalvi 97 Shri Satish Rao 98 Shri Vilas Mahadik, Bombay 99 Shri Barkushet Mandawkar, Bombay 100 Shri Suresh Anjarlekar 101 Dr. Shashikant Kulkarni 102 Shri Vasant Joshi 103 Shri Vasant Naik 104 Shri Vilas Pawaskar 105 Shri Barawakar brothers, Shirdi 106 Shri Raghunath Nagre, Shirdi 107 Shri Shyam Mirane 108 Shri Manik Sali 109 Shri Anand Dattatraya Karambelkar 110 Shri Chaturdhan Nagre, Shirdi 111 Shri Madhukar Niwritti Bhalerao, Shirdi 112 Shri Anup Jalota, Bombay 113 Shri Pradip Acharya 114 Shri Gurudeep sing 115 Shri Ghumkar 116 Shri B. B. Ganga-wane, Rovers and Rangers, Leaders, Bombay 117 Shri D. Kriyado 118 Shri J. P. Bhosale 119 Shri V. R. Vadnere 120 Shri G. P. Navghare 121 Shri Paramjeetsing 122 Shri D. J. William 123 Shri S. P. Netke 124 Shri B. N. Khilare 125 Shri C. S. Naik 126 Shri A. G. Khanarkate 127 Shri R. K. Mewalal 128 Shri R. S. Dagde 129 Shri V. B. Khirosia 130 Shri A. J. Kadam 131 Shri S. B. Parab 132 Shri C. G. Ambokar 133 Shri G. R. Worlikar 134 Shri J. H. Worlikar 135 Shri Anil Makhija 136 Shri V. V. Thakur 137 Shri S. S. Pradhan 138 Shri Y. A. Patil 139 Shri Rajaram Kadam 140 Shri Anil Jarim 141 Shri D. P. Sing 142 Shri Y. K. Barar 143 Shri S. D. Kadam 144 Shri J. D. Shejkar 145 Shri Chandrakant Kadam 146 Shri S. S. Jagtap 147 Shri Mahendra Shelke 148 Shri R. Ganguli 149 Shri S. Suryawanshi 150 Shri Mukund Mhatre 151 Shri Pradip Pradhan 152 Shri Rajendra Wankhede 153 Shri A. D. Pandit 154 Shri A. V. Vedak 155 Shri L. M. Deshpande 156 Shri M. R. Halwai 157 Shri Babubhai Panchal 158 Shri Anant Patil 159 Shri Uday Patil 160 Shri Narendra Yadav 161 Shri Baburao Dharve 162 Shri Keshav Parulekar 163 Shri Nitin Tulaskar 164 Shri Sachin Bate 165 Shri Wasudeo Gavde 166 Shri Vinayak Sathe 167 Gajanan Shirkar 168 Shri



Sabnis 169 Shri Sharad Tulaskar 170 Shri Mahesh Churi 171 Shri Shyamsundar Dawne 172 Kumari Tanuja Girkar 173 Miss Hema Gaikwad 174 Sou. Hirabai Gaikar 175 Shri Madhukar Ramchandra Khapre, Bombay 176 Shri Shivdas Shiroadkar 177 Shri Subhash Kamble 178 Shri Sudhakar Batekar 179 Shri Atmaram Utekar 180 Shri Nagesh Belnekar 181 Late Dattoaba Tambe Loknatya Mandal, Pune 182 Shri Vilas Paralkar, Bombay 183 Shri Ramchandra Shankarrao Joshi, Shirdi 184 Shri Mahesh Sawardekar, Bombay 185 Shri Shahu Bhosale, Saidham, Bombay 186 Shri Shivram Savlaram, Kalamgaon 187 Artists of Sursangam Orchestra, Bombay 188 Shri Ulhas Nachankar 189 Shri Ninad Samant 190 Smt. Shobha Ninad Samant 191 Shri Suresh Khatri 192 Shri Manubhai Kambli 193 Shri Narottam Mistry 194 Shri Bhalchandra 195 Shri Prema Bhat 196 Shri Sudhakar Burbadkar 197 Shri Nitin Khatri 198 Shri Dharmesh Kambli 199 Shri Shahu Bhosale 200 Shri Rajendra Sankla 201 Shri Zambalal Sankla 202 Mrs. Padma Kulkarni 203 Shri Shrikrishna Bhargav Joshi 204 Smt. Sudha Ramanna, Hyderabad.

**Weather :-** The weather at Shirdi was free from any sort of epidemic during this month. Though the nights were somewhat cool, the temperature during the day had started rising.



## Request to Contributors

In spite of previous announcements in this behalf, many articles are yet being received, written in hand. All devotees sending their articles for publication, are therefore requested to send them duly typed on one side of the page after leaving sufficient margin. Articles sent for publication without observing these rules are likely to be rejected.

— Editor

# श्रीसाईलीला

हिंदी विभाग

अनुक्रमणिका

जुलई १९८४

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## जागोगे साई कव

जागोगे साई कव

अनर्थ हो रहा यहाँ

सुलग रहा जनमानस आपस की तकरार में  
इधर पंजाब और आसाम  
प्यासे हुये हैं देखो भाई भाई खून के  
बुझा दो प्यास तुम्हीं "साई" अपने प्रेम से  
मिटा दो सबके दिल से घृणा का भण्डार

जागोगे साई कव

अनर्थ हो रहा यहाँ

तुम्हीं हो आफताब फैला दो प्रकाश ज्ञान का  
हे साई नाथ ! मिटा दो अन्धेरा अज्ञान का  
कर दो कल्याण साई, मानव समाज का  
बचालो दीनानाथ, नैया डूबी जाती है

जागोगे साई कव

अनर्थ हो रहा यहाँ

डूबे हुये है सभी, स्वार्थ में अपने अपने  
मां-बाप, भाई-बहिन सभी पराये अपने  
देखोगे क्या तुम सब ऐसे ही बैठकर  
कब तक तडपेगे, बरसा दो प्यार अपना

जागोगे साई कव

अनर्थ हो रहा यहाँ ॥

कुमकुम श्रीवास्तव

रेल्वे स्टेशन पडसाली, वाया कुर्डुवाडी, जिला सोलापुर (महाराष्ट्र)

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## मंडला के श्री धनीराम दादा

भारत-भूमि में धर्म और अध्यात्म का मन्त्र कभी सूना नहीं रहा है। स्वामी योगानन्द की 'ऑटोबायोग्राफी आफ ए योगी' तथा गोपीनाथ कविराज पर आधारित "मनीषी की लोक यात्रा" और श्री मेहर बाबा द्वारा तत्कालीन साधु-सन्तों से मिलन पर आधारित ग्रन्थों के अध्ययन से यह बात प्रमाणित होती है। श्री रामकृष्ण लीला प्रसंग के तीनों भाग इस दिशा में पर्याप्त सामग्री प्रदान करने में सक्षम हैं। ईश्वरोन्मुख विभूतियों में प्रवृत्तिमार्गी भी हैं, जिन्होंने लोक में रहकर सहज मानव के रूप में लीलाएं की, जैसे राम, कृष्ण और श्री रामकृष्ण परमहंस तथा ऐसे निवृत्तिमार्गी भी हैं। जिन्हें विदेहावस्था प्राप्त हुई और सांसारिकता से वीतराग रहकर जिन्होंने लोक-कल्याण और धर्म-स्थापना के कार्य में अपना सारा जीवन ही लगा दिया।

निवृत्तिमार्गी अवतारी विभूतियों में शिरडी के श्री साई बाबा, नागपुर के श्री ताजुदीन बाबा, खण्डवा के श्री केशवानन्द (धूनी वाले दादा) तथा हरिहर भोले भगवान, अक्कलकोट के स्वामी समर्थ, तिरुवन्नामलाई के श्री रमण महर्षि तथा पुणे के श्री मेहेर बाबा के नाम तो देश देशान्तर में सुवेख्यात हैं, परन्तु देश की इन निवृत्तिमार्गी विभूतियों में से ही एक थे श्री धनीराम दादा, जिन्होंने संसार से विरक्त होकर स्थान-स्थान पर भ्रमण करते हुए अन्त में सन् १९२७ में पवित्र नर्मदा नदी के किनारे मण्डला नगर से जुड़े हुए महाराजपुर नामक ग्राम में पदार्पण करके ४३ वर्षों तक नर के रूप में नारायणलीला की और १३ फरवरी, १९७० के दिन वहीं पर महासमाधि भी ली।

मध्यप्रदेश में सिवनी मण्डला मार्ग से मण्डला में प्रवेश के पूर्व नर्मदा नदी के पूल के किनारे श्री धनीराम दादा की समाधि और आश्रम स्थित है, जिसकी देखरेख "दादा धनीराम सेवाश्रम पब्लिक ट्रस्ट" के द्वारा होती है। दादा जी के जीवन-काल में १७ वर्षों तक उनके चरणों की सेवा में रत रिटायर्ड माइनिंग इंजीनियर श्री एम. भट्टाचार्य आज ९० वर्ष की आयु में भी जीवन-यापन के लिए पूर्णतः दादाजी पर निर्भर रहकर आश्रम की देखरेख एवं दादाजी की सेवा पूजा में अनवरत संलग्न हैं तथा उनके आशीर्वाद से भी लोगों के कष्ट दूर होते हैं, यह उनके ऊपर दादा का शक्तिपात है।



काल-क्रम के अनुसार श्री धनीराम दादा नागपुर के ताजुद्दीन बाबा, पुट्टपती के श्री सत्य साई बाबा, साकोरी के उपासनी महाराज, खन्डवा के धूनी वाले दादा, पूने के मेहर बाबा, गणेशपुरी के स्वामी मुक्तानन्द, काटेल के श्री गुलाब बाबा, पुन्डलीकनगर के श्री पुन्डलीक महाराज, टाकलघाट के श्री विक्त्तू बाबा और पारडसिन्गा की अनुसूया माता के समकालीन सिद्ध होते हैं। श्री उपासनी महाराज और धनीराम दादा में साम्य इस दृष्टि से है कि दोनों विवाहित और दाम्पत्यजीवन बिताकर निवृत्ति की ओर उन्मुख हुए तथा ताजुद्दीन बाबा और धनीराम दादा में साम्य इस दृष्टि से है कि दोनों ने जीवन-यापन के लिए अनेक वर्षों तक सरकारी नौकरी की थी, किन्तु लीला और चमत्कार की दृष्टि से विचार करने पर श्री धनीराम दादा ताजुद्दीन बाबा, श्री साई बाबा, श्री स्वामी समर्थ, धूनी वाले दादा, गजानन महाराज और गुलाब बाबा की ही कोटी में आते हैं। भक्तों को गालियां देकर उनका कल्याण करने वाले धनीराम दादा धूनी वाले दादा तथा विक्त्तू बाबा का प्रतिनिधित्व करते हैं। तथा विदेही सन्त की दृष्टि से वे धूनी वाले दादा, गजानन महाराज, उपासनी महाराज, विक्त्तू बाबा और अनुसूया माता की कोटी में गिने जायेंगे।

श्री धनीराम दादा का जन्म लगभग सन् १८७० में मध्यप्रदेश के मन्डला जिले की डिन्डोरी तहसील के अन्तर्गत घुघरी नामक ग्राम में एक भल्लाह परिवार में हुआ था, जिसका मुख्य धन्धा मछली मारना और साग-सब्जी का उत्पादन तथा व्यवसाय था। दादा धनीराम के माता-पिता कौन थे, यह अज्ञात ही है किन्तु उनके बड़े भाई का नाम मनीराम था जो पत्नी और दो पुत्रों को छोड़कर तरुणाई में ही दिवंगत हो गये थे। धनीराम जी के विवाह के सारे प्रयास उनकी अस्वीकृति के कारण व्यर्थ होते रहे थे, किन्तु तरुणाई में वैधव्य का अभिशाप झेलने वाली भाभी के प्रति सहानुभूतिशील होकर उन्होंने उसे अपनी पत्नी बनाया जिससे उन्हें एक पुत्र भी प्राप्त हुआ, जो अभी जीवित बताया जाता है। घर-गृहस्थी के चक्कर में पड जाने के कारण धनीराम जी ने आवकारी विभाग में चपरासी के पद पर नौकरी की, क्योंकि उनकी शिक्षा केवल चौथी कक्षा तक ही हुई थी। उनका अधिकांश समय भजन-कीर्तन में ही लगा करता था, जिससे वे कभी-कभी दो-दो, तीन-तीन दिन तक नौकरी पर नहीं जाते थे। एक दिन अचानक न जाने किस दिव्य प्रेरणा से उन्हें संसार और घर-परिवार से विरक्ति हुई और वे घर से बाहर निकल गये। छः वर्षों के अज्ञातवास के पश्चात् वे

सन् १९२७ में मन्डला नगर के निकटस्थ महाराजपुर ग्राम में नर्मदा नदी के तट पर एक इमली के पेड़ के नीचे अत्यन्त विदेह अवस्था में दिगम्बर वेश में दिखाई पड़े और आगे के ४३ वर्षों तक उसी स्थान पर निवास करके उसे पुण्य-क्षेत्र बना दिया। उनकी महीमार्यें देखकर श्रद्धालु जन उन्हें जीवन-काल में ही 'शंकर' का अवतार मानने लगे थे। शिरडी के साई बाबा और खन्डवा के धूनी वाले दादा की भी यही स्थिति रही।

महाराजपुर ग्राम में इस दिगम्बर मूर्ति में विलक्षणता देखकर श्री महेन्द्रलाल चौधरी ने दादाजी के दोनों वक्त भोजन का प्रबन्ध करना आरम्भ किया, तब भी दादाजी श्री साई बाबा की भांति भिक्षाटन के लिए गांव में निकला करते थे। सिर पर सफेद बालों के साथ एकदम घनी सफेद दाढ़ी और मुँह दादाजी के व्यक्तित्व को भव्यता प्रदान करती थी। उन के दोनों हाथों और पैरों में लोहे के बहुत से कड़े और चुल्ले पड़े रहते थे। उनके दाहिने हाथ की कलाई में एक हंसिया सदैव बन्धा रहता था, जिस प्रकार श्री साई बाबा के मस्तक पर सफेद रूमाल सदैव बन्धी रहती थी। कहा जाता है कि दादाजी के गुरु के द्वारा दिया हुआ हंसिया का उपहार वे सदैव अपने हाथ में बाँधे रहते थे और उसी से उनको अलौकिक सिद्धियाँ प्राप्त हुई थी। श्री साई बाबा की आंखों में ऐसा अलौकिक तेज था कि कोई आमने-सामने होकर उनसे आंख नहीं मिला सकता था। उसकी आंखें अपने आप झुक जाती थी। बाबा की महासमाधि के पश्चात् आंखों का यह विलक्षण प्रभाव घनीराम दादा में ही दिखाई पड़ा। अनुभवी लोग बताते हैं कि दादा घनीराम की आंखें इतनी सतेज थी कि कोई उनसे आंख मिलाकर बात नहीं कर सकता था। दादाजी की भद्दी गालियों की भी अपनी विलक्षण महिमा थी। दादा घनीराम जिसे गाली दे देते थे, वह अपने को धन्य समझता था। लोगों का दृढ़ विश्वास था कि यदि दादाजी ने गाली दे दी तो समस्या हल हो जायेगी, किन्तु जीवन के आखरी दिनों में उन्होंने गालियाँ देना बन्द कर दिया था। दादाजी के दरबार में भी साई बाबा की ही भांति कभी कभी सार्वजनिक भन्दारे का आयोजन हुआ करता था, जिसमें मन्डला तथा आसपास के गांवों के सहस्रों श्रद्धालु जन भोजन-प्रसाद ग्रहण करते थे और इसे अपना सौभाग्य मानते थे।

जिस प्रकार श्री साई बाबा दिन भर की दक्षिणा की आय शाम को जरूरतमन्दों में बाँट देते थे, उसी प्रकार दादा घनीराम भी चढोत्री की रकम



भक्तों में बांट देते थे, पर कभी-कभी किसी भक्त के यहां रखवा देते थे और कभी वह विपुल धनराशि सरकारी खजाने में भी जमा करा देते थे। दादा की महासमाधि के बाद उनकी समाधि और आश्रम के निर्माण के समय ऐसे भक्तों ने वह धन सहर्ष वापस कर दिया, जो दादाजी ने उनके पास रखवाया था। वह धन आश्रम के निर्माण में व्यय किया गया।

श्री साई बाबा हर किसी से दक्षिणा नहीं लेते थे। जो न देना चाहता, उससे बाबा मांगते भी नहीं थे और जो किसी कारण साई बाबा का ऋणी नहीं था, उसकी इच्छा होने पर भी वे उसकी भेंट अस्वीकार कर देते थे। ठीक यही स्थिति धनीराम दादा की थी। इस प्रसंग में एक रोचक घटना उल्लेखनीय है। मन्डला के तहसीलदार के पद पर एक नये सज्जन आये। उनके किसी मित्र ने उनको श्री दादाजी का दर्शन करने की प्रेरणा दी। फलस्वरूप वे भी नर्मदा तट पर स्थित दादाजी के आश्रम में दर्शनार्थ गये, किन्तु वहां चढोत्री की राशि देखकर वे सोचने लगे कि यह बाबा तो धन का लोलुप हैं। दादा का दर्शन करके वापस जाते समय एक इकन्नी दादाजी को अर्पित करने के रिवाज के अनुसार सब लोग बारी-बारी से फूटी लालटेन में इकन्नी रखते और वहां से चले जाते। तहसीलदार ने जब अपनी इकन्नी उस लालटेन में डालनी चाही तो दादाजी ने उसे अपने पास बुलाकर इकन्नी एक कोने में जमीन पर रख देने का आदेश दिया। तहसीलदार द्वारा इकन्नी जमीन पर रखे जाते ही दादाजी उठे और जाकर उस इकन्नी पर सबके सामने पेशाब करने लगे। यह देखकर तहसीलदार अपनी तुच्छ धारणा के लिए अत्यन्त लज्जित हुआ।

श्री साई बाबा की भांति ही धनीराम दादा के दरबार में ऊंच-नीच का कोई भेदभाव नहीं था। बाबा की थाली में कुत्ते-बिल्ली भी उनके साथ ही भोजन करते थे। उसी प्रकार धनीराम दादा भी मानव और पशु-पक्षियों में समत्वभाव रखते थे। भक्त के द्वारा दादाजी के लिए लाया गया नैवेद्य वे कुत्ते-बिल्लियों को खिलाकर तृप्ति का अनुभव करते थे। दादा के द्वारा आयोजित एक भन्दारे में मन्डला के कलेक्टर महोदय भी सम्मिलित हुए थे, पर उनके ड्राइवर को पंगत में नहीं बैठाया गया। दादाजी ने ड्राइवर को कलेक्टर के बगल में बैठाने के बाद ही सबको भोजन प्रारम्भ करने की अनुमति दी थी।

श्री साई बाबा अपने सामने उपस्थित व्यक्ति के भूत, वर्तमान और भविष्य को तुरन्त जान लेते थे। उसे क्या कष्ट है, उसकी क्या इच्छा है, उसके

मन में कौनसे विचार जागृत हो रहे हैं, उसे जीवन में किन-किन समस्याओं का सामना करना पडा है - श्री साई बाबा ये सारी बातें उस व्यक्ति को देखते ही जान लेते थे और परोक्ष रूप में अन्य व्यक्ति को सम्बोधित करके उसकी दुःखगाथा यथावत् वर्णन करने लगते थे । श्री धनीराम दादा भी समस्त लोगों का भूत, वर्तमान और भविष्य जानते थे तथा बाबा की ही शैली में किसी अन्य व्यक्ति को माध्यम बना कर उसका इतिहास यथावत् व्यक्त कर देते थे । किसी का भी पाप या पुण्य दादाजी से छिपा नहीं रह पाता था ; उनके सामने कोई झूठ बोलकर सच्चाई को छिपाने का साहस नहीं कर पाता था । एक सन्तानकामी युवती अपने नौकर से शारीरिक सम्पर्क के पश्चात् धूनीवाले दादा के पास आई थी । धूनीवाले दादा ने तुरन्त कहा - “क्यों रे मोडी, कल शाम को तुमने अपने नौकर से मोडा तो ले लिया, अब मेरे पास मोडा मांगने क्यों आई है ?” साई बाबा के सैकड़ों उदाहरण हैं कि वे दूसरे के द्वारा छिपाये जाते सत्य को प्रकट कर देते थे । जिस प्रकार श्री साई बाबा के हाथ के स्पर्श से असाध्य रोग भी दूर हो जाते थे, उसी प्रकार धनीराम दादा के हस्त-स्पर्श का भी माहात्म्य था । मन्डला के नाना बापट के पुत्र को असाध्य सूचा रोग हो गया था । सारे उपचार व्यर्थ हो चुके थे । बच्चे की दशा शोचनीय हो चुकी थी । दादाजी ने उस बच्चे को देखते ही भद्दी गालियां देना शुरू कर दिया और उसके शरीर पर हाथ फेरा, जिससे बच्चा मृत्यु के मुँह से बाहर निकल आया और आगे चलकर कुशल इन्जीनियर बना । साई बाबा ने काशीराम और डॉक्टर पितले की इसी प्रकार रक्षा की थी ।

श्री गजानन महाराज की आलोचना करने वाले सन्तों की चुनौती पर उनके भक्त की प्रार्थना पर सूखा वृक्ष हरा हो गया था । वैसे ही धनीराम दादा की शक्ति को चुनौती देते हुए एक व्यक्ति ने उनके भक्त से मूसलाधार जलवृष्टि बन्द करके दादाजी की शक्ति का प्रमाण देने को कहा । - “पन्द्रह मिनट में जलवृष्टि बन्द हो जाय और आकाश निरभ्र हो जाय तब मानूंगा ।” दादाजी के भक्त ने जोर से आवाज लगाई - “दादाजी बादल हटाओ ।” - और वस्तुतः १५ मिनट में ही आकाश निर्मल हो गया और चारों ओर घूप फैल गई ।



## श्री साई बाबा से प्रार्थना

साई बाबा मुझे माफ कर दो ।  
शिरडी जाने के काबिल बना दो ॥  
रोज करती हूँ विनती तुम्हारी ।  
शिरडी जाने के काबिल बना दो ॥  
गर कृपा हो साई तुम्हारी ।  
और देखूँ मैं आकर सवारी ॥  
साई बाबा मुझे माफ कर दो ।  
शिरडी जाने के काबिल बना दो ॥  
रोज पढती हूँ चर्चा तुम्हारी ।  
दर्शन करने की इच्छा हमारी ॥  
साई बाबा मुझे माफ कर दो ।  
शिरडी जाने के काबिल बना दो ॥  
साई चरणों में मुझ को बुला लो ।  
समाधिमन्दिर के दर्शन करा दो ॥  
शिरडी जाने की इच्छा हमारी ।  
अपने मन्दिर में मुझ को बुला लो ॥  
साई दया के सागर तुम हो ।  
अपनी दयादृष्टि दिखला दो ॥  
साई बाबा मुझे माफ कर दो ।  
शिरडी जाने के काबिल बना दो ॥ ...

कौशल भटनागर

डी. सी. एम. दुकान के पीछे, रेलवे रोड, अलीगढ़ २०२००१ (उ. प्र.)



## अभिप्राय

ठाकुर भूपतिसिंह हिन्दी के सिद्ध लेखक और भावपूर्ण रचनाकर्मी हैं। उन्होंने अपनी प्रौढ़ कृतियों द्वारा हिन्दी वाङ्मय की श्रीवृद्धि की है। वे शिरडी के सन्त के महान् भक्त हैं और उनका गुणानुवाद उन्होंने वैसा ही किया है जैसा तुलसी ने राम का।

ठाकुर भूपतिसिंह पूर्व में “शिरडी के सन्त” शीर्षक प्रबन्ध का निर्माण कर चुके हैं। वे इसमें बोलचाल की भाषा में चौपाड़े-सोरठा में अपनी रचना को बद्ध कर चुके हैं।

प्रस्तुत कृति उनका सफल एवं सार्थ अनुवाद है। उन्होंने मराठी के कवि श्री दासगणू की कृति “श्री साईनाथ स्तवन मन्जरी” का श्रेष्ठ अनुगायन किया-है।

श्री साई बाबा उन्नीसवीं शताब्दी के सांस्कृतिक पुनर्जागरण के पुरोधा थे। उन्होंने साम्प्रदायिक सद्भाव और मानव संस्कृति का वर्तमान युग में विशेष उन्नयन किया।

हिन्दी में ठाकुर भूपतिसिंह ने जो कार्य श्री साई बाबा पर किया हैं वह “न भूतो न भविष्यति” है। उनका अनुगायन सरल और सहज भाषा में हुआ है। वह बोधगम्य एवं सहज ग्राह्य है। उसमें सन्गीत के तत्व भी हैं अतएव, गेय भी हैं। इसकी लय तथा प्रवाहशक्ति अप्रतिम है।

मैं इस श्रेष्ठ आध्यात्मिक काव्य का हार्दिक स्वागत करता हूँ। मुझे पूर्ण विश्वास है कि हिन्दी के अध्यात्मप्रेमी पाठक इसको रुचिकर तथा प्रेरणादायी पायेंगे और इसे सात्विक रूप में हृदयंगम करेंगे।

डॉ. लक्ष्मीनारायण दुबे

रीडर

हिन्दी-विभाग, सागर विश्वविद्यालय, सागर (म. प्र.) ४७० ००३



## भजन

क्या किया मन शिरडी आकर - ना पहचाना आपको,  
ये तेरे परवर दिगार - सिजदा किया ना आपको ।

प्रेम के आसूँ से तूने,  
पाद सेवल ना करी ।  
पापों के चरणों मे रखकर,  
कदम बोसी ना करी ॥

और दामन से लिपटा - ना रूलाया आपको,  
क्या किया मन शिरडी आकर - ना पहचाना आपको ।

भद्दा और सबुरी से तूने  
अपनी झोली ना भरी,  
जिन्दगी की डोर तूने,  
सुपुर्द साईं ना करी ।

और फर्ज नेकी से तूने - ना रिश्नाया आपको,  
क्या किया मन शिरडी आकर - ना पहचाना आपको ।

ग्यारह वादे तुझ से किये,  
फिर भी तस्सल्ली ना हुई,  
अपनी रहमत उदी को बकशा,  
फिर भी सेवन ना करी ।

अपनी नैया का ये चप्पु - ना थमाया आपको,  
क्या किया मन शिरडी आकर - ना पहचाना आपको ॥

सरिता मित्रल

C/o डॉ. वी. के. डी. मित्रल, श्री साईं बाबा सेवा संस्थान  
सरधना रोड, कँकर खेडा - मेरठ पो. (यू. पी.)

## साई महिमा

ईश्वर की कृपा के बगैर कोई कार्य पूर्ण नहीं हो सकता है। बाबा भक्तों की इच्छायें किस प्रकार पूर्ण करते हैं इसके लिये सच्ची भावना की आवश्यकता है। “साई सत्चरित्र” के अध्याय तीन के अनुसार बाबा ने शामा की ओर दृष्टिपात कर कहा “जो प्रेम पूर्वक मेरा नामस्मरण करेगा मैं उसकी समस्त इच्छायें पूर्ण कर दूंगा।” इसका एक उदाहरण इस प्रकार है।

मैं भारत सरकार के रक्षा मन्त्रालय के अन्तर्गत एक आयुध निर्माणी में कार्यरत हूँ। जिस स्थान पर मैं कार्य कर रहा था, वहाँ करीब २० वर्ष तक कुशलता पूर्वक कार्य किया। प्रथम पदोन्नति के बाद भी इसी स्थान पर कार्य करना पडा। एक ही स्थान पर इतने दिन व्यतीत करने पर वहाँ के हर कार्य में कुशलता प्राप्त कर ली, सहयोगियों, आफिसरों, से घनिष्ट सम्बन्ध हो गये। बाबा की असीम अनुकम्पा से दुबारा फिर पदोन्नति का शुभ अवसर प्राप्त हुआ लेकिन इस बार पूर्व स्थान से हस्तान्तरण हुआ।

मैं सोचने लगा नये स्थान पर जाना होगा, नये प्रकार का कार्य देखना भालना तथा करना पडेगा। नये लोगों के सम्पर्क में आना होगा। नये आफिसर होंगे। जितने प्रकार का कार्य नये स्थान पर होता था मैंने पहले सब जाकर देखा। देखने के बाद एक कार्य अपने लिये ज्यादा उपयुक्त समझा तथा मन ही मन सोचने लगा, अगर यही कार्य मिल जाये तो अच्छा हो। मेरा ध्यान बाबा के चरणों की ओर आकृष्ट हुआ। मैंने परमब्रह्म परमात्मा सच्चिदानन्द सद्गुरु श्री साईनाथ से प्रार्थना की, यही कार्य दिलाइयेगा।

लेकिन जिस स्थान पर मैं अभी कार्य कर रहा था वहाँ के अधिकारी मुझे छोडना नहीं चाहते थे, करीब सवा महीने तक मुझे वह रोके रहे तथा प्रयास करते रहे कि इन्हें यही राक लिया जाय लेकिन सफलता उनके हाथ नहीं लगी। मुझे इतने दिनों के बाद नये स्थान पर जाना ही पडा।

मैं अपना रिलीज आर्डर लेकर अपने नये अधिकारी के कमरे में प्रविष्ट हुआ। देखा की वहाँ पर कई ग्रुप इन्चार्ज बैठे हुये हैं। मैंने अपना रिलीज



आर्डर उन्हें दिया। आर्डर देख कर बोले, “अच्छा आप आ गये।” बहुत प्रतीक्षा कराई। मैं बैठ गया, तथा मनही मन फिर बाबा से प्रार्थना की कि मुझे उसी स्थान पर भेजियेगा जिस स्थान को मैंने पहले से देखकर अपने लिये उपयुक्त समझा है। सभी बैठे हुये इन्चार्ज मुझे अपने पास लेने का प्रयास करने लगे।

करीब दो घण्टे के उपरान्त मुझे कार्य के स्थान का लिखित आदेश प्राप्त हुआ, आदेश देखते ही मेरे हर्ष का पारावार न रहा। मैं उसी स्थान पर भेज दिया गया जिस स्थान के लिये बाबा से प्रार्थना की थी।

मैंने अपने ग्रुप इन्चार्ज के पास जाकर आदेश दिखाया, आदेश को देखते ही वह प्रफुल्लित होकर कहने लगे मेरा प्रयास सफल हुआ। उन्होंने मुझे कार्य बतला दिया। मैं अपनी सीट का पूरा कार्य तत्परता से करने का प्रयास करने लगा। दो तीन दिन के पश्चात इन्चार्ज ने पूछा, “क्या आपने कभी एल.टी.सी भी लिया है?” “जी हां।” “कहाँ गये थे?” “शिरडी”, शिरडी का नाम सुनते ही उत्सुकता से कहा, “आप बाबा के भक्त है, मैं भी बाबा का भक्त हूँ।”

पता नहीं क्यों जब से आप का हस्तांतरण आदेश देखा, तभी से आपको अपने पास लाने की इच्छा हो रही थी, यह देखिये बाबा की महिमा। दोनों लोगों को एक पास कर दिया। यह सब सर्व परमदयालू तथा आपत्तिकालीन परिस्थितियों में सहायक साईनाथ की कृपा से हुआ। एवं विश्वास अटूट होने से आपकी पुकार बाबा को अपना कार्य पूर्ण करने में तनिक भी विलम्ब नहीं होने देती।

जी. पी. पाल

२९०/३, रेल बाजार, कैन्ट, कानपुर - ४



## शिरडी में श्री साईनाथ स्तवन मन्जरी का विमोचन संपन्न

श्री द्वासगणकृत मराठी लोकप्रिय काव्य “श्री साईनाथ स्तवन मन्जरी” का हिन्दी काव्यानुगायन डाकुर भूपतिसिंह द्वारा किया गया है। पुस्तक की भूमिका सागर विश्वविद्यालय के विद्वान आचार्य डॉ. लक्ष्मीनारायण दुवे द्वारा लिखी गई है। उक्त पुस्तक का प्रकाशन श्री सतीश शर्मा, समीर प्रकाशन, लार्ड गुन्ज जबलपुर (म. प्र.) द्वारा किया गया है। उक्त पावन पुस्तक का विमोचन १६ अप्रैल ८४ को पावन धाम शिरडी में श्री साईबाबा संस्थान शिरडी के न्यायालयधारक माननीय के. एच. काकरे द्वारा सम्पन्न हुआ। उक्त अवसर पर मा. काकरे साहब द्वारा साई-आशीर्वाद सहित विमोचित पुस्तक अनुगायन श्री डाकुर को भेंट की गई। इसके पूर्व प्रकाशक की और से उक्त पुस्तक की १०० प्रतियाँ संस्थान को भेंट की गई। पुस्तक साई भक्त निःशुल्क उक्त पन्त से मंगवा ले सकते हैं।



### साई व्दारा झंझावात से रक्षा

कितना अन्धकार फैला है कैसे भीषण मेघ घिरे हैं  
गगन मन्डल और चँहु दिशा इन्द्र कोप उतरे हैं  
बाल, बधु बूढे जवान में भय के शूल खिले हैं  
जित देखो उत तिमिर बरसता कन्ठ रुदन करते हैं,

अब कौन सहाय होगा ?

शायद देवी शिरडी की रूठी कोप भयन्कर होगा  
अम्बर से धरती तक अब जल ही जल भर होगा



हूबेगा हर जीवित मानव पशु को भी मरना होगा  
आज की साँझ आखरी होगी कल किसने देखा होगा,  
अब कौन सहाय होगा ?

थर थर कांपे शिरडीवासी धन दौलत सब छोड के भागे  
मिला न ठोर कहीं उनको तो द्वारकामाई मे आ झाँके  
देख साई की भग्न समाधि विनय भाव से वर मांगे  
मातापिता गुरु सखा तुम्हीं नत मस्तक हम तेरे आगे  
और कौन सहाय होगा ?

दीन हीन की विपदा सुनके साई तनिक बस मुस्कराए  
लिए हाथ मे लघु सा सोटा द्वार तलक चल धाए  
भ्रुकुटी भर के गगन को निरखा फिर सोटा जो लहराया  
गदराए बादल फट बैठे यान पे सज धज सूरज धाए  
और कौन सहाय होता ?

जन जन के प्रेमाश्रु ने तब साई चरण थे धोए  
मन में अक्षय प्रीति सन्जोई भक्ति के मणि थे पिरोए  
चून सो बांधी रोग की सीमा उस साई के गुण गाए  
प्रेम के रंग में जो रंग जाये वो शिरडी सन्त कहाए  
और कौन सहाय होता ?

विजय

७६, पटौदी हाऊस, नई दिल्ली - ११० ००१



## बाबा की भक्तों पर कृपा

एक बार की बात है । हमारे पापाजी की घड़ी खो गयी । घर में प्रत्येक जगह देख ली । पेटी अलमारी सब जगह खोजने पर भी कहीं भी घड़ी का पता नहीं चला । घर में सब से पूछताछ कर ली । छोटे भाईयों को उन्होंने खूब डांटा फटकारा भी । पर घड़ी का कोई पता नहीं चला । तीन चार दिन हो गये । उन दिनों उन्हें बिना घड़ी के ही ड्यूटी पर जाना पडा । अतः उन्हें बहुत परेशानी हो रही थी ।

अचानक रविवार के दिन एक व्यक्ति हमारे घर आया । चेहरे पर दाड़ी थी । नीचे आधी धोती पहने और ऊपर से एक लाल कपडा पहने हुये था । सर्दियों के दिन थे अतः पापाजी बाहर धूप में ही बैठे थे । सीधे पापाजी के सामने आकर वह व्यक्ति खडा हो गया और उसने पीने के लिये पानी मांगा । पापाजी ने मुझे आवाज देकर पानी मंगाया । मैं अन्दर काम में लगी हुयी थी । झुंझलाते हुये बड़े उपेक्षित भाव से एक लोटे में पानी भर कर बाहर ले जाकर उसे पानी पिलाया । मैंने सोचा कोई भिखारी है और रोटी या आटे की मांग करेगा किन्तु उसने नहीं मांगी । अचानक ही वह पापाजी का हाथ पकडकर देखने लगा और कुछ बातें पालन करने के लिये कहा जिन्हें पापाजी आज भी पालन करते हैं । फिर उन्होंने सवा दो रु. मांगे । इत्तफाक से उस समय पापा की बुशशर्ट की जेब में कुल सवा दो रु. ही थे । और वे रु. लेकर एकदम वहां से चले गये । बस उसी दिन दोपहर के समय पर घड़ी टेबल पर रखी दिखाई दी जैसे किसी ने अभी उतारकर ही रखी हो । उस टेबल पर दिन में कई बार सफाई होती थी । घड़ी वहां थी ही नहीं अचानक कैसे आ गयी । तब बाद में बडा पश्चाताप हुआ कि घर पर बाबा स्वयं आये और हम उन्हें पहचान नहीं सके । जब से अब तक कई बार ऐसे अनेक अनुभव हुये हैं जिनसे स्पष्ट जाहिर होता है बाबा अपने भक्तों को कदम कदम पर सहायता करते हैं ।

कु. वन्दना श्रीवास्तव

क्वा. नं. बी. २७ रामकृष्ण पुरी मुरार ग्वालियर (म. प्र.)



# अभिलाषा

न मांगू मैं सोना चांदी,  
न मांगू मैं हीरा मोती,  
न मांगू मैं बेटा बेटी,  
प्यास नहीं धन दौलत की,  
आस नहीं यश कीर्ति की ॥ १ ॥

साई की है यह अटल रीति,  
जैसी करनी वैसी भरनी,  
पाप पुण्य को जैसी करनी,  
दुख सुख में वैसी भरनी ॥ २ ॥

साई की माया है न्यारी,  
लगती सबको है प्यारी,  
विनाशी है माया साई की,  
पर प्यारे साई हैं अविनाशी ॥ ३ ॥

रे मन, यह सीख गुरु की प्यारी,  
अविनाशी से न मांगू चीज विनाशी,  
मांगू अविनाशी से चीज अविनाशी,  
अकिंचन की अभिलाषा अचल साई ज्ञान भक्ति ॥ ४ ॥

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