

SHRI

# SAI LEELA

Official Organ of Shirdi Sansthan



## SHRI SAI BABA'S CONTROL OVER ELEMENTS

Once there was a terrible storm at Shirdi. The wind began to blow forcibly. There appeared flashes of lightning in the sky. The rains began to descend in torrents and the whole place was flooded with water. The People of Shirdi village prayed to Baba to intercede and quell the storm. Baba Came out and standing at the edge of the Masjid ordered the storm to be calm. In a few minutes the rains subsided.

September 1983

Rupee One

श्री साईनाथ साधनालय

# SHRI SAILEELA

SEPTEMBER 1983

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SHRI  
**SAI LEELA**

**Official Organ of  
Shirdi Sansthan**

Editor :  
**Shri K. H. KAKRE**  
Receiver, Shirdi Sansthan  
of Shri Sai Baba

Executive Editors :

**Dr. S. D. Parchure**  
M. A., Ph. D.

**Shri Sadanand Chendwankar**  
B.Sc, S.T.C. R.B.Pravin



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

VOLUME 62

SEPTEMBER 1983

No. 6



office :  
Sai Niketan, 804-B, Dr. Ambedkar Road, Dadar, Bombay 400 014.

Telephone : 8 8 2 2 5 6 1

Annual Subscription Rs. 10.00  Single Copy Rs. 1.00



## Celibacy and deliverance

In our Vedic literature, we come across many rishis, who performed penance for long period, after remaining celibate. From the Puranas we know the stories of many persons who observed celibacy upto the end of their life. This tradition did not die later on. It continued even in the historical times. Adya Shankaracharya was a celibate. There is a good story behind his celibacy, Saint Ramdas, Swami Vivekanand are some other modern celibates, who were known for their religious work. Swami Ramakrishna Paramahansa and Shri Radhakrishnaswami, from Madras, were married in their early age; but they remained celibate throughout their life, looking upon their wives like their mother. Shri Sai Baba also did not marry and led a celibate life. From these examples, some people in the religious field are under the impression that celibacy is necessary for getting deliverance from the cycle of birth and death, which is supposed to be the highest achievement of human life according to the Vedic philosophy.

### Sexual Impulse and four Ashrams.

When we start considering the above question what we have to remember first is that the examples quoted above are exceptions and not the rule. The rule has more or less been that of marrying with one woman at a time and remaining faithful to her. After marrying with one lady, the rules of morality require a person to look upon all other ladies either



as a mother or a sister. Now why was marriage considered as a moral act? The reply to this question is obvious. काम or sexual impulse is a natural instinct. One verse says “आहार निद्रा भय मैथुनंच सामान्यमेतद्युभिर्नराणान् ।” (Food, sleep, fear and sexual intercourse these are common impulses of the human being and the beasts) and if no provision is made to satisfy the last impulse, there would spread immorality in the society as a whole, which would result in social chaos. In order to avoid this possible unrest in the society, marriage was made a legal affair when the society advanced much and settled in the plains casting away their nomadic life.

The question of this sexual impulse was given a special thought by our forefathers. They had realised very clearly that this impulse may be controlled and curbed but it should not be suppressed. The arrangement of the four Ashrams, therefore, seems to have been made with a view to giving full scope for this impulse when it is uppermost in the human minds. The first Ashram was known as ब्रह्मचर्याश्रम. The very name of this Ashram indicates that celibacy was the key note of this Ashram. The arrangement in old days was to send a pupil to the Ashram of some Rishi for study. These ऋषिकुल's served the purpose of the schools and colleges in those days. Study always requires concentration of mind and a person, who would start a love-affair being under the sway of sexual impulse, would not be able to concentrate his mind. We come across several stories and novels written on this subject where a person ruins his career and even abandons studies in some cases when the sexual impulse has full control over him. By experience and observation, therefore, our forefathers kept a complete taboo on काम (sexual impulse) in this part of the life of a man.

Next follows the गृहस्थाश्रम. In this Ashram the student was allowed to come home when permitted by the Guru after completing his proper education. At this age the natural



instinct of काम was uppermost in every human being and therefore it was necessary to give vent to it, give it full sway with certain modifications and controls. The rules of marriage were therefore framed whereby the sexual impulse would only be controlled and not suppressed. The suppression of this impulse has very bad effects on many young men and women. The young men who do not get enough opportunity to satisfy this impulse become depressed and consequently they do not progress properly in their business or other job. Some ladies, who really need their sexual impulse to be satisfied, become hysteric in the absence of the usual opportunity of man's company by marriage at the proper age. Thus in order to preserve proper moral level of the society, this second Ashram was provided.

In the third Ashram (वानप्रस्थाश्रम) a man and his wife are allowed to stay together; but then they have to prepare in this Ashram for the fourth Ashram Viz. the सन्यासाश्रम. A man has enjoyed the pleasures of life in the गृहस्थाश्रम. He may be having children, who can now take up the responsibilities of the household. A man has therefore to withdraw from the family scene and he has to hand over the reins to his children. Due to this arrangement the friction between the two generations, who are usually at cross roads due to generation gap, must be being avoided in those days. Due to the change in living conditions now-a-days we see this friction ruling in most households. The old, who do not want to give up their control over the family affairs, often become unwanted in the house and they feel that the young generation for whom they did so much in their youth and childhood have become ungrateful to them. The young people on the other hand feel that it was alright that they were dictated by the elderly persons when they were quite young; but now when they have grown up and when they can think for themselves independently and take their own decisions, why are these old people still having control on us and guiding us. However this quarrel between the generations has been going on



from very old times and though it was being avoided in ancient society by arrangement of these Ashrams, it is now uppermost in the present society, due to the vast change in the circumstances.

The fourth Ashram was that of सन्यास. In this Ashram the सन्यासी had to remain all alone and manage his own affairs by himself. If a man has made mental preparation during the third Ashram and if he has come out of his addiction to family affairs, then he would be able to adjust to this Ashram very easily and attain मोक्ष or deliverance at the end of his life.

### Is Marriage a Hindrance ?

It will thus be seen that the ancient people had thought well about the stability of the society and they had framed rules for the behaviour of the persons in the society. As pointed out at the beginning of this article, we find that there were a few celibates, who were held high in esteem by the society; but can we not trace the examples of certain other saints who even after marriage continued to do religious work without any hindrance? The famous saint of Gujrat Shri Narsi Mehta was a family man, who was married at the usual marriagable age. The saints like Tukaram and Eknath in Maharashtra did lot of religious work and guided the society in spiritual matters even though they were married. The wife of Shri Narsi Mehta died at an early age, the wife of saint Tukaram survived him. She was always at cross roads with him and disagreed with his behaviour, which took very little interest in the worldly affairs in general and the family affairs in particular. Saint Tukaram actually says at several places that the wife of such a peculiar temperament goaded him further on the spiritual path. The family life of saint Eknath was full of pleasure. His wife also had the same views of the worldly affairs, which saint Eknath had. This mutual agreement of views never hampered the progress of saint Eknath on the spiritual path and he really spent the गृहस्थाश्रम in such a manner



that the saying "घन्यो गृहस्थाश्रमः" proved cent percent true in his case.

After considering the cases of persons, who were married and who led a marital life with their wives, we may now consider the cases of two other persons who were married but who did not lead a family life as is led by other married persons. They are Ramkrishna Paramhansa and Shri Radhakrishnaswamiji. These two persons perhaps felt after their marriage that a married life, which is led by other family people, may come in the way of their spiritual life and therefore they must have taken the decision to remain aloof from marital life. Some persons may feel that after having married, these people should not have observed celibacy in the manner in which they did. This in their opinion amounts to injustice to their wives as they may be having a desire to lead a family life, full of usual worldly pleasures; but this does not seem to be correct. First of all it requires a very great control over your mind to remain celibate after getting married and the second thing is this that these two persons and similar other saints gave full opportunity to their wives to achieve the spiritual goal fully by not putting the responsibility of rearing and bringing up their children, which the other ladies, who remain in the family, have to shoulder.

It will thus be seen that marital status or marriage does not necessarily hamper the spiritual progress of a person. It varies from individual to individual. Those who could remain without marriage remained celibate and achieved deliverance in their own way. Others, who married but remained celibate, had also to say about their way of life and certain saints, who even married, did not think marriage to be an hindrance in their spiritual progress. It is therefore everybody's mental condition and temperament which leads him to proper goal and environments do not necessarily hamper his spiritual progress. Shri Sai Baba also knew this well. If a yogi like Him was able to curb and suppress the natural instinct of काम, He knew that it was not



possible for all common people to do it. Thus though He catagorically denied fast and advised not to observe fast (see chapter 32 of Sai Satcharita, the story of Mrs. Gokhale) He never advised celibacy as it was not practical from the point of ordinary devotees. Therefore as per His advice, let all of us, His devotees, lead the usual family life and never forget to pray to Him and worship Him, which would lead us to deliverance. Let us not try to go on the path of celibacy, which only real yogies are able to follow. Deliverance is not obtained only by remaining a celibate. Those who could observe celibacy may do so but the other devotees can achieve मोक्ष even after enjoying family pleasures and only remembering Sai Baba all the time. Let us therefore lead ourselves to deliverance by remaining in our family and worshipping and praying to Shri Baba as it is the most easy and practical way in the Kaliyug. ★



## Saileela Life Membership Subscription

The present rate of annual subscription of Shri Saileela is Rs. 10/- (Rs Ten) only. It was practice to accept Rs. 150/- as subscription of Life Membership of Shri Saileela magazine, when the annual subscription was Rs. 6/- only. Day to day prices of paper and other ancillary material, labour etc. are increasing and have gone very high. Taking into consideration the increase in the printing material and printing and labour charges and monetary inflation, it is decided to raise the subscription of Life Membership of Shri Saileela magazine to Rs. 300/- (Rs. three hundred only) with effect from 1-1-1983. This rate is applicable to Saileela subscribers from India only. ★

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

## Baba's Divine Healing Therapy

Once a renowned Nuclear Scientist, who was very devoted too, was asked to differentiate between science & divinity. His frank reply was "Our science has got certain limitations, but divinity has got unlimited approach, which can even negotiate beyond infinity."

We learn from Sai Satcharit by Shri Hemadpant that numerous ailing persons used to come to Baba for ready relief and cure of their ailments. Some of the ailments were of very chronic nature too. Baba's divine process of healing and cure, though differed from person to person irrespective of ailments in peculiar ways, used to impart instantaneous relief, leading to ultimate recovery in each and every case. Our knowledge in medical science cannot put forth any satisfactory explanation to such divine healing excellency.

When we visualise all such divine phenomena we are simply engrossed in sublime admiration for our Lord Sainath and we surrender at His lotus feet in profound reverence. Baba's Vibhuti (Udi) is also a proved Panacea in all diseases. I feel pleasure to state that as a medical practitioner when I am confronted in complicated cases, administration of Vibhuti only with sincere prayer to Baba, plays the miracle.

Baba's mode of approach varied from -patient to patient. In some cases He administered vibhuti only and in other cases He gave divine touch with His divine hands. In some cases He advised to take some particular food stuff as recipe and in other cases He appeared in dreams to cure the ailments. In some cases He imparted compassionate look with loving and appeasing words and in other cases angry look with stern words. In some cases He used to say only "Allah Malik, Allah Achha Karega" etc. It is needless to say that dramatic cure was noticed in each and every case.



On one occasion during cholera epidemic Baba was seen grinding wheat. The flour, thus ground, was sprinkled on the outskirts of Shirdi all around and the village was eventually protected from the epidemic.

I am describing herewith a few interesting cases of Baba's divine cure, which our well-advanced modern medical science cannot account for.

Madhavrao Deshpande (Shama), a close associate and devotee of Baba, was once bitten by a poisonous snake. He was in great agony due to severe pain and burning sensation and was feeling giddy too. With great difficulty he approached Baba for help. He was just going to climb the steps of Dwarkamai, when Baba shouted in great anger "GO, GET AWAY, COME DOWN". On hearing this Shama could not venture to climb the steps of Masjid and sat down on the ground in utter disappointment awaiting his ultimate end. Though he was a very close associate of Baba, he could not follow the significance of such anger. It is noteworthy that shortly afterwards Shama's condition improved and Baba's anger also subsided. On enquiry later on, Baba disclosed that there was nothing to be angry with Shama and that He simply commanded the snake and its venom to quit Shama's body. It is understood that the five words used by Him were nothing but "Five-worded Mantra". Neither any ligature nor administration of Anti-venin as per our modern therapy was at all necessary to save Shama's life.

Kaka Mahajani had once been suffering from diarrhoea. At that time he was entrusted with the renovation work of Dwarka-Mai court-yard. While the work was in progress, he was repeatedly running to attend nature's call. Intentionally he did not inform Baba about his ailment, but Baba was omniscient. All of a sudden Baba flew into great rage and all people present there, ran away in fear. But Baba caught hold of Kaka and made him sit there. While running away somebody left a packet

of groundnuts. Baba personally removed the nuts and peeled out their skin and made Kaka consume almost the whole lot barring a few, which Baba Himself took. After that both of them drank water. Contrary to the medical concepts his motions abruptly stopped, instead of being aggravated.

Dattopant of Harda had been suffering from severe abdominal pain for a long period of 14 years. Baba blessed him with only a compassionate look placing His divine hand over his head and gave him Vibhuti. He was cured permanently.

Gangadharant, eldest brother of Kaka Mahajani, had been suffering from terrible abdominal pain for a number of years. Baba simply touched his abdomen and said "ALLAH ACHHA KAREGA" and he had speedy recovery.

Nanasaheb Chandorkar was once tossing with agonising abdominal pain. Baba made him take Ghee with Burfi (a milk product sweetmeat) and he was cured instantaneously. According to our modern medicine such recipe is very dangerous.

Shama had once been suffering from very painful inflamed piles. Baba asked him to take decoction of Sonamukhi and he was cured. In contrast it is interesting to note that when Shama was attacked with the same ailment some years later, he took Sonamukhi without consulting Baba and his trouble became worse. However, Baba's intervention, later on, cured him. These two cases testify that DIVINE WORDS FROM BABA'S DIVINE MOUTH WERE THE ONLY CRITERION FOR CURE, but not the recipes used.

A saint from Alandi was having terrible ear-ache and was advised to undergo surgical operation. When he approached and appealed to Baba for relief, Baba only said "Allah Achha Karega" and his trouble was set right without any need for surgery.

Bapusaheb Booty once suffered from repeated purging and vomiting and became too weak to come to Baba at Dwarkamai,



When it was reported to Baba, Bootysaheb was sent for and made to sit before Baba, who simply looked at him and commanded "Now you won't have any purging." Next Baba asserted pointing the index finger "Now your vomitting also must stop." Both the ailments subsided dramatically on Baba's command.

On another occasion Bootysaheb suffered from cholera and developed terrible thirst. No remedy could give him any relief. Baba asked him to take dry fruits (MEWA) boiled in milk with sugar. He had instantaneous recovery with the recipe. According to medical concepts such recipe is only suicidal in a case of cholera.

Bala Ganapat Shimpi once became very weak and emaciated due to continuous fever for a long time. When all treatment failed, Baba's divine favour was sought. Baba gave only a peculiar direction to feed a black dog with rice and curd near the Laxmi temple, This was complied with and a dramatic cure was effected.

There are lot of cases of complicated labour pain having easy delivery by Baba's grace. There are lot of plague infested cases having dramatic recovery by Baba's divine intervention. There are also cases of barren women, who had the divine grace of becoming mothers by taking mangoes and cocoanuts, blessed by Shri Baba. Nanasaheb Rasane, our president of the 8th annual gathering at Shirdi, is the product of Baba's such blessing.

There are innumerable other instances of Baba's divine cure. It will be a big volume to narrate them one by one and even then the same may be incomplete. From an analysis of all such cases it becomes crystal clear that Baba's divine touch, divine look, divine words and so to say more precisely "Baba's Divinity" only imparts the miraculous curing effect in all sorts of ailments. The prescribed recipes are only secondary and hence have no importance.

In conclusion, I put forth my humble submission that it is ridiculous to compare science on par with divinity. We in medical practice, Mostly treat symptom caused by the disease, whereas Shri Baba, through his supreme divine power, commands the entire factors causing the disease. Our welfare lies in absolute surrender at the lotus feet of the divine incarnation. ★

Dr. B. G. Das

305 / 1, Mirpur Cantt, Kanpur 208 004 (U. P.)

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## Guru Pournima Festival in Sai Niketan

All the three great festivals viz. Ramanawami, Gurupournima and Punyatithi which are celebrated on a grand scale at Shirdi, are celebrated on a small scale at Sai Niketan, Dadar. Hence all the Sai devotees staying in Bombay, who are not able to go to Shirdi for the festival, always make it a point to attend Sai Niketan for these festivals. On Sunday the 24th July 1983, therefore, the devotees started coming to Sai Niketan for Baba's darshan no sooner the office was opened at 8 a. m. in the morning. The devotees were coming and going away after taking darshan. However those devotees, who came from 11 a. m. onwards, waited for the Aarti after taking darshan. By twelve noon the singing of the Aarti was started, when the hall of the office was full to its capacity. The Aarti was sung for nearly an hour with great devotion and every devotee was as if in a trance. After the Aarti was over, Prasad was distributed to all the devotees, who sung the Aarti. After those devotees left other devotees were coming one by one for darshan according to their convenience. There was a constant flow of devotees at Sai Niketan upto 4.30 p. m., when the office was closed for the day. As this year Gurupournima festival came on a Sunday, it was very convenient for the devotees to come for taking darshan. On a moderate estimate, it may said that over two thousand devotees attended Sai Niketan for Darshan on that day. ★



## SHIRDI

Between Manmad in the north,  
Ahmednagar in the south  
And between Nasik in the west,  
Aurangabad in the east,  
Very close to Kopargaon  
Lies Shirdi the holy town

It's a pilgrim centre,  
For Saibaba's spiritual centre;  
Who spent, sixty fruitful years.  
Radiating the whole atmosphere  
With His divine powers

From the nearabout regions,  
You reach the holy Shirdi's bus-station.  
And shortly thereafter  
You're prepared for Baba's darshan !

Sai Sansthan's staff members  
Live in spacious quarters.  
It is the Sainagar  
(may be called 'Prem Nagar')  
They're ever ready  
To guide you in SHIRDI.

Dixit Wada, Seva Dham, Shanti Niwas  
And the new building complex,  
There are houses for Sai devotees  
Who come to Shirdi  
From far off places.

The dawn begins in Shirdi  
With Baba's 'Kakad Arati'.

Baba and his Samadhi are daily worshipped,  
Gives an experience to be long cherished !

Devoted Baba's servants  
Perform Sai festivals like :-  
Satyanarayan Pooja, Guru Pournima,  
Rama Navami and Baba's Mahasamadhi.

Satyanarayan and Guru Pournima are sacred poojas;  
Ramanavami and Mahasamadhi are unique and colourful  
Sports and feasts are arranged  
And colourful processions are taken  
Around Shirdi on Ramanavami festival.  
Weeklong 'Laksharchanna and 'Kirtans'  
Conducted during Mahasamadhi festival  
Alongwith Navaratri in October.

The Sansthan's power generator,  
No doubt generates power too!  
At Sai Sansthan's main street,  
The Sai devotees often meet.

Sai Baba High School spreads knowledge  
SAINATH HOSPITAL does noble work,  
These are Shirdi's pride  
The Shirdi dwellers find them delight.

'Sainath Chhaya' is reserved  
For guests, invitees and artistes.  
See the Khandoba's shrine  
And know that Baba means  
'SAI the DIVINE'!

Baba practised Yoga and penance  
In a jungle - fearsome and dense !  
If you've the courage to go  
you may see the Lendi Baug ?



To fetch water from the Godavari  
Indeed tiresome for the Shirdi-'vasi' ?  
Nearby Baba dug out a well  
It's indeed very well !!

Baba loved cool and shadowy places  
For His devotees  
Hence He planted trees  
He lit the divine Light  
Near the trees  
This is called Nandadeep.

The faithful steed  
Was Shyam Sunder  
And no wonder  
Was Baba's aide indeed !

At the foot of the Nimba Taru  
Is the Turbat - the Samadhi  
Of Shri Baba's Guru.

Buttiwada - the Samadhi  
Of the Samartha Sadguru.

Baba is no more in flesh,  
In Samadhi Mandir He remains.  
That is His eternal resting place  
And He showers His divine grace !

Baba's grinding stone and wheat-bag,  
Sitar, bed, padukas (chappals), mug,  
And few more articles used  
By Baba are well preserved.

'Tiger Samadhi'- a Siva devotee  
Who fell at Baba's feet

And attained 'Mukti'.  
 You also find Hanuman temple.  
 And Ganesh, Shani, Shankar temples.

In Chavadi Baba used to sing and dance  
 With bells tied around His ankles  
 It's a quiet place,  
 Where He met the populace !

Last but not the least  
 Is the SAI PRASAD  
 Is a treat in itself  
 For the young and old  
 Without any caste,  
 Creed, sex discrimination  
 Are well served  
 To their heart's content  
 This cannot be expressed  
 A Sai devotee whoever or wherever  
 He or she may be  
 Shouldn't miss to come  
 To Shirdi to experience this feast !

Dwarkamai is unique and a heaven on earth.  
 Oil lamps, udi, grinding stone,  
 And the shila are its worth !  
 The Mangal Karyalaya  
 For the sacred ceremonies,  
 All these and more  
 Are SHIRDI'S treasures !!.

V. Sundara  
 120-B, Rash Behari Avenue Calcutta-





## Shri Sai's Blessings

In this materialistic world everyone is after the money and none has time to think about God. One will not face any problem or difficulty in his own life, if one has full faith on Sai Baba. I am giving below one important event of my life.

My elder brother's business was not running well. He was established at Sardhana (Meerut) while I was doing my business at Muzaffarnagar (U. P.) I was able to recover losses in the business with Shri Sai Baba's kirpa since 1979, so I insisted on him to visit Shirdi. He agreed, if he would get some business with Shri Sai kirpa. It happened that I was able to have brick Kiln business at Muzaffarnagar for him with Shri Sai kirpa. It was also decided that this business will be started by the latest fixed Kiln and chimney instead of a moving chimney, keeping in view the efficiency of the latest techniques; but there was risk in the new technique of total failure it being a new one. It happened so in one case also. My eldest brother is a heart patient and he takes failure seriously. I was very much worried that if the fixed chimney failed what would happen. I was daily remembering Shri Sai Baba for his blessings. This Brick Kiln work was started in September 1981 and the construction was completed in November 1981. Firing was to start in the second week of December 1981. Everyone was in suspense about the success of the venture except me. I was having firm faith in Shri Sai Baba that He cannot do harm to me. Ultimately the day came and firing was started. In the night the firing blocked; but with Shri Sai Kirpa the Head Mistry was saved from death. On the next day, firing did not start. It was at stand still irrespective of the quantity of coal consumed and the Head Mistry declared that the Chimney was a failure and that he was unable to do the work. This disturbed all of us and everyone was upset. I was worried about my elder brother because of his heart disease

and was remembering 'Sai Baba' all the time with the prayer to give me some hint or clue so that I can do some thing. I started the prayer and remained in meditation for half an hour and I went to brick Kiln afterwards to watch the position. While I was moving hither and thither, Shri Sai Baba gave me an idea that blocking of fire was due to lack of oxygen. The Head Mistry did not agree with me. I remained perturbed and I took decision all of sudden to pass air by opening the holes without the consent of the Head Mistry and watch the result. The result was a miracle. Fire started burning immediately with high flames. I told it to the Mistry afterwards when he was happy as the problem was solved. Since then work is going on smoothly with 'Shri Sai Baba's kirpa.' In this way 'Sai Baba' blessed me.

**S. K. Gupta**

167 / 10, South Civil Lines, Behind Ajay Hotel,  
Muzaffarnagar, 251 002



To,  
The Editor,  
Shri Sai Leela

Respected Sir,

Your editorial in Shri Sai Leela (English monthly for June, 1983) is highly noteworthy for all since in Kaliyuga many have got doubts on the point of birth - death - rebirth.

Upanishads are the essence of Vedas Bhagavadgita is the essence of Upanishads. You picked up necessary rays from the sun Bhagavadgita, which cures the disease of doubt on birth - death - rebirth.



But this is necessitated since the only one omniscient lord, Allab, Yogeswar, Bhagawan Sainath is compared to an ordinary yogi with limited powers, which pricked my heart.

The acquaintance of Shyama with Baba for the last 72 births and the declaration of His age as lakhs of years, to the court committee and revelation of true meaning of the eternal statement "gurur brahma gurur vishnu gurur devo maheswarah..." to Megha, Shyama and Dasganu and showing eye witness of triveni sangam of Prayaga in himself and instantaneously quitting off the physical body-re-entering after three days and three birth's life awareness of frog and snake and two sheep do suffice to prove His omnipresence, omniscience and eternal love towards bhaktas and taking birth at His own will like yogeswar Srikrishna, who told Arjuna in 12th verse 2nd chapter "न त्वेवाहं जातु नासं..." and in 1st verse 4th chapter "इमं विवस्वते योगं..." and in 5th verse 4th chapter "ब्रह्मि मे व्यतीतानि जन्मानि..." and 7th verse "यदा यदा ही घर्मस्य..." and in 8th verse "परित्राणाय साधूनां..." and in 9th verse "जन्म कर्म च मे दिव्यं..." of same 4th chapter and in 3rd verse of 7th chapter "मनुष्याणां सहस्रेषु..."

An ordinary man when constantly observes strict religious discipline called nista and saburi by Baba and eight-fold path or astanga marga in Vedanta would become fit to seek for guru like a disciple. One, out of such thousand disciples, would become a yati. One, out of such thousand yatis, would become a siddha. One, out of such thousand siddhas, would become a yogi. Seventy two of such yogis would guide the universe in spiritual matters. One, out of the 72 such guru or guides is yogeswar like our Sainath Srikrishna - Allah - Christ.

These have got no sin in store to take birth like you and I, but they will take birth out of love towards suffering generations in the universe on their dire demand and necessity, act like you and I, but without any attachment to anybody observe, desha-kala-patra dharma and quit the body as and when they will.

This is what I understood from my study, experience and imagination. It may be right or wrong which Sai only knows, since He Himself prompted me to write this.

Yours,

**A. S. Murty**, Head Signaller,  
S. E. Railway, Quarter No. 591/4, Jail Area,  
Vishakhapatnam 530004

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## Adoration to Sainath

Sai Ram, my Lord, my God, my all,  
Hear me, Sainath, when I call,  
Pour down the riches of your grace,  
O ! make me love you more and more,

Sainath, too late I have sought you,  
How can I love you as I ought ?  
How great is the joy that you have brought  
So far exceeding hope or thought ?

Sai Ram, what did you find in me  
That you have cast your grace so highly ?  
How extol your matchless fame,  
The glorious beauty of your name ?

Sainath, you shall be my song.  
To you, my heart and soul belong.  
All that I am or will be is yours  
O make me adore you more and more.

**Mrs. Seetha Vijayakumar**  
c/o Dr. G.R. Vijayakumar, Balanoor Estate,  
Durgadbetta, 577 118 (Karnataka State)



## Baba Comes To Our Rescue

It is now our experience that Baba's spirit always follows his sincere devotees. If the devotees are sick or stranded or needy in other respects, Shri Baba is there to take care of them. It happened to us in the month of May 1983 when we were returning from Bombay. The Railway Authorities at V. T. issued tickets keeping the passengers in the waiting list and we were a few among them. We did not ask for it, but having taken full fare even on the berths our names appeared only in the waiting list. To our disappointment we saw that we were not allotted any berths in the Madras Mail and somehow we boarded a coach intended for Madras passengers, though we were to go to Sholapur.

We breathed a sigh of relief that we were at last in a coach ; but our happiness was only momentary. After the train left V. T. station we were informed by the Coach Conductor that all berths intended for Madras were full and not a single was available and we should make our arrangements at the next station. He could not oblige us in any manner. When the train arrived at Dadar station our option was either to get down at Dadar, where the train halts only for five minutes or to get down at Kalyan where we might have sufficient time to make alternate arrangements. As Kalyan would be too far, we thought of getting down at Dadar and seek accommodation in other compartments. Accordingly we got down with our suit cases at Dadar and in a few minutes the train started. We became panicky and we were almost certain that we would be stranded at Dadar station. Even when the train had not started, we made an effort to get into another sleeper coach, but the inmates of that coach did not open the door on one side. When the train left we thought that we would be stranded at midnight and our money paid for the tickets would go waste as we might be



required to purchase fresh tickets for another train. We were remembering Baba in our minds but the train left and we thought that we were rendered helpless. In the meanwhile a Sikh gentleman opened the other door of the same sleeping coach. He waved his hand towards us to come immediately and we rushed with our luggage to that door, kept it in a moving train and virtually we were pushed inside the compartment. In the meanwhile a few others also entered the compartment after us and we experienced that the moving train, which was slowly gaining momentum, reduced its speed and it almost came to a halt. Due to great anxiety and panic I had become restless and when I sat on a seat which was available, the Sikh gentleman consoled me with his palm on my head, addressing me as "Behanji" and asking me not to worry. The Sikh gentleman and the T. T. I. and two others sat in a part of the same compartment and they walked away at Kalyan, never to be seen again. Some of the passengers consoled us. As the compartment was vacant till Poona, from where students had reservations, we had a good sleep in independent berths. Even at Poona we were not disturbed and we reached Sholapur quite comfortably.

My parents and I started thinking on reaching Sholapur who that Sikh gentleman might be. We had no occasion to thank him though my father wanted to meet him again and express his thanks. It is still ringing in our mind. It must be the great Baba, who came to our rescue at the hour of our need and made us to reach our destination as scheduled and without any discomfort. Thus we travelled in comfort by His grace and blessings, though we were not allotted any berths or any seats in the sleeper coaches and entering into the general compartment, as everybody knows, is wholly impossible and insecure in these days. We offer our 'Pranams' to the great Baba. ★

**Kumari Usha**  
daughter of D. P. Hiremath,  
District Judge, Bijapur



## An Apostle of Shri Sai Baba

“Too many a gem of purest ray serene  
The dark unfathomed caves of ocean bear ”

— Thomas Gray

Among the less known apostles of Baba but by no means the least important was Shri R. Narayana Swamy Konar of Shri Sai Baba Darbar, Wright Town, Jabalpur. He had been a devotee of Baba for pretty long. However, the manner in which he came to be known to the general public as a blessed devotee of Baba is itself a ‘Leela’ through which as a first step Baba’s divinity came to be realised in these parts of the country.

Shri Konar was employed as Train Examiner in the S. E. Rly. at Howbagh, Jabalpur. One of the conditions of his service was a compulsory medical examination every year to determine physical fitness, especially the eye-sight. In the winter of 1954, he appeared as usual before the medical board. When his papers reached the office, it was found that he had failed in the eye-test. He came to know of it through his friends. It so happened that the date coincided with the scheduled date for his annual pilgrimage to Shirdi. He had concluded that in any case, his services would be terminated on medical grounds and he would be pensioned off. So, without waiting for official intimation and obtaining leave either, he went to Shirdi.

When Shri Konar was away, there was a flutter in the office. In the first place, his boss was annoyed at the casual manner of his taking law into his own hands and absenting himself as well as leaving the station on his own. This was strange in the case of a man known for his meticulous adherence to rules. Now this breach would mean a break in the service and would adversely affect his pension and other benefits later on when he would be retiring in due course. Such were the officer’s

remarks. Then some one, close to him, observed that the question did not arise, that for all practical purposes, Shri Konar could be considered to have retired from the date of the medical examination which had gone against him and his present breach was purely technical, not worth taking note of "What the hell are you talking about?" flared up the officer. "Who told you that the medical examination has gone against him? I have before me his category 'A' report and for aught I know, Konar is good enough to go on at least for a year more. Find out if he has returned and send for him?" The clerk concerned and the few officials in the know of things were mystified and could not believe their eyes. The most surprised was Shri Konar himself on being told that he was placed in category 'A' by the board. Now, it dawned upon his mind that it was a clear case of Baba's 'Leela' and that He had fulfilled Himself according to the shloka

नेत्रहीनाक्षिदायी च मतिहीनमतिप्रदः ।

(He makes the blind see and the fools wise)

The officer was kindness itself to Shri Konar and asked him to put up his application for leave for ex-post facto sanction, and close the whole affair.

This was a turning point in Shri Konar's life. From now onwards, he not only became a magnet of Baba for attracting an ever increasing number of devotees of all ages and religions but also His instrument for achieving many miraculous results in the lives of those who sought his help. It was for getting cured of bodily and mental ills, for success in examination and interviews for promotions, for redress from evil spirits, for getting children, for success in matrimonial affairs, etc. Hence, one remarkable thing should be noted. Guruji, as Shri Konar came to be known to one and all later on (some even called him Narayana Baba) continued to possess the clarity of vision of category 'A' till the last and never used glasses. He only put a few drops of



the 'abhisheka thirtham' in his eyes daily. It acted as a panacea for all eye troubles of others too.

As long as he was in service, the enclosed front verandah of the Rly. Quarters served the purpose of a Mandir for Baba's worship. A band of devotees, mostly young, helped and took part in the daily 'aarti'. Thursdays were of course special days. Guruji had always a saffron cloth tied over his head during the 'aarti' or when giving Udhi to devotees. He had become a disciple of Abdulla Baba (There is his photo in Abdulla Baba's cottage at Shirdi) at Shirdi and imbibed from him some incantations which he used along with Udhi to cure ills and for exercising evil spirits. He was simple and unassuming with a child-like nature which put others at ease. Till his retirement in 1958 he celebrated Ramanavami and Mahasamadhi Day festivals on a modest scale. For the former, Baba's idol was taken in procession around the mohalla. It was during this period one night after 'aarti' (I think it was a Thursday) when guruji was chatting with one sadhu, he saw a fakir, who had all along been sitting some distance away, entering the enclosure. As guruji was welcoming him, the latter turned to the sadhu and blessed him saying that in due course he would become known to the public and his true merit would be recognised by them. Presently, the latter took leave and went away. Guruji then offered to massage the legs and thighs of the guest to which the latter did not agree at first, threatening to go away. However, guruj's importunity softened him and he allowed it. Just then, guruji's elder sister, who was keeping house for him, came that side. Seeing him with a fakir at such late hour, she asked him to tell the fakir to go away. The latter told her that it was she who would be going away. As guruji did not seem to heed her, she locked up all the doors, lest the self-invited guest should disappear with some articles, and went to bed. The fakir then asked guruji to make some tea and partook it. Before retiring, he asked for a 'lota' of water to be kept beside him for the night.



Early in the morning, when guruji woke up, the fakir was not to be seen. It now became clear to guruji that it was Baba Himself in disguise. Seeing the locks in position, his sister too was now convinced about it. The 'lota' was half-full with water. Guruji preserved it carefully, using it for special purpose as a panacea and always kept it filled to the original level with Ganges water. The lady passed away shortly after this occurrence making guruji realise that it was to this that the fakir (Baba) had cryptically referred.

Knowing him intimately as I did and having had the privilege of sharing mutual experiences of Baba's Lilas with him, I can say without hesitation that as a rule, guruji preferred to treasure them in his heart.

After his retirement in 1958, guruji had a small house built with the amount of his gratuity supplemented by the financial help of one or two rich devotees. The front hall with the verandah took up the major portion to serve as Baba's Mandir. It is this that later came to be known as Shri Sai Baba Darbar at Jabalpur. It began drawing devotees from neighbouring places extending as far as Nepa Nagar, especially for the Ramanavami and Samadhi Day celebrations. He had no issue. To the best of my knowledge and belief, his relationship with his 'Sabadharmini' was platonic, his energy being sublimated in the service of Baba and His devotees. Now he was available at all times of day and night to answer devotee's calls and their attendance for the 'aarti' continued to increase, overflowing the varandah and spilling over into the street, especially on Thursday. An hour in the afternoon, usually between 2.00 P. M. and 3.00 P. M. on Thursdays was reserved for the 'Sumangalis' 'Suhasinis' for the worship of Baba with 'haldi, kumkum'. The 'aarti' later in the evening, at 5.30 P. M. during October to March and 6.30 P. M. during April to September was preceded by 'Ashtothara puja' in which all, irrespective of caste or creed, took part. The prasad consisting of a mixture of fried gram and parched rice (लाई) from the Darbar along with the 'Naivedya' offerings of devotees was



distributed to all. It was a pleasant surprise to find the majority belonging to the younger age group. With more and more persons from the business community, evincing keen interest, the celebrations for Ramanavami came to be on a grander scale than before extending to about a week, with daily cultural programmes and bhajans by various groups. The main day's procession with band and fire-works, covered a longer route along main roads, and took 5 to 6 hours to return to the Darbar. On the final day, virgins were fed (कन्या भोजन) on a mass scale and prasadam distributed to the assembled devotees bringing the celebrations to a happy end.

The Mahasamadhi Day's puja, a whole night function, also attracted a good number of devotees eliciting from them a generous response in terms of service and contributions. Both the festivals were managed by a committee of responsible men freshly chosen every time. Guruji made it a point not to handle the cash collections personally. He also repeatedly turned down requests for creating a kind of trust with monthly contributions of members on the ground that it would inevitably lead to corruption of some kind and would detract from the dedicated approach currently obtaining. As already indicated, he meticulously forbade the touching of his feet except by a select band of young devotees of transparent sincerity.

At the first meeting, Guruji gave the impression of being quite an ordinary man not worth fussing about. I have the feeling that he consciously took pains to go unnoticed, as it were. I myself must plead guilty to the charge of having thought like that in the beginning. Only to those, who sought him out, attached themselves to him and believed in him did he come to be known by occasional flashes as a chosen agent of Baba. Indeed, as will be seen from the examples to be set forth by and by, he communed with Baba and words emanating from his lips especially at 'aarti' time had the sanction of Baba and found fulfilment. In other words, he was gifted with 'Vaak Suddhi'



(वाक्शुद्धि) and Baba evidently heard his prayers of intercession on behalf of those in trouble of any kind. He asked such persons to write out their request lailment on slips of paper which he placed before Baba where they remained till he deemed it necessary. For each of them he lighted an agarbathi daily and prayed. In specific cases like an examination, interview, court-case or surgery where obviously there was Baba's sanction he offered special prayer for success by burning agarbathies continuously for the duration of each as notified in advance. With all his childlike simplicity he was nobody's fool. He could easily see through cant and hypocrisy. To persons without faith he would not give Udhi but tell them to take it from the receptacle for it before Baba. For the different ills of persons who sought his help he administered Udhi to be taken with different vehicles (अनुपानं) like water, milk, honey etc. or Abhisheka thirtham of Baba's Padukas with uniformly good results. He also suggested special observances like fasts and complete reading of Sai Satcharita within a week and distribution of sweets at the end for overcoming obstacles and achieving success. Where a person was not in a position to carry out the suggestion, he himself offered to do so in lieu. In rare cases where obviously he did not have Baba's approval, he declined to interfere. Friday was the day of silence from 5.00 A. M. to 5.00 P. M. and it was devoted to answering letters of out-station devotees in which he was prompt. No letter ever went unanswered. He was never known to be so sick till the fag-end of his life as to be obliged to avoid Baba's 'aarti' though he was troubled with ailments incidental to the aging of the body. Only a week or two before the end of his earthly sojourn, he returned from a visit to Neapanagar in response to the wishes of the devotees of that place. He attained samadhi on 6-7-81 in his 87th year, (28-10-1894 - 6-7-1981) ★

**Dr. P. S. R. Swami**

C/o, Sri V. Rama Sai, Steno,

Telephone Bhavan 3rd floor, HYDERABAD 500033 (A. P.)



## Shirdi Sai Vibhuthi Leela

The holy ash from the eternal fire at Shirdi is curing many diseases miraculously. The troubles of those, who meditate on Sai Baba with firm faith and great devotion disappear without fail. An incident is given below showing the miraculous powers of the vibhuthi of Sai Baba.

Shri Janardhan Reddy a resident of Bolaram, Secunderabad, is a contractor. At first, he did not believe in Sai Baba; but his wife Sulochana Devi had great devotion and firm faith in Him. She was daily worshipping Sai Baba with deep reverence. Janardhan Reddy had the vices of smoking and drinking liquor. Due to excessive drinking, he had an attack of jaundice. His kidney was also affected and he developed diabetese, but he did not inform his family members about it. One day on 14th May 1965 at 7 a. m. his condition deteriorated. His family members admitted him in Osmania Hospital. Janardhan Reddy was only 32 years old at that time, Blood and glucose were transfused to him. As urine was blocked, it had to be removed through a tube. His children were terrified at his condition which worsened day by day. He went into coma and the doctors lost all hopes of saving him.

His wife Sulochana Devi went to Sadguru Dr. Sai Kumar and prayed to him to visit her husband. Sadguru went to the hospital and examined him and said, "The chances of his survival are meagre. Only God can save him." Sulochana Devi pleaded with Sadguru to save her husband. Consoling her, Sadguru said "There is nothing in my hands. May Baba help you" and gave her a small packet of vibhuthi,

As directed by Sadguru, Sulochana Devi rubbed the vibhuthi on her husband's legs, chest, stomach and waist, chanting the holy words, "Om Sai, Shirdi Sai, Dwarakamai" with devotion.

She repeated the holy words upto 1.00 a. m. as she was determined to save her husband's life. But after that she fell fast asleep upto 3.00 a. m.

During this period between 1.00 a. m. and 3.00 a. m. Janardhan Reddy had a strange dream. Sai Baba appeared in the dream and poured a herbal mixture in both his nostrils. When Sulochana Devi woke up at 3.00 a. m. she saw the pillow of her husband wet and yellow. A yellow fluid was flowing from her husband's nose. Becoming afraid, Sulochana Devi called the doctors on duty. They found improvement in Shri Reddy's pulse ; but none of them realised the intervention of Sai Baba. Next day, Janardhan Reddy regained consciousness for sometime. Once again, there was yellow fluid oozing from his nose. The doctors examined the patient ; but they were unable to diagnose the case correctly. On the third night, another strange incident happened. As usual, Sulochana Devi applied vibhuthi to her husband's body and sitting on the edge of the bed she was chanting the holy words "Om Sai, Shirdi Sai, Dwarakamai" At about midnight, Janardhan Reddy was blessed by another strange dream. Baba appeared in the dream and with His divine hand applied vibhuthi on Reddy's body. Then Baba kicked him with His foot. Janardhan Reddy fell from the bed with a big sound. Hearing the noise Sulochana Devi woke up from her meditation and was surprised to see her husband lying on the floor. The tubes supplying oxygen, glucose and blood to him along with the tubes used to remove urine were all lying on the bed as if some one removed them carefully. Wishing to know whether her husband was alive or not, Sulochana Devi went near him. She was pleasantly surprised to hear her husband repeating the name of Sai Baba. He was saying, "please all of you repeat the name "Om Sai, Shirdi Sai, Dwarakamai", worship Baba. Baba! Baba! don't leave me." Tears rolled down Sulochana Devi's eyes for she was very much amazed and happy to see her husband chant the name of her Lord Sai, who



till that moment did not believe in Baba. The doctors were surprised to see Janardhan Reddy speaking. They enquired of Janardhan Reddy, as to who removed the oxygen cylinder, glucose and the blood tubes. Janardhan Reddy told them, "My Lord, My Baba came last night and removed them." The doctors were unable to understand Janardhan Reddy's words. The chief doctor was also not able to diagnose the patient's case correctly. To his astonishment, he found the patient's breathing was fast improving and there was no necessity to give him glucose or blood. In another 14 days, Janardhan Reddy recovered completely. X-Ray, blood and urine tests revealed that everything was normal in his health and was therefore discharged from the hospital.

At last, the day dawned when Janardhan Reddy, who thought Baba to be a mere fakir, prayed to Him with deep reverence and Love. He became an ardent devotee of Baba and gave up the vices of smoking and drinking. Sulochana Devi brought him to Sadguru and expressed her gratitude to him. "I cannot describe the greatness and leelas of Shirdi Sai Baba. The all merciful Baba answers the call of His pure devotees. We must pay our respectful thanks to Baba whose vibhuthi is miraculously curing thousands of devotees."

Janardhan Reddy, Sulochana Devi and their children are now leading happy lives, leaving everything to the will of the Omnipotent, Omnipresent and Omniscient Sai Baba. ★

**Dr. K. Ram Kumar**

Secretary Sai Kumar, Vyadhi Nivarana Ashram, Lane  
opp. Veterinary Hospital (Bhoiguda), Besides Tungabhadra  
Industries, Padmarao Nagar, Secunderabad 25 (A. P.)



## Conscience is God

"There is no substitute for conscience, unless it is living in a small town." Thus goes a Danish saying. One should cultivate to be comfortable with his conscience. One is on firm ground so long as he could answer his conscience with ease, facility and conviction. Even a man, doing a righteous thing, may fold up like a rudderless boat tossed about violently on a stormy sea if he were to give in for the pressures of the circumstances. Success smiles on a man, who takes up the gauntlet and goes into action with the fortress of his own conscience as his armory. This is what I learnt during Holi this year when I was in Shirdi along with Shri M. Hanumantha Rao, a saintly person and Shri A. V. S. Samba Murthy, a fresher to the holy precincts.

Early in the morning while sitting in the Chawdi beside the life-sized Baba's painted photo, I saw a handsome-looking young man come into the hall with a confident swagger in his gait. But the moment he came near Baba's photo there was a marked change in his attitude as though he was hit by some past reminiscences. With emotion spilling all over his face, he looked lovingly at the photo for a long time and prostrated himself before Him for what seemed like an eternity. I was mildly surprised at what I was seeing. Then I saw his whole body quacking. When he rose, his face was wet with tears. As he slowly went out, I felt that behind those tears lay a poignant story of tragic implications amicably settled by the indomitable Baba leading to eventual triumph. A sudden surge of boyish improwse in my mind and I felt that Baba should give me too some direct experience this time to feel His living presence to covet that memory as a sacred treasure. No sooner the thought assailed me I saw a frail-looking old man of over 70 years step in. He came falteringly to the side of Baba's photo and tenderly felt with his hands all over it and the surrounding tapestry. As



he did so I saw copious tears roll down his wrinkled cheeks. Every devotee, young or old, seems to be vulcanised with gratitude no sooner he sees Baba's photo and spills his joys and tears in spontaneous offering.

Later on we came out for breakfast. Shri Murthy insisted on South Indian dishes of iddlis and vada. So we went to the only Madrasi Hotel near Samadhi Mandir. It was nearly full. A young man was very busy catering, serving and bill collecting all by himself. After breakfast we paid the bill, received the change and came out. In the evening we went to see Shri Shinde in his office and there we saw the old man again. I learnt that his pocket had been picked containing his money and the return bus passes. It seems that it was his first visit to Shirdi and that he was a total stranger to the place and its language. Next day I saw him again in the Dining Hall. His predicament was much more pitiable this time as he narrated how he lost his spectacles too nearly immobilising all his activity. For a first visit, Baba was unjustly putting a severe test on this hapless old man, I thought.

Coming out we saw Swamy Sivaneshji near the Samadhi Mandir. He accosted us by saying, "The Hotel Manager is on the look out for you. Go and meet him." We went to the Madrasi Hotel. The Manager said that his son informed him that we have not paid the bill. He could recognise us because the boy saw Shri Hanumantha Rao several times with Swamy Sivaneshji. But we were surprised at the accusation. We explained that we have actually tendered a 10 rupee note for which the boy gave the change and that as he was doing all the odd jobs in the hotel he might not have noticed us in the rush. He seemed convinced with the explanation and allowed the matter to let go at that. Next day, however, before returning back, we were passing through the lane to the Chawdi for taking leave from Swamy Sivaneshji. The Hotel Manager saw



us from a distance and shouted for us. He started straightaway with a big sonorous voice before all the customers that his son has stated that he was very much sure that we have not paid the bill. His tongue whipped like a knife cutting through butter. We felt thoroughly humiliated. Reposing greater faith in the infallibility of his son, the thought that he might have made a genuine mistake did not enter his filial mind. Soon a big crowd gathered and I felt that I was literally put into the 'dock'. He no doubt made an offer that it was quite upto me whether to pay up or just walk away. But that was like a Hobson's choice and I cannot walk away and give the impression to everybody around that I simply jumped the bill by supinely accepting in what appeared to them like a gallant offer. My pride hurt me and with a rush of anger I pushed a 20 rupee note on the counter and shouted, "Take this money if money is your primary concern and go to hell. But I am not paying the bill which was already paid yesterday." So saying I rushed to the Chawdi. The son came behind me and insisted on accepting the change. The bill was paid all right; there was no doubt about it. But the boy was equally sure it was not paid. Here was a piquant situation. As he was known around to be a well-behaved boy, I was chagrined to see that he was carrying the day with him seemingly convincing all and that too before the Sai Darbar! All were looking askance at me and that was the last straw the camel could take. Sanity taking the wings of flight, righteous anger rose in my throat and shouting all types of innuendoes, I ordered to put the money in the Hundi if it was a must. The young man looked at me for a moment and calmly went to the Hundi and dropped the coins into it and went away.

At the bus-stand I saw the old man once again. Rings began to run circles in my mind. We seem to be having parallel experiences in situations where Baba alone could have helped. But while my behaviour was burlesque, this old man was very



cool and sang-froid. For a first visit his faith seemed to be more than a match for me. In fact Baba seems to have picked him to be used as a scythe to hack through the base of my short-comings and pull away the wool gathered over my eyes. Taking everything in his stride, the old man looked a picture of serene tranquillity even in a situation where there was no hope of help for him. As I began to see the dawn of light, my infallible companion, Shri Hanumantha Rao, with a subtle gesture approached the old man, took him to the bus conductor, related the whole episode and put him in the bus. The conductor agreed to take the old man all the way to Secunderabad, 600 Kms. away, without a ticket !

I felt perplexed as I could not locate where I went wrong. I lost my aplomb as my eyes turned wet seeking Baba's solace. Suddenly I remembered Emmanuel Swedenborg's saying "Conscience is God's presence in man." From a framed photo from the nearby stall Baba, with a mischievous twinkle in His eyes, seemed to be playfully mocking at me and saying, "You asked for it and got it. Lessons in life must be learnt the hard way. Nevertheless make sure your conscience is clear and I shall be always with you. Be sure of it. Grieve not even if the rest of the world looks askance at you." A very good lesson indeed my Baba taught me this time and certainly I will treasure it till my last breath. ★

K. Navinchander

251/2 RT., Vijayanagar Colony, Hyderabad 500 457



## Udhi Cures The Incurable

Many a devotee of Shri Sai Baba are experiencing innumerable miracles of Shri Baba in their day to day life all over the world even now. To intensify the faith of some of those with wavering faith, I feel it a bounden duty as a devotee of Shri Sai Baba, for the last about four decades, to put forth the simple experience of mine through Shri Sai Leela with good confidence that faith in Shri Sai should be intensified with firmness of devotion. Though Shri Sai Baba, after his appearance in Shirdi, cured diseases of the local people by using drugs, later on those who approached Him for all their ailments were cured merely by the ashes in His 'Dhuni' which was Called 'Udhi'. Even today, complete surrender to Baba with the application of Udhi is the only remedy for all diseases and discomforts of the trusted.

In February 1982 my last daughter Chi Srinija began to develop black spots on her face. She is aged only five years. The blackish spots were growing in size every day. Her charming face was looking ugly from day to day. My ignorant wife Smt. Bhagyamma was very much worried about the situation. I prevailed upon her to completely surrender to Shri Sai Baba and apply Udhi to the face of the girl. She did so for some days; but there was no improvement and on the other hand, the black spots were growing in size and becoming hard to touch. To satisfy my wife, Chi. Srinija was taken to a nursing home, where the doctor is M. D. and his wife is M. B., B. S., Both the doctors are my close friends from a long time.

Both the doctors keenly examined Chi. Srinija with patience. They declared that there is no medicine in English medicine to cure the disease and suggested that the only course open was to allow the black spots to grow to a considerable size when they could be operated. They also advised me not to spend any amount on any medicines as any medicine in medical field cannot



cure the disease and make the black spots disappear. With a heavy and disappointed heart, we returned home. To satisfy my wife, I purchased an ointment and was applying it to the spots one by one in the very presence of my wife. After four days of the application of this ointment, we found that the spots were becoming more in number and hard and thorny to touch. My wife, with tears in her eyes, approached me and asked me to apply Udhi on the spots on the face of the child. She realised that Shri Sai Baba alone can cure the child and surrendered to Him completely. I assured her that the spots on the face of Chi. Srinija would definitely disappear within a week and asked her to bring the child for application of Udhi after pooja both in the morning and evening. We prayed to Shri Sai Baba to pardon our faults and cure the child with His sacred Udhi. We vowed to visit Shirdi in case the child regains her original charm.

Both in the morning and evening, after pooja was over, sacred Udhi of Shirdi, available with us, was being applied on the whole face of the child. Water with some Udhi too was being given to the child both in the morning and evening. We noticed that the development of the new spots was arrested and that the hardness of the spots too was being softened. Lo! it is a wonder of wonders that Chi. Srinija was with her original charming face, without any single black spot, within a week's time and our joy knew no bounds. The wavering faith of my wife turned into a complete surrendered faith at the Lotus feet of Shri Sai Baba due to this miracle.

Later when I informed the miraculous disappearance of the black spots, within a week, without any surgical operation or any other ointment or medicine to my family doctors, they were astonished at the wonderful effect of the sacred Udhi. We, all the family members made a pilgrimage to Shirdi as per our vow and took darshan of Shri Sai Baba at the Samadhi Mandir and Dwarakamai to the best of our satisfaction.

Even today any one, who completely surrenders to Shri Sai Baba and casts his burden on Him, and applies the sacred Udhi, for him there would be nothing 'Incurable' with this sacred Udhi, provided the appeal is sincere, coupled with undivided attention and devotion. ★

**D. L. Kanta Rao**

Retired Deputy Tehsildar, Ponnapuram (V),  
Nandyal taluk, Kurnool District (A. P.)



## Ragunath Junnarkarji

I am shaken to read the sad news of the demise of Ragunath Junnarkarji in the June 1983 issue of Sai Leela magazine.

It was two years ago our Shirdi Sai Baba induced me to plant the idea of Hindi Mission Divine in the mind of Hindi Scholar prof. Adya Prasad Tripathiji (Betul) and to request him to contact Junnarkarji and translate the English Mission Divine into Hindi as his Saiservice. Junnarkarji had picked the thread up quickly and began the syndrome between him, this Saiself, Tripathiji and Giteji of Betul. It was during the 'birth-pang' of his Hindi Mission Divine, he had addressed all of us many letters to clear certain doubts and matters. In one of his letters dt. 15.9.1981 to Tripathiji and myself he had premonitioned his impending death within 8 months from that date. That he had discarded his mortal coil on 14.5.1983 is an enough proof that our Shirdi Sai prolonged his mundane existence to help Junnarkarji to complete his Mission Divine.

I deeply express my Saigratitude to Kakresahib and Parchuresahib for having paid this genuine Sai-devotee Sai Leela tribute. May Sai bless his Soul to rest in peace ! ★

**T. A. Ram Nathen**

Flat 3, Block S-14, Gumur Math Housing Estate,  
Budge Budge Trunk Road, P. O. Sarangabad 743 319 (West Bengal)



## Shirdi Sai Baba

Our God teaches us  
    How to love;  
Our Lord teaches us  
    How to live ;  
Aum Saibaba is  
    The key to life ;  
Shirdi Saibaba is  
    The goal of life   !!!

Our God is  
    The source of grace ;  
Our Lord is  
    The science of peace ;  
Aum Saibaba is  
    The art of grace ;  
Shirdi Saibaba is  
    The key to peace   !!!

Our God is unity  
    In diversity ;  
Our Lord gives courage  
    In adversity ;  
Aum Saibaba is beyond  
    Riches and poverty ;  
Shirdi Saibaba is the  
    Acceptance of absolute unity   !!!

Our God Lends  
    To our words ;  
Our Lord abides within  
    And encompasses all ;  
Aum Saibaba heals  
    The core of our heart ;  
Shirdi Saibaba bestows  
    His grace in abundance   !!!   ★

Dr. Babaji

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## OBITUARY



With deep regrets we have to inform our readers that Shri Ganesh Narayan Dighe, the father of Miss Rekha Dighe, Senior Accountant from the Bombay Office of the Shirdi Sansthan, succumbed to a heart attack at Bombay on Monday the 8th August 1983 at a mature age of 82 years.

Shri Dighe was born at Kadipatane in the Gujrat State. For his education he came to Bombay and completed the course of Weaving Master from the V. J. T. Institute, Bombay. He was then appointed as a Weaving Master in the Madhusudan Mill in Bombay and he worked there upto his retirement. After his retirement from the Madhusudan Mill, he was offered the post of a consultant in many mills in Bombay and abroad; but he declined all those offers and preferred to be at home. He is survived by his wife, three sons and four daughters. He had a flare for reading various types of books from fiction to philosophy. He was a sincere devotee of Shri Dattatraya and Shri Sai Baba and he always bowed down to Shri Sai Baba before undertaking any work.

We extend our heartfelt condolences to the family members of Shri Dighe, in their sad breavement and pray at the feet of Shri Sai Baba that the departed soul may rest in peace. ✨

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

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# KINDNESS

I feel that I am one of the favourites of my Lord at Shirdi. As my name is Kashinath, the relation between Lord Sai and my blood has nearest affection as seen in many a cases. I was not aware of His 'Leela' but 'Leela' came my way and I was drawn to Him like a bird. My fate had no support of any elders till now but always I was protected by my favourite Lord. Few instances will show how Baba loves his followers.

I am a poor clerk in the Bhilai Steel Plant and my salary, during such costly days, is very meager to manage a luxurious life. My daughter Kum. Vandana, who was studying in xth standard, was never expected to be married so early. It is 'Baba' who got her married within 15 days, on 28-4-1977, with a rich family of 4 to 5 lacs property. Now she is happy at her house with two issues. Besides this it is miraculous to mention here that at the time of her every delivery my Lord has helped and protected us nicely. At her first delivery on 15.9.80, I was as usual reading 'Sai Charitrali' and while reading I felt that I should finish my reading early to attend the hospital. And my mind pressed me early to finish my reading. A baby was born to my daughter on the same day i e. 15-9-80 at 12.20 p. m. The timing of the birth was better after 2 minutes only as per our panchang. Baba wanted me to consume time and continue to read the pothi peacefully, but my haste resulted with the happening mentioned above.

The incident on the Namkaran day also is noteworthy. There was accident in the village of the daughter and my son-in-law was injured for which he had to undergo a major operation due to bone fracture. However, he was protected due to Baba's kindness. Let me tell you again that at the time of the second delivery of my daughter, I maintained my mental peace while

reading the pothi and the result was wonderful. On 25-4-1983 at Karnuna Hospital the birth of the child took place when I was reading the pothi at page 502, Adhyaya 36 reading as "Sakharam Aurangabadkar of Solapur had no issues and Shyama tells Baba to give one son to the lady other-wise Shyama will break the same coconut fruit on the fore-head of Baba." Baba laughed and promised me so I felt that it was a sign for me also. It is a wonder that my daughter this time also got a son. My favourite Lord is so deeply looking at every one and giving us life; but in our life we are unable to pay anything to Him. He is single-handed looking every where and at every-body with his only two hands and two eyes; but lot of eyes and hands are unable to trace Him or pay Him SHRADDHA and SABURI! I cannot express my gratitude in words; but may I tell you sir, that being an ordinary man born in a very poor family, My Lord Shri Sai has given me a melodious voice, which is a gift to me and at a lot of places I had an occasion to, sing His songs. My favourite view is always to read 'Sai Leela,' poems and try to sing them. I was fortunate to sing many a times in Saidarbar Shirdi. I had earlier written my previous experience also in the Diwali Sai-leela of NOV. - DEC. 76 at page 83.

Again with high affection, I request my Lord Shri Sai to excuse us all for any type of mistakes that we may commit and let our Baba remain with us for ever. ★

**Kashinath Lakkewar**

2/B, Street No. 36, Sector No. 4 Bhilai Nagar (M. P.)





## Shri Sai Akhanda Nama Sapthaham

Sai devotees of Vijayawada, Andhra Pradesh, have been blessed by Saibaba to conduct Shri Sai Akhanda Nama Sapthaham from 14.4.1983 to 21.4.1983. We feel as stated in the article "RAMANAVAMI - NAMASAPTHAHA" published in May, 1983 issue of "Shri Sai Leela" Baba had given an opportunity to hold Nama Sapthaha on the eve of Ramanavami as was done during Baba's physical presence at Shirdi.

On 14.4.1983, Baba's photo accompanied by Bhajan groups with Nadaswaram was brought from the residence of Dr. U. Venkataratnam Garu, Hony. President, Sai Baba's Mandir, Vijayawada. Smt. Venkataratnam garu lit the Akhanda Jyothi at 9.00 a. m. as an indication of starting the Nama Sankirtan. Every day special Alankarana to Baba with Sahasranama Pooja was done. Hundreds of coconuts, Cow ghee, Navadhanayas Sandalwood pieces etc., were offered by devotees in the Dhuni everyday. On the concluding day i. e., Ramanavami (21-4-1983) day after conclusion of the Namasankirtan at 9.00 a. m. "Annabhishekam" (Puja with cooked rice to Baba's idol) "Rudrabhishekam" with Sahasranamam was done. In the noon mass feeding was arranged. The seven day non-stop programme was ended with Harikatha on Sai Baba's life by Sri Vadrevu Rama Rao garu of Kakinada. ★

M. L. N. Prasad

Shree Sudarshan Furnitures, Eluru Road Vijayawada-520 002 (A. P.)





JULY 1983

In this month the Gurupournima festival was celebrated at Shirdi for three days from Saturday the 23rd July 1983 to Monday the 25th July, 1983. Many devotees came to Shirdi for the festival. It is a practice of many warkaries to visit Shirdi on their way to Pandharpur for the "Wari" on account of Ashadhi Ekadashi either before visiting Pandharpur or after the wari is over. There was therefore heavy rush of devotees at Shirdi especially in the latter half of the month and the staff of the Shirdi Sansthan had to work hard for attending to those devotees.

### **Gurupournima Festival**

Saturday 23-7-83

This was the first day of the festival. The Samadhi Mandir was opened as usual at 5 a. m. and the Kakad aarti was sung at 5-15 a. m. At 6 a. m. the Pothi (Sai Satcharita in Marathi) and the photo of Shri Sai Baba were taken in procession from the Samadhi Mandir to Dwarkamai Via Gurusthan. After the Photo was placed in Dwarakamai, the "Parayan" (Continuous reading of the Pothi) was started when the first chapter was read by the Court Receiver Shri Kakresaheb. Other devotees then continued the reading of the Pothi.

Holy bath of Shri Sai Baba, abhishek and aarti etc. went on as usual in the Samadhi Mandir at the usual times. In the afternoon Shri Gangadharbuwa Vyas from Dombivali performed Keertan from 4-30 to 6-30 p. m. and from 9-30 p. m. to 11-00



p. m. Suramani Shri Kamlakar Paraleekar from Parbhani gave a programme of his vocal music. Both these programmes were received well by the audience as both the artists had melodious voice and deep study of their subject. From 9-15 p. m. to 11-30 p. m. the palanquin of Shri Sai Baba was taken in procession through the Shirdi Village, accompanied by music and bhajan parties. Electrical illumination was done on the palanquin and it was also decorated with flowers of various colours. Shejarati was sung after the palanquin returned to the Samadhi Mandir and with the closing of the Samadhi Mandir, the programmes for the first day of the festival came to an end.

#### Sunday 24-7-83

This was the main day of the festival The Samadhi Mandir was opened as usual at 5 a. m. and the Kakad aarti was sung at 5-15 a. m. This being the Gurupournima day there was rush of devotees from the early morning. The Parayan in Dwarkamai concluded at 6 a. m. and hence the Pothi and photo were brought back in procession from Dwarkamai to Samadhi Mandir Via Gurusthan. The holy bath, abhishek and aarti went on as usual in the Samadhi Mandir at the usual time.

In the afternoon from 4-30 p. m. to 6-30 p. m. Shri Gangadharbuwa Vyas from Dombivali performed Keertan in the Samadhi Mandir, which elevated the audience to a high spiritual level. After Dhuparati at 7 p. m. in the evening the decoration of the Chariot (Rath) of Shri Sai Baba was started in the Dwarakamai and the procession of the Rath was started from there at 9-15 p. m. The procession went through the Shirdi Village and returned to the Samadhi Mandir at 12-30 a. m. (25-7-83). The procession was accompanied by various musical instruments like shahnai, chowghada, drums and band troupes from Rahata and Pune. The Chariot was fully decorated by flowers of varied colours and it was illuminated with electric lights. On both the days the villagers took darshan of Shri Sai

Baba during the procession. When the procession came near Gurusthan, garuds and bharuds were sung by the following persons;- Shri R. B. Sandbhor, Pune, Tukaram Pardeshi, Eknath Kote, Ravindra Joshi, Ramachandra Kote Patil, Kisan Hanmanta Gondkar, Shri Bapu Arne, Shri Baburao Jadhav, Shri Anna Suryabhan Gondkar from Shirdi. The programme was found to be quite interesting by the audience. In the meanwhile the programmes of the various artists were started in the Samadhi Mandir at 9 p. m. and when the procession of the charlot came to the Samadhi Mandir, the people in the procession also merged into the audience in the Samadhi Mandir. The programmes continued in the Samadhi Mandir. upto 6 a. m. on the next day (i. e. 25-7-83) and therefore the Samadhi :Mandir was kept open for darshan for the whole of the night.

Monday 25-7-83

As the Samadhi Mandir was open throughout the night there was no Kakad aarti and the first programme in the Samadhi Mandir was that of the holy bath. Other programmes like abhishek and aarti went on as usual in the Samadhi Mandir at their usual fixed time. From 7-30 a. m. to 8-30 a. m. Rudrabhishek was done in Gurusthan. From 11 a. m. to 12 noon, Kala Keertan was performed in the Samadhi Mandir by Shri Gangadharbuwa Vyas from Dombivali. Dahihandi programme took place thereafter and the noon aarti was sung after that. Tirth and prasad were distributed to the persons who attended the aarti. After the dhuparati was sung at 7 p. m, Shri Prakash Ghangrekar gave a Programme of his vocal music from 7-30 p.m. to 10 p. m. in the Samadhi Mandir. After Shejarati was sung in the Samadhi Mandir at 10 p. m. the Samadhi Mandir was closed and the Gurupournima festival, which lasted for three days, came to an end.

The following artists gave their various programmes in the Samadhi Mandir during this moth.

**Keertan :-** 1) Shri Gajanan Maharaj, Kumbhaphal  
2) Shri Vishwanathbuwa Alekar, Bhiwandi 3) Shri Gangadharbuwa Vyas, Dombivali 4) Sou. Anusuyabai kadukar, Yawatmal.



**Pravachan :-** 1) Shri Jagannathmaharaj Wakchoure, Shirdi  
2) Shri Raghunath Krishna Karkhanis, Dhule.

**Vocal Music, Instrumental music, dance, bhajan etc.**

1) Shri Sainath Bhajani Mandal Shirdi 2) Shri Sainath Bhajani Mandal, Borivli 3) Shri Harinam Sankeertan Bhajani Mandal, Belgaum. 4) Shri R. Gangadhar, Bombay 5) Shri Deenanath Thakre, Nagpur. 6) Sou. Nirmala Naidu, Shirdi. 7) Pandit Jasaraj, Bombay. 8) Miss. Padmaja Fenani, Bombay. 9) Shri Bhawarlal Mundada, Nasik. 10) Shri Manohar H. Lonkar, Pune 11) Shri Govind Shamrao Lonkar, Pune 12) Shri Sunil Shamrao Lonkar 13) Shri Gangadhar Jadhav 14) Shri Rajaram Gangadhar Jadhav 15) Shri Jagannath Jayanta Nagarkar 16) Shri Tukaram Madhavrao Daithankar 17) Shri Ashok Madhavrao Daithankar 18) Shri Shreeram V. Satardekar, Parel. 19) Shri Lalitkumar Joshi 20) Shri Shiwaji Dhumal, Shirdi 21) Shri Kamalakar M. Paraleekar, Parbhani 22) Sou. Shakuntala Kamalakar Paraleekar 23) Shri Shashanka Shahane 24) Shri Kiran Bhavtankar 25) Shri Yadneshwar Limbekar 26) Shri Dnyaneshwar Jagannath Nagarkar 27) Shri Shantaram Laxman Raut 28) Shri Damuanna Dalvi, Shreerampur 29) Shri Pandurang Gurav 30) Shri Ashok Damuanna Dalvi 31) Shri Bholanath R. Samel, Bombay 32) Shri Raosaheb Deshmukh, Amravati 33) Sou. Laxmibai Thatte, Shreerampur 34) Shri Naik 35) Sou. Sulochana Kulkarni 36) Sou. Sharayu Marathe, Shirdi 37) Sou. Shakuntala Joshi, Nasik 38) Shri Namdeo Ganpat Shinde, Daund 39) Shri Tukaram Madhav Daithankar 40) Shri Gajanan Dattatraya Daithankar 41) Shri Dattaram Ganpat Salunke, Bombay 42) Shri Kalyan Chowdhari, Calcutta 43) Shri Abdul Kadar Nizame 44) Shri Jayawant Kulkarni, Bombay 45) Shri Arvind Mhatre, Bombay 46) Shri Anant Panchal 47) Shri Manohar Kadam, Bombay 48) Shri Suresh Kulkarni 49) Shri Manohar Dhadse, Bombay 50) Shri Mohan Kalwa 51) Shri Dhananjaya Kadam 52) Shri Yashwant Gavankar 53) Shri Leeladhar Katkar 54) Shri Devidas Waghchoure 55) Shri Chandrashekhar Gadgil 56) Sou. Rashmi Gadgil

- 57) Shri Sanjay Bhide, Pune 58) Shri Harish Shah 59) Shri Adesh Baburao, Pune 60) Shri Dattatraya Khedkar 61) Smt Rekha Madavi Nagpur 62) Smt. Vimal Shirke 63) Shri Rajkumar Barsbikar, Pune 64) Shri Pundalik Daguji Wagh 65) Shri Shamu Kundalik Wagh 66) Shri Shivram Bidwe, Sangamner 67) Shri Nandkumar Purohit, Shirdi 68) Shri Appa Samant, Bombay 69) Shri Shaikh Nabab Amarpatel, Astagaon 70) Shri Rajabhau Deshpande, Pune 71) Shri Sadashivrao Jadhav, Sangali 72) Shri Vitthalrao Kshirsagar 73) Shri Dnyanoba Tatyaba Wadekar 74) Shri Dnyaneshwar Vaidya, Shirdi 75) Shri Lalitkumar Devkrishna Joshi 76) Shri Shrikrishna Sadashiv Bhide 77) Shri Siddheshwar Sopanrao Pillye 78) Shri Ashok Adhav, Pune 79) Shri Mahesh Janardan Kulkarni 80) Sou. Savita Girjar, Shirdi 81) Shri S. V. Dhumal 82) Shri Arun Soman, Sangamner 83) Shri Prakash Barde, Sangamner 84) Shri Bhikaji Bjdwe, Shirdi 85) Shri Sanjay Kulkarni, Sawli Viheer 86) Shri Nagesh Gangadhar Diwakar, Pune 87) Shri Bhagyashali Anilrao Kannadkar, Vaijapur 88) Shri Chandrashekhhar Manohar Deshpade, Pune 89) Shri Suhas Kulkarni, Mulund 90) Shri Madhukar Sonavane, Baroda 91) Shri Rajendra Dattatraya Raut 92) Shri Madhav Tukaram Tupe, Pune 93) Shri Sakharam Raghujji Gurav, Kopargaon 94) Smt. Ranjan Lanjekar 95) Shri Dilip Bidwe, Nasik 96) Shri Manohar Haribhau Lonkar, Pune 97) Shri Sunil Lonkar 98) Shri Prasad Pude 99) Shri Gangadhar Dhondiba Jadhav 100) Shri Jitendra Gangadhar Jadhav 101) Shri Vasant Damodar Rasane 102) Shri Shiwajirao Kadam, Samsherpur 103) Shri Balasaheb Gangadhar Sadhu 104) Shri Murli Umbrekar, Nagpur 105) Shri Nandkumar Jagannath Adhav, Mayur Brass Band, Pune 106) Shri Shashikant Dalvi, Bombay 107) Shri Vilas Rajaram Mahadik 108) Shri Sateesh Rao 109) Shri Shivdas Shirodkar 110) Shri Suresh Rajaram Anjarlekar 111) Shri Abhayakumar More 112) Shri Rajansheth Satghare 113) Shri Anil Kondkar 114) Shri Maruti (Barkusheth) 115) Shri Vasant Joshi 116) Shri Vilas Pawaskar 117) Shri Raghunath Baburao Sandbhor, Pune 118) Shri Yashwant Naik, Bombay

(to be continued)



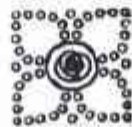
# श्रीसाईलीला

हिंदी विभाग

अनुक्रमणिका

सितम्बर १९८३

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# भजन

साई बाबा देर न करना, आकर मेरी लाज बचाना  
वरना होगी बदनामी तेरी, दुनिया कहेगी मुझको झूठी

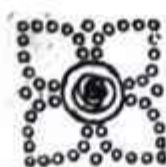
दिन रात कहता है साई साई, कहता है साई को अपनी मायी  
बडी बडी करता है बातें, शान बताता बाबा की अपने  
मेरे बाबा हैं जग में न्यारे, कहता है यह दुनिया को सारे  
भगवन ही के अवतार साई, आकर सजाई शिर्डी नगरी  
जो भी मांगो बाबा देते, खाली हाथ नही लौटाते  
गोद भर देते है साई बाबा, जो भी मुराद लेकर आता

कहता है महान सन्त साई को, गाते रहता उनकी लीला को  
कभी कहता है कुबेर साई, दौलत की नही कोई कमी  
कभी कहता है भगवन ही है, दूजा नहीं है जग में कोई  
समाधी में जीवित ही है, सुनते है साई सब की बातें  
दिन रात लगी रहती यात्रा, कोई नही देवस्थान ऐसा  
दुनिया भर से लोग आते, दर्शन लेकर आनन्द ही पाते

साई बाबा भगवन है सब के, सब को देखते एक नजरसे  
जात पात का भेदभाव नही, राजा मिखारी समान सब ही  
रक्षा करते सब भक्तों की, लौटा देते हैं यमदूत भी  
कोई परेशानी की बात नही, जिंसने की साई की भक्ती  
साईदास लक्ष्मण नही है झूटा, अनुभव ले लो गर जी चाहा  
समाधी पर फूलमाला चढावो, श्रद्धा से मुराद पूरी कर लो

लक्ष्मण बापूराव रापतवार

रिटायर्ड ड्राफ्ट्समन किल्ला वाटर वर्क्स, नान्देड





## ‘ॐ साँई श्री साँई जै-जै साँई’ जाप का चमत्कार

मैं दिनांक २३-५-८३ सोमवार को नीमच ते भोपाल बस से अकलेरा जाने के लिये यात्रा कर रहा था। सुबह १०॥ बजे बस भानपुरा पहुँची। यहाँ बस का आधे घण्टे का स्टाप रहता है जिसमें यात्रीगण अपना सुबह का खाना खा सकें। मैंने भी बस में बैठकर खाना खाया तथा १०-४५ पर पानी एवं चाय के लिये नीचे उतारकर कुछ दूरीपर स्थित होटल में गया। मुश्किल से ७-८ मिनट मुझे चाय पानी पीने में लगे। ११ में ५ मिनट की देरी पर मैं जहाँ बस खड़ी थी वहाँ आकर देखता हूँ तो बस को अपने स्थानपर नहीं पाकर अचम्भित हो जाता हूँ। बस ५ मिनट पूर्व जा चुकी थी। मैंने बस में सीट नं १ के नीचे अटैची जिसमें ४००/- रु. नकदी एवं कपडे कुल मूल्य रु. २०००/- तथा झौला जिसमें पत्ति की कीमती साडी चाँदी का झुमका खाने का स्टील का टिफिन व अन्य सामान का कीमत रु. ५००/- ड्रायवर की सीट के पीछे जाली पर टांगा था। कुल रु. २५००/- का नुकसान सामने दिखाई दे रहा था। मैं दौड़कर स्टेट बैंक ऑफ इन्दौर की भानपुरा शाखा में गया। स्टाफ मेंबर होने के कारण मुझे शाखा प्रबन्धक श्री शर्माजी ने मोटर सायकल की व्यवस्था करवाई इसमें करीब ३० मिनट लग गये। फिर बस पकडने के लिये भानपुरा से खाना हुए। बस एक्प्रेस थी। अगला स्टाप भालावाड था। ६-७ किलोमीटर हम चले थे कि रास्ते में तेज धूप के बावजूद पानी आ गया। रास्ता काफी खराब होनेसे गाडी तेज चलाना सम्भव नहीं था। १० किलोमीटर जाने के बाद यह विचार आया कि क्यों न वापस भानपुरा जाकर टेलिफोन से अगले स्टाप भालावाड या अकलेरा डिपो में सूचित कर दे जिससे सामान डिपो मेनेजर उतारकर अपने पास रख लेंगे। इसी विचार से वापस भानपुरा आये। तथा टेलिफोन की कोशिश की लेकिन २-३ रोज पहिले आये अंधड के कारण टेलिफोन लाईन बेकार पडी थी। फिर वायरलेस करवाने पुलीस स्टेशन गये। २ घण्टे की भरपूर कोशिश के बावजूद वायरलेस भी नहीं हो पाया ! अब मैंने सामान को साँईबाबा के भरोसे मे छोडकर ‘ॐ साँई श्री साँई जै जै साँई’ का जाप शुरू किया। भानपुरा से अगली बस शाम ४॥ बजे खाना होकर भालावाड एवं यहां से अकलेरा आकर रातको आराम किया तथा दूसरे दिन वहीं गाडी भोपाल से नीमच के लिये जाती है

उसका इन्तजार किया। दोपहर २ बजे अकलेग वही बस आयी। ड्रायवर से बातचीत के बाद पता चला कि बैग गाडी में सीट के नीचे वैसा ही रखा था तथा झोला नहीं था। शायद झोला कोई पेसेन्जर लेकर चला गया। मेरी खुशी का पारावार नहीं था, चले रु. २०००/- मूल्य की अटैची वापस मिल गयी थी। मैंने ड्रायवर की इमानदारी से खुश होकर इनाम देना चाहा लेकिन कल्लूभाई नीमचवाले ड्रायवर ने इनाम लेने से साफ इन्कार किया। साईनाम जाप का यह अद्भूत चमत्कार था अन्यथा भारी भीड में कोई भी व्यक्ति अटैची भी उतार सकता था। लेकिन बाबाने मेरी प्रार्थना सुनी तथा ज्यादा नुकसान नहीं होने दिया तथा झोला खोकर मुझे मेरी गलती का दण्ड भी दिया।

साई बाबा को शत शत नमन !

एल्. एन. राठी

१, शक्कर बझार, मेन रोड, इन्दौर (म. प्र.)

## साई का दर

ऐ दर दर भटकने वालो  
 कभी देखा है, तुमने साई का दर  
 चले जाना साई के दर पे  
 टेक कर माथा मांगना मुरादे  
 देंगे आशिश बाबा साई  
 करेंगे सभी की भलाई  
 भर देंगे सभी की झोली  
 मांगनेवाला कभी जाए न खाली ।  
 ऐसे मेरे महान साई का दर  
 देता है हर किसी को सहारा ।  
 बन जाती है, बिगडी इसके दर पे  
 हो जाते है सुखी यहां हर आनेवाले ।

डॉ. वायू. एन. हिबारे

सिंगार बाग, बीदर, मकान नं. १-८-२५ पो. बीदर, कर्नाटक ५८५ ४०१



## आनन्दराव का परिवर्तन

आज का मनुष्य अपने ब्यापार किये गये कार्य का अतिशय फल प्राप्त कर लेना चाहता है, और इसको प्राप्त करने के लिये उसे वह समय भी एक युग के समान प्रतीत होता है, जिस समय की वास्तव में उस कार्य के सम्पादन में उचित रूप से आवश्यकता होती है। कार्यसिद्धि के लिये अपने इष्ट देवता पर दृढ़ विश्वास न रखकर, वह व्यर्थ ही दूसरे तथाकथित सिद्ध पुरुषों व अन्य लोगोपर, जो कि उसकी नजरों में जल्दी फल देनेवाले होते हैं, की स्तुति व अन्य तरह से उनपर विश्वास कर लेता है। यदि ऐसे समय में कुछ उसके पुण्य कर्म शेष रह गये हों तो वह इस दुष्टचक्र से बच निकलता है अन्यथा वह इसमें फंसकर अपने अमूल्य जीवन को नाश के गर्त में डाल देता है। इन्हीं विचारों में खोये हुए आनन्दराव को उस समय की याद आयी जब वह अपने शैक्षणिक जीवन के समापन के पश्चात् प्रतियोगिता की उस दुनिया में प्रवेश कर रहे थे, जहाँ पर इज्जत से पेट भरने के लिये तथा अपने शैक्षणिक योग्यता का सदुपयोग कर नौकरी ढुंढनी पड़ती है। आनन्दराव ने इसके लिये अपनी ओर से प्रयत्न करना प्रारम्भ कर दिया, लेकिन समय की मार आनन्दराव के ऊपर करीब चार पाँच वर्ष तक रही और शायद यह और अधिक रहती, यदि इस बीच आनन्दराव का बाबा के ऊपर विश्वास दृढ़ न हुआ था। प्रतियोगिता परीक्षाओं की तैयारी करने के समय तथा पढ़ाई करते समय आनन्दराव की मनस्थिति दुर्भाग्य से कुछ विचित्र प्रकार की होती गई। होता यह था, कि जिस समय भी आनन्दराव किसी प्रतियोगिता की तैयारी करते तो उस समय उसका मन उस प्रतियोगिता की पढ़ाई में न लगकर दूर कहीं उन्हे रंगीले स्वप्न दिखाने लगता था। यदि सब-इन्स्पेक्टर की परीक्षा की तैयारी करते तो उसकी तैयारी करते तो उसकी तैयारी करने के पहले ही वे अपने को सब-इन्स्पेक्टर बना हुआ महसूस करते और इस स्वप्न यात्रा में उनको पदोन्नति मिलती हुई दिखाई पड़ती है, यदि वे बैंक की परीक्षा की तैयारी करते तो परीक्षा की तैयारी व उसमें बैठने के पहले ही वे अपनी बैंक में नियुक्ति के स्वप्न देखने लगते और स्वप्न में ही पदोन्नतियाँ मिलती हुई दिखायी पड़ती थी। इस प्रकार से उनकी इस स्वप्नलोक की यात्रा उन्हे प्रतियोगिता की तैयारी ठीक ढंग से होने में बाधा पहुँचाती थी।

भगवान कृष्ण ने गीता में मनुष्य को निष्काम कर्म करने की सलाह दी है, लेकिन आनन्दराव की मनस्थिति तो ठीक इसके विपरीत थी। वे तो कर्म न करते हुए फल की इच्छा करने लगे थे। इस प्रकार की धीमी लेकिन खतरनाक मनस्थिति ने आनन्दराव की मानसिक शान्ति छीन ली थी। इस कमजोरी का लाभ उठाकर आनन्दराव को उन लोगों ने घेर लिया था जो कि ऐसी कमजोरी का गलत फायदा उठाते हैं। अब आनन्दराव का केवल एक ही काम रह गया था और वह यह कि विभिन्न प्रतियोगी परीक्षाओं के फार्म भरना और इन परीक्षाओं की जैसे-तैसे अर्ध जानकारी व अपूर्ण तैयारी के साथ जाकर देना तथा पश्चात् उन प्रतियोगी परीक्षाओं का परिणाम को जानने के लिये विभिन्न ज्योतिषियों व तथाकथित सिद्धपुरुषों के चक्कर लगाना। इस सबका परिणाम यह हुआ कि आनन्दराव ने अपने जीवन के अमूल्य समय और धन को बेवहाशा बर्बाद कर दिया। कहने को तो आनन्दराव नियमित रूपसे पूजा अर्चना करते व अन्य सभी धार्मिक काम करते थे लेकिन बाबा के वाक्यानुसार “जैसा भाव हुआ जिस जन का, वैसा रूप हुआ मेरे मन का” बाबा से उनको अपनी श्रद्धा व भक्ती के अनुसार अनुभव आ रहे थे। कभी कभी तो आनन्दराव को ऐसा लगता कि वे व्यर्थ ही बाबा की पूजा अर्चना करते हैं और अन्य इसी तरह के विचारों ने आनन्दराव की शान्ति को समाप्त कर दिया था और आनन्दराव अब अपने जीवन से उब चुके थे।

एक रातको आनन्दराव जब विचारों के सागर में खोये हुए थे तो अचानक उनके सम्पूर्ण शरीर के रोंगटे खड़े हो गये क्योंकि उनके वदारा इच्छित नौकरी के लिए जिस उमर की आवश्यकता होती है वह केवल दो तीन महिने और शेष रह गयी थी और उस परीक्षा में, जिसके वदारा वे वह इच्छित नौकरी पा सकते थे, बैठने का अन्तिम अवसर तीन महिने बाद प्राप्त हो रहा था। आनन्दराव की आँखों के सामने तारे नजर आने लगे और उन्हें अपने जीवन से नफरत होने लगी। इन्हीं सब विचारों में खोये हुए आनन्दराव को न जाने कब नींद लग गई। दुसरे दिन प्रातःकाल जब आनन्दराव उठे तो उनके मन में एक विचित्र प्रकार की गम्भीरता थी। आनन्दराव जब उस शुभ गुरुवार के दिन बाबा की पूजा अर्चना करने बाद श्री साई सच्चरित्र का नियमित एक अध्याय का पारायण करने बैठे तो उनके वदारा पोथी खोलने पर सच्चरित्र का २५ वां अध्याय खुल गया और जब वे इस अध्याय को पढ़ते हुए दामुअण्णा से संबंधित आम्नलीला



पढी उसमे बाबा व्दारा किस प्रकारसे ज्योतिषीयो की भविष्यवाणीयो को अपने आशीर्षचनों व्दारा गलत सिध्द कराया और अपने आशीर्वाद को किस प्रकारसे वास्तविक रूप दिया । पोथी पढकर आनन्दराव के मन पर कुछ अलग ही प्रभाव पडा । वैसे तो अक्सर आनन्दराव इस अध्याय को पढते थे लेकिन जिस भाव से आज यह अध्याय पढा गया था, उस भाव को नित्य पठन पाठन में अभाव था । आनन्दराव की आँखो से आँसुओं की एक झडी लग गई थी । आनन्दराव बाबा के सामने बच्चो के समान फुट-फुट कर रो रहे थे । शायद यह आँसु उस कर्म के पश्चात्ताप के थे जिसमे आनन्दराव जैसे व्यक्ती का विश्वास बाबा पर से दोलन कर उठा था ।

आज आनन्दराव देवपूजा के पश्चात् बाहर आये तो उनके मन मे एक अपार शान्ति व निर्णायक क्षमता आ गई थी मानो जैसे बाबा ने उन्हे अपनी शक्ती का एक अंश दे दिया हो । ज्योतिषी और अन्य पाखडी लोगों को त्यागकर व निष्काम कर्म की भावना से आनन्दराव ने बाबा के उपर पूर्ण श्रद्धा व विश्वास रखकर उन तीन महिनो मे अनवरत मेहनत और परिश्रम किया । परिणाम सामने था । आज आनन्दराव को उस इच्छित नौकरी की प्राप्ती हो गई थी जिसके लिये उन्होने अपने जीवन के चार-पाँच अभूल्य वर्ष गंवाये थे ।

आज इस घटना को व्यतीत हुए सात वर्ष हो चुके है । लेकिन ऐसा लगता है कि मानो ये कल की ही घटना हो । आज आनन्दराव के पास बाबा का दिया सब कुछ है, अपना घर है, धन है, वैभव है, सुन्दर सुशील स्त्री के साथ दो प्यारे बच्चे है । लेकिन फिर भी इन सब मे रहकर आज बाबा का पवित्र नाम "साई मालिक" आनन्दराव के मुख में गुंजता रहता है और आनन्दराव को सदैव सभी परिस्थितीयों मे आनन्दित किये रहता है ।

किशोरकुमार सपकाल

"साई छाया" नया बाजार, तेलि की बजरिया,  
लष्कर ग्वालयर (म. प्र.) पिन ४७४ ००९



## माँ ग

साईबाबा, साईबाबा, साईबाबा  
अजब तेरा चमत्कार है ।  
सोई दुनिया को जगाया है  
कोई हँसता, कोई रोता ।  
इन सबका तू वाली है ॥  
मेरी हकीकत सुन ले बाबा,  
सच्चाई के राह पर चला दे बाबा ॥  
जो कोई तेरी याद करे ।  
उसकी मुराद पार कर दे बाबा  
साईबाबा, साईबाबा, साईबाबा ॥ १ ॥

गरीब चाहे शोपही,  
अमीर चाहे महल ।  
कोई बने दुःखी  
तो कोई करे ऐश ॥  
कोई माँगे माल - खजाना ।  
तो कोई माँगे जिन्दगी की आस ॥  
कोई माँगे भूखी रोटी ।  
तो कोई माँगे मुहब्बत की प्यास ॥  
भूखे को रोटी दिलानेवाले ।  
दुखियों का दुःख मिटानेवाले ॥  
सब की रखवाली करनेवाले ।  
साईबाबा, साईबाबा, साईबाबा ॥ २ ॥

कहे 'दारा' सुन ले भाई ।  
कहे 'दारा' सुन ले भाई ॥  
तेरी मेरी करने में ना भलाई  
खाली हाथ से आयी और खाली हाथ से जाई ।



यही दुनियावालों की रिहाई  
सब की रखवाली कर ले बाबा ।  
दुःखी का दुःख मिटा दे बाबा ॥  
जो कोई तेरी याद करे  
उसकी मुराद पार कर दे बाबा ॥  
साईबाबा, साईबाबा, साईबाबा ॥ ३ ॥

दारा आर्देशीर वाणीया  
जी, १/५ शापूर बाग, व्ही. पी. रोड, बम्बई-४००००४

## श्री साई महिमा

साईनाथ है तेरा नाम । लेने से मिलता आराम ॥  
हो गया हूं मैं बदनाम । बुला ले मुझको तेरे धाम ॥  
कुर्बानी, कुर्बानी, कुर्बानी । भक्तों की तुझपे है कुर्बानी ॥ १० ॥  
माया के जंजाल मे । दुनिया के इस खेल मे ॥  
मैं खिलौना बन गया हूं । झुटे सारे मेल मे ॥  
भूल गया हूं तेरा ध्यान । पागल मूर्ख हूं मैं अज्ञान ॥  
सुविचार और दे दे ग्यान । भक्त का इतना कहना मान ॥ १ ॥ कुर्बानी...  
खेल है झुटे सब सारे । लगते है क्युं अगोर ॥  
दिलमे खुब कहूं क्या लेकिन । मुझसे दूर क्युं तु प्यारे ॥  
अन्धेर हुआ है दिलमे आज । देर फिर क्युं है तेरे पास ॥  
मुझको लगी है तेरी आस । होगा ना तेरे सीवा प्रकाश ॥ २ ॥ कुर्बानी....  
नाज है तुझपे ये मेरा । हर भक्त को तूने संवारा ॥  
दिया है सबको सहारा । अमीर हो या दुःखीयारा ॥  
ज्योत जलाई पानी से । महिमा दिखाई ग्यानीसे ॥  
अब क्युं ठंडा बैठे है । "शंकर" की परेशानी से ॥ ३ ॥ कुर्बानी...

शाहीर शंकर स्वामी  
अर्धापूर ता. जि. नान्देड ४३१ ७०४

## साईदर्शन की प्यास

दर्शन दे दे बाबा ; दर्शन दे दे बाबा  
तेरी चरणोंमे आया ; तेरी चरणोंमे आया ॥ १० ॥

मन्दिर मे, व्दारकामाईमे,  
हर जगह मे भटकता तेरी खोजमे  
मधुवन मे, हर इक बागमें  
फुलों कलीयोमे दुंदता हूँ चडी मौजमे  
चाहता हूँ फिर भी तुझे दे दिया दिल भी तुझे आ S S S  
तेरी चरणों मे आया..... ॥ १ ॥

सपनोंमे तू मेरे नयनोंमे तू  
समाया गया हर रश्मोंमे तू  
रंगो मे तू, हर एक ढंगोंमे तू,  
बसाया गया हर उभंगोंमे तू  
एक बार देखू तूझे, चरण छु दे मुझे आ S S S  
तेरी चरणों मे आया..... ॥ २ ॥

अमीर नही इक गरीब सही  
पर भी दिल में दया का सागर है  
मन्दिर वही और मसजिद वही  
तेरा घर तो इक माया का आगर है  
कर दिया जादू मोहे, नयनों लागे तोहे आ S S S  
तेरी चरणों मे आया..... ॥ ३ ॥

साई तूही, मेरे मालिक तूही  
अन कोई नही मेरा यह जगमें  
माता तूही, मेरा पिता तूही  
मै वही बालक हूँ तेरे आंगन मे  
होकर तुझसे जुदा, अब मै जाऊ कहाँ आ S S S  
तेरी चरणों मे आया..... ॥ ४ ॥



अब मान ले तू मुझे जान ले  
तेरी शरणोंमे आया है हाथ जोड़ के  
चाहे लौटा दे, चाहे ठुकरा दे,  
तेरा हूँ आखिर तू मुझे सजा दे  
कुछ भी करके मुझे साक्षात तू दिख दे आ S S S  
तेरी चरणों मे आया..... ॥ ५ ॥

दर्शन दे दे बाबा ; दर्शन दे दे बाबा  
तेरी चरणोंमे आया, तेरी चरणोंमे आया

सन्जय के. परळकर

नाना निवास, गोखले रोड (साऊथ), दादर पोलीस स्टेशनके सामने, बम्बई ४०० ०२८

## तेरि शरण मैं साईराम

तेरि शरण मैं साईराम । तेरि शरण मैं साईराम ॥ १० ॥  
माया जाल में खोया हूँ मैं, ढुंढ रहा हूँ तेरा धाम ।  
भूल गया था तुझको साई, लिया न तेरा मुखसे नाम ॥ १ ॥  
मैली हो गयी मेरी चादर, कहाँ छुपा है इसमें राम ।  
झूठी माया झूठे रिश्ते, दुनियासे क्या मुझको काम ॥ २ ॥  
साई तुम हो राम रहीम रे, तुम्ही मोरे नटखट श्याम ।  
क्यों न करे हम स्मरण तेरा, साईबाबा हर सुबह श्याम ॥ ३ ॥  
नाम रटन करू साई साई, मैं न लुंगा अब विश्राम ।  
काशी, मथुरा, मक्का, मदीना, शिर्डी में है चारो धाम ॥ ४ ॥  
शिर्डी पुरी में साईबाबा, मुक्ति का यह है एक धाम ।  
भक्ति भावमें मुखसे बोलो, जय जय साई जय शियाराम ॥ ५ ॥

मधुकर गजाननराव अम्बाडे

अम्बाडे निवास, लकडी पुल के सामने, दान्डिया बजार, बडौदा ३९० ००१

## गुरु साई

हे गुरु साई दयानिधे,  
यह दोनो अक्षरों में  
ब्रह्मांड छिपा हुआ, गागर में सागर है !  
कौन कहता है के भगवान है ?  
बिना गुरु के,  
बिना काटो के फूल,  
बिना अन्धेर के प्रकाश  
अज्ञान, ज्ञान के लिए कारण,  
गुरु, आत्मानुभव के लिए कारण,  
साई गुरु का अस्तित्व ही,  
भगवान के अस्तित्व का कारण,  
बिना गुरु साई के, भगवान एक अन्धेरा है ।  
गुरु बिन भगवान,  
कल्पना, सन्देह, अन्धविश्वास रह जायगी ।  
इस कारण हे साई गुरु,  
हमें भगवान नही ! तुम चाहिए ।  
यह प्रश्न नही ?  
मन का विकल्प चाहिए ।

प्रा. गुन्डेराव पटवारी  
“साहित्य रत्न” एन्. एफ्. जे. कॉलेज, बीदर ५८५ ४०१





## अनुग्रह

शिर्डी के साईं बाबा की, छवि आती जब आँखों में ।  
तब दिखते है, वे अति अभ्युत, सन्त शिरोमणि लाखों में ॥

चित्त, हो जाता, है आकर्षित, बढ जाता है हर्ष अपार ।  
सुन्दर दिखने लग जाता—‘संघर्ष रहित’ सारा संसार ॥  
शिर्डी का सुन्दर मन्दिर—मन्दिर का सब दृश्य अनूप ।  
छा जाता नयनों में, अनुपम, साईं का प्रिय भव्य स्वरूप ॥  
फँसता तब, मन, सुमन नहीं, कष्टों की तीक्ष्ण सलाखों में ।  
शिर्डी के साईं बाबा की, छवि आती जब आँखों में ॥ १ ॥

सम्मुख आता, जब शिर्डी की, तपस्थली का दिव्यानन्द ।  
आता है आनन्द कन्द के, दर्शन जैसा सब आनन्द ॥  
मन रमता है ऐसे जैसे, फूलों पर रमता भँवरा ।  
परागपूरीत, मधुर गन्ध की, समरसता में गहरा ॥  
तब नहीं फँसता, ममता में, वह टहनियों वह शाखों में ।  
शिर्डी के साईं बाबा की, छवि आती जब आँखों में ॥ २ ॥

उत्थापन, से शयन आरती, विधि विधान से पूजा सब ।  
दिनभर जिस क्रमसे होती, वह क्रम ध्यान में आता जब ॥  
दिल दिमाग को शान्ति मिलती, तन्मय हो जाता है प्राण ।  
रोम रोम आल्हादित होता, हो जाता दुख का अवसान ॥  
प्रबल शक्ती तब आती पावन, मन पन्थी की पाँखों में ।  
शिर्डी के साईं बाबा की; छवि आती जब आँखों में ॥ ३ ॥

चित्ताकर्षक कई रूपमें, साईं बाबा सम्मुख आ ।  
मन, बुद्धि चित्त स्वभाव उत्तम, करते वाञ्छित सुख दिलका ॥  
चिन्तातुर सब छोडे चिन्ता, छोडे आतुर आतुरता ।  
छोडे दामन दुष्टों के, सब भय छोडे भयातुरता ॥  
तब मन रमता नही दौलत की, फुलझडी और पटाखों में ।  
शिर्डी के साईं बाबा की, छवि आती जब आँखों में ॥ ४ ॥

उत्सवलाल तिवारी (सुमन)  
सुमन कुटीर, २५-१ उजैन (म. प्र.)

## भक्ति का प्रारूप

श्री साईलीला मराठी आवृत्ती के अप्रैल १९८३ के अंक में प्रसिद्ध हुए श्री गरगटेजी के "भक्ती महिमा" लेख का स्वैर अनुवाद.

कामनारहित भक्ति करने से साईकृपा होती है, और श्री साईबाबा भक्तों को स्वयं देहधारी स्वरूप में दर्शन देते हैं। इस संज्ञा का ख्याल रखते हुये, हम आज भी, साईभक्त, इस बात का अनुभव लेते दिखाई देते हैं, और अनुभव ले रहे हैं।

१५ अक्तुबर १९१८ मंगलवार के दिन, श्री साईबाबाने अपना अवतार-कार्य समाप्त कर, समाधी ली है। तो भी हम में से कई साईभक्तों ने बाबा का दर्शन इन आँखों से, देहधारी रूप में लिया है। और अनुभव व्यतीत कर रहे हैं।

इस महामयी कलयुग में श्री साईबाबा का अवतार, यह इस जगत को वरदान है और परमोच्च श्रद्धास्थान के रूप में बन गया है। मनुष्य जन्म यह क्षणभंगूर है। जो एक बार हाथ से निकल जाता है तो फिर हाथ नहीं आता।

विश्वकवि तुलसीने कहा है।

मनुष्य जन्म अति दुर्लभ - मिले न बारंबार।

तरुवर से फल गिरा - फिर ना लागे डार ॥

इस जीवन का कुछ सार्थक करना है, तो भक्ति ही उसका एक महत्वपूर्ण साधन है। जो इस जीवनरूपी नैय्या को, इस पार से उस पार, ले जाने में, मांझी तरह मदद करता है।

उसी प्रकार मनुष्यजीवन एक, सुगन्ध देनेवाली अगरबत्ती है। जो खुद जलती है, वातावरण को प्रसन्न करती है, आखरी दम तक सुगन्ध मंडराने लगता है और बुझ जाती है। वह बुझती भी तब है, जब खुद खाँक होती है। इस पर कवि और शायर मन्सुर कहते हैं की,

अगर है शौक, मिलने का - तो हरदम लौ लगता जा।

जलाकर खुद - नुमाईको - भसम तन पर लगाता जा ॥

अगरबत्ती के समान, अपना जीवन भक्ति के लिये समर्पित करना यही सत्य और पुण्य है।

भक्ती करने के लिये जप, तप, योग आदी करने की आवश्यकता नहीं।



सिर्फ तन, मन, धन से श्री साईबाबा के चरणविंदू की अखण्डित सेवा करनी चाहिये। नहि तो मनुष्य जन्म लेने का सार्थक नहीं होगा। एक दिन उल्हासित होनेवाला कमलपुष्प क्षण मात्र के लिए इस विश्व को सुखदाई करता है, तो दिग्घकाल रहनेवाले मनुष्य से इस विश्व को क्या आंशाएं रखनी चाहिये।

जो मनुष्य दिलसे परमेश्वर की भक्ती करता है, उसका जीवन सुखी बनता है। क्योंकि उसका तारणहार परमेश्वर ही होता है।

“श्रद्धा और सबूरी” यह भक्तीरूपी नदी के दो किनारे हैं। भक्त इस नदीका प्रवाह है। अहंकार और ‘मै’ की भावना, यह मगरमच्छ की तरह है। ऐसी नदी भी साईभक्त पार कर जाते हैं, इसका महत्वपूर्ण अंग है साईबाबा की असीम कृपा। सब सुख का मूल है भक्ति और साईबाबा के कृपाबिना उसका ज्ञान नहीं होता और इसके बिना भक्ती दृढ़ नहीं होती।

श्रद्धा रखकर भक्ती की जाती है, भक्ती करने से साईबाबा द्रवित होते हैं। साईलीला तो अथाह सागर की तरह है। उसका अन्त पाना बहुत मुश्किल है लेकिन श्रद्धा और भक्ती से बाबा मिलते हैं और सभी मुश्किल आसान कर देते हैं। इसलिए सभी मिथ्या अहंकार को छोड़कर ‘श्री’ बाबा का गुणगान करना यही एकमात्र साधन है।

दूसरी महत्वपूर्ण यह बात है की, जीवन में सच्चे गुरु की जरूरी है। गुरु सच्चे पथप्रदर्शक होना चाहिये। जिस तरह कोयल की मिठी तान के लिए वसन्त ऋतु की आवश्यकता होती है, उसी तरह मनुष्य के पास ज्ञान के उपलब्धि के बाद उसे फलदाई होने के लिए सद्गुरु के कृपा की आवश्यकता होती है।

भक्ती का स्वरूप स्वतन्त्र है, उसका हाथ हमें पकड़ना है, तो सन्तसंगसे मित्रता करनी होगी। और इसके लिए भी परमभाग्य चाहिए, राष्ट्रसन्त तुकडोजी महाराज अपनी “लहर की बरखा” में कहते हैं -

मिलना कठीण है सन्त का - बड़े भाग्य से मिलते कहीं  
अगर पा गये, सन्जोग से तो - सन्तसंगत मिलती नहीं  
सतसंग जिनको भा गया - जीवन का साफल्य है  
अधिकार उनका क्या कहूं - वह शहनशाह के तुल्य है

साईबाबा के मौलिक विचारोंका प्रचार बड़ी तेजीसे हो रहा है। हम सब साईभक्तों को चाहिये की, साईभक्ती का सही प्रारूप सभी लोगों को समझे।

कमल के खिलते ही उसका अनुराग प्राप्त करने भ्रमर जिस प्रकार एकत्रित होते हैं, उसी प्रकार सद्गुरु के व्यक्तित्व की पहचान होते ही, उस महान सन्त के दर्शन के लिये दूर दूर से दर्शनार्थी भक्त बड़े तादाद में आते हैं। यही आज हमें शिरडी नगरी में देखने को मिल रहा है।

अनिलकुमार लुतडे

अकरे के घर के पिछाडीपर, वार्ड नं. १७, वर्धा



(९. वे श्री साई लेखक एवं कवि सम्मेलन में पढा गया अभिनन्दन गीत)

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Printed by Shri K. H. Kakre at Maratha Printing Press,  
Naigaum X Road, Dadar, Bombay 400-014 and published by him  
at Sai Niketan 804-B, Dr. Ambedkar Rd., Dadar, Bombay 400 014