

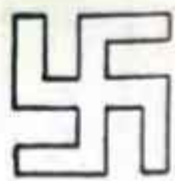
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SHRI

# SAI LEELA

Official Organ of Shirdi Sansthan





SHRI  
**SAI LEELA**

**Official Organ of  
Shirdi Sansthan**

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**To spread the message of SHRI SAI  
BABA all the world over is the aim and  
object of Shri Sai Leela**

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## A QUOTE FOR THE MONTH

Samsara, the transmigration of life, takes place in one's own mind. Let one therefore keep the mind pure, for what a man thinks that he becomes: this is the mystery of eternity. The mind of man is of two kinds, pure and impure: impure when in the bondage of desire, pure when free from desire. Mind is indeed the source of bondage and also the source of liberation. To be bound to things of this world: this is bondage. To be free from them is liberation. If men thought of God as much as they think of the world, who would not attain liberation? There are two ways of contemplation of Brahman: in sound and silence. By sound we go to silence. The sound of Brahman is OM. with OM we go to the End: the silence of Brahman. The end is immortality, union and peace.

*Maitri Upanishad*  
(translated by J. Mascaro)



### **EDITORIAL:**

Vijayadashmi is one of the most auspicious days in the year and symbolizes the triumph of the forces of Good over those of the Evil. Stories abound relating to the slaying of the Asuras at the hands of gods and goddesses. For some, it is the annihilation of Ravana by Shri Rama; for others, it is Goddess Durga who destroyed the Asuras, and in the stories of Navratri we are told how the goddess in her various manifestations or avataras as Shri Laxmi, Saraswati, Mahakali etc. slays different asuras on the eight days of Navratri and emerges victorious on the ninth. Vijayadashmi is the day of celebrating the victory. Versions of the story may thus differ but the essence is the same. True to the spirit of victory, Vijayadashmi is celebrated amidst great festivities and rejoicing. What with the public enactments of Ram Leela, noisy processions of the effigies of Ravana for burning publicly; The grand processions of Goddess Durga as she is carried with great pomp and show for emersion in the sea; the enthusiasm of the common man in his rounds of social visits for the exchange of the symbolic "gold" leaves; — indeed, the occasion is celebrated with great gusto!

As Sai-devotees, we too celebrate the day, but in a spirit of austerity. This day has a special significance for us. It is the day of the Mahasamadhi of our Guru, our Father and Protector! Naturally, we do not celebrate the day with the gay abandon of a victory celebration, but with solemnity and reverence, not untouched by a momentary feeling of sadness.

It is not a sadness connected with the thought of death. For a highly evolved soul like Baba, a soul that is beyond Time and Space and the very essence of all that is Good, there is no death. "He is

never born, and he never dies", says Lord Krishna to Arjuna in the "Geeta", "He is in Eternity: he is for evermore. Never-born and eternal, beyond times gone or to come, he does not die when the body dies" (Chap. 2:20). It was a voluntary surrender of the body and Baba decided to give it up, as "one leaves an old garment", only when he thought that his mission was over. This, therefore, is not an occasion for sorrow.

And yet, a feeling of sadness surfaces momentarily with the memory of that fateful day, wayback in 1918, that changed Shirdi almost overnight, from a haven of spiritual peace and succour to a wilderness of sorrow, bewilderment and despair. As we turn over the pages of Shri Sai Satcharita, the whole scene unfolds before our eyes and fills our hearts with gloom. We can well imagine the feeling of an irreparable loss and the void which must have been felt, and so sharply by those who moved with him constantly. This naturally brings a touch of sadness in the midst of celebrations.

But the wisdom of the "Geeta" once again comes to our rescue — "for the death of what cannot die, cease thou to sorrow" (Chap. 2:30). Moreover, Baba's own words are our main strength, "From my Samadhi shall my Spirit rise to protect you in the hour of your need". And, as if to reassure the devotees of his continued existence, within hours of his leaving the physical body, Baba appeared in a dream to Laxmanmama and said, "They all think that I am dead and gone, and so Bapusaheb Jog will not perform the daily puja and arti. So you perform the puja as usual". It only reasserts what Baba always said, "Why do you identify me with this physical body which measures a few cubic feet? I am not confined to it". Thus death could never be an attribute of Baba any more than it was of Christ who, we are told, rose from his grave on the third day after his Crucifixion — the day of Resurrection.

Today, standing at a distance of 67 years from the event, as we reflect with detachment on some of the incidents connected with Baba's mahasamadhi, we cannot help feeling that through example, he showed us the way one should prepare oneself before leaving this body, for one's onward journey. Obviously, for Baba himself, such preparations were superfluous.

No doubt, the "Shilangana" on Vijayadashmi day, two years earlier, has symbolic importance. As Shri Dabholkar points out, by casting off his clothes in the fire, he suggested the casting of the body

in the "yogagni", and asked the devotees who stood around, to judge whether he was a Hindu or a Muslim. One wonders whether he foresaw the disagreement that was to arise between his Hindu and Muslim devotees over the interring of his mortal remains!

A few days before his mahasamadhi, his favourite brick, on which he used to rest his head while resting, accidentally slipped from the hands of the Sevak or attendant, and broke. On hearing this, Baba gave way to lamentations and grief. He had also done so once before when Megha passed away. Such being the meshes of "Maya", when the moment came for him to leave the body, he sent away all his devotees who were so close to him, except Bayaji Kote and a villager or two, suggesting thereby to avoid being enmeshed in "Maya", which is believed to involve one in the cycles of birth, death and rebirth.

Further, he had asked Shri Vaze to read "Ram-vijaya" a fortnight before his mahasamadhi, as he had, on an earlier occasion, asked Vijayanand Sanyasi to read "Bhagvat", foreseeing the Sanyasi's approaching end. This was because it is believed that whatever the mind concentrates on at the time of death, that the ment from the worldly possessions. So he gifted nine silver coins — the cycle of rebirth. In the last few days, he moaned and suffered, like an ordinary man, as the fever raged in his body, — an ailment which he is believed to have taken upon himself, to give a lease of life to Ramchandra Kote who was on his death-bed. In body he may or may not have suffered; but the Spirit was tranquil and ever alert and watchful. In the midst of the great distress, he did not forget the injunction of the scriptures to "Give", in a spirit of complete detachment from the worldly possessions, so he gifted nine silver coins — once, rupees five, and again, rupees four — to Laxmibai Shinde, the number nine symbolizing the "dakshina" on the Dassera day after the completion of Navratri, or standing for the nine-fold path of Bhakti or devotion, in whatever way one may choose to interpret it. Thus, even in his last moments, Baba has set an example for us to emulate.

Such is the significance of Vijayadashmi for us. It is a day on which Baba taught us a valuable lesson of how the Spirit can triumph over the body and attain liberation from the cycle of birth and death. Our celebrations on the occasion cannot but be solemn and austere!

## **GRACE AND PEACE**

Where there are

**Love and Generosity,**  
There is **Joy...!!**

Where there are

**Harmony and Simplicity,**  
There is **Beauty...!!**

Where there are

**Moderation and Patience,**  
There is **Wisdom...!!**

Where there are

**Conflict and Crises**  
There is **Opportunity...!!**

• Where there are

**Sincerity and Sacrifice**  
There is **Friendship...!!**

Where there are

**Wonder and Adventure,**  
There is **Growth...!!**

Where there are

**Adoration and Confession**  
There is **Worship...!!**

Where there are

**Faith and Hope**  
There is **Spring...!!**

Where there are

**Compassion and Concern**  
There is **God...!!**

Where there are

**Prayer and Forgiveness,**  
There is **Peace...!!**

Where there is

**Sincere-Prayer and Self-Surrender**  
There is **Grace...!!**

Where there are

**Udhi, Holy Book Sai Satcharit and Shirdi Sai Baba,**  
There is **God, Grace and Peace...!!!**

**AUM SHANTI**

*Dr. Babaji, Delhi*

## AIM HIGH!

Scriptures and devotional literature attach great importance to "sat sang", i.e. association with holy persons, in view of its tremendous potency to do good. 'Sat Sang' leads to detachment which helps the Sadhak to free himself of all illusory relationships, which, in turn, gives steadiness to the mind and that in turn, helps in discovering one's own "Real nature" (i.e. the Divine Spark in oneself), says Adi Sankara in his immortal hymn, "Bhaja Govindam".

In Uddhava Gita, Lord Sri Krishna explains to his friend and devotee Sri Uddhava, that a number of people without much spiritual development had attained deliverance only through such an association with the pious persons.

If a piece of charcoal is kept close to a burning fire, the charcoal will also begin to glow. Similarly, close association with spiritually exalted and devout persons produces a marvellous change in others, even though the latter may not be very much spiritually inclined or advanced on the spiritual path.

The greatness of those highly evolved persons lies in the fact that their minds are always filled with noble and selfless thoughts and with thoughts about God, "The Omniscient, Omnipresent and Omnipotent". Moreover, they try to live upto these ideals. That is the secret of their tremendous influence over those who come into contact with them. Some of them are realised souls i.e. perfect beings — who, having experienced something of the Divine bliss, try to impart their experience through invaluable teachings to the humanity. Shri Chaitanya Prabhu, Shri Ram Krishna Parama Hamsa, Bhagwan Ramana Maharishi, Shri Sai Baba of Shirdi, His Holiness Jagadguru Chandrasekharandra Saraswathi, the Senior Puriacharya of Kanchi Kamakoti Peetaham of Kanehi, have had such ecstatic experiences and who have manifested shades of divinity. Shri Ramakrishna Paramahansa, on some occasions, used to go into a trance even by the mere mention of some divine names by others who visited Him and on those occasions, great teachings had flowed forth from 'Him' to His close and near disciples, the privileged few, like Holy Mother Sri Sarada Devi and Swami Vivekananda, who spread His Divine message to mankind for their upliftment.

It is essential that spiritual aspirants should seek the company of the good and the virtuous to cleanse their minds.



Man's desires are insatiable, and the Śhastras have rightly indentified them (i.e. desires) as the main cause of his downfall. "Desire" steals into the heart, assumes innumerable forms, and lures the person. The mind constantly runs after those objects to which it has been attached; there is no such thing as "I have had my heart's fill; let me stop", etc. Just as fire cannot be subdued by feeding it with fuel, desire cannot be appeased by supplying it with sense objects. The more the mind indulges in them, the more the craving. In due course, the pleasures so enjoyed eat into the personality of the enjoyer and hence "Desire" is regarded as the most destructive foe. When "Desire" is obstructed, it transforms itself into wrath. How to control the wayward mind and the powerful senses it is associated with? This is possible through "Meditation" (i.e. working on oneself by oneself for one's own self realization) and "Nama Japa".

The evils of attachment to objects have to be repeatedly presented to the passionate mind, if it is to be weaned from its wonted ways and directed on right lines. By earnest and persistent practice (i.e. Abhyasa), one can achieve great results slowly but steadily. One, who wants to learn swimming has to be at it repeatedly and it cannot be learnt in one or two attempts, says Shri Bhagawan Ramakrishna. "Abhyasa" or "constant practice" is a powerful weapon that can change the quality of the mind, i.e. inner as well as external personality of a person.

One is also advised by our great sages to fill the mind with sublime thoughts so that there is no room for base desires. Herein comes the need for continuous prayers, meditation Nama Japa, company of the pious, i.e. Sat Sang etc., Again, one can easily think, say of his own mother and father with reverence and recall their services and sacrifices for one's coming up in life. Such ennobling thoughts constantly flowing in his mind will cleanse it of all impurities.

If one attaches himself to God, worldly attachments will drop off on their own without any special effort on his part, which will lead one steadily and surely on the Royal Path for "Self-Realization" without falling into many pitfalls, while living on this planet.

The Omnipresent, Omnipotent and Omniscient God (i.e. "Satyam, Shivam, Sundaram") will ever guide such a sincere devotee.

And one will be able to experience the "Supreme Bliss" in oneself as the same "Atman" (Soul) in every creation of God as the only one single "Reality" and completely merge with God in this very life.

So

AIM HIGH!

OM TAT SAT

HARI OM

— Leela M. Narasimha Rao  
1-1-336/104, "Shri-Sai Krupa"  
Viveknagar, Chikkadpally,  
Hyderabad-500 020.  
ANDHRA PRADESH



## SECOND AND LONG STAY AT SHIRDI

(*'Shirdi Diary' Contd.*)

24-12-1911

In the morning I got up early and went to Kakadarti. On my return I prayed and walked about. Mr. Mantri got permission to return, so he went away with all his family after saying goodbye to nearly every one. He is a very very good man. Wamanrao Patel also went. Then came a large number of visitors. Among them was a lady by name Anusuyabai. She appeared to be a spiritually advanced and Sayin Maharaj treated her with great consideration and gave her four fruits. Later on he told the story of a man having five sons. Four of them demanded and obtained partition. Two of these four decided to re-unite with the father. The latter ordered the mother to poison one of these two and she obeyed. The other fell from a tall tree, got injured and was on the point of death, but was allowed by the father to survive about twelve years until a son and daughter were born to him and then he died. Sayin Baba said nothing about the 5th son and to me the story looks incomplete. After the midday meal I lay down for a while and then sat reading the Ramayana. In the evening we went as usual to salute the Sayin Saheb opposite the Chawadi and at night had Bhisma's Bhajan and Dixit's Ramayana. Dr. Hate is still here and is a very very nice man. Mr. Mahajani is also here.

25-12-1911

In the morning after prayer I saw Sayin Maharaj go out and sat talking with Mr. Mahajani and others. Many guests went and many more came and things are wearing a rather busy appearance. Mr. Govardhandas gave a dinner and invited nearly every one here who has come to see Sayin Maharaj. My son Balwant had a dream last night in which he thought he saw Sayin Maharaj and Mr. Bapusaheb Jog in our Elichpur house. He offered food to Sayin Baba. He told me about the dream and I thought it was a mere fancy, but today he called Balwant and said, "I went to your house yesterday and you fed me but gave no Daxina. You should give twentyfive rupees now." So Balwant returned to the lodgings and went with Madhaorao Deshpande and paid the Daxina. At midday Arti Sayin Maharaj gave me Prasad of Peda, fruits and made distinct sign to me to make a bow. I at once prostrated myself. Today the breakfast was very late, and was not over till 4 p.m. I had it with Goverdhandas, or rather at the Mandap near our lodging, spread at his expense. After it I felt very lazy and sat talking. We all saw Sayin Maharaj in the evening both before he came out as usual for his stroll and then again when he was taken in Bhajan Procession to Chawadi. Kondaji Fakir lost his daughter tonight. She was interred near our lodging. Bhisma had his Bhajan and Dixit read Ramayana.

26-12-1911

I got up early and attended Kakadarti, Sayin Maharaj was in rather unusual mood, took his stick and with it tapped the ground round about. By the time he descended the steps of Chawadi he walked twice backward and forward and used violent language. On my return I prayed, bathed and sat in the verandah in front of my room. I saw Sayin Maharaj go out. Mr. Gokhale pleader of Poona came. He had seen my wife at Shegaon before when Ganpati Baba was working in the physical world. There was with him a seller of Indian toys and another. They saw me after the midday Arti and after I had taken my meal, I lay down for a while in the third quarter of the day and then sat talking with Mahajani, Dr. Hate and other. We saw Sayin Maharaj in the afternoon at the Chawadi and later on about dusk when he came out for his stroll. He was very gracious. Today he spoke with my son Balwant and got him to sit even after he told everybody else to clear out. He told him not to admit any guest in the evening and to take care of him and that in return he (Sayin

Baba) would take care of him. Madhaorao Deshpande is ill. He has enough cold and is lying down a good deal, if not actually confined to bed. In the evening there was Bhishma's Bhajan as usual and Dixit's Ramayana afterward. Mr. Bhate was there to hear the Purana. We began the Sunder Kand today.

27-12-1911

I did not sleep well last night but got up early in the morning, prayed, bathed, dressed earlier than usual. After the midday Arti I had my breakfast about 3 p.m. and then lay down and had a good sleep. In the afternoon many people attempted to go to see Sayin Maharaj but he was not inclined to speak and dismissed them soon. So I did not go and sat reading. We all saw him at dusk when he came out for his stroll and again at Shej Arti. Bhishma's Bhajan was very much prolonged today by many people singing at it. A young mohamadan surprized me by his song. Then there was Ramayan by Dixit.

28-12-1911

In the morning after I prayed, Dr. Hate and Mr. R.D. Moregaonkar got permission to return. So they went away and immediately after came Nanasaheb Chandorkar, C.V. Vaidya and Mr. Natekar "Hamsa". I sat long speaking with the last and then went and saw the former two who are staying in a tent close by. Hamsa has travelled long in the Hymalayas, is an initiate and an accepted disciple. His conversation is therefore very edifying. C.V. Vaidya has some trouble in one of his eyes. It is very red. Mr. Chandorkar is very jolly as usual. We attended the midday Arti. Trimbakrao known as Maruti is very angry. He did not attend the worship today and was very sulky. Madhaorao Deshpande is better today. He was on his legs nearly the whole day. Dixit is very assiduous in attending to all guests who are very numerous. Mr. Chandodkar went to Kalyan today and said he would return on Sunday next. I sat talking with Hamsa in the afternoon nearly up to the time of going to see Sayin Maharaj as he goes out for his stroll. He did not permit anybody to sit there today but dismissed every one with 'Udi'. Hamsa went to Radhakrishnai and spent the evening there. She sings well and does Bhajan very excellent. We had Bhishma's Bhajan in which many joined and then there was Dixit's Ramayana. Dada Gole has come here from Morsi. One of my clients Ramrao is also here. He wishes me to write an appeal. There is no time for it.

29-12-1911

I was a little late in getting up and then sat talking with Mr. Natekar whom we call "Hamsa" and also Swami. I could not finish my prayer etc. in time to go and see Sayin Maharaj as he went out. I saw him when he returned to masjid. Hamsa was with me. Sayin Maharaj was in a very good mood and began a story which was very very instructive but unfortunately Trimbakrao whom we call Maruti interrupted most foolishly and Sayin Maharaj changed the subject. He said that there was a young man very hungry and wanting in almost every respect. The young man after wandering about went to Sayin Saheb's father's house and was received very kindly and given everything he required. The boy spent some time there, felt fat, collected a few things, stole ornaments, and making the whole into a bundle wished to return to where he had come from. He was really born in and belonged to Sayin Saheb's father's house but did not know it. The boy put the bundle into the corner of a street but was seen before he could actually start. So he had to delay. In the meantime thieves took away the ornaments from his bundle. He missed them when he was on the point of starting. So he kept at the house and collected more ornaments and actually started, but people on the way arrested him on the suspicion of his having come by the things by theft. At this point the story got diverted and ended abruptly. On my return from the midday Arti, I requested Hamsa to take his food with me and he kindly accepted my invitation. He is a very nice simple man and after meals he told us about his travels in the Hymalayas, how he visited Manas Sarowar, how he heard an Upanishad being sung there, how he followed footprints, how he reached a cave, saw a mahatma, how the latter spoke of the conviction of Mr. Tilak that day at Bombay, how the mahatma introduced him to his brother (elder fellow student), how he finally met his Guru, and became "Kritarth". Later on we went to Sayin Baba and saw him at the masjid. He sent me a word this afternoon that I have to stay here another two months. He confirmed the message in the afternoon and then said that his "Udi" had great spiritual properties. He told my wife that the Governor came with a lance, that Sayin Maharaj had a tussle with him, and drove him out and that he finally conciliated the Governor. The language is highly figurative and therefore difficult to interpret. In the evening we attended the Shej Arti and then had the Bhajan of Bhishma and Ramayan of Dixit.

30-12-1911

In the morning after prayer I wrote two letters one to my son Baba and the other to Bhaoo Durrani telling them that I am not likely to return for another two months. Mr. Natekar went to Radhakrishna lady. She, it would appear, was away. He sat there and felt so calm and nice that he spent the whole day there. I read Ramayan in the morning and heard Bhagwat in the afternoon and went to Sayin Maharaj a little before dusk. He treated me very kindly called me by name and told a small tale calculated to impress the virtue of patience. He said he went to Aurangabad in one of his wanderings and saw a Fakir sitting in a musjid near which there was a very tall tamarind tree. The Fakir would not let him enter the musjid first but ultimately consented to his putting up in it. The Fakir depended entirely on a piece of cake that an old woman used to supply him at midday. Sayin maharaj volunteered to beg for him and kept him supplied amply with food for twelve years and then thought of leaving the place. The old Fakir shed tears at parting and had to be consoled with soft words. Sayin Maharaj visited him four years later and found him there doing well. The Fakir then came here a few years ago and lodged at the Chawadi. Mother Baba Fakir looked after him. From what was said I gathered that Sayin Baba stayed twelve years to instruct the Aurangabad Fakir and set him up fully in the spiritual world. At night there was Bhishma's Bhajan and Dixit's Ramayana. Natekar who came there also read a chapter.

31-12-1911

I got up very early in the morning, prayed, and was walking in the Verandah when Hamsa came downstairs and said that he could not sleep well and so wandered out and went to Khandoba temple, then to the house occupied at present by Radhakrishna Bai in the hope of hearing her pray but found that there were no signs of anybody starting in the house. So he wandered about the village gate. Later on he went again and met Radhakrishna Bai. She kindly helped him. So he bathed, and had breakefast out of the Prasad sent to her by Sayin Maharaj. I stood talking with him. He went to Radhakrishnabai again to say good bye and she gave him a Dhoti and a shirt as Prasad. Then he returned to Bombay with the three young men that were with him. The name of one of them was Rege. All this made me late for everything and was further delayed by the barber. I

saw Sayin Baba go out but he did not permit anybody to approach him salute at close quarters. I went to the masjid later on and sat there to attend the midday worship. During the Arti all the males had to stand to-day below the platform in the open and leaving the whole masjid for the ladies. The arrangement was very good. On my return I sat talking with the Mamledar of Kopargaon who happened to be here. Later on came Mr. Deo Mamledar of Dahanu. Nanasahab Chandorkar came before Arti. Our breakfast was as usual about 2 p.m. After it I sat reading the newspapers received to-day. Towards evening I went to the masjid, but Sayin Maharaj gave "Udi" soon. So I sat on the plinth of the new building talking with the Gujarathi Shastri who is with Govardhandas. We saluted Sayin Maharaj when he came out for his usual stroll and again at Shej Arti. Then we had Bhajan of Bhisma and Dixit's Ramayan.

1-1-1912

I got up early in the morning, went to the Chawadi for Kakad Arti. I saw Sayin Maharaja's face as the first thing and it was full of sweet grace. I was very much delighted. After we returned to the Wada, I saw Upasani's brother. He has come from Dhulia. I saw him at Poona and Amraoti before. He went to see Sayin Maharaj and was told about people bringing ties with them from a former birth and meeting now in consequence of them. He told the story of a former birth in which he, Bapusahib Jog, Dada Kelkar, Madhaorao Deshpande, myself, and Dixit were associated and lived in a blind alley. There was his Murshad there. He has now brought us together again. I saw him go out and then sat reading Ramayana. I saw him again at midday Arti, and was very kind to me. Dixit gave a "Naivedya" to-day and we had all our meals with him. I sat with Vaidya, Nanasahab Chandorkar, Mr. Deo Mamledar of Dahanu, and others. I sat reading again and then went to see Sayin Maharaj at the masjid. He first dismissed me along with the rest, but called me again, saying that I was anxious to run away. In the evening we saw him opposite the Chawadi and had at night the Bhajan of Bhisma and Dixit's Ramayana. Bala Shimpi came to the Bhajan.

2-1-1912

I got up very early in the morning. Upasani's brother who came yesterday went away before day-break. After I finished my prayer Kaka Mahajani, Atre, and others went. More went later on. C.V.

Vaidya went after midday Arti with three other gentlemen. Nanasahib Chandorkar held a Dhanurmas and all were invited. After meals it was that C.V. Vaidya went Manker, Mamledar of Kopargaon and Dev, Mamledar of Dahanu also went then. Later on after sunset Nanasahib Chandorkar went with all his family. So the Wada which during these few days used to look full and very pleasant is comparatively empty now and we miss company. We saw Sayin Maharaj when he came out for a stroll and again at Shej Arti. My son Baba and Gopalrao Dorle came this morning to take me to Amraoti. I said my departure depended on the permission of Sayin Maharaj. They saw Sayin Maharaj and said there was no difficulty about the permission. Bhishma is not well to-day, so there was no Bhajan. Ram Maruti wished to go away to-day but Sayin Baba detained him. There was Ramayan and Bhagvat read at night.

3-1-1912

In the morning I got up early, attended the Kakad Arti and finished my prayer. My son Baba and Gopalrao Dorle went to Sayin Maharaj and asked for permission to return to Amraoti. Sayin Maharaj replied that all may return. So my son and Gopalrao Dorle returned in great joy. They told me so I went with Madhavrao Deshpande and Sayin Maharaj confirmed the permission; but as we were returning he overtook us near khind and said that we may start tomorrow. I saw him when he was going out and again after he returned to the Musjid. Madhavrao started the subject about my departure and Sayin Maharaj replied that I had my house both here and at Amraoti. And I may stay where I like and I may never return to Amraoti. That settled the matter, so it appeared to me, and I told my son Baba and Gopalrao Dorle to return to Amraoti. So they made ready and went to say "Good Bye", and received the blessings of Sayin Maharaj when the latter told them to go tomorrow. In the afternoon he said he would give all of my family permission to return tomorrow. Megha fed some Brahmins today in-completion of his Anusthan of a Gayatri Purascharana. We had our meal with him. The meal was served in Sathe's Wada. In the afternoon I saw Sayin Maharaj both at the Musjid and when he came out for his usual stroll. He was in a very pleased mood and laughed and abused in one and the same breath. At night there was the Bhajan of Bhishma and Dixit's Ramayana of which two chapters were read. Tatyapa Patil's father died in the evening.



I got up early in the morning, prayed and wished my son Baba and Gopalrao Dorle to go to Sayin Maharaj and obtain permission to return to Amraoti, but my wife intervened saying it was Pausha Purnima and therefore a day sacred to our family deity, so no endeavour was made to obtain the permission required. I saw him go out as usual and went to the masjid after he returned, spending the interval in reading Ramayana. We returned after the midday Arti, and after meals I sat talking with Bapusahib Jog and then resumed Ramayan. After 5 p.m. I went to Sayin Maharaj in the masjid and found him walking about in the compound. My wife also came there. After a time he took his usual seat and we sat near him. Dixit and his wife also came. Sayin Maharaj then told a story. He said there was a princess living in a palace. A "Mang" sought shelter with her. Her sister-in-law who was there also, refused it to the mang. So the mang with his wife was returning disconsolate to his village when he met Alla-Minya in the way and told his story, how, stricken with poverty, he sought shelter and was refused. Alla-minya advised him to return with his wife and seek shelter once more with the same princess. He did so and was admitted and treated like a member of the family. The mang stayed enjoying all the comforts for over six months and then coveting gold murdered the princess with an axe. The people round about assembled in large numbers and held a panchayat. The mang admitted the offence, when the matter went to the king in due course. Alla-minya advised him to let the mang go. The king obeyed. The princess murdered by the mang came to be born of him as his daughter and he came once more to the palace and was permitted to stay there in affluence and ease for twelve years. Then Alla-minya inclined the king to avenge the murdered princess and the mang was killed in the same way in which he had killed the princess. The mang's widow returned to her village accepting the mang's fate as just. The princess who was born as daughter to the mang came to the place, took possession of what belonged to her in the former reincarnation and lived happily afterwards. There was the work of God done and his justice vindicated. There was Shej Arti at night, Bhishma's 'Bhajan, and Dixit's Ramayana. Ram Maruti to-day embraced Sayin Maharaj when the latter was going in procession to chawadi for the Shej Arti.

5-1-1912

In the morning I got up early though I did not sleep well at night. I attended the Kakad Arti. Sayin Maharaj was in a pleased mood. My son Baba and Gopalrao Dorle went to him. On seeing them he said "go". Taking this as permission to return they hired Bala Bhaoo's tanga and went away. I prayed and saw Sayin Maharaj go out and again after he returned. He was in very good mood. Many people came. After the midday Arti, and after the usual meal, I lay down for a while and then sat listening to Ramayan read by Dixit. Upasani, Bhishma and Madhaorao were also present, Then about 5 p.m. I went to see Sayin Maharaj with Bhishma and my son Balwant. He told how he was not well and humorously described his ailments. Balabhao Joshi brought parched gram. Sayin Maharaj ate a few and distributed the rest. Then we stood, near the Chawadi when he came out for his stroll, and then we had the usual Arti in the Wada, Bhishma's Bhajan and Dixit's Ramayan of which two chapters were read. Today some people from Dhulia came and went.

6-1-1912

I got up in the morning a little before daybreak and finished my prayer as usual and saw Sayin Maharaj go out. After he passed on I went to Balasaheb Bhate and borrowed from him his copy of Rangnath Swami's Yoga Vashistha in Marathi and returned to my lodgings, but resumed the reading of Ramayana. We all there attended the midday Arti and had our meals as usual. I did not wish to lie down but somehow sleep overcame me and I slept for two hours nearly. Then Dixit read Ramayana and later on I went to the musjid and saw Sayin Maharaj. He was in a pleased mood and there was talk. In the evening there was the usual Wada Arti and later on we attended the Shej Arti at the Chawadi. Sayin Maharaj was in an exceptionally pleased mood, made mystic signs to Megha, and did what are known as "Drishti pata" in Yoga. An astrologer has come from Dhulia and is a guest of Upasani and is staying in the Wada. At night there was Bhajan of Bhishma and Ramayan of Dixit.

7-1-1912

In the morning I got up early and attended the Kakad Arti. Sayin Maharaj looked exceedingly pleased and gave Yogic glances. I passed the whole day in a sort of ecstasy. After morning, I, Babu Saheb Jog, and Upasani, commenced Ranganath's Yoga Vashistha.

Then we saw Sayin Maharaj go out and in the interval sat talking with the young Mohammadans, that came to the masjid. One of them recited some verses. The midday Arti was late. Sayin Baba commenced a very good tale. He said he had a very good well. The water in it was sky-blue, and its supply was inexhaustible. Four **mothas** could not empty it, and the fruit grown with the water was inordinately pure and tasteful. He did not continue the story beyond this point. In the afternoon Dixit read two chapters of Ramayan. Upasani, myself, Ram Maruti, and Dixit were present. Then we went to Sayin Baba and attended his strolls. As it was getting dark he got or rather showed, as if he got angry with the woodcutter women. At night there was Bhishma's Bhajan and Dixit's Ramayan.

8-1-1912

I got up early in the morning and feeling it too early went again to sleep and then overslept my usual moment of leaving bed. So things got set forward and in that way affected the routine of the whole day. After prayer I sat reading Yoga Vashishta of Rangnath with Babu Saheb Jog, Upasani, Ram Maruti and Madhaorao Deshpande. We saw Sayin Maharaj go out and again saw him after he returned. During the midday service after the Arti, Sayin Maharaj exhibited sudden and great anger and abused violently. It appears as if plague is likely to reappear here and Sayin Maharaj is endeavouring to prevent its re-appearance. After meals we sat talking. I read a little of Ramayan and then arrived Mr. Sane, Mamledar of Kopargaon with Mr. Joshi who is a Deputy Collector of Dhulia. Later on we went to Sayin Maharaj after reading a chapter of Ramayan. We waited there long enough to see him at and after his usual stroll and then attended the Shej Arti. At night there was usual Bhajan and Ramayana.

10-1-1912

I got up very early in the morning and finished my prayer and all before daybreak and later on I went to see Sayin Maharaj both when he went out of — and after he returned to — the masjid. A marwadi came there and told his dream. He said he received a lot of silver and finally got bars of gold and woke up while he was in the act of counting them. Sayin Saheb said that the dream indicated the death of some great man.

## **BABA IS ALWAYS WITH ME**

Saibaba is God, I will say that Shri Saibaba is more than God. I say 'is' because Saibaba still exists in this universe. In ancient time few real devotees of God might have seen God. They did penance for the darshan of God. But Shri Saibaba was staying in Shirdi for some years as a Saint. Many people have seen Shri Saibaba and Saibaba blessed them and consequently they flourished. At present also, those who have full faith in Saibaba, get blessings and help from Baba. Many devotees get real darshan of Shri Saibaba even to-day. Faith is the most important factor so far as the worship of any God is concerned. There is a saying in Marathi that if you worship any ordinary stone with staunch faith, you can see God in that stone. So one must have full faith while worshipping any deity you like.

I have full faith in Shri Saibaba. He is always with me. Baba helps me in my difficulties. When ever I start for any work, I always remember Baba and pray to Baba that let this work be successful. And my experience is surprisingly good. By the blessings to Baba all my missions have been successfully carried out.

Few days ago, in the last week of June 1985, there was heavy rainfall in Bombay city and suburbs. All local trains were completely disorganised. In the morning the situation was some what better. Therefore, I could manage to come to the office in the fort area (Bombay Port Trust Office) But from 2 'O' clock in the afternoon there was torrential rain pouring in continuously. It resulted in a complete disorganisation of the Central railway local trains. All the local trains were running upto Kurla Station only. Those who were staying beyond Kurla went by local trains upto Kurla and from Kurla they hired a taxi or rikshaw and went to Thane. I stay at Badlapur and Badlapur is far away from Bombay V.T. Now it was a problem for me to reach home. I had no other alternative but to stay in the Bombay city. But due to heavy downpour I became completely upset. In these circumstances I could not go to my relatives. I was praying to Shri Saibaba. And I was sure that Baba will take me home in any condition. This thought came to the mind and Baba led me to the platform from which the through trains (Mail, Express trains) start. The Deccan queen was standing on Platform No. 9 at V.T. station. It was late by one hour. The Deccan Queen started at 6.10 p.m. from V.T. It stops at Karjat station only. I made up my mind to

go to Karjat and to come back to Badlapur by local train. Due to heavy rain the Deccan Queens, halted at main stations like Dadar, Thana, Kalyan. From Kalyan the Deccan Queen would have stopped at Karjat only. But to my surprise, the Deccan Queen halted at Badlapur station. Baba was saying that my dear child, here is your station, get down and go home. I got down at Badlapur station with blessing of Baba. Again Baba was with me here also. I reached safely at 9.30 p.m. at home. My wife and children were in anxiety. They were surprised to see me. Because they knew that the trains were coming upto Kurla station only. I told them that Baba brought me here. I bowed to Baba's photo He is really Almighty and Omnipotent.

— *Madhukar Wakhare*  
*Badlapur.*



## **SURRENDER TO THE ALMIGHTY WHOLEHEARTEDLY**

Of late much is heard and spoken about the progress made by Science and comforts provided through it in our daily lives. In advanced countries a crazy race is going on to save time with the help of various machines. Now the question arises: are all these machines invented for the welfare of man and have they really brought happiness to mankind; or have they enslaved him? Thinking objectively, it would seem that though machines have removed the drudgery from our lives, man has been deprived of his inner peace as a result of mechanization of life.

Those who boast of advancement of Science and so called worldly pleasures ignore various problems and evils arising out of mechanised life. Furthermore, it never occurs to them that knowledge acquired through Science is but a drop in the ocean of the Kingdom of the Almighty. And can any Scientist or Astronomer indicate exactly the boundary of the Universe? Can any Scientist throw light on the origin of the Universe? Can anyone make a journey to and reach the extreme end of the Universe beyond which there would be nothing to explore?

Considering the inability of man to answer the above questions, the Shruti assumes silence and describes the Supreme negatively as — “Neti” “Neti” (i.e. it is beyond my grasp to make any statement). In other words, feeble attempts of man to acquire knowledge about the Supreme through Science would certainly prove to be futile since man, however intelligent and talented he may be, cannot reach them through the instrument of thought. It is at this stage that wise people surrender to the Almighty wholeheartedly.

Bearing in mind the limits of Science, aspirants strive to acquire knowledge about this Universe and the Ruler of Universe through Namjap, meditation and good deeds. They regulate their day-to-day activities with the intention of seeking grace of the Almighty which they believe would lead them to the abode of peace. The advent of saints like Saibaba is planned by the Almighty to guide such aspirants on spiritual path. Baba would say often “Sabaka Malik Ek” (i.e. Almighty is the only Ruler of all existing things, all creation). That is why Baba stressed the need to surrender to the Almighty wholeheartedly.

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## **WHAT ARE TRUE RICHES?**

Shri Sai Baba is Sagun Brahman. There are many saints who renounce the world and live in solitude for their own salvation. Shri Sai Baba was not such a type. He lived in the society and taught all the people how to act and behave in the world. Shri Sai has said several times to His devotees to listen carefully to His Stories, understand their significance; meditate on them and then only the devotee can assimilate their spirit. Daily reading of Shri Sai Satcharita with devotion is essential for Sai devotees to assimilate Babas' teachings.

Shri Sai Baba taught us to cultivate the habit of eating food in a worshipful manner. Food is God. Everything that keeps us going is God. Food is a manifestation of God outwardly. Within us the vital force is God. All things that sustain life are expressions of God. The great life force is God. Therefore we must not treat food in a contemptuous way, in an angry mood or in a mood of displeasure. So food should not be eaten with disregard or in a huff or in a criticizing manner. “What is this food-you have put upon this plate?” We must

not be in such temper when we eat food. We must eat food in a worshipful manner and must not waste food. This is what Baba taught us by telling Shri Hemadpant through His Leela described in chapter 24 of Sri Sai Satcharita to remember Him always before, eating. Remembering the Sagun form of Baba will bring in us the mood of worship before eating, and our mind shall attain peace and happiness.

The Upanishadic teaching that "Anna Brahma" was taught to us by Baba through his stories for the quest for Guru described in chapter 32 of Sri Sai Satcharita. In this, Baba has stressed again that "Do not discard offers of food. Offers of bread and food should be regarded as auspicious sign of success". How beautifully Baba taught us through the purport of this story to accept and eat food in a worshipful manner and what great results one can achieve thereby.

Let us now see how Baba taught us what true riches are. If we begin to desire immediately we admit our poverty. Desire is poverty. Desire is a feeling of inadequacy and when we begin to desire we are a beggar already. The secret of prosperity is to affirm our true nature. Be always contented and put a notice on the mind "No admission for desire". The moment a desire arises just reject it and say "Desire get out" and then we will begin to experience that the desired object comes by itself to us. As long as we run after a thing we cannot get it. The moment you turn away from a thing it follows us by itself. This is an eternal law. This is a law which has been proven in the lives of all those who have discovered it and applied it to themselves.

Baba has taught us this great Brahma Sutra through the illustration of the story of the servant maid of Shri Kaka Saheb Dixit in chapter 20 of Sri Sai Satcharita. The happy temperament of the maid servant even while wearing torn rags on her person and the expression of joy on getting a new sari and the following day the contentment shown by her by wearing her old sari reveal clearly to all of us that the secret of happiness is to assert our true abundant nature.

Let me conclude this with the saying of Sri Hemadpant in chapter 2 of Sri Sai Satcharita that "The life of Sai Baba is as wide and deep as the infinite ocean and all can dive deep into the same and take out precious gems of knowledge and Bhakti and distribute them to all".

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## **SADGURU SAI BABA – OUR SHELTER**

Our life is like a ship sailing on an ocean with its ebb and flow and facing cyclones and storms on its way from birth to death. Whenever we are faced with difficulties we lose our mental balance and patience and are unable to find a solution to overcome them. Such situations are easily faced by persons who have faith in themselves and their Sadguru. Sai Baba had emphasised beyond any doubt that he shall forever remain as a guide and protector to all his devotees who totally surrender themselves at his lotus feet. Many Sai brothers and sisters have experienced in their lives Baba's immense love for his devotees. I also experienced his love when faced with an acute problems of not getting a room at Mysore. The problem was solved by our Sadguru and I would like to share my experience with my Sai brothers and sisters.

On 01 June 1985, I had been to Mysore to appear for MA examination which was to be held from 03 June to 12 June 1985. Prior to my departure, I wrote to the university authorities to arrange for a room in the university's guest house for the duration of my stay at Mysore. I never got a confirmation to this effect till the day of my departure from Nasik. However, I left Nasik by Panchwati Express for Bombay and reached Bangalore by the evening flight. From Bangalore I was able to catch the last bus leaving at 9.30 PM and reached Mysore at 12.30 AM on 02 Jun 85. I then went to the University guest house at about 1 AM and woke up the room incharge for provision of a room. I received a negative reply from him as all rooms had already been booked or occupied. He however allowed me to occupy the ante-room for the night. By about 10 AM, I rang up one of my friends stationed at Mysore to arrange a room in the Officer's Mess which did he but only for 4 days i.e. upto 6 June 85. The rooms there had also been booked from 06 June 85 onwards which meant that after 4 days I would again have to go on a room hunt. This had completely upset me, more so as I needed the room for preparing for the examination. I placed my problems at the lotus feet of our Sadguru to solve them.

The mess where I was staying had no messing facilities and perforce I had to go to a nearby hotel for tiffin and meals. On 03 June 1985, after appearing for the first paper of the examination, I came to my room, had a quick bath and proceeded to the hotel to have a



cup of tea. Enroute I was attracted by Lord Shiva's temple where the pooja was in progress. I went inside the temple and noticed that it was kept very neat and tidy and a divine atmosphere was prevailing. I was praying to the creator our Sad Guru to help me in solving the room problem and in my writing the examination well. Immediately I heard the temple bell being rung by some body giving indication that my prayers were listened to by our Sad Guru. I opened my eyes and thanked the person who tolled the bell. He was rather surprised to hear this compliment from me. However we both quietly finished going round the temple three times and came out. We introduced ourselves to each other When he gave his name as Dr. P. Sai Baba, I felt as if I was meeting our Sadguru in this form.

Dr. P. Sai Baba by birth is from Andhra. The name Sai Baba normally is not found in the Andhra state. Out of curiosity I asked him how he got his name. He said that his father was a devotee of our Sadguru and was not blessed with any progeny for 12 years of his married life. He once happened to go to Shirdi and prayed to Baba to bless him with a child. He was blessed with not one child but three male children and my friend is the eldest one. The father knowing that the first child was the Gift of our Sadguru christened him as Sai Baba. Tears rolled down my cheeks to hear this deep concern and love that our Sadguru showers on his devotees.

Dr. P. Sai Baba and I became good friends, I narrated my problem to him regarding the non availability of room. He assured me that the some would be arranged by him in CFTRI (Central Food Technological Research Institute) where he is the head of the animal department. Accordingly, by 8 June 85 he got me a room which solved not only the room problem but also the food problem as the canteen of this institution provided all the meals. Thus our Sadguru came and solved all my problems through Dr. P. Sai Baba.

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## WHAT A MERCY!

My first visit to the Holy Shirdi was some 14 or 15 years ago when I had been to Bombay. From Bombay I went via Manmad upto Kopargaon by rail and then from Kopargaon to Shirdi by road. My joy knew no bounds when I was accommodated in the upper floor attached to the Samadhi Mandir. An impressive peaceful atmosphere prevailed everywhere and words fail to express the bliss and happiness I felt by the darshan of Shri Sai Baba. I stayed at Shirdi for a day or two and then returned to Palghat, my home town which is in Kerala State.

My second visit to the Holy Shrine at Shirdi was some four years back. This time my wife was also with me and we went by road from Poona to Shirdi. My brother and his family also accompanied us from Poona. We went on a Thursday and had to return the same day. I had some vague recollection of Shirdi, on account of my first visit, but the development and growth of the place was beyond imagination, and I could not identify the location of even Dwarakamai and a guide was required for this purpose. A big township with many shops and buildings had come up. After the noon Aarati we returned. Since I could spend only a very few hours at Shirdi, I was not very happy. But I had to console myself with thinking that it might be Sai Baba's will that I should return on the same day. Baba's golden words came to my mind "I draw to me, my men from far off or even across seven seas like a sparrow with a string fastened to its feet."

My third visit to Shirdi was during March 1984. My son had just finished his S.S.L.C. examination and I wanted to take him also to Shirdi to pray for his success in the examination. My daughter was staying at Bellary and my idea was to go to her first and then from there to Shirdi. Though it was a crowded season, by Baba's grace without any difficulty we got reservation upto Ahamednagar via Dhond. We got down at Ahamednagar at 5 A.M. on Monday 27th March and we reached Shirdi by bus at about 9 A.M. Soon after we got down from the bus, a boy approached us and took us to the enquiry office of the Shirdi Sansthan. He never waited for our thanks and disappeared just in the same way as he appeared. This incident was as if pre-arranged by Baba, that is the only explanation. By Baba's grace we were allotted a bath attached double room for two

days in Sai Prasad, the building attached to the Bhojanagriha.

After taking bath we hurried to the Mandir. As for my son, it was his first visit and we were very anxious and eager to have the blissful darshan. My heart was bursting with excitement when I entered the Mandir. On looking at the idol of Shri Sai Baba, a thrill went through me and the unique experience of divine bliss is indescribable. My eyes were simply flooded with tears of joy and adoration and I was in a state of supreme happiness. I left the Mandir after the Noon Aarati and I had the feeling of some big load relieved from my head. Baba's words "If you look up to me, I look after you" came to my mind and I had a deep feeling that I had come under the loving protection and care of Sai.

From the Mandir we went to Dwarakamai and were there for some time sitting under Baba's life-like portrait kept there. The ever blazing sacred Dhuni kindled by Baba, the grinding stone and the Big Stone on which Baba used to sit are all there as if in daily use. We drank some holy water kept there in the mud pot and applied "Udi" to our foreheads and put a little in our mouths. While leaving Dwarakamai the divine manthra "Sai Baba" "Sai Baba" was on our lips. A mysterious stream of faith enveloped us and Baba's words "Why fear when I am here" came to our minds.

We also paid a visit to the Khandoba Mandir whose priest was Mahlsapathy. Mahlsapathy was a perfectly pure, righteous and religious minded person who was more or less free from worldly desires. It was Mahlsapathy's good fortune that he could notice young Baba, along with a bride-groom's party of Moslems headed by Chand Bhai Patel of Dhupkeda. The marriage party came to Shirdi in carts and were getting down near the Khandoba temple. Mahlsapathy happened to see this and when Baba got down from the cart he accosted him as "YA SAI" and it is after this that our Lord became known as SAI BABA. After a few minutes when Baba expressed his desire to stay in the Khandoba temple, Mahlsapathy with his conservative outlook of an orthodox Hindu, objected to this proposal of a person staying in a Hindu temple and showed him the and showed him the dilapidated and vacant mosque where he could stay. Later it was this Mahlsapathy who turned into a zealous admirer and an ardent worshipper of Baba. It was this Mahlsapathy who first worshipped Baba with flowers, sandal, milk etc. after getting inside the Mosque. Other devotees were waiting for this chance and in a

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short time this magnificent growth and development of puja offered to Baba in the mosque turned the mosque finally into a "Dwarakamai". Is not this in itself a wonderful Leela of SAI?

The two days of our stay at Shirdi passed off very pleasantly and we very much wanted to stay for the third day because it happened to be a Thursday, when there would be the spectacular Chavadi procession which we had never seen. But we had accommodation only for 2 days and accommodation for the third day could be made available only with the special permission of the Sansthan Manager. Again by the grace of Baba we could get the permission for the mere asking and we were overwhelmed with joy and pride thinking that Baba is always with us.

Thursday being an auspicious day for Sai devotees there was a huge crowd of pilgrims right from the early morning. The Mandir was fully packed from the Kakad Aarati to the Noon Aarati. We also offered prayers at the Grurpadukasthan and the Mahadev, Shani and Ganesh temples. At night the devotees flocked to see the Chavadi procession. One is really fortunate to witness and participate in this holy procession. We had the feeling that we were transported to the Heaven on Earth.

On the next day early morning we left Shirdi with prayers on our lips for blessings to conduct the Shirdi pilgrimage again and again. My son was an average student and he offered prayers for his success in his S.S.L.C. examination. Now the results have come and he is placed in a creditable First Class. What more do we want? What a Mercy!

*Prof. P.R. Menon*  
*Vasudeva Sadan*  
*Kalpathy, Palghat*  
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## **WHEN THE LORD SAI STEPS IN MY HEART.**

The universe of life and energy has emerged from the clouds of the dark age. O Lord, today thou hast suddenly planted thy foot on this earthen soil of my inner world. The first and the foremost Bhagawata of Vaikuntha Loka has visited this heart of mine. The earth has been pining for the heaven of immortality. The humming bee of the Earth has stopped a while in the course of her rotation on the milky path. A new history of the Liberation of Humanity is now being fashioned here. I have been standing here for a long time in the river of life, free from the bonds of attachment waiting for the great and lustrous event of thy Advent on the earth.

Secred waters are being showered at they lotus feet together with the recitation of Vedic hymns. I am sprinkling these consecrated drops of nectar at thy door for reception. The drums are beaten and the eight quarters are resounding with thy name. The golden hued dawn is arising on the horizon of life. Whereever thy feet are planted, a new divine world unfolds itself. A dream of eternal love and unity among the souls unfolds on the canvas of life. The blue form of thine monifests before the eyes piercing through the curtain of time. The blue colour has been rendered more enchanting due to the ambrosial compassion emanating from thy heart.

My poetic genuis has become mute and shy at thy sight, although it is capable of expressing the inmost secrets of the human soul. It echoes within itself "O Lord, thou hast held me fast at thy bosom upto this time, but why hast thou turned thy face away from me to-day? Thou hast fastened me with bonds of devotion. Why doth thou ask me then my antecedents and credentials? Thou hast held thy hand of succour to me; why then dost thou hesitate to uplift me now? When I have lighted the candle of faith in my heart, why dost thou deny me thy vision? O Lord, Thou art the consort of Laxmi. I am poor, destitute and wretched. Is this the reason, why thou treatest me thus? But I am related to Lord of Three Worlds, I am thine. Forget not that thy wealth is now mine.

*Chakor Ajgaonkar M.A.  
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## RELY ON SAI ALONE

Our love for Lord Sainath should be whole-hearted. Then it will banish the feeling of loneliness and gradually diminish our dependence on human relationships. Ultimately, the companionship of Shirdi Sai alone is dependable.

It is right that we love others, but our reliance should not be on human beings, but on Sainath. Anyone else we cling to, we lose. May be it is because the Lord wants us to know that if we wish for Him, our attention to Him must be single-minded. It is wonderful to pine for the one divine beloved of our souls; wonderful to utter Sai Name. Then He is sure to respond.

In Arabia, there was a great saint known as Ibn-Al-Arabi. Once he sat down facing the Kaba. After a long time he turned round happily and demanded his supper which he received and ate very heartily. When he was asked about it, he told: "I declared to God that I would neither eat nor drink till the man imprecating me was pardoned. I recited "LA ILAHA ILLA ALLAH" seventy thousand times till God pardoned him."

Whether it is agreed or not, the fact is that Allah who is the MALIK of ALL CREATION has always listened to the prayers and demands of the saints and pardoned the sinners. The saints intervene on our behalf and pray to the most merciful Allah to forgive us and in turn Allah very gladly grants their request. Shri Sai Baba was one such beloved saint.

Sai Baba has clearly told that the person who thinks that Baba is in Shirdi only has not at all understood him. Baba's mortal body has disintegrated into its original constituents like air, ether, water, earth etc. But the real Baba who is the great invisible force still continues to help people in mysterious ways even after His 'Mahasamadhi'. He is active as before taking care of His children.

Sainath is the divine channel through which the beloved Lord's wisdom and mercy flow. Like a mother bird that pushes the fledgeling out of the nest so that it can learn to fly, the Gurudev Sai Maharaj forces the devotee to establish his own relationship with Almighty. For the same reason, Sainath takes away from the devotee every human support to awaken awareness about Him, until the devotee comes to the ultimate realisation : "Sai is my

strength, Sai is my friend, Sai is my beloved, my only one. When He is absent from me, I am bereft of everything. I am a beggar. When He is with me, I am filled with love and joy; I am filled with courage and strength."

Dear Sai brothers and Sai sisters: If we go to human beings to find divine solace, divine comfort, we may for a while receive a little happiness and contentment, but sooner or later the Lord takes those props away. We have to rely on Sainath alone. He alone is everlasting, so He wants us to be strong in our faith in Him.

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## **THE SIGNIFICANCE OF SHRI SAI BABA'S VARIOUS ACTIONS**

*(V.B. KHER)*

A sadhu or a saint is associated in popular mind with possession of divine qualities, and rightly so. However, strange and inscrutable are the ways of sadhus and their outwards conduct cannot always be a measure of their spiritual stature. Hence persons who are shallow or have preconceived notions about the behaviour of saints, may not be able to appraise the true worth of a particular sadhu. Shri Sai Baba is a case in point. Some who visited him and did not understand his symbolic language or weird actions, and interpreted them literally, were either disappointed or developed revulsion.

In this paper, it is proposed to examine a number of cases: in some the visitors misjudged Him, in some the visitors also misjudged Him in the first instance, but later became His devotees on Sai Baba having dispelled their misgivings because of his rinanubandha; in the other cases had from the beginning a sympathetic appreciation of the ways of sadhus and therefore, were able to throw light on their ways and means. After examining all these cases, I propose in the light of the testimony of a true and ardent devotee with trained reason and

the testimony of a true and ardent devotee with trained reason and philosophical turn of mind, to show that appearances are deceptive, and without insight, the reality or the truth just cannot be grasped or appreciated, for it is covered by the veil of maya.

G. G. Narke, Professor of Geology and Chemistry in the Engineering college, Pune observes about Sai Baba, "Remarks made by him openly would be treated as meaningless ranting by those who did not know him. His language also was highly cryptic full of symbology, parable, allegory and metaphor. Literal interpretations of them would be made by superficial people, who would then conclude that Baba was a worldly man amongst worldly men, and a very avaricious man at that. For instance, a man came to Baba and watched him for a time, and I asked him what impression he formed of Baba. His answer was, 'I never saw any saint talking of money all the hours of the day', and he felt disappointed. This man did not know that "Paisa" — money was used by Baba to denote **Punya** or merit, very often."

A Brahmin went to Mali Maharaj and censured Sai Baba for using foul language. He said that he visited Sai Baba and was sitting on a step of the Musjid, when he heard Sai Baba abusing in the choicest words a woman who approached the **sabhamandap** and stood at the gate. Mali Maharaj asked the Brahmin whether he understood the ways of sadhus! Then he told him that in the very abuses used by Sai Baba, He had granted the woman the boon she sought. He added that the woman had approached Baba with the desire for a child and was blessed with one; and the Brahmin could verify the fact by visiting her at her place of residence, of which he gave particulars.

Prof Narke narrates his own experience thus: "At an Arati, in my early visit, Sai Baba was in a towering passion. He fumed, cursed and threatended for no visible cause. I doubted if he was a madman. That was a passing thought. The Arati was completed in the usual way. In the afternoon (of that day), I went and massaged his feet and legs. Then he stroked my head and said, 'I am not mad.' 'Lo! — He is seeing my heart. Nothing is concealed from Him. He is my, Antaryami — the inner soul of my soul,' I thought."

Shankarrao Gavankar, a clerk in the Court of the Sub-Judge at Bassein had heard frightful reports about Sai Baba's ways. In spite of



these adverse reports, he visited Sai Baba in the company of Lala Lakhmichand. When he first visited the Masjid, he found Sai Baba abusing all those around him because of which they panicked and fled down the steps. Shankararao stood his ground for two minutes and approached Baba boldly, but was ordered out. So Shankarrao and Lakhmichand went and sat by the wall behind the Masjid with the intention not to go again to the Masjid unless sent for. Their patience was rewarded for within two minutes, Sai Baba sent for them and received them cordially. Yet Shankarrao was not convinced. He thought to himself, "If Baba was a **satpurush**, why should he abuse, get angry, and otherwise behave in a **tamasic** manner? What good can this do to the world?" Notwithstanding his doubts Shankarrao displayed abundant patience and he was amply rewarded, for Baba revealed His true self and powers to him and Shankarrao returned singing praises of Sai Baba.

Uddhaveshbua of Dahanu visited Shirdi in 1904 when Shirdi was an insignificant hamlet with wild growth of Babul trees and thorny bushes and shrubs on its outskirts. He came to Shirdi riding a horse which was wild and wayward. He dismounted. Let us now hear his experience from his own mouth: "The road was a thoroughfare and as the beast was capricious, I wanted to avoid a mishap. So I fastened the horse to a Babul tree and tied his back legs to another tree. While I was thus engaged, an elderly fakir with a tumbler in hand was roaming near by. I asked him, 'I hear that there is a sadhu inhabiting this place. Could you please direct me to him?' The fakir uttered an unmentionable oath. I thought to myself, 'Why should he reply to me thus when I spoke to him courteously? I was pained and wondered why such a hag could not speak in a civil manner. Then I came into the village. On entering the village, I noticed a hut opposite the Masjid where there is now a **sabhamandap** and a gate." Uddhavesh met the old woman staying in the hut and enquired about the sadhu's whereabouts and his appearance. The description that the old woman gave seemed to tally with the appearance of the Fakir he had met in the Babul forest. After waiting for quite some time for the Fakir to return, when he did not turn up, Uddhavesh decided to leave, and as he walked out of the village to collect his horse what a strange sight he witnessed! The same Fakir was standing near his horse. He had inserted one hand into the horse's mouth and with the other he was caressing and stroking the beast, while simultaneously mumbling something to the animal.

Uddhavesh shouted from some distance to the Fakir to beware of the wicked beast. The Fakir paid no heed and continued as before. Uddhavesh then came near and bowed at the Fakir's feet and asked him, "When and how shall I meet the Moksha-guru?" The Fakir replied, "You will understand later. When did you come? I am only a mad fakir. Ah, you will know after five years. Now you may depart. Don't forget to fast to-day." Then they both returned to the Musjid and Baba gave the half of a cocoanut offered to him by another devotee to Uddhavesh as prasad and remarked, "Well, how can you swallow the bread (Bhakari) in one gulp? So we will see after five years. Amen." Uddhavesh saluted him and left. Need it be stated that in course of time the blessing bore fruit and Uddhavesh unravelled the mystery.

Krishnashastri Jageshwar Bhishma, the author of **Shri Sai Sagunopasana** records that when Baba with a baton in hand used to return to the Musjid from the Chavadi every alternate day, he used to imprecate curses and abuses, but every moment could be heard the blessing in soft but clear understones, 'Allah will bless you.' So Bhishma concluded that Baba's anger was a mere show or make-believe but his heart was full of peace and compassion.

Ramchandra Atmaram Turkhud, Secretary and Manager of Makanji Khata Spinning and Weaving Mills Ltd., Bombay, who came to be a devotee of Sai Baba in course of time falls into a different class. He was brought up in the traditions of a Prarthana Samajist family and was steeped in scientific western education. Prarthana Samaj was a counterpart in Bombay of Brahma Samaj of Calcutta, and was founded by Mr. Justice Mahadeo Govind Ranade, Sir Narayan Chandavarkar and others. As such Turkhud considered his approach to religion as being modern and enlightened. Let us see how Sai Baba dealt with a person of this type! Turkhud's experience is most instructive and is recorded in his own words thus:

"The writer had Shri Sai's darshan on 6th September, 1910 and felt happy. Even so, he had a lingering doubt. He had heard reports from others that Shri Sai Baba abused in foul language and even resorted to beating, to which he could not be reconciled. That a **Satpurush** should abuse was not possible and the writer had resolved in his own mind that, if ever Sai Baba used bad words, whether they were addressed to him or anyone else, or if he witnessed Sai Baba hitting any one, in his own presence, he would, that

very moment, leave Shirdi, never to return. While the writer is penning this article, he is overcome with emotion and tears well up in his eyes and he is not able to proceed. Blessed is Mother Sai! The writer had visited Shirdi a number of times and sat at the feet of the Master. But never once did Sai utter any bad word or hit anyone while he was with Him. What consideration and love for the devotee!"

*(To be continued).*

## **AN OASIS IN THE DESERT**

It is not a marvel if I say that many know the three sweet and enchanting letters 'SAI'. Though I had heard of 'SAI' much earlier, I could come to him only in my forty-third year. When I happened to go through Sri Sai Satcharitra published by Sri Shirdi Sai Samsthan casually some unknown change in my thoughts took place and I experienced peace of mind. Attracted by His Grace, my devotion towards 'SAI' has gradually increased after studying "The Experiences of Devotees" Telugu Version, by late Sri Bapatla Hanumantha Rao. I continued the Parayana with interest and devotion and a strong desire developed in my heart to purchase a photograph of 'SAI'. Then started my actual meaningful life.

Though I used to pray to the Lord in different forms earlier with desires and when in distress, I could be consoled only by 'SAI'. Hence it made me to conclude that my prayers to the Lord should be directed to BABA SAI alone, for everything.

In January 1982, I fortunately saw the movie "Shri Shirdi Saibaba". The picture left an indelible impression on me. This movie reinforced my faith and devotion for 'SAI'. Prior to May 1982, I was seriously indisposed. The doctor could not diagnose my disease even after giving treatment for a month. At that time, I was inspired to go to Sri SAI KARUNALAYAM. After sitting there for some time, suddenly an idea came to my mind that I should undergo blood test. The blood-test revealed that I was having diabetes. Without reservations, I prayed to Baba for His help and used 'UDHI' regularly along with other medicines. Miraculously the disease disappeared completely to the astonishment of the doctors within three months.

This gave me enormous relief and strengthened my belief in Baba. The OASIS OF BABA'S GRACE is helping me in living my life with peace of mind, I am convinced that nothing can equal the grace and kindness of 'SAI'. I am also of the strong opinion and confirmed faith that I am directed by Sri Sai Baba at every moment.

Through this I sincerely appeal to Sai Devotees to pray to SAI to have firm faith in HIM perpetually and to utter the holy name of 'SAI' with love.

MAY BABA BLESS ALL,

"JAI BOLO SATCHIDANANDA SADGURU SAINATH  
MAHARAJ KI" JAI.

"Shri Guru Deva Datta."

*S. Sreenath,*

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## FROM THE UNREAL TO THE REAL

"The journey of generations is within me,  
I am the things, I have seen!"

"Lord, the will to assign the role for me is Thine,  
And the duty to act in the world, as it pleases you is mine".

(Mahakavi Ulloor, S. Parameswar Iyer)

"I am man; I am human; I am saturated with shining humanity; humanness! God does not draw you near or keep you far; you near Him or keep away from Him. God has no likes or dislikes. You live according to the highest demands of your nature and you are near Him".

(*Bhagawan Shri Satya Sai Baba*)

The mind is like a creeper, which always wants something to cling to. When, it gets attached to worldly objects it is egged on to

activities of all sorts to fulfil the desires. If the desired object is not obtained, the individual is possessed by anger and hatred. Attachment to worldly objects leads one to bondage and the cycle of births and deaths becomes inevitable. Deep attachment to God, on the other hand, leads to Eternal liberation and freedom from this mundane and miserable circle.

Holy texts and scriptures repeatedly emphasised that **“Chitta Suddhi”**, is highly essential to keep the mind pure and keep it under control. Constant remembrance of God and meditating on His radiant form strengthens one’s devotion enabling him to get rid of all evil thoughts and base passions. The best way to keep the mind away from evil is to turn the mind God-ward. As he progresses on the path of devotion, he develops **“Vairagya”**. Having tasted the nectar of divine presence, the devotee is no longer attracted by the fleeting, sensuous pleasures. With the mind thus quietened, freed from desires and consequent agitations, self-realisation dawns on the devotee. He transcends his body consciousness and realises he is in reality, the self-effulgent immortal spirit. This knowledge of self alone leads to liberation from the ocean of Samsara (i.e. Bhavasagara).

Man has to be ever on guard against powerful internal foes like arrogance, lust, anger and jealousy. The puranas contain stories, explaining how they can corrupt even men of merit and learning. If, a person succumbs, he is doomed, however high-placed he might be. Hence, one is warned against these foes from within, and is advised to exercise constant vigil to ward off their baneful influence.

A man should always pray to ‘God’ that he should never lose his head however big he might become. Swami Vivekananda, who held delegates spell-bound by his historic address at the Parliament of World Religions in Chicago, which later earned him universal praise, remained unaffected by the honour and glory heaped upon him. **“Realization”** of one’s own true (i.e. Real) nature should be the goal of life for mankind. Virtuous acts here on earth may fetch superior pleasure in heaven which are again transient, lasting till one’s **“Punya”** lasts. He then has to take birth again on earth. Only **“self-knowledge”** can lead to complete salvation, for which **“Self-Enquiry”** as to **‘Who Am I’**, is essential — i.e. for which True Meditation is required.

As a person advances on the spiritual path through right understanding of his own true nature and his relationship with God, he

enters a new realm of consciousness. He becomes gradually aware that the Spirit is in everyone as part of one's own self, as part of the very substratum of one's own being. He sees this underlying, essential unity which alone is real and all differences of caste, religion, nationality, etc., disappear.

A person desirous of climbing the ladder of success and gaining power will not hesitate to use any means and in the process, will even make tall promises to people which he will not be able to keep. It is a human tendency to forget conveniently the assistance received from others. What can be the fate of such a person?

Lord Krishna is described as the highest among the incarnations (i.e. Avatars) of the Supreme, who descended on earth to destroy the forces of wickedness and re-establish Dharma. The scriptures have not recorded any life more sublime, more intense and more grand than His. Srimad Bhagavatham, the most exalted among the Puranas, which teaches Gyana, Bhakthi, and Vairagya, also deals elaborately with Bhagwan Krishna's Divine sport, His exploits and His teachings. His Divine enchanting form with the Divine flute in hand is even worshipped in countless homes all over the world.

He fulfilled many roles and every action of His conveys sublime lessons of great import to mankind. Bhagwan Krishna — the Lord of the Universe served Sri Arjuna, as, charioteer, acted as Pandava's messenger on a peace mission and washed the feet of the guests at Yudhishtira's Rajassoya Yagna. He stood by the Pandavas in all their trials thereby demonstrating to the world that the Lord is never indifferent to the sufferings of those who have won Him over by their devotion.

Through the Gopis of Brindhavan, Sri Krishna vividly portrayed for the benefit of humanity the excellence of self-less, all-absorbing, intense longing for the Lord, the acme of devotion. He made Arjuna and Udhava, as His mouth-piece to teach us Yoga, Vedantha, etc., The Gita contains the essence of all Upanishadic wisdom and is likened to milk while the Upanishads are compared to a cow. The '**Gita**' is a guide for secular as well as spiritual living.

To drive home the point that the real source of all happiness is one's own innermost Self (i.e. Atman), scriptures often refer to the state of dreamless, deep sleep when contact with the outside world is suspended as the limbs of the body and also the mind and intellect

become inactive. There is nothing apart from or other than Self present in that state of absolute peace and tranquility. It is not the external objects which give that Supreme bliss.

A realised person is not affected by pleasure or pain, praise or abuse, success or failure, the pairs of opposites which are the cause of all agitations in the human mind. He is at perfect peace within himself and hence at peace with the outside world!

When one realizes that through sincere Devotion to the Supreme Lord — The Omniscient, Omnipotent, and Omnipresent — purifies our "Ever changing, fickle mind" and that with His Divine Grace" one can achieve one's own ultimate life's goal to merge with Him, why not, while one is on this planet set one's steps firmly on the path to reach Him?

Shri Mother of Aurbindoashramam, summarized the "essence of Vedantha" is one single word — "Love". Love is God. So, one must strive to start the day with Love, spend the day with love, fill the day with love, end the day with love — **"That is the way to God"**.

The remedy for the "Malady" of "Bhava Sagara" and the key for unalloyed "Happiness" (i.e. Eternal Freedom and Liberation from the bondage of life and Death circle) is doing **"NAMAJAPA"** and **"MEDITATION"** with ardent devotion and facing the challenges in life with utmost patience and courage.

"Oh, God SAI!  
Lead us From —  
The Unreal to the Real!  
From Darkness to Light!  
From Death to Immortality!

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## POTENCY OF DIVINE PRESENCE

As a Sai-devotee, each one of us is a perfect, immortal soul. The imperfections that we express through our habits and moods, through sickness and failure, are not a part of our real nature. We have deeply identified ourselves with mortal consciousness unthinkingly accepting its limitations.

I begin my day with a prayer, 'Oh, Sainath, Help me to realise that I am not this body, not my moods and habits. Make me feel that I am ever Thy child made in Thy flawless image.'

Sai Satcharita is full of incidents describing manifestation of Lord Sainath to many of His devotees, purely out of love for them. When we leave behind all else and take the supreme plunge into infinite Sai-bliss, He will manifest Himself in our lives too. Mhalsapathy had vision of Sai when he went to Jejuri on a pilgrimage. Sai Baba appeared as Gholap Maharaj, the Guru of Mule Sastri, to overcome the latter's prejudice against Baba. We also come across many instances of Baba appearing as or identifying Himself with other saints to B.V. Dev, Mrs. Khaparde and others.

Therefore when we turn our thoughts and love within, we shall find the eternal, loving, jovous Sainath, who is always with us. In every phase of our life — in our work, prayer, struggles with difficulties, enjoyment of simple pleasures — we must continually be anchored inwardly to the thought of "Sairam; Sairam; Sairam".

In November 1983, due to some tribulations in my professional life, Lord Sainath kindled in my heart a keen desire to realise His infinite love. He prompted me to undertake a pilgrimage to several shrines and holy rivers. Accordingly I joined a conducted trip of South India.

On the night of 16th November 1983, we reached Tirumalai Hills — the abode of Lord Balaji. The intense cold and chilly weather did not allow me a wink of sleep and in the early hours of 17th November, i.e. around 3 a.m., I left the cottage and went straight to get my beard, moustache and head shaved symbolising self-surrender. After a refreshing bath, I joined the queue for Lord Balaji's darshan with incessant recitation of Vishnu-Sahasra-Namam. As I finished the fifth recitation, I was ushered into the sanctum sanctorum — the holy presence of Lord Balaji.



As I looked at the magnificent Lord Balaji, an immense flash of light at once manifested to my gaze. Instead of Lord Balaji, I saw Lord Sainath standing in front of me and blessing me. The celestial response is difficult to describe; my heart was thrilled.

“Oh Sainath, Thou art all in all to thy slave. Thou art the sole protector in the world. Men are deluded when they declare — ‘I do this, I do that, this is mine, that is mine.’ All is thine Oh, Sai Ram, and all things are done by thee alone. Thy slave’s one prayer to thee is to take him under thy complete guidance and remove his ‘I’-ness.”

Lord Sainath heard my prayer. My heart heaved a deep sigh. The vision vanished, but the silvery beams expanded in ever widening circles to infinity. With a thrill of inexpressible joy coursing through my spine, which made me quiver like a leaf in the breeze, I returned to the cottage, all the while musing over the incident recorded in the Bible:-

“....The Lord appeared to Solomon in a dream by night and God said, Ask what I shall give thee. And Solomon said:- Give therefore thy servant an understanding heart — and God said unto him... Because thou hast asked this thing and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies;..... but hast asked for thyself understanding to discern judgement;.... Behold, I have done according to thy words; so, I have given thee that which thou hast not asked, both riches and honour....” (*King 3 : 5-13*).

From Tirumalai hills, we left for Kalahasthi, Tiruttani, Madras and Kanchi. We reached Tiruvannamalai, the abode of Bhagawan Ramana on the 20th November 1983. We visited Sri Ramanashram, which is at the foot of Arunachala hills. All of us fell prostrate at Bhagawan Ramana’s shrine. It is really a blessed place as Sri Ramana lived there. I joined a group of devotees in the meditation hall. A big photograph of Sri Ramana adorned the platform. In that lively picture, there was on his face a calmness and in his large eyes, a passionless look of tenderness, which cast a spell of peace and joy on all those who come there. I meditated on Bhagawan Ramana.

As I was thus bowing down to him, the sea of the Master’s compassion transcended all bounds. Sri Ramana vanished and I had a vision of Lord Sainath there too. I went into a state of divine semi-consciousness and my joy knew no bounds. Unable to utter a single word owing to that wonderful occurrence, I was looking steadfastly at Lord Sainath. Soon the vision of the Master merged in the vision

of Bhagawan Ramana who blessed me.

Oh, Sainath, that words can convey thy kindness to me! All glory to thee. While returning from Sri Ramanashram, all along, I was immersed in a strange ecstasy, tears flowing down profusely from my eyes. Whay joy undescribable! Oh! One moment of that existance outweighed all the pleasures of the world.

The truth of self-revelation of divine grace became clear to me when I came across the words of Sufi-Saint, Sheikh Sadi of Iran (Sufis, Mystics and Yogis of India by Bankey Behari Pp., 38-39):-

“Very right is thy faith and pride in His grace,  
And true it is that it works,  
Like rain shower on a tilled field.”

Further, Baba Farid has sung in the Sri Guru Granth Sahib of the Sikhs, as follows:-

“His grace may fall on us at any time.  
There is no definite rule regulating it.  
Some do not get it even after performing great austerities and  
night-long vigils;  
Whilst it is forced on those who lie asleep.”

What austerities have I performed to deserve Sai-vision twice? Sainath Himself in His mercy inspired me to perform this pilgrimage for realising His oneness with Lord Balaji and Bhagawan Ramana. Afterall, who am I — an ordinary mortal — to deserve this grace? It is Sainath’s will and power. I am absolutely nothing. Now Sainath is with me evenmore. The world may forsake me but He forsakes me never.

Dear Devotees, I am sharing this experience with you as there is nothing in this world more thrilling, more intoxicating, more blissful, more satisfying than Lord Sainath — the Beloved Mother, Father, Divine Being, Friend. He is our one and only True Love.

When Lord Sainath is once convinced that it is He alone whom we want, that it is to Him alone that we turn, then He accepts us with all our weakness and shortcomings. Then Sainath takes us by the hand and He walks with us, and He talks with us and He assures us that we are His own.

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## THE MAGIC OF UDI

Sai Baba the protector of us all once again came to my rescue and this time I couldn't help putting this experience on paper, may be this too is under his direction and will that I share this with all his devotees.

It was the morning of 8th May that I got up with an unbearable pain in my back. Infact, the moment I sat up, I collapsed unable to breathe. My mother who entered the room saw my condition and panicked as I was gasping for breath and I asked her to call a doctor. I lay back staring at the ceiling and silently praying to Baba saying "how did I come to be in such a condition and that too on a day when I had a shooting for a film, what a loss it would be to the producers if I did not report for work." In my prayer I requested Baba to reduce my pain and help me report for work. As I was doing this, my doctor turned up and he was baffled by my condition, I couldn't even talk and explain to him where and why it was paining me. Between short breaths I gestured to him, he examined me and could not diagnose anything. But in order to reduce the pain he gave me an injection and asked me to take complete rest. After he left I asked my mother to give me Baba's udi which I ate and applied some to the affected area. I also requested my brother to inform my director that I shall report for the shooting in the afternoon as I was confident that I would be better by then, as Sai was protecting me and he would cure me enough to report to work. I went into a deep sleep as the doctor's sedative started working on me. When I woke up it was 12 noon and I discovered that I was fit enough to work. Quickly I took a bath, said a prayer as is my routine and after a bath left for the shooting. Every one was happy to see me there that I could make it inspite of my being unwell but who would believe me if I told them that it was the hand of Sai that made me fit? Hardly 5 minutes after the pain started again and every body got worried as they saw that I couldn't even breathe. I motioned to them to take me to a bed room and lay me down quickly. I was put on a bed and I whispered to the director that he should not worry and that I shall be alright in an hour's time. He left me in disbelief as to how I could possibly be alright in this short span of time but then who could explain to him that I had a strong faith in Sai Baba. After about an hour or so when I got up and started walking about everyone was aghast to see me smiling and telling them to start my work.

Well, if this is not a miracle then what is!! Who else but Sai Baba could have brought about this? He always answers a devotee who has full faith in him and rescues him from any trouble. After all he has promised WHY FEAR WHEN I'AM HERE.

*R. Kapur  
Juhu, Bombay.*



## THE KIND HEARTED SAIBABA

With Sai Baba's grace I have got this wonderful opportunity to write His Leela for the first time. Needless to say if I were to write all my experiences of His divine Leelas it would fill many pages of this magazine. But I relate only one striking incident — Leela.

Firstly, it was Sai Baba who reminded me of my vow to write in 'Sai Leela' magazine of His Leela, when I received the August 1985 magazine.

Now to the main story — It was the morning of June 12th 1985, a day before my H.S.C. result. I was to receive a call from my friend about my result but it had not yet come. I was annoyed with Baba, as many of my friends had already known their result. I had just finished reading the 'SAI SATCHARITRA' the previous day and I was encouraged by my mother who with her great faith in Sai said that because of the parayana, Sai Baba would surely send help. And then suddenly I received a call from my professor, who was trying to contact me since the previous day but was not able to, as my telephone number had changed. He informed me that I should immediately reach the College where my professor would be waiting with my result. I was overjoyed and took the vow of writing this article. With the divine grace of Shri Sai Baba. I passed with distinction and got admission in a medical college. In fulfilment of my vow I relate this incident of the Divine Grace of Shri Sai Baba.

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## SHIRDI NEWS

July, 1985

### Gurupoornima Celebrations:

Sai devotees and the devotees going to and coming from Panharpur thronged the streets of Shirdi in the month of July which is the month of Gurupoornima celebrations in Shirdi. These celebrations go on for three days. This year they started on Monday, 1st July and concluded on Wednesday, 3rd July. As usual the celebrations included the procession of Baba's photograph along with the pothi from Samadhi Mandir to Dwarkamayee and back, after the completion of the reading of pothi; the procession of Baba's Rath or chariot at night in the midst of the percussion band, illumination and all the pomp and show; the arati, pooja, keertan and bhajan, the Bharood and Garood; and musical performances by various artists who came from Bombay, Pune, Kopergaon, Rahata, Yevala etc.

Following were the artists who performed on various occasions during the three days!

**Keertan:** 1) Shri Gangadharbua Vyas, Dombivali. 2) Shri Dattoba Misteri Gadekar, Paregaon Dist. Sangamnr. 3) Smt. Lalitprabha Kulkarni, Thane.

prabha Kulkarni, Thane. 4) Shri Vishwanathbua Trimbakbua Alekar 5) Shri Madhukar Ganesh Suryavanshi, Sansthan Artist and Keetankar performed keertans on Ekadashi and other days of religious importance.

**Pravachan:** 1) Shri Laxmanmaharaj Wakchaure, Shirdi.  
2) Shri Murlidhar Ramrao Deshmukh Guruji, Shirdi.

### Bhajan, Vocal & Instrumental Music etc:

(1) Shriram Bhajani Mandali, Mahalgaon, Dist, Vaijapur (2) Shri Shivarambua Worlikar, Bombay (3) Shri Snehal Bhatkar, Bombay (4) Shri Rajaram Kushaba Patil, (5) Shri Shankunath Kathor, Bhoir, (6) Shri Padmakar Vinayak Patil, (7) Shri Mohan Moreshwar Bhoir, (8) Shri Madhav Raghunath Patil, (9) Shri Eknathrao Worlikar, (10) Shri Madhukar Sonawane, Baroda, (11) Shri Gangadhar Jadhav, Poona, (12) Shri Ravindra Madhukar Sonawane, (13) Shri Sakharam Raghujji Gurav, Kopergaon, (14)

Shri Rajaram, (15) Shri Rajaram Ranganath Deshpande, Poona, (16) Shri Dnyanoba Jagannath Nagarkar, Poona, (17) Shri Mohan Babanrao Khatavkar, Poona, (18) Shri Chandrashekhar Jadhav, Vijapur, (19) Shri Subhash Porwal, Vijapur (20) Shri Vijaykumar Gadgil, Vijapur, (21) Shri Prakash Sailmode, (22) Shri Manohar Lonkar, Pune, (23) Shri Jitendra Jadhav, Poona, (24) Shri Suresh Lonkar, (25) Shri Sunil Lonkar, (26) Shri Tukaram Mahadev Daithankar, Poona, (27) Shri Gangadhar Jadhav, Pune, (28) Shri Bholanath, Samel, Bombay, (29) Shri Parasmal Pokhal, Shirdi, (30) Shri Raosaheb Deshmukh, Amraoti, (31) Shri Raghunath Sandbhor, Pune, (32) Shri Vijay Hazare, Pune, (33) Shri Gajanan Daithankar, Pune, (34) Shri Tukaram Madhav Daithankar (35) Shri Mahadev Tupe (36) Shri Rambhau Khaladkar, (37) Shri Madhukar Adhav (38) Shri Arvind Mhatre, Bombay (39) Shri Yeshwant Gavankar, (40) Shri Chandrakant Jadhav (41) Shri Anant Panchal, (42) Shri Jayavantrao Kulkarni (43) Shri Krishnadas Gujar, (44) Shri A.M. Daithankar, Pune (45) Shri Daulatbhai Sharma, Bombay, (46) Shri Bhosale Shahu, (47) Smt. Vimlatai Shirke, Jalgaon, (48) Smt. Rekha Madavi, Nagar, (49) Shri Pundalik Thakuji Vyas Yeola, (50) Shri Sukhdeo Ranganath Yeola (51) Shri Dilip Shankar Sawant, Bombay, (52) Shri Manohar Ghadake, Bombay (53) Shri Shekhar Vyas, Dombivli, (54) Kumar Shekhar Vispute, Shirdi, (55) Kumar Bharat Vispute, Shirdi, (56) Shri Chandrakant Gavande, (57) Shri Bhaskar Varalkar, Bombay, (58) Shri Devidas Wakchaure, Pune, (59) Shri Ajit Janardan Kulkarni, (60) Smt. Pratibha Karade, (61) Shri Suresh Lonkar, (62) Shri Appa Samant, Bombay, (63) Shri V.B. Raite, Vijapur, (64) Shri Damuanna Dalvi, Shrirampur (65) Shri Dyanoba Wadekar, Shirdi, (66) Shri D.G. Kalile, Vijapur (67) W.K. Shelar, (68) Kumar Raghuvir S. Mirage, Shirdi, (69) Smt. Vimal B. Purohit, Shirdi, (70) Shri B.N. Kulkarni (71) Shri Sarvottam Kulkarni, Shrirampur, (72) Shri Ashok Bhapkar, Nagar, (73) Shri S.B. Dange, Vijapur (74) Shri N.G. Rodge, (75) Shri S.A. Parashar, (76) Shri V.N. Surkutwar, (77) Shri A.K. Gadhekar, (78) Shri Fakira Vishwas, (79) Shri Ramsamaj Yadav, Thane, (80) Shri Shripad S. Sathe, Poud, (81) Shri Dnyaneshwar Vaiday, Shirdi, (82) Shri Namdeo G. Shinde, Nagar, (83) Shri Sitaram Rajput, Allahabad, (84) Shri Sadashivrao Jadhav, Sangli, (85) Shri Digambar U. Bhatode, Rahata, (86) Shri Pandurang V. Gurav, (87) Shri Ashok Adhav, Pune, (88) Shri Vilas Kapre, Pune, (89) Shri Eknath Bansi Sravne, (90) Shri Haresh Thakur, Indore,

(91) Shri Madhav D. Avsarkar, Sangamner, (92) Shri Jayant Nagarkar (93) Shri Shaikh Nava Umar, (94) Shri J.C. Kohti, Delhi, (95) Shri Dattatraya V. Ghag, Bombay, (96) Shri Balasaheb Kulkarni, (97) Shri V.D. Rasane, Pune, (98) Shri Shivram Baburao Bidave, Sangamner, (99) Shri Bandkusfore Purohit, Shirdi, (100) Shri Rajendra Khadke, Pune, (101) Shri Harishchandra Lonkar, Pune, (102) Shri Prasad S. Dade, Pune, (103) Shri Farokh S. Hamid, Rahata (104) Gandharva Brass Band, Pune, (105) Shri Suresh B. Adhav, Pune, (106) Shri Datta N. Devlankar, Pune, (107) Shri Satish D. Adhav, Pune, (108) Mayur Brass Band, Pune, (109) Shri Shantaram Miraji, Shirdi, (110) Shri Kaka Basavkar, Shirdi, (111) Shri Chaturdhan Nagare, Shirdi, (112) Shri Raghunath Nagare, Shirdi, (113) Shri Madhukar N. Bhalerao, Shirdi, (114) Shri Manik Sali, Shirdi, (115) Shri Vilas Paralkar, Bombay, (116) Shri Vivek Mulye, (117) Shri Barkusheth Mandavkar (118) Shri Shashikant Dalvi (119) Shri Vilas Mahadik, (120) Shri Satish Rao, (121) Shri Suresh Anjarlekar (122) Shri Satish Dabholkar, (123) Shri Subhash Kambl, (124) Shri Sunil Salvi, (125) Shri Vilas Pradhan, (126) Shri Alhad S. Hatkar, Dombivli, (127) Shri Vasant S. Hatkar, Dombivli, (128) Shri Manoharpant Chas, (129) Kumari Vijaya Agnihotri, Dombivli, (130) Capt. Gopal Shedshi, (131) Shri Pradap Rasane, Ahmednagar, (132) Shri Vasant Joshi, Bombay, (133) Shri Arvind Apte, Bombay, (134) Kum. Aparna Apte, Bombay, (135) Kum. Aboli Apte, (136) Shri Anantrao Rage, Bombay, (137) Shri Madhav Modak, Bombay, (138) Smt. Neelam A. Rage, Bombay, (139) Shri Gayabux Shaikh, (140) Shri Dattatraya V. Ghag, Bombay, (141) Shri Balasaheb Mahadev, Nijampur, (142) Shri Suryadas Maharaj, Tarner, (143) Shri Dinath Thakare, Nagpur, (144) Shri Eknath M. Gadakh, Pategaon, (145) Shri Vijay Hajare, Borivli, (146) Shri Dattu S. Ghumre, (147) Kumari Sangita Kulkarni, Bombay, (148) Shri Ambodkar, Saoli Well, (149) Shri Sai Bhajan Mandal, Nagpur, (150) Shri Raghunath N. Keskar, Ahmednagar, (151) Shri M. Krishna, Hyderabad, (152) Shri Dattatraya Tukaram Dayal, Satara.



## August, 1985

There was a continuous stream of devotees for darshan during this month. Following were the artists who performed on various occasions during the month.

**Keertan:** 1) Shri Madhukar Ganesh Suryavanshi, Sansthan Artist and Keertankar, 2) Shri Hari Maharaj, Amraoti.

**Pravachan:** 1) Chandrakant Umakant Polekar, Dehu Road, 2) Shri Lakshman Maharaj Wagchaure, Shirdi.

### **Bhajan, Vocal & Instrumental Music etc:**

(1) Shri Murlidhar Balvant Chaudhuri, Ambhur, (2) Shri Gajanan Prasadik Bhajani Mandal, Bombay, (3) Dnyaneshwar Bhajani Mandal, Nighoj, (4) Shri Balasaheb Kulkarni, Saoli Well, (5) Royal Pancham Mandal, Nasik, (6) Shri Gopalrao Deshpande, (7) Shri Muralidhar Kashinath Sonavne, (8) Sou. Jayashree Jahagirdar-bai, (9) Shri Baburao Jadhav, (10) Shri Navnath Yedava Ghule, (11) Shri Mohanrao Karanjikar, (12) Shri L.D. Parkar, (13) Shri Rameshchandra Pujari, Jalna, (14) Shri Ramkisan Pawar, Pandharpur, (15) Shri Sudarshan Bhajani Mandal Kallur, (16) Shri Purushottam Shankar Pavaskar, Girgaon, (17) Shri Sitaram Omkar Kshirsagar, Malkhur, (18) Sou. Premlata Nrisinha Nayak, Walkeshwar, (19) Shri Pandit Ramchandra Joshi, Rajguru Nagar, (20) Shri Vishwas Pandit Joshi, (21) Shri Sanjay Madiwale, (22) Shri Vasant-rao Gaikwad, (23) Sou. Archana Shriprakash, (24) Shri Jayaprakash Devidas Belekar, (25) Shri Vinayak Agnihotri, Indore, (26) Shri Shivaram Govind Ghoge, (27) Shri Kamlakar Buva Auran-gabadkar, (28) Shri Gajanan Nathobaji Abulkar, Sevagram, (29) Shri Koteswar Prasadik Mandal, Bombay, (30) Shri Marutiboa Dandekar, (31) Shri Kesharinathboa, Danda, (32) Shri Namdeo Dandekar, Bombay, (33) Shri Balkrishnaboa Dandekar, Bombay, (34) Shri Vithal Manjarekar, Shirdi, (35) Shri Ramdas Patil, Bombay, (36) Shri Prakash Sule, Ambarnath, (37) Shriram Satardekar, (38) Shri Ramesh Dattatreya Vaidya, Goregaon (39) Shri Nishant Ramesh Vaidya, (40) Sou. Y. Vijaylakshmi, Madras.

On Thursday, 15th August, 1985, Shri R.D. Banne, the Executive Officer of Shri Saibaba Sansthan of Shirdi unfurled the



national flag. The staff of the Sansthan, teachers and students of Shri Sainath High-School, the Police officials, prominent persons of the Shirdi village and Saibhaktas were present. The band of Shri Sainath High School was in attendance. After the function was over sweets were distributed among the children.

The Samadhi Mandir and its spire were illuminated.



# श्री साईलीला

हिंदी विभाग

ऑक्टोबर १९८५

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## । "श्रद्धासबुरी" कि दिक्षा ।

साई कान्हा तुम हो मेरे ब्रिजवासी जनम जनम के हो गए शिर्डी रहिवासी लुंगी कफनी सरपर बांधी तुम्हने चिंधी भक्तको बताई किमया आतेही संधी	॥१॥
पता न था आपका जातपात और कौनसा था धर्म मानव देही भूवर प्रगटे आपने किया अच्छा कर्म पत्थर मारकर लोग कहते थे आया पागल फकिर फिर भी आपको लगी रहतिथी उनकि हि फिकिर	॥२॥
पापी मानव अब हो गया आपका चाकर दया और मायाकी दिई तुम्हने झुणकाभाकर पूज्य भावनेसे वो देतेथे पवित्र भिक्षा उनको आपने दिई थी "श्रद्धासबुरी" कि दिक्षा	॥३॥

सौ. वसुंधरा रामराव चोरे

८०३ सी लक्ष्मी भुवन

डा. अंबेडकर रोड, दादर, मुं. १४

## साई बोध

साई बाबा के समाधिस्थ होने के कई दशक के बाद भी उनका चमत्कार निरन्तर शास्वत है। ऐसी ही एक घटना हमारे और हमारे पति देव के भी जीवन के साथ जुड़ी है। सन् १९१६ तक हम लोगों को चार पुत्रियाँ थी। वैसे हमारे घर में इसके पूर्व साई बाबा का एक चित्र भी नहीं था। मार्च सन् १९१६ में हमारे पति देव ने कुछ मित्रों के साथ शिरडी जाने के लिये प्रस्थान किया। इस दिनांक तक मैंने बाबा का न तो कोई चित्र देखा था और न तो उनके विषय में मुझे कोई जानकारी थी। हमारे पति मित्रों के साथ शिरडी गये और दर्शन कर के लौट आये। यहाँ बाबा का श्रद्धा पूर्वक दर्शन करने पर किसी की भी मनो कामना पूर्ण होती है। शिरडी से लौटने पर यही प्रश्न आपने पति से किया कि बाबा से पुत्र के लिये प्रार्थना कियी कि नहीं। इस पर उन्होंने कहा कि बाबा अन्तर्यामी है और हमारी मनोकामनाओं को क्या नहीं जानते।

करीब तीन या चार माह के बाद स्वप्न में मैंने देखा कि हमारे पड़ोसी के घर के में साई बाबा की मूर्ति स्थापित है। मैंने स्वप्न में ही प्रश्न किया कि साईबाबा की

आराधना तो वे लोग करते है जिनको सन्तान नहीं रहती है । स्वप्न में उत्तर मिला की तुम भी आराधना करो तुम्हारे घर में भी सन्तान होगी । इसके पहले साईबाबा का फोटो या मूर्ति मैंने नहीं देखा था । मार्च सन् १९१६ से, जब हमारे पति शिरडी गये थे, ठीक उसके ९ माह के बाद नवम्बर १९१६ में हमें पुत्र की प्राप्ति हुई और अब वही बालक चौथी कक्षा में पढ़ता है । जब मैं पहली बार शिरडी गई तो देखा कि समाधि मंदिर की ही मूर्ति हमें स्वप्न में दिखाई पड़ी थी । यह हम लोगों के उपर बाबा की महान् कृपा थी । अब हम लोग हर वर्ष शिरडी बाबा के दर्शन हेतु जाते है और बाबा हम लोगों के अनन्य पूज्य देव हो चुके हैं ।

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## सर्वव्यापी साई

सागर में या नदिया में  
ताल तलैया अँजुरि में  
तू जल है तू ही तल है ।  
अँध्यारे या काजल में  
सूरज चाँद सितारे में  
तू प्रकाश है तू ही तम है  
तू जल है तू ही तल है ।  
गगन तले या छत नीचे  
निर्जन या बाजारो में  
तू सर्जक है तू ही सृजन है  
तू जल है तू ही तल है ।  
ऊँचाई या गहराई में  
दर्पण में या परछाँई में  
तू दर्शन है तू ही तत्व है  
तू जल है तू ही तल है ।  
सगुण रूप या निराकार में  
गीता बाईबल या कुरान में  
तू अक्षर है तू ही ज्ञान है  
तू जल है तू ही तल है ।

कदम्ब तले या नीम तले

वृन्दावन में या शिरडी में  
तू कृष्ण है तू ही साई है,  
सागर में या नदिया में  
ताल तलैया अँजुरि में  
तू जल है तू ही तल है ।

विजय

परौदी हाऊस

नई दिल्ली - ११० ००१

## तेरी लीला अपरम्पार

जाऊंगा शिरडी जाऊंगा ।  
कृपा-मातु का दरस करूंगा ।  
मानव-जीवन सफल करूंगा ।

निराकार का दर्शन होगा ।

दूर हटेगा अंधकार, बाबा तेरी लीला अपरंपार ॥१॥

जा समाधि - मंदिर बैठूंगा ।  
परमज्योति से मिलन करूंगा ।  
मुह का-सुख-अनुभूति करूंगा ।  
वहाँ अगोचर-दर्शन होगा ।

दूर हटेगा अंधकार, बाबा तेरी लीला अपरंपार ॥२॥

मै समाधि-सोपान चढ़ूंगा ।  
कृपा सिन्धु का दर्शन लूंगा ।  
अन्तर्मन- दुख प्रकट करूंगा ।  
स्थूल- सूक्ष्म का दर्शन होगा ।

दूर हटेगा अंधकार, बाबा तेरी लीला अपरंपार ॥३॥

साईनाथ का ध्यान करूंगा ।  
प्रेम-सूत्र से मैं बांधूंगा ।  
जीवन-दाता को पालूंगा ।  
सगुण - अगुण का दर्शन होगा ।

दूर हटेगा अंधकार, बाबा तेरी लीला अपरंपार ॥४॥

प्रो. एच. बी. महाले

अध्यक्ष, गणित विभाग

ज. श. शासकीय महाविद्यालय बैतूल (म. प्र.)

## सद्गुरु और साधना

डा. दुर्गाप्रसाद शुक्ल

४८०, कुम्हार मण्डी

कानपुर ककावनी - ४

भक्ति-सूत्र में देवर्षि नारद जी ने साधक को पथनिर्देश देते हुए विवाद से दूर रहने की सम्मति दी है। "वादो नाऽवलम्ब्यः।" तर्क में परास्त होने पर साधक में अपनी साधना के प्रति संशय पैदा हो जाता है और विजय में अहंकार। इस प्रकार जय और पराजय के दुष्परिणामों का सामना करना बुद्धिमत्ता नहीं होती।

गुरु के रूप में केवल एक का ही वरण किया जाना चाहिए। जो लोग श्री दत्तात्रेय महाराज के चौबीस गुरुओं का उपाख्यान सुनकर अनेक गुरुओं का समर्थन दृढते है, वे भ्रम में है। श्री दत्तात्रेय जी का वास्तविक गुरु उनका विवेक ही है। आदि गुरु अवधूत श्री दत्तात्रेय जी ने अवश्य ही उन चौबीस पात्रों के चरित्र से शिक्षा ग्रहण करली थी।

साधना के चार चरण कहे गए है :

(१) साध्य, (२) साधन, (३) साधन और इन तीनों का संयोजन करने वाला (४) गुरु।

साधक - को निरभिमानी, नम्र पर कवि अपनी आस्था में दृढ होना चाहिए।

साधना - के द्वारा असम्भव प्रतीत होने वाली वस्तुएं भी सम्भव हो जाती है। ऐसा सुदृढ निश्चय साधक के अन्तःकरण में होना चाहिए।

साध्य - के प्रति अपने सम्बन्ध की दृढ अनुभूति का होना, और

गुरु - केवल एक होता है और उसके शब्दों में अविचल आस्था ही साधक का धर्म है।

सद्गुरु को साक्षात् ईश्वर स्वीकार किया गया है। और संत परम्परा में भी यही कहा गया है कि :-

"गुरु न तजो हरि को तजि डारौ"

तब ऐसे में अपने साधकों की पुकार पर अविलम्ब उपस्थित हो जाने वाले सर्वशक्तिमान् श्री साईनाथ जी के प्रति प्रत्येक साधक का प्रथम पावन कर्त्तव्य हो जाता है कि वह अपने साधना काल में भगवती पार्वती की भांति (साधना में) बिना हानिलाभ अथवा यश-अपयश की वृत्ति से प्रेरित हुए - सच्ची श्रद्धा से जुट जाना चाहिए क्योंकि कहा गया है कि - श्रद्धा और संत का घनिष्ट सम्बन्ध है। जहां सच्ची श्रद्धा, का जन्म होता है वहां सन्त अपने आप कृपा करते है।

यही मुख्य कारण था कि प्रभु साईनाथ ने अपने भक्तों को सर्वप्रथम श्रद्धा और

सबूरी (धैर्य) की शिक्षा प्रदान की। यही नहीं वरन् उन्होंने यहां तक कहा कि "विशेष भक्ति की कोई आवश्यकता नहीं, केवल गुरु को नमन् या उनका पूजन ही पर्याप्त है।"

अन्यथा साधना के महातम् क्षेत्र में तो यहां तक कहा गया है कि :-  
शीघ्र क्वटिकै कर धरै पाछे करै प्रवेश ।  
ऐसे प्रेमी स्वजन को है प्रवेश यहि वेश ॥

किन्तु हमारे श्री साईराम - जहा सती अहिल्या, राजाबलि, मुनि सुतीज्ञ जी, गीधराज जटायु, नवधाभक्ति का उदेश दिलाने वाली भक्त मां शबरी को साधना करने के पश्चात् मुक्ति (मोक्ष) प्रदान किया वहीं चतुर जौहरी, युद्धनिपुण, मायावी राक्षस मारीच को भी - सद्गति प्रदान किया है। रामायण में श्री गोस्वामी तुलसीदास जी कहते हैं :-

बिपुल सुमन सुर बरखहिं गावहि प्रभु गुन गाथ ।  
निजपद दीन असुर कहं दीनबंधु रघुनाथ ॥

इससे सस्ती-मद्दी अर्थात् कम कीमत में सद्गति। मोक्ष। मुक्ति भला कौन प्रदान कर सकता है - केवल श्री साईनाथ महाराज जो स्वयं कहते हैं कि- "तुम हमारी तरफ देखोगे तो मैं तुम्हारी तरफ देखूंगा।" अर्थात् सद्गति प्रदान करूंगा। इसके अतिरिक्त एक सच्चे भक्त को और क्या चाहिए।

आइये। हृदयधम्म में श्री साई प्रभु की ज्योति का दर्शन करने के लिये अन्तर्मुखी होकर नमन् करें।

श्री साई नमन् ॥॥

## आस साई शरणागत की.....

नाथ दयालु जय शिव भोला ।  
मन के अन्तर खोल,  
आनन्दधन - शिरडीशपति हे,  
मन के बन्धन खोल, हे दाता ॥

मन रोगी भोगी यह तन है,  
उलझनमय सारा जीवन है ।  
भटका बहुत न आया तुझ तक,  
अपनी आखें खोल, हे दाता ॥

नाथ दयालु जय शिव भोला ॥

भूख लगी, विषपान किया है,  
अमृत छोड़, विषधा को पिया है ।  
आया हूँ अब भटक चरण में,  
अपना ले मत छोड़, हे दाता ॥

नाथ दयालु जय शिव भोला ॥

बिगड़ी सबकी तुमने बनाई  
आस नहीं कोई तुमने ठुकराई ।  
आज भँवर में डूब रहा हूँ,  
रक्षा कर माँ दौड़, हे माता ॥

नाथ दयालु जय शिव भोला ॥

'शान्ति सुमन' व्याकुल जीवन है ।  
तेरी कृपा बिन सूना मन है,  
कर दो कृपा हे साई कृपालू  
माँ। बेटे से मुख न मोड़, हे बाबा ॥

नाथ दयालु जय शिव भोला ॥

महेश कुमार पांडये

'शान्ति सुमन'

रवि शंकर मार्ग, कोठी बाजार बैतूल

## " परमदयालु साई माऊली "

अरीसुवन के. पारिख

२३ अ, आनंद शॉपींग सेंटर,

गोशाला लेन, मालाड (इस्ट)

मुंबई - ४०० ०९७

"मग जो गाई बाडेकोडे । माझे चरित्र माझे पोवाडे ॥

तयाचिया मी मागे पुढे । चोहीकडे उभाच ॥" (अ. ३ ओ. १२)

उपरोक्त पंक्तियाँ जी साईसत् चरित्रके अनुसार है । साईबाबा अपने भक्तोंको, चाहनेवालोंको वचन देते है कि जो मेरा चरित्र और मेरा गुणानुवाद जिदगी के हर मोड़पे और हर जगह गाता रहता है, उसके आगे पीछे और चारों बाजुसे में उस भक्तका रक्षा करता हूँ । वास्तवमें साईबाबाने दिया हुआ वचन हकीकत की दुनियामें कितना सही महत्व रखता है, यह नीचे दिये हुअे प्रसंग से समझमें आता है।



साईसत् चरित्रके अनुसार साईबाबाने जो उपदेश और वचन दिया है वह प्रायोगिक रीतीसे सच साबित कर दिया है। साईबाबा बहुत ही जल्दी प्रसन्न हो जाता है। थोड़ी बहुत भक्ति की तो भोलेनाथ भक्तोंकी रक्षा करने दोड़े आते है।

आज से करीब ५-६ महिने पहले मैंने एक स्कूटर खरीदा था। मुझे स्कूटर चलाना नहीं आता। कंपनी शो-रूमसे घर तक लानेके लिए एक ड्राईवर को नक्की किया। उस दिन स्कूटर की पीछली सीट पर मैं सवार था। स्कूटर मोटरगाड़ी से टकरा गया। और हम बाल बाल बच गये। स्कूटरका अगला भाग बिलकुल नष्ट हो गया। मैंने स्कूटरको कंपनीमें वापस भेज दिया। पहले दिन शोरूमसे लानेके बाद अकस्मात हुआ, इसलिए सोचा स्कूटर अच्छा बनवाके बेच दूंगा। जब कंपनी से स्कूटर रीपेर होके आया तो एकदम नया हो गया। और मनमे यह इच्छा हुई कि इसे अपने लिए रख लूँ। मगर मनमे वहम सा रह गया। श्री साईबाबा के सामने (जो तस्वीर की मैं पूजा करता हूँ।) चिट्ठी डाली। चिट्ठी में "स्कूटर बेच डालो।" ऐसा आया। मैं साईभक्त होते हुए और साईबाबाने कही बार अपने कृपा अनुभव बताया। फिर भी मोह में पड़ गया। हकीकत में स्कूटर न बेचा जाय, ऐसी मेरी पत्नी वर्षाकी इच्छा थी। उसने कहा दूसरी बार चिट्ठी डालो, देखो तो क्या आता है। दूसरी बार चिट्ठी डालने पर हाँ आया। इस तरह मैं अभागी स्कूटर इस्तेमाल करता रहा। लेकिन गुरुमाँ साईमाऊली बहुत दयालू हैं। अपने भक्त स्वच्छंदी होने पर भी अपने भक्त की रक्षा करने के लिए हमेशा चिन्तीत रहती है।

मुझे चिट्ठी में ना आने पर बाबाकी आज्ञा का पालन करना चाहिये था। संत एक बार बोलते है बार बार नहीं।

मेरी चिन्तीत साईमाऊली (माँ) ने मुझे गोगरेगाँव (साईबाबा के लफ्त - हजरत) कमुबाबाके समाधि मंदिरमें जानेकी प्रेरणा दी। एक दिन मैं वहाँ जा पहुँचा। वहाँ पू. आईको प्रणाम करने के बाद मैं थोड़ी देर बैठा था। इतनेमे अचानक बिना कुछ पूछने पर भी पू. आईने मुझे अपने पास बुलाया। और कहा, "बेटा, सामने जो लेटर पेड़ पड़ा है वह लाओ, मैंने लेटरपेड़ आई को दिया। तो मुझे उस पर एक मंत्र लीखनेको कहा। और कहा कि वह मंत्र रोज स्नान करने के बाद १०१ बार, शिवकवच करने के बाद पढ़ो।"

मैंने पू. आईको बड़ी नम्रतासे कहा मैं साईबाबाका भक्त हूँ। आईने कहा यह भी बाबाकी तरफसे है। मैं अभिमान नहीं लेती। मुझे जो मंत्र दिया गया था उसका अर्थ यही होता था कि 'हे मालिक, आनेवाली मुश्कीलीओंसे मेरी रक्षा कर। शिवकवच का अर्थ रक्षा करना होता है, वह तो आप सभी जानते ही है। पू. आईने इस मंत्र और कवच करनेकी आज्ञाकी उससे मुझे लगा कि मुझपर जरूर कोई आफत आनेवाली है, वरना इस तरह बिना मार्गें रक्षा करने वाला मंत्र और आठ करनेकी आज्ञा क्यों करती। मैंने घरवालोको भी कहाँ शायद मुझ पर जरूर कोई

आफत आयेगी । और उसका वचवके लिए शायद यह प्रेरणा दी है । हुआ भी यही करीबन १५ दिन बाद एक रिक्षेवालेने मेरे स्कूटर के साथ अकस्मात कर दिया । और मैं सात - आठ फूट दूर गीर गया । सामने से बस आती थी, लेकिन मेरा कुशलता पूर्वक बचाव हो गया । डा. को बताने पर एक हाथमें फ़ोकचर होने की संभावना थी । उस पर उदी लगाने पर बीना प्लास्टर डाले १५ दिनमें अपने आप अच्छा हो गया । इस पर सबको बहुत ही आश्चर्य हुआ ।

इसी प्रकार साईबाबाने मेरी रक्षा की । ऐसे प्यारे प्यारे बाबाको कोटि - कोटि प्रणाम.



## मेरे प्रभू शिरडीके साईनाथ

शिरडीके साईनाथ, मेरे प्रभू  
शिरडीके साईनाथ - धृ -

आया हूँ मैं इस दुनियामें  
कोई न मुझको, इस दुनियामें  
एक सहारा, एक आसरा  
तुम हो मेरे नाथ - १ -

नाथ है तुम तो, दीन अनाथके  
तारनहारे भोले भगतके  
साथ तुम्हारी है भी उनको  
शरण जो आये नाथ - २ -

इस दुनियाका रंग निराला  
मानव का भी ढंग निराला  
है कोई यह, समझनेवाला  
एक सिवां तुम नाथ - ३ -

दुखियोंका दुख हरनेवाला  
दीन जनोंका तुम, तारनहारा  
गरीबोंका है तुम रखवाला  
एक तुम्ही हो नाथ - ४ -

लीला तेरी अजब निराली  
है दुनियामे कोई वाली

सबकी नित जो करे रखवाली  
भगतोंको दे साथ - ५ -

दरदरके हम ठोकर खाये  
फिरभी मुझको ध्यान न आये  
मती मूढ है, मेरी निराली  
मुझको दे प्रभु ग्यान

भूला भटका दुनियाका मैं  
मिलती नहीं है राहे हमे  
तव चरणोंमे शरणजोआये  
पथ दिखलादो नाथ - ७ -

- ६ -

कवी - "गंगाधरसुत"  
२१-२१३, धवलगिरी  
पोलिस स्टेशन सामने  
वर्तकनगर, ठाणे ४०० ६०६.

## श्री साई बिना नहीं आधार

- अनिल कुमार लुतडे  
C/o आकरे इनके घर के पिछे  
इंदिरा मार्केट चौक,  
वर्धा (महाराष्ट्र) ४४२ ००१.

"मानव जन्म अति दुर्लभ - मिले न बारंबारं  
तरु वर से फल गिरा - फिर ना लागे डार"

उपयुक्त पंक्तियों के अनुसार यह मानव शरीर मर मिटनेवाला है। क्षणभंगूर है। तब हमे इस मानवदेह पर इतना गुरुर क्यों है? यह समझ मे नहीं आता। मनुष्य ने कभी अपने भविष्य की ओर देखने की कोशीश की है? नहीं! अगर की है, तो हमे सर्वप्रथम आत्मा को जानना होगा, जिसकी उंगी पकडकर हम परमात्मा की ओर बढ सकते है। इसके लिये भक्ति का रहस्योद्घाटन होना भी जरुरी है। तभी हमे भक्ती का सही अर्थ समझ सकेगा।

श्री साईभक्ती का सही मतलब यह है कि, हमे श्री बाबा के विचार धाराओं पर निःसिम भाव से विश्वास कर, अपना जीवन उनके भक्ति में न्यौछावर करना पडेगा।

इस महाभारत कालीन भरतखंड में अनेक धर्म, जाति, धर्मपरंपरा विचार धाराओं के मानसहंस विचरित है। अपने अपने धर्मों के बंधन में वे बंध से गये हैं। मनुष्य कोयी भी पंथ का हो, या जाती का वह पहले मानव है। सर्वप्रथम मानव ने अपने 'मानव जाति' का सही आचरण करना चाहिये। उसके पश्चात परमेश्वर जो भवसागर से पार उतारने के लिये 'मांझी' की तरह है, उसे जानने की कोशीश करना चाहिये।

"सर्वधर्म-समभाव'की नीती हमें श्री साईबाबा के भक्ति में दिखाई दे रही है। एक तरह से सोचने पर हमें श्री साईबाबा की याद आती है, जिन्होंने अपने कार्यकाल में इस समाज में "मानवता" और "सर्वधर्म-समानता" के महामंत्र के बिज बोये। "श्रद्धा और सबुरी" ये श्री बाबा के आदर्श विचार थे। "सबका मालीक एक है" ऐसी उनकी जीवन प्रणाली थी। इस महामहिन कलजुग में, श्री साईबाबा हमें महान संत पुरुष मिले हैं, यह हमारा परम सौभाग्य है।

फिलहाल सभी साईभक्त साई के इन प्रणालीसे प्रेरीत होकर, साईभक्ती की सुखला में बंधते जा रहे हैं। उन्हें साईबाबा के उन वचनों का अर्थ सही तरह से समझ में आ रहा है।

बाबा के कई भक्तोंको अनुभव की संचिती प्राप्त हुयी है। जिसे हम आजकल के विज्ञानवादी महामंत्रों को दोहराने वाले भी नहीं समझ सकें, और वे आत्मशक्ती को पहचान सकें।

साईभक्ति मनुष्य जन्म के लिये ऐसी गठडी (संचिती) है, जिसे कोयी चुरा नहीं सकता। उस वक्त कृष्णभक्त मीराबाई के इन पंक्तियों की याद हमें आती है।

"पायोजी मैंने रामरतन धन पायो  
खरचे न, खुटे वाको, चोर न लुटें  
दिन, दिन बढत सवायों ॥ .

साईभक्ती यह आत्मसंपोष की संचिती है, साईबाबा की भक्ति करते वक्त, हमें अहंकार रूपी राक्षस का मर्दन करना होगा, तत्पश्चात साईबाबा का श्रेष्ठ पद प्राप्त होगा।

जिस मनुष्य का बुद्धी रूपी सारथी हो, और मनरूपी लगाम पर जिसका काबू हो, वही इस संसाररूपी मार्ग को तै कर सकता है, वही श्री साईबाबा का श्रेष्ठ पद है।

श्री साईभक्ति ही अंतिम सत्य है, और यही खोज हम साईभक्तों को करनी है। तब हमारी स्थिती भक्त सुरदास के इन पंक्तियों जैसी हो जायेंगी—

"अब मैं नाचू बहुत गोपाल  
साईबिना नही आधार"

## “ मनुवा, साईनाथ गाते चलो ”

मनुवा साईनाथ गाते चलो ।  
प्रेमसे तुम तो साईको मनाते चलो,  
हाँ मनाते चलो ॥ धृ. ॥

कौन कहता है साईनाथ आते नहीं ।  
मनसे तुम तो साईको मनाते नहीं ॥  
भक्त गणू जैसे बुलाते चलो  
मनुवा साईनाथ..... ॥ १ ॥

कौन कहता है साईनाथ खाते नहीं ।  
बायजा की तरह तुम खिलाते नहीं ।  
भक्त विदुर जैसा खिलाते चलो  
मनुवा साईनाथ..... ॥ २ ॥

दुखमे कहते है साईनाथ आते नहीं ।  
सुखमे तुम तो साईको बुलाते नहीं ।  
द्रौपदीकी तरह तुम बुलाते चलो  
मनुवा साईनाथ..... ॥ ३ ॥

काम करते चलो नाम जपते चलो ।  
अपने मनमे साईको समाते चलो ।  
साई धुनकी महीमा बढाते चलो  
मनुवा साईनाथ..... ॥ ४ ॥

शांतिलाल सी. दवे  
दत्त मंदिरके सामने  
नवापूर जि. धुळे



## ।। दया निघे हे साई बाबा ।।

साई बाबा के उपकारों को इस जन्म में तो क्या ?

सात जन्मों तक मैं भूल नहीं सकता ! गत १९८७

से मैं प्रत्येक वर्ष बाबा के चरणों में उपस्थित

होने के लिए शिरडी जाता हूँ, चरणों में

गीडगीडाकर मागता हूँ, बाबा देते हैं,

जो मैं मागता हूँ, मैं ले रहा हूँ, साई दे रहे है ।

फ़किर के दर पर क्या नहीं मिलता,

फ़किर के दर पर जीवन बनता,

फ़किर के दर पर अमृत बटता,

फ़किर के दर पर खुदा है मिलता ।।

गत १९८५ के जनवरी में, लेखक कवि सम्मेलन में सम्मिलित होने के लिए शिरडी पहुंचा, सम्मेलन समाप्त होने के बाद, मेरी दुसरी पुत्री के विवाह कि बिनती करते हुवे बाबा साईनाथ से कहा - बाबा साई कृपा कर बेटी का विवाह कर दिजीए, दो तीन वर्षों से परेशान हूँ, योग्य वर मिल नहीं रहा, कभी मिल भी जाता है तो रुपयों की कमी, मार्गों में केवल कांटे ही कांटे दिखाई पडते, बाबा को छोड़ अब अपना कौन है ।

बाबा साईनाथ से प्रार्थना कर बिदर पहुंच गया, यहाँ आने तक मेरे एक परम् मित्र श्री जागीरदार जी ने मुझे एक वर की सूचना दि, वर के रिस्तेदारों ने मेरी पुत्री को पसंद किया, हम सब को वर पसंद आया, बातचीत हुआ, और १ मार्च १९८५ को केवल एक माह की आवधिमें बाबा ने मेरी पुत्री का विवाह किया, विवाह में ४५ हजार रुपय खर्च हुअे, मेरे बडे पुत्र जो साईभक्त है, काफी मदद कि, छोटे बेटेने बडी मेहनत कि और सारे रिस्तेदारों से बड कर अनेक साईभक्तों ने तन-मन-धन से सहायता कि, आश्चर्य उस समय हुआ, जब के चण्डीगढ़ के साईभक्त मेहता जी ने मुझे शिरडी में विवाह के हेतु भेंट २१ रुपये दिये थे, बिदर आने पर मेरी खेती से २१ हजार रुपय, विवाह के लिए मिले, क्या बाबा का चमत्कार - मेहता जी का आशीर्वाद बाबा के रूप में, मेहता जी, और मेहता जी के रूप में बाबा - बात एक ही है ।

बाबा के अनंत उपकार है, मेरे कलम में ताकत नहीं के मैं वर्णन कर सकुं ।

साई पतित पावन हैं,

साई दिन बंधु है

हे साईनाथ, तेरे अनंत उपकार मैं भूल नहीं सकता, मैं मागता हूँ, तुम देते जावों, मेरी झोली भरते जावो - मेरे साई ।

प्रा. गुंडेराव पटवारी

ब्राम्हण वाडी बिदर ५८५ ४०१

## —: सबका मालिक एक :-

श्री कृष्ण भगवान ने आदि सत्य अद्वैत वाद की खुली घोषणा गीता में 13 वे अध्याय के १६ व श्लोक में "अविभक्तच भूतेषु विभक्तमिवच स्थितम् । भूतभर्तृच तज्ज्ञेयं ग्रसिष्णु प्रभु विष्णुच ॥ १३१६॥। याने की जिस प्रकार विभाग रहित, एक रूप से आकाशके समान परिपूर्ण होते हुए भी वह चर और अचर सम्पूर्ण प्राणियों में अलग अलग दिखाई पड़ता है, वही जानने योग्य परमात्मा मैं (श्री कृष्ण) विष्णु रूप से प्राणियों का धारण पोशन करता हूँ । रूद्ररूप याने शिवरूप में संहार करता हूँ । और ब्रम्हरूपमे पैदा करता हूँ । रूद्र रूप में पैदा करता हूँ इस प्रकार अलग अलग होते हुए भी असल में एक ही हूँ ।

वे ही समय समय पर दुष्ट शिक्षण शिष्ट रक्षण के लिए समयानुकुल मानव रूप धारण कर जगत् के उद्धार के लिए आते हैं । देव रूप में दर्शन देकर अनका द्वैत भाव दूर करते और इस प्रकार अति सरल तरी के से मुक्ती मार्ग दिखाते ।

श्री फकिर रूपमें आये और शिरड़ी में रहे कर सर्व धर्म एक हैं, ईश्वर एक है यह महान तत्व साधारण मनुष्यों को अति साधारण तरीके से समझाया और खुद आचरण द्वारा उसका पालन किया और करवाया । वे मस्जिद में रहे मुसलमान की तरह परन्तु वहाँ घंटा बजता और राम नाम का जय घोष होता । वे फकिरी बाना पहनते लेकिन कान हिन्दु पद्धतिसे छिदे हुए थे । अग्नि की निरंतर पूजा करना फारसी होना दिखाता इस प्रकार साई किसी एक धर्म के न होकर सब धर्म उनमे समाये हुए थे । गीताचार्य के अनुसार "ये यथा माम् प्रपद्यंते तांस्त थैव भजा म्यहम ॥४॥ जया मनी जैसा भाव तथा तैसा अनुभव ॥ के स्वयं उदाहरण रूप अपने पास आने वाले हर भक्त को उस उसके इष्ट देवरूप में दर्शन देकर उनका द्वैतभाव दूर करते, और इस प्रकार अतिसरल तरीकेसे मुक्ती मार्ग दिखाते ।

श्री साई इस प्रकार सम्पूर्ण गीता के खुद भाष्य रूप में रहते हुए भक्तगणों के संशय निवारण करते हुए अपने काय काल के 60 सालो में मानवता ही एक धर्म है जिसका सब बिना किसी विरोध के अपने अपने तरीके से पालन करते हुए अंत में जैस सब नदियाँ आकर समुद्र में मिलकर एक हो जाती है उसी प्रकार अलग धर्मा द्वारा चलते हुए अंत में मुझे ही प्राप्त होते हैं यह गीता का महान तत्व कि सब जीवों में अशं रूप में मैं ही रहता हूँ इस लिए सबसे भाई चोर से व्यवहार करना और सत्य मार्ग पर चलना चाहिए । श्रद्धा, सबूरी इन दो का पालन करने पर अवश्य हरेक आसानी से मुक्ती प्राप्त कर सकता है ।

उन्ही के शब्दो में "मैं समाधि ले रहा हूँ लेकिन मेरी समाधि आपसे बात करेगी भक्त की रक्षा हेतु मैं दौड़ कर रक्षा करुंगा, भक्त के नही पड़ती है वही मुरलीधार

जब जन के हृदय वल्लभ श्री कृष्ण भगवान की मूर्ती के लिए चनाये गये श्री मान बूटी साहेब के मंदिर में जहाँ लीलाधर बंशीधर की मूर्ती बिठायी जाने वाली थी, खुद श्री साईने कहा कि "मैं ही यहाँ पर विश्राम करूंगा, मूर्ती की स्थापना की जल्दी मत करो। आज वही मंदिर "श्री साई समाधि मंदिर" विश्व प्रसिद्ध तीर्थस्थल बना हुआ है। जहाँ पर संसार के हर कोने से हर मजहब का अनुयायी आकर श्रद्धा भक्ति पूर्वक मिलकर सिर झुकाता है। एकता में अनेकता का जीवंत उदाहरण शिरडी के साईबाबा ही स्वयं श्री कृष्ण रूप है।

"ॐ शिरडी साई द्वारका माई" हरि ओम्

श्री. बी. राजेश्वर कुमार (साईबास)

12-1-1-B/33 इंदिरा नगर लालापेट

राम थिएटर के पास, सिर्किद्राबाद

500789 ए. पी. नं/४९४



## " उदी की लीला "

सीताराम मातादीन महाजन

१०/९६७ (आय) "भवानी सदन"

चंदूर रोड, इचलकरंजी-४१६ ११५

घटना जून १९७३ की है। मैं, मेरी पत्नी शारदा, और तीनो बच्चे सुनीता, सुनील, विजय, मेरे बड़े साले रमेश की शादी में शरीक होने के लिये कार द्वारा हैदराबाद गये थे। जब हम शादी के बाद हैदराबाद से वापिस आने लगे तब हमारे साथ और एक सज्जन हो लिये जो कि दूर के मरे रिस्ते में ही थे। जब हम करीबन आधा रास्ता तय कर चुके थे अस समय मैं उन सज्जन को बाबा की उदी के चमत्कारों के बारे में बता रहा था जिसे वो सज्जन हमारी अंधश्रद्धा के शिवाय कुछ नहीं समझते थे। ऐसे ही बाबा की उदी के बारे में चर्चा हो रही थी कि इतने में ही एक ट्रक हमारी कार के बिल्कुल नजदीक से गुजरा और एक जोरदार धमाका हुआ। हम सब घबरा गये और फौरन कार रुकवायी। सभी नीचे उतरकर देखने लगे कि कार का कौनसा हिस्सा ट्रक से टकराया है। लेकिन कार के किसी भी हिस्सेपर कोई



निशान नहीं मिला । इतने में हमने देखा कि मेरे बड़े लड़के सुनील की धिग्धी बंधा हुयी है । और एकदम घबराया हुआ है । हमने उससे पूछा तो उसने अपना दाहिना हाथ दिखाया जो कि ट्रक के टकराने से पूरा लाल हो चुका था । ट्रक हाथ से टकराने से बच्च इतना घबरा चुका था कि मुंह से रोने के शिवाय कुछ बोल ही नहीं रहा था । अब हमारे साथ जो सज्जन थे वो बच्चे के हाथ को देखकर बहोत ही घबरा गये और कहने लगे कि "बच्चे को जल्दी से नजदीक के किसी दवाखाने में ले चलो । मार बहोत जोर की लगी है ।"

मैं कहीं भी जाता हूँ तो बाबाकी उदी हमेशा अपने साथ जरूर रखता हूँ । मैंने तुरंत उदी लेकर बच्चे के पूरे हाथ को लगादी व थोडी उसके मुंह में डाल दी । जब मैं उदी लगा रहा था तो वो सज्जन बोले की "यह पागलपन छोड़ो और बच्चे को जल्दी से किसी डॉक्टर के पास ले चलो ।" मैंने उनसे कहा कि "आप बिल्कुल निश्चित रहिये बच्चे को कुछ नहीं होगा । सबसे बड़ा डाक्टरो का डाक्टर हमारे साथ है ।" बच्चे को उदी लगाते ही पांच - दस मिनट में नींद लग गयी । करीबन घंटे भर बाद जब उसकी नींद खुली तो वह खुद अपने हाथ को दबा - दबाकर देखने लगा कि कहीं हाथ में दर्द है क्या । मेरे बाबा की पवित्र उदी ने घंटे भर में ही उसका हाथ बिल्कुल ठीक कर दिया । बच्चे को मुस्कराते हुवे देखकर, व उसके हाथ को बिल्कुल ठीक देखकर उन सज्जन को जो कि इन बातों को सिर्फ अंधश्रद्धा व पागलपन समझते थे, इतना आश्चर्य हुआ कि उनके मुंह से कुछ शब्द ही नहीं निकल रहे थे । बाबा के प्रती श्रद्धा से अपने आप उनके हाथ जुड़ गये । कुछ देर बाद वे कहने लगे कि अब तक तो हमने सिर्फ सुनाही था लेकिन आज प्रत्यक्ष अपनी आंखो से बाबा की उदी की यह लीला देख ली ।

मुझे तो लगता है कि बाबा ने यह लीला उन सज्जन के मन में भक्ती का बीजारोपण करने के लिये ही रची थी । बाबा दिन रात हमारे साथ रहते है व पग पग पर हमें सभ्हालते रहते है । ऐसे परम दयालू श्री साई के चरणों में मेरी बार बार यही प्रार्थना है कि "बाबा अपनी सभी भक्तों पर हमेशा ऐसी ही कृपा वृष्टी करते रहे । जय साई राम ।



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