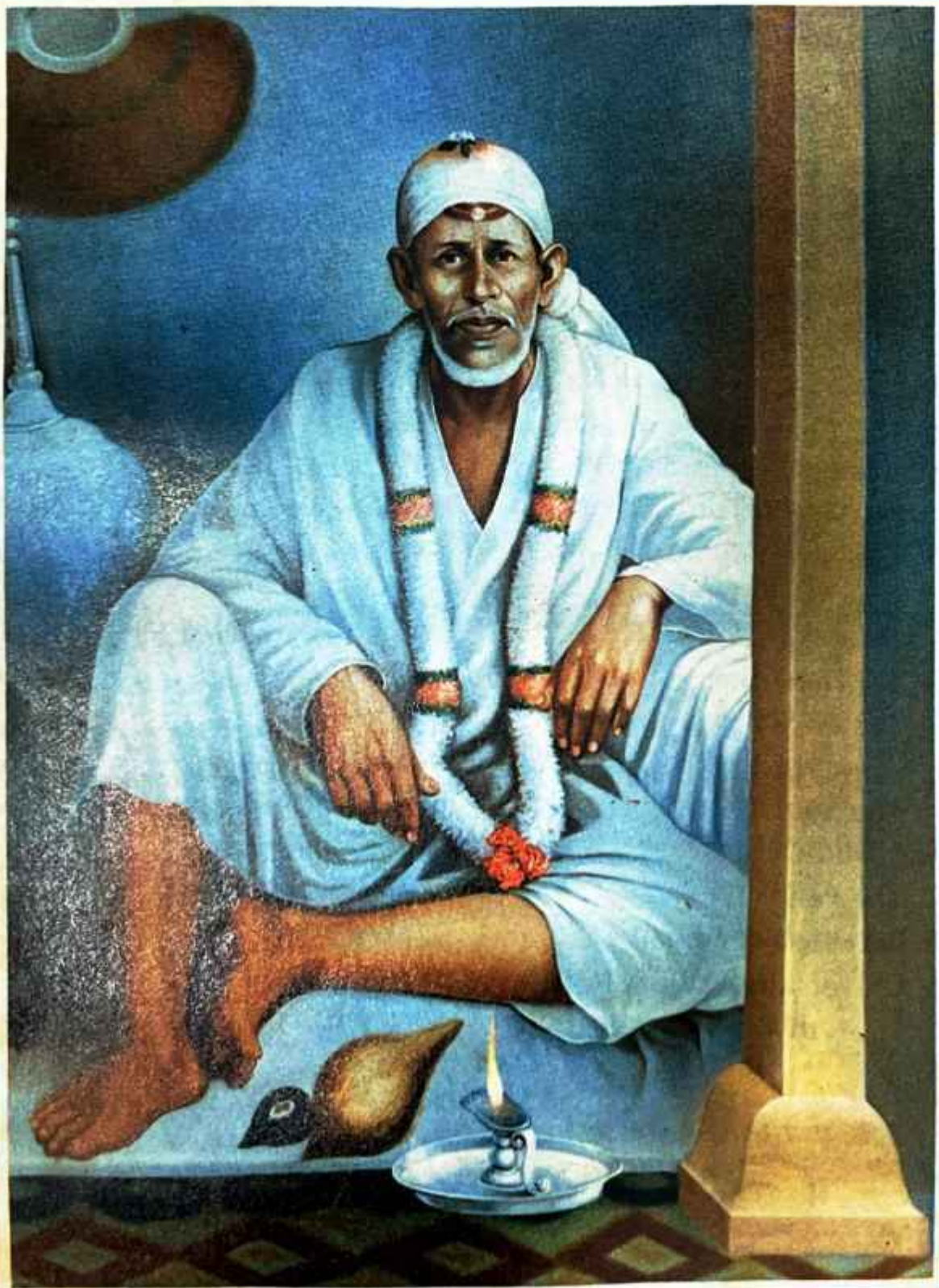


SHRI

# SAI LEELA

Official Organ of Shirdi Sansthan



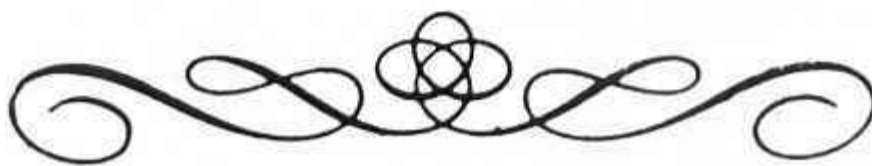
November 85)

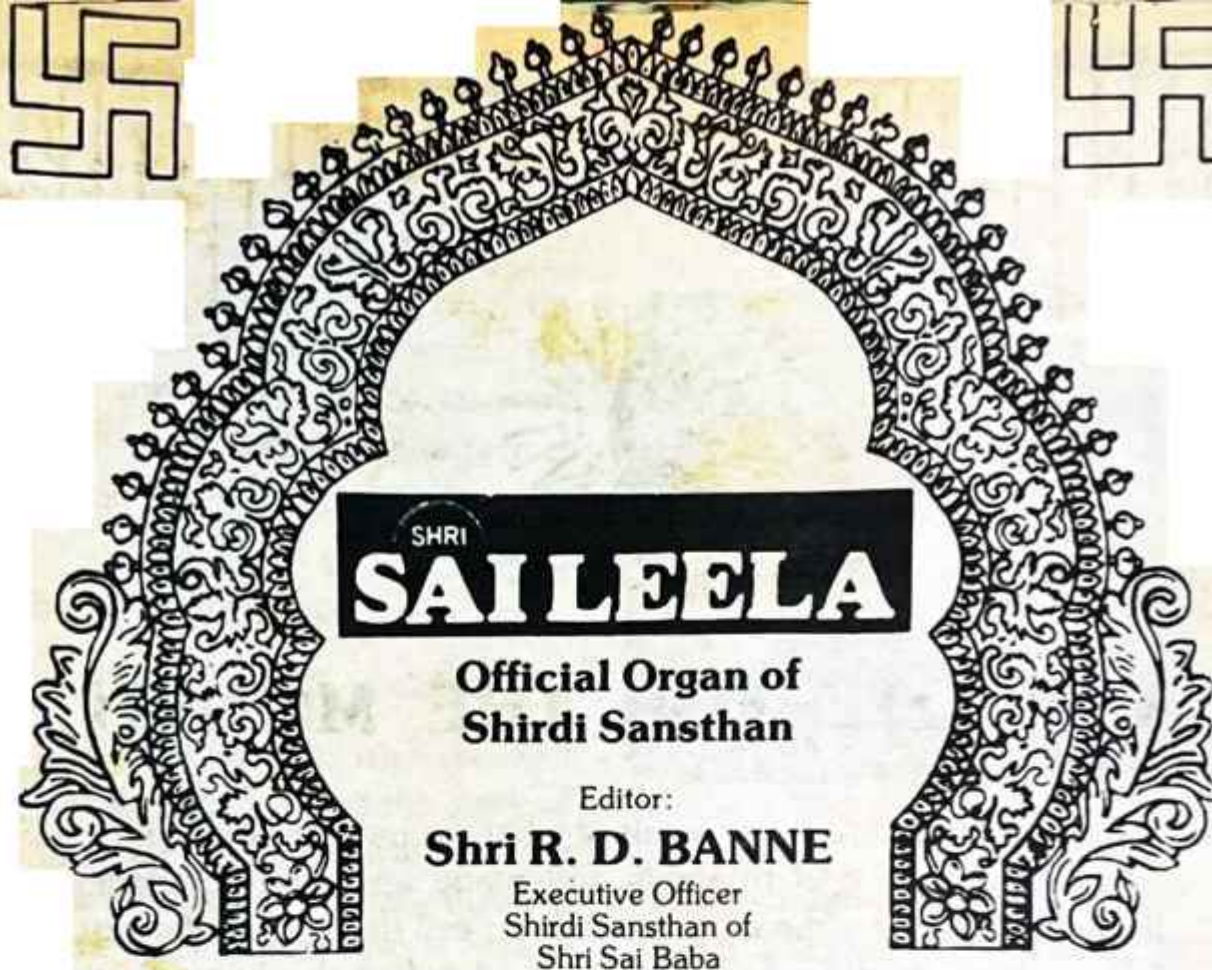
(Re. 1

# SHRI SAI LEELA

## CONTENTS

1. A Quote For The Month		2
2. Editorial		3
3. Why Not?	The Late Shri M. N. Rao	7
4. How Shri Sai Baba Saved us From An Accident	Mathurbhai A. Patel	10
5. Sai — Brotherhood	J. Subramania Pillai	13
6. Shirdi Diary	G. S. Khaparde	14
7. Curative Quality of Baba's Udi	Mrs. Santha Sankar	24
8. Sri Sainath Prathyaksha Devam	D. L. Kantha Rao	25
9. The Significance of Shri Sai Baba's Various Actions	V. B. Kher	26
10. An Atheist Turns Devotee	Mrs. Anuradha	30
11. The Merciful Sai Baba	T. R. Anand	31
12. Was Shirdi Lord Krishna's Dwaraka?	Lt. Col. M.B. Nimbalkar	33
13. Sai The Protector	Miss Jyoti Premamurti	37
14. The Priceless Ingredient	Y. Sreenivasa Rao	37
15. From The Dark Night Of The Soul....	K. Navin Chander	38
16. A Miracle	R. Ramachandra Rao	42
17. The Pearls Of Wisdom	Shyam Jawale	43
18. Craving For Sainath	Mrs. Seetha Vijayakumar	45
19. Universalism of Sai Nath	M. Ranga Chari	46
20. Twelvth Writers' Meet...		47





Executive Editors:

**Prof. Smt. Indira Kher**  
M.A., Ph.D.

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

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

---

VOLUME 66

NOVEMBER 1985

No.8

---

office:

**Sai Niketan, 804-B, Dr. Ambedkar Road, Dadar, Bombay-400014**

Telephone : 882 2561

**Annual Subscription Rs. 10.00 • Single Copy Rs. 1.00**

*The Editor does not accept responsibility for the views expressed in  
the articles published.*



## A QUOTE FOR THE MONTH

All that we are is the result of what we have thought: it is founded on our past thoughts and made up of our present thoughts. If a man speak or act with an evil thought, suffering follows him, as the wheel follows the hoof of the beast that draws the cart.

All that we are is the result of what we have thought: it is founded on our past thoughts and made up of our present thoughts. If a man speak or act with a good thought, happiness follows him like a shadow that never leaves him.

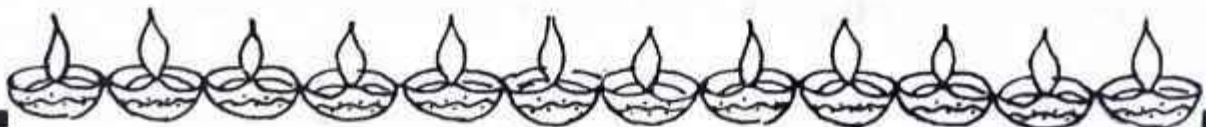
As rain breaks into an ill-thatched house, so craving breaks into an ill-trained mind.

As rain does not break into a well-thatched house, so craving does not break into a well-trained mind.

Watchfulness is the path to immortality, and thoughtlessness the path to death. The watchful do not die, but the thoughtless are already like the dead.

By strenuous effort and self-discipline the wise man may build himself an island which no flood can sweep away.

*The Dhammapada*  
*The Buddhist Society, London.*



In the beginning God created the heaven and the earth. And the earth was without form, and void; and the darkness was upon the face of the deep.....

And God said, Let there be light, and there was light."

*(Book of Genesis)*



The story of the creation of this world is also the story of the origin of light, without light this marvellous handiwork of the Great Creator would have been plunged in utter, dismal darkness. And it is not in the version of the Holy Bible alone that the creation of light figures so prominently in the saga of Creation of the universe. In the Rig Vedas, too, one reads: "One half of day is dark, and bright the other; both atmospheres move on by sage devices. Agni Vaisvana, when born as sovrán, hath with his lustre overcome the darkness". Again, the Zoroastrian scriptures, "the Bundahis", say, "Ahura Mazda, the one-God, Creator of the Universe, produced illumination between the sky and the earth, the constellation stars, then the moon and afterwards the sun". In the chinese scriptures, "the Li Ki", Confucius refers to it thus: "Heaven exercises the control of the strong and light force, and hangs out the sun and stars. Earth exercises the control of the dark and weaker force, and gives vent to it in the hills and streams". And so it is with every story connected with the genesis of this world. November brings us this year Deepavali, the Festival of Lights. Hence these few stray jottings and reflections!

Illumination and warmth are the two blessings of light which have always drawn forth worshipful prayers from the human heart, so much so that the sun and the fire have been enthroned as god-heads amongst other gods derived from the elemental Nature. And this worship of light in both its manifestations — as the sun and the fire — has been common to most religions and the Brahman, the Spirit Supreme came to be described thus: "If the light of a thousand suns suddenly arose in the sky, that splendour might be compared to the radiance of the Supreme Spirit" (Bhagvad Geeta: Chap.II,



V. 12). The Upanishads add: "When he shines everything shines after him; by his light all this is lightened." In other words, God created light and light is the essential nature of God. The Hindus called the sun-god "Mitra", the Parsis called him "Mithra", while the Greeks called him "Helios". In the ancient Chinese religion, the word "Yang" referred to the eternal and powerful force of brightness and warmth, effusiveness and heavenliness. The names may thus differ but the essential idea is the same. Similarly the Parsis, like the Hindus, are known to be the worshippers of the fire-god, Agni. Maybe, in the early days, the worship of light (the sun and the fire) sprang originally from a purely utilitarian point of view. But as the religious thought evolved and developed a deeper insight, the concept of light came to be associated with spirituality and acquired a more profound significance.

We, the children of God are "the children of light and the children of the day" (*St. Paul's First Epistle*) as we have been gifted with the divine spark. Our Atman or Self is really the spirit of God that dwells within us; it is the light within. King Janaka Vaideha once asked Yajnavalkya, "What is the light of man?" And Yajnavalkya answered, "The Self is indeed his light, for having the Self alone as his light, man sits, moves about, does his work and returns". (The Upanishads). The Greek mythology has an interesting story about the "divine spark". Prometheus, the great Titan, moulded mankind out of clay and breathed fire into them. But Zeus, the sky-god, oppressed mankind and deprived them of this fire. Prometheus then stole fire for them from heaven and taught them many arts. The inspiration of the artist which sets him apart is thus the "divine spark" within him.

Although the light of God is within us, few of us are fortunate enough to realize this and this is due to our ignorance of our true nature or Self. This ignorance, in turn, prevents the Atman from becoming one with the Supreme Spirit of Light. Only the pure of heart and the noble of spirit can achieve this union with the Almighty, the Brahman. How then, does one attain purity? It is only with the torch of knowledge that "enlightenment" comes, as it came to Buddha, for instance, while he meditated for years under the bodhi-tree. Knowledge or wisdom is always spoken of in terms of light. It is like a lamp that illuminates the Self or the Soul and destroys the darkness of ignorance around it. Light also stands for purity,

goodness and truth. Hence it is that "everyone that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" (*Gospel of St. John*). Unless one attains the purity of heart the Divine Light cannot be reflected within us fully. In the words of Shri Ramakrishna, "The sunlight is one and the same wherever it falls, but only bright surfaces like water, mirror and polished metals reflect it fully. So is the divine light. It falls equally and impartially on all hearts, but only the pure and clean hearts of the good and the holy can fully reflect it"

Light in its other manifestation is worshipped as the fire-god or Agni. By emanating warmth and heat, it adds to the physical comfort of man, as the protection against cold, as a source of cooked food to tickle the palate and a means of digesting that food to add to the physical well being. But what is more important, it is both a test of purity and a means of purifying the spirit. The "agnidivya" that Sita had to perform, by entering the fire, to proclaim her purity and innocence to the world, immediately comes to our mind. The practice of performing fire-sacrifice or Yagnya, was common enough in the olden days to propitiate gods and goddesses, to appease the elements of nature, to rid oneself of sins and impurities of spirit, to ward off want and tribulations, to conquer the enemy, and so on. As Yama tells Nachiketas, "learn it from me, that fire-sacrifice which leads to heaven, know, O Nachiketas, that it is the attainment of endless worlds, and their firm support, hidden in darkness" (*The Upanishads*). In all the important Hindu religions ceremonies, rites and rituals, — like marriage, death etc. — Agni is always present. And even as one starts on one's onward journey after leaving this physical frame, one's mortal remains are consigned to the flames with anxious care by those who remain behind. Because of this purifying quality, the word "agni" is frequently used as a suffix, as for instance, in the word "Dnyanagni" referring to the fire of wisdom or knowledge that burns up ignorance, and Maya, or again, the word "Yogagni", the fire of yoga that destroys the impurities of the Spirit, and so on. The concept of Light, thus, seems to have provided a perfect vehicle for expressing our thoughts and ideas about the nature of the Kingdom of God and of the Kingdom of the Spirit and is closely interwoven into the fabric of our religious philosophy.



Such being the significance and importance of light, one can no longer wonder at Baba's insistence on celebrating Deepavali every year and at his daily practice of lighting up the Masjid (in the early days, it was the Takiya), with earthen lamps. In Sri Sai Satcharita, we get a vivid account of how Baba used to make wicks out of torn rags, beg from the grocers a little oil for his lamps, and light the lamps all with his own hands. (Chap. 5, V. 91-94). And of course, the miracle of his lamps that burned all night on water, when one after another, the petty grocers refused him oil, is a story too well-known to the Sai devotees to need a repetition. (Shri Sai Satcharita, Ch.5, V.101-113). Even while sleeping on the narrow, wooden plank suspended from the ceiling, he would always have the earthen lamps burning at the head and foot of his precariously balanced bed. (Shri Sai Satcharita, Ch. 10, V. 15-16).

But by far, the most significant aspect of Baba's fire-worship was his "Dhuni", which burned brightly by day and by night, by winter and by summer, which continues to burn to this day and which is the invaluable source of Baba's udi — our main link with him today. From his earliest days in Shirdi, when he lived in the dilapidated Masjid; at a time when he barely had a covering for his body and no belongings worth the name; at such a time, his Dhuni was his constant companion. For hours together, he would sit by the Dhuni, gazing intently into its blazing embers — perhaps, making a silent offering to the fire-god, of all the impurities — the desires, the Maya, the Ego — that are ever known to cloud the radiance of the Spirit! Agni, the fire-god of the Hindus burning brightly in the Masjid of the Muslims, was a riddle that much exercised the minds of the Orthodox and the Conservatives, who vainly debated whether Baba was a Hindu or a Muslim!

And to keep this Dhuni burning, what would Baba not do? To begin with, firewood must be obtained in adequately large quantities. If Shirdi did not produce enough, it must come from neighbouring areas! No matter if the villagers of Shirdi opposed such an entry of outsiders bringing with them the firewood, and the epidemics that might be raging outside, Baba was undeterred! What is more, he pitied the villagers for their ignorance. Moreover, he over looked with paternal indulgence, the petty thefts of his well-stocked firewood, by his poor and needy children! (Shri Sai Satcharita, Ch. 23, V. 76-90).



Truly inscrutable were the ways of Baba's instruction to his devotees! It is inconceivable, for instance, that he harboured any impurities of thought or deed that needed to be sacrificed in the Dhuni. But it was his way of guiding his devotees in the process of spiritual purification. And such must also have been his intention in giving the devotees a chance of purifying themselves by rendering him service. Why else would he ask Bhagoji Shinda, suffering from a dread disease as he was, to nurse his burnt hand with bandages and massage, when the best doctor was brought to Shirdi for the purpose? Moreover, the affliction came to him as a result of his attempt to save the blacksmith's child that accidentally slipped from the mother's hand and fell into the fire. But surely, fire could not have harmed one who could command its raging flames to subside by his merest word!!

Two years before his Mahasamadhi, on the same, the Vijayadashmi day, Baba symbolically indicated to his devotees the casting off of his physical body, by discarding his garments into the fire of the Dhuni. The full significance of this act, however, dawned on the onlookers only after he had passed away.

Deepavali, the Festival of Lights, comes round every year. It ushers in a sense of well-being, a spirit of joy and a new hope of prosperity for the coming year. Where one seeks this well-being, this joy, this hope, depends upon the Seeker. All one can pray for is, "Lead Kindly Light!"



## WHY NOT?

(— spend few moments with Bhagawan Sri Krishna —)

— "SAI KRISHNA"

Bhagawan Sri Krishna told Sri Arjuna that the supreme knowledge can be experienced, only by those, who can turn their own 'selves' very deeply, inward.

One can experience and realise that "God" exists like the latent sparks of fire present in wood which can be seen when ignited. One



can hope to discover the realm of Divinity in a spirit of complete positive surrender to the Supreme Lord — The OMNI-POTENT, OMNI-PRESENT, OMNI — SCIENT who rules by 'LOVE' and never by FORCE or FEAR. In the World, we can find, several instances of self-surrender by the "Divine-Grace" of God. A Samarth, Sadguru's Spiritual guidance (i.e. Samarth Acharya's initiation and help) is highly essential.

An able Acharya alone can guide one and lead one beyond the world of exploitation and make one experience the supreme-bliss through, Namajapa and 'Meditation'. It is possible for a realized soul to reach or merge with the Supreme, from where, one never returns, as such a one will escape or be freed from life and death circle and will attain ETERNAL FREEDOM and LIBERATION.

Scriptures emphasise the immortality of the 'soul' and that 'self-realisation' alone leads to cessation of births and deaths. A person, when he wakes up from a dream, brushes aside the fear, agony etc., he had experienced in the dream state, as a mere fiction of his mind. Similarly, the realised person when he wakes up to the bliss realises that the self is essentially divine and pure and is not at all affected by what happens around him.

What should one pray for? Exalted souls, practising the highest form of devotion, seek nothing from the Lord, having entrusted themselves wholly to His care. They pray only for the welfare of humanity. Their minds are engrossed in the single thought of pleasing the Lord and they perform various acts only in His service. Bhakta Prahalada upheld selfless Bhakti, but the fact remains that ordinary persons cannot rise to that level. However, the devotee should not ask worthless things from one who is the bestower of the most precious things. It is only the ignorant who pray to God for a host of worldly possessions in the fond hope of finding happiness; ultimately they face only disappointment. He (God) is "All-knowing divine light in all His creations. He is all pervading."

Even the wise and the virtuous may commit mistakes, sometimes grave ones too, leading to disastrous consequences. How is it that a person with clear perception and discrimination commits a wrong?. Tamil saint-poet Sri Tiruvalluvar has answered it. One of the couplets in his immortal "Tirukkural" points out how one's intellect fails when destined to suffer a serious loss or meet with a misfortune. Destiny is so powerful that even a righteous, well-

meaning person may stray from the right path and the most intelligent may make wrong decisions. The converse is also true. A person of mediocre intelligence may take a wise decision, if he is destined to succeed and prosper by God's grace.

Shri Bhagawan Krishna knew that war was inevitable as the avaricious Duryodhana had refused to part with what was due to the Pandavas. Still Sri Krishna undertook the mission as a last effort to give one more opportunity to Duryodhana to re-think and change his mind.

Why cannot the modern men and women, with the powers of discrimination and intellect given by "God", re-think, in the light of what happened to Duryodhana and his tribe for not heeding the 'Divine advice' tendered to them on the threshold of "Kurukshetra War"? Had he changed his mind and not listened to persons like "KARNA", There would not have been blood shed.

One must strive to cultivate noble qualities for 'Peace' within one self first, then the family, next the community and in one's own country and ultimately for "Viswa Shanti".

In Bhakti literature, it is mentioned that the Supreme told sage Narada once that "God" did not reside in Vaikuntha or any other place but only in the midst of His devotees who sing His glory. Significance is attached to the words of the Lord that "I stand" in their midst which is said to convey His desire to join His devotees while they sing and dance in ecstatic joy.

Well known mystic-saints like Namadev, Gora Kumbhar, Tukaram and Chaitanya Mahaprabhu belong to this category of devotees who demonstrated the potency of the divine names if uttered with absolute faith and selflessness. The names and the named are not different, and in this Kali Yuga, chanting of the Lord's hallowed names (nama sankeetan) is specially recommended as a sure path to the final emancipation. The waves of prayerful devotion have a transforming effect. The human mind gets cleansed by constant chanting of the divine names of the Lord. If with a purified mind, freed of all selfish desires, the devotees prays to God, He answers the prayer.

A great Sampradaya (i.e. tradition) based on "nama sankeertan" had been built around Sri Vittal (Sri Krishna is called by



that name) of Pandarpur in Maharashtra in which all communities participated. Saints like Namadev, and Tukaram, in their ecstatic joy have sung in praise of the Lord and these devotional out-pourings (abhang) have contributed much to the cultural renaissance not only in that part of the country but all over the globe. Sri Pandu Ranga Vitthal was pleased mostly by "nama sankeertan" and demonstrated to the world that caste distinctions did not at all matter to Him.

When it is clearly said and known that in the present (Kaliyuga) NAMAJAPA and Nama Sankeerthana and meditation are a sure way to emancipation, why should we not take to it now and here?

*The Late Shri M. Narasimha Rao  
Joint Director of Agriculture (Retd.)  
1-1-336/104, "Yadagiri"  
(Shri Sai Krupa)  
Viveknagar, Hyderabad-500 020.*



## **HOW SHRI SAI BABA SAVED US FROM AN ACCIDENT**

For a long time my daughters had been wanting to go to Shirdi to pay their respects at the lotus feet of our God Shri Sai Baba. There is a Daily S.T. Bus service from Baroda to Shirdi. I am very old and do not keep well; so I thought it would not be comfortable for me to make the journey to Shirdi by this service. There are however luxury buses also which run on some fixed days and one of them leaves on every Friday night at 11 'o' Clock. I preferred this & fixed the programme. We were eight i.e. myself, my three daughters Lila; Renu, Rajani, two grand daughters Jayu, Kinnu, one son-in-law

Shri Hasmukhbhai & our neighbour & friend Mr Pawan Kumar Jain.

On the morning of Thursday the 13th June;85 my son – in – law & daughter Renu went to the office of that bus owner & after paying some advance got eight seats reserved for the Friday trip and told him that they would come in the evening to pay the balance fare. Baba was watching our activities with a smile. He knew that a fatal motor accident is awaiting us on that ill omened night & so for one reason or another. He got this trip cancelled. When in the evening my daughter went to pay the balance fare she was told that this trip is cancelled and so she came back dejected, not knowing that it was the **LEELA** of our Sai Baba. This was an indirect suggestion for us to postpone our tour to some other day, but like children bent on doing a particular thing we did not pay heed to it. Mr. Pawan Kumar being in transport business know many truck & tempo owners. He went to the market & got one tempo fixed for Friday, the 14th June, 85, for Shirdi, Nasik, Saputara & back and accordingly we commenced our journey at 12 'O'Clock on that night of Friday. Mr. Pawan kumar being a jolly fellow by nature kept us all in a happy mood till our wrist watches showed the hour of 1.30 A.M, when abruptly the driver dozed off. The vehicle was in speed; the wheels began jumping and we all were frightened. Delay of even few seconds would have been fatal — the vehicle would have turned to psyturvy and all of us would have landed in a Hospital. But our Saviour Lord Shri Sai Baba came running faster than the fastest runner and through the hands of the man who was sitting by the side of the driver got the situation controlled. We breathed an air of relief and offered our hearty prayer to Baba for saving us.

Drivers never confess their fault & our driver also like his ilk complained about the faulty air pressure in the wheels. We told him, to keep awake and drive carefully. Naturally for some time we had discussions regarding horrors of such accidents and meanwhile Mr. Pawan entertained us with his anecdotes and innocent jokes, but the calamities were not yet over. Unfortunately at 3 A.M. the driver was again overcome by sleep and the tempo suddenly swerved to the left. Thank God that there was no ditch or a big tree on the side; the vehicle otherwise would have been smashed. Again the man sitting next to the driver got hold of the steering wheel and saved us. We offered lacs of pranams to Sai Baba again for His timely help. Now we realised that we were travelling under the shadow of a dark cloud.



Hence we decided to break our journey then & there, and so we drove slowly up to Kim & rested there till morning.

On Saturday the 15th June we started from Kim in the morning after taking tea etc. At one place the driver misled by a passer-by took a wrong route and we had to travel about 80 K.M. extra. Any way we reached Shirdi at about 7.30 P.M. & occupied one room in the Guest House just opposite Chawdi. All the members went for a Wash but I, taking my youngest daughter Rajani, first went to Dwarkamai & then to Samadhi Mandir. I remained there and sent Rajani back for a wash. Afterwards I again went to Dwarkamai and stood near the Chula, a cooking place of Shri Sai Baba, charmed and spell-bound. Here I stayed for two days on the 50th punyatithi of Baba in 1968. In the night I used to sleep just by the side of this Chula. On the first night when I woke up at about 12 'O'clock I saw that the whole Dwarkamai was thronged with beggars, who were sleeping there soundly. I naturally uttered "Oh! all the beggars are happy here and who was I? Was I not a beggar? Yes, thousand times yes, but I should be called an occasional civilised beggar, who was at that time (1968) enjoying a heartfelt pleasure, in the Dwarkamai an abode of Baba, a place of inexhaustible treasure of blessings from Him. Who ever stepped in it, when Saibaba was in the mortal frame, became happy and even to day who-so-ever steps into it becomes happy. The whole Dwarkamai is nicely renovated. The beautiful marble setting is very much pleasing to the eye.

As I was standing in a dreamy mood in the Dwarkamai, my daughters came with flower garlands and Prasad to offer to Shri Sai Baba and asked me to accompany them. After finishing our prayer, we came back to the Guest House for a night's rest. On the morning of 16th June we again had His Darshan and then we drove to Nasik and Saputara and while coming back had halted for the night at Kim and returned to Baroda in the morning of Monday, the 17th June, '85. Thus Baba saved us and brought us home safely.

May He Bless us all.

*Mathurbhai A. Patel  
B-4, Rashmi Society,  
Kareli Baug, Vadodara,  
Pin 390 018.*

## SAI – BROTHERHOOD

We come across an instance in the life of Sai Baba, recorded by His Holiness Narashimha Swamiji: 'Once I was at Punatamba. There was a struggle there between two parties. I wondered why they fought; I found near them a pot-ful of coins. That was the bone of contention between them. Then I quietly moved up and carried it away. They found their wealth was gone and began to mourn and lament. I was saying to myself — 'Who am I? What is this wealth? Whose is it? What confusion and struggle for this? The pot is mine and I am the pot's.'

As a sin, selfishness i.e. the I-feeling is as old as man and has always been identified as love of self. Jesus Christ has said, "Love thy neighbour as yourself". He made 'Self' as the standard by which the neighbour is to be loved. Sai Maharaj has asked us to visualise 'SAI' in every living being. Therefore the love of 'I' has a legitimate basis. Selfishness is the love of the wrong self; i.e. the self that is indifferent to the feelings and the interest and the safety of others.

Man is not selfish because he wishes to earn enough to raise his family, but his means must be ethical and his gains should not be at the expense of others.

To quote a parable — once the irrigation water ran through a farmer's field and made it fruitful, then overflowed into his neighbour's field and gave him blessing. But the next season, the selfish fool did not like water to flow into his neighbour's field. Later he found that he had no crop. The irrigation water brought blessing only as it flowed, and when it became stagnant it bred a marsh and a swamp.

As Sai-devotees, let our life not be a swamp of selfishness. Let us spend atleast few minutes a day in the sai-service of our neighbours. Let us give charity in the name of Sai Maharaj to help the poor brothers and sisters. Let us thank Lord Sainath for what we have instead of asking Him what we want.

*J. Subramania Pillai  
Mani Nivas, Vankavila,  
Pazakutty P.O., Trivandrum, Kerala.*



## SECOND AND LONG STAY AT SHIRDI

*(Continued)*

12-1-12

I got up early in the morning, said my prayers, and began the usual routine of the day when Narayan Rao's son Govind and brother Bhaoosaheb came. They arrived at Amraoti from Hushangabad some time ago but not finding me and my wife there, came here to see us. We were naturally very glad to see each other and sat talking. We began our Yoga Vashista somewhat late as Bapusaheb Jog was busy. We saw Sayin Maharaj go out and again after he returned to musjid. He was very gracious and repeatedly gave me smoke out of his pipe. It solved many of my doubts and I felt delighted. After the midday Arti we had our meals and I had a few minutes rest. Dixit was delayed longer than usual at the musjid. So he began Ramayan later than usual and we could not finish a chapter as it was both long and difficult. Then we saw Sayin Maharaj at the musjid. He had music. There were two dancing girls who sang and danced. Later on there was the Sej Arti. Sayin Maharaj was very kind to Balwant, sent for him, and let him spend the whole of the afternoon with him.

13-1-12.

I got up early in the morning and attended Kakad Arti. Sayin Maharaj did not say a word today and did not even throw the glances which he usually does. The Tahasildar of Khandwa has come here. We saw him when we were reading Rangnath's Yoga Vashista. We saw Sayin Maharaj go out and again after he returned. Yesterday's singing women were there. They sang a bit, got sweetmeats for their reward and then went away. The midday arti passed very pleasantly. Megha is not yet quite well. Bapaji, brother of Madhaorao Deshpande was invited to breakfast with his wife. Tahasildar of Khandwa appears to be a cultured man, has read Yoga Vashishta. He says he has been brought to grief by designing persons for his devotional tendencies. After a little afternoon rest Dixit read Bhavartha Ramayana. The Chapter (11th of Balkand) is a summary of Yoga Vashishta and is very interesting. We saw Sayin Maharaj again as he strolled out. His mood was changed and one would think



that he was angry which he really was not. At night Bhajan and Ramayan as usual.

14-1-12

I got up early in the morning, finished my prayer and sat to read Rangnathi Yoga Vashishta with Bapu Saheb Jog and Ram Maruti. We continued it, after seeing Sayin Maharaj go out. I went to the Musjid after he returned and found that he was arranging for a bath. So I returned and wrote two letters and went again. He was very kind to me and gave Til Gul brought for him my Bapu Saheb Jog. He gave it to Balvant also. The midday Arti was a little late as Megha was not well and it being Til Sankrant, the Paros\* were late. By the time we returned and had our midday meal, it was 4 p.m. Then Dixit read Ramayana but we did not make much progress. In the afternoon when I went Sayin Baba did not admit anybody. So I took a turn by Bapusaheb Jog's quarters and went in time for evening namaskar. The Tahasildar of Khandwa is still here and gradually falling into the routine of the place. One Mr. Gupte has come with his brother and family. He says he is distantly related to my friend Baba Gupte of Thana. I sat talking with him. In the evening there was Sej Arti, Bhishma's Bhajan and Dixit's Ramayan. We all celebrated the Sunkranti though on a small scale.

15-1-12

I got up early in the morning, prayed and attended the Kakad Arti which was a little later than usual as Megha having been unwell could not get up in time to blow the conch shell. Sayin Maharaj did not say a word as he got up and left the Chawadi. Upasani Shastri and Bapu Sahib Jog did not come soon. So I sat writing letters. When Sayin Maharaj went out he asked me how I spent the morning which was a mild rebuke for not having read and contemplated. I went to see him again when he returned and he was very kind. He commenced a long story and kept on as if speaking to me, but I felt sleepy all the time and did not understand anything of the story. I was told afterwards that the story was a very thinly veiled recital of the events that actually happened in the life of Gupte. So he said. The mid-day Arti was late and it was 3 p.m. by the time we returned and had our meals. I lay down a bit and then attended Dixit's Puran. Later on we went to the musjid but were told to salute from a

\* The dish — full of food which people brought.



distance, which we accordingly did. Sayin Baba came for his stroll and we saluted as usual. Dixit had an illumination of the masjid yesterday and repeated it to-day also. At night there was the usual Bhajan of Bhishma and Puran of Dixit.

16-1-12

In the morning I got up as usual, prayed, and commenced the daily routine with Paramamrit. It is a very celebrated Marathi work on Vedanta. Upasani reads; I, Bapu Sahib Job, Bhishma listen. It is exceedingly nice and I give explanations whenever necessary. I was able to see Sayin Maharaj go out but was late in going to see him after he returned to masjid. He not only showed no displeasure but treated me with positive kindness and I sat serving. The midday Arti was late as Megha is ill and was not ordered to come soon. He did so at last and by the time we returned and had our meals it was nearly 4 p.m. Dixit read a little of Ramayan and then we went to see Sayin Sahib at the masjid. He did not permit us to sit long and came out himself and finished his usual stroll in a hurry and ordered us to return to the Wada. We could not understand it, but on returning to the Wada learnt that Hari, a servant of Dixit, who felt indisposed the other day, died. We sent for Upasani who understands medicine but he could not be found. That the man was dead, there could be no doubt. We did the usual Arti in the Wada and attended the Shej Arti. Sayin Maharaj was particularly gracious at the latter and sent out wonderful cements of joy and instruction. He favoured Rama Maruti similarly.

I got up very early, saw Babasaheb Job go out to bathe. I finished my prayer in the meantime. Then we went to the Chawadi for Kakad Arti. Megha was too ill to attend. So Bapusaheb Job did the Arti. Sayin Baba showed his face and smiled most benignly. It is worth while spending years here to see it even once. I was overjoyed and stood gazing like mad. After we returned Narayanrao's son Govinda and brother Bhaoo went by cart to Kopargaon en route to Hushangabad, and I commenced my daily routine. I wrote a few lines and then read Paramamrit with Upasani and Bapusaheb Jog. We saw Sayin Maharaj go out and again after he returned to masjid. He gave the silent instructions but like a fool I did not understand them. On returning to the Wada I felt disconsolate and melancholy without cause. Balwant also felt sad and said that he wished to leave Shirdi. I asked him to ask Sayin Baba and then decide. I lay down for

a while after meals and then wished to listen to Dixit's Ramayana, but Sayin Baba sent for him and he had to go. Some how then we made no progress. Tahasildarsaheb Pralhad Ambadas of Khandwa today asked for and obtained permission to return. There is Mr. Pate of Jalgaon and a Lingayat with him. They may go away tomorrow. We saw Sayin Baba during his evening stroll. He was in very good mood. At night there was the usual Bhajan of Bhishma and Dixit's Ramayan. During the Arti in the Wada I understood the instructions given in the morning and then felt happy.

17-1-12.

18-1-12.

There is much to record to-day. I got up very early, prayed, and finding it yet wanting an hour to the dawn, I lay down and got up in time to see the sun rise. I, Upasani, Bapusahib Jog, and Bhishma, read Paramamrit. Tahasildarsaheb Pralhad Ambadas, Mr. Pate, and his companion (Lingayat) returned to their places. The latter two, got permission just in time to start. We saw Sayin Baba go out and again after he returned to the musjid. He treated me very kindly and while I was serving, he told me two or three tales. He said, many people came to take his money. He never resisted but let them take it away. He only noted their names and followed them. When they got down for their meals he killed them and brought his money back. The other story was that there was a blind man. He used to live near the Takia here. A man enticed away his wife and eventually murdered the blind man. Four hundred men assembled at the Chawadi and condemned him. They ordered him to be decapitated. This order was carried out by the village hangman who did the work out of some motive and not merely as a piece of duty. So the murderer in the reincarnation was born as the son of hangman. He then commenced another tale. In the meantime a stranger Fakir came and touched Sayin Baba's feet. Sayin Baba felt very angry or rather showed that he was so and shook off the Fakir who showed great tenacity and persistence without losing his own equanimity. At last he went out and stood near the compound wall on the outside. Sayin Baba was angry and threw away the Arti utensils and the dishes full of food brought by his worshippers. He lifted up Ram Maruti Bawa who declared afterwards that he felt very happy and as if sent off to higher regions. One Bhagya and a villager were also roughly handled by Sayin Maharaj. Sitaram brought the Arti and we finished the Arti in the usual, though in a somewhat hurried way. Martand, son of



Mahalsapati, showed great presence of mind and prevented confusion by directing that the Arti should be finished when it was begun. He did so when Sayin Baba moved out of his usual place. Before finishing Sayin Baba resumed his seat and all went much as usual, except that "Udi" was distributed wholesale and not individually. He was not really angry, of course, and did the whole thing as a 'Lila'. The whole affair made us late and there was the feast given by Tatyapa Patil for the death of his father as a part of the obsequies. So we did not finish our meals till about 4-30 p.m. It must have been a bit later, for after it there was no time to do anything and we went to see Sayin Maharaj come out for his stroll. He did so as usual, and we saluted him as usual. There was the usual Arti in the Wada. Megha was too ill to stand up and Sayin Baba foretold his end during the night. We then attended the Chawadi procession it being the evening for it. I held the morchal as usual and everything went on smooth. Sitaram did the Arti. At night there was the Bhajan of Bhishma, and Ramayan of Dixit.

P.S. I forgot to mention above that during the torrent of hard words that Sayin Baba poured out today he said that he had saved my son Balwant and then often repeated the phrase "Fakir wishes to kill Dadasaheb (meaning me) but I would not permit it." He mentioned one more name, but I cannot recall it now.

19-1-12.

This was a very sad day. I got up very early and after finishing my prayer discovered that it yet wanted an hour or so to daybreak. So I lay down and was aroused for Kakad Arti by Bapusaheb Jog. Dixit Kaka told me that Megha died about 4 a.m. The Kakad Arti was done, but Sayin Maharaj did not show his face clear and did not appear to open his eyes. He never threw glances spreading grace. After we returned arrangements were made for the cremation of Megha's body. Sayin Baba came just as the body was being brought out and loudly lamented his death. His voice was so touching that it brought tears to every eye. He followed the body up to the bend in the made road near the village and then went his usual way. Megha's body was taken under the Bada tree and consigned to flames there. Sayin Baba could be distinctly heard lamenting his death even at that distance and he was seen waving his hands and swaying as if in Arti to say goodbye. There was a good supply of dry fuel and flames soon rose very high. Dixit Kaka, myself, Bapusaheb Jog, Upasani, Dada

Kelkar and all else here were there and praised the lot of Megha that his body was seen and touched by Sayin Baba on the head, heart, and shoulders, and feet. After finishing the ceremonies we ought to have sat praying, but Bapusaheb Jog came and I sat talking with him. When later on I went to see Sayin Baba he asked me how I spent the afternoon. I was very sorry to confess that I had wasted it in talking. This was a lesson to me. I remember how Sayin Baba foretold his death three days ago, "This is the last Arti of Megha"; how Megha felt that he had completed his service and was passing away, how he shed tears to think that he could not see Sathe whom he regarded as his Guru, and how he directed the cows of Sayin Baba should be let loose. He never expressed any other wish. We all admired his life of extreme devotion and I was sorry that I did not rest in prayer but listened to meaningless talk. Bhishma and my son Balvant are not well, so there was no Bhajan. Dixit Kaka read Ramayan at night. Gupte, his brother and their families left this morning for Bombay.

20-1-12.

In the morning I got up in time to say my prayers before day-break and commence the routine of life here to suit everybody else. The day promised to be pleasant, and so it turned out. I read Paramamrit with Bapusaheb Jog, Upasani and Rama Maruti. Bhishma and my son Balavant are unwell. We saw Sayin Maharaj go out and again after he returned, He sat chatting pleasantly. Presently a Jahagirdar of a village some where hereabout came and Sayin Baba would not let him approach, much less worship. Many people interceded for him in vain. Appa Kote came and did his utmost to secure atleast the usual kind of Puja for the Jahagirdar and Sayin Baba relented so far as to let him enter the musjid and worship the pillar near the fire place, but he would not give "Udi." I thought Sayin Baba to do all the Artis at all times. I predicted this result two passed off in the usual way. Bapusaheb Jog has been ordered by Sayin Baba to do all the Artis at all times. I predicated this result two days before Megha passed off. After the midday meal I sat reading newspapers. Dixit's younger borther\*, who practises at Khandwa, came this morning and his Bombay agent came in the afternoon. Dixit's borther tried to induce Dixit to return to work in vain. He applied to Sayin Baba but Sayin Baba left the whole matter to Dixit

\* Now acting Diwan of Bhuj



himself. Bapusaheb Jog has also got four guests. The husband of his wife's sister who is the chief treasury officer at Sangli has come here with his whole family on his way back from the Delhi Durbar. His wife wishes to take Mrs. Bapusaheb Jog with her but Sayin Maharaj would not permit it. We saw Sayin Saheb as he came out for his evening stroll. Then there was the Wada Arti and later on the Shej Arti. Dixit read Ramayan as usual. There was no Bhajan as Bhishma is indisposed and my son Balwant is slightly worse. There is here Mr. Moreshwar Janardhan Pathare with his wife. He is the victim of paralysis and has suffered much. Joshi of Wasai has come and brought some printed copies of the prayers sung here.

21-1-12.

I got up and attended the Kakad Arti, There were all the usual people except Bala Shimpi. After the Arti Sayin Baba followed the usual custom of using hard words against the internal enemies by naming them as Appa Kote, Telin, Waman Tatya etc. etc. I read Paramamrit with Bapusaheb Jog, Upasani and Rama Maruti. The guests of Bapusaheb Jog from Sangli attended our class. His name is Limaye. We saw Sayin Baba go out and again after he returned to the masjid. While we were at the Masjid Madhaorao Deshpande returned from Nagar. There was Dadasaheb Karandikar with him and a gentleman of Baroda. I was very much surprised to see Karandikar. It appears he came to Nagar on a case and meeting Madhaorao Deshpande there decided to see Sayin Maharaj. We sat talking. He returned to Nagar about 4.30 p.m. The Limayes also went. Permission was refused to them at first but subsequently granted by Sayin Baba. Sadashivrao Dixit wished to go also, but was told to depart tomorrow morning with his family, children and Ram Maruti. We saw Sayin Baba at the evening stroll and had Dixit's Ramayan after the evening Arti at the Wada.

22.1.12

In the morning I got up early and prayed. We saw Sayin Maharaj go out and again after he returned. During the course of the worship he put two flowers in his two nostrils and put two other between his ears and the head. My attention was drawn to this by Madhawrao Deshpande. I thought this was an instruction. Sayin Baba repeated the same thing a second time and when I interpreted it a second time in our mind he offered the chilim to me and this con-

firmed me. He said something which I noted instantly and particularly wished to remember, but it went clear out of my mind and no efforts made all through the day could bring it back. I am most surprised as this is the first experience of the kind. Sayin Baba also said that his order was supreme (Bala) which I understood to mean that I need not be anxious about the health of my son. By the time the midday Arti was finished and we returned. I found Mrs. Laxmibai Kaujalgi\* standing in front of my lodging. I was very glad to see her. She arrived at the masjid just as I left and saluted Sayin Maharaj. The latter showed special favour by letting her worship then. After meals I lay down for a few minutes and Dixit read Ramayan and some Gatha of Nath Maharaj. Upasani was present and Mrs. Kaujalgi Laxmibai attended the class. She joined in the conversation and appeared to be well informed in Vedant. We saw Sayin Baba at the evening stroll and again at Shej Arti. Laxmibai sang a few songs. She is an aunt (Mawasi) of Radhakrishnabai. At night at my request she did a little Bhajan and Dixit read Ramayan.

23-1-12

I got up in time for Kakad Arti and finished my prayers a little after daybreak. Sayin Baba to-day, in leaving his bed, did not say even a single word, but when we saw him go out as usual he showed a very jocose mood. I read Paramamrit with Upasani, Bapusahib Jog, and Bhishma and then went to see Sayin Baba at the masjid. He was in a reticent mood and never said a word and the midday Arti passed off quietly. After it we returned and had our meal. Madhaorao had obtained permission to send Sayin Baba's photo and Udi to Hon'ble Mrs. Russell. I wished to write to her but did not feel myself in the mood and sat talking with a school master who has come here recently with his family to see Sayin Baba. Dixit read Ramayan and then we went to see Sayin Baba at his evening stroll. He did not say much even then. At night Bhishma for the first time in this week had his Bhajan. Some young men of the village also came to sing Bhajan and then Dixit read Ramayan. Mrs. Laxmibai Kawjalgi thinks of staying here always and Sayin Baba said she might do so for her good.

24-1-12.

Somehow I overslept myself this morning. This made me late for everything. I had to hurry through all my usual routine.

\* Locally known as Mawshibai



Somehow Mr. Dixit also was late and everybody appeared to be in the same predicament. We saw Sayin Baba go out and then read Paramamrit with Upasani, Bhishma and Bapusaheb Jog. I then went to the masjid to see Sayin Baba. Laxmibai Kawjalgi attended our Paramamrit class and went to the masjid after I reached. Sayin Baba called her his mother-in-law and made a joke about her saluting him. This gave me the idea that she has been accepted by him as a disciple. The midday Arti passed off in usual way rather quietly. On my return from it I found Mr. Sane, Mamletdar of Kopargaon, sitting in the Varandah. He was doing revenue work in connection with the extension of Gaothan and removal of the cemetery and the burning ghat. After meal I tried to write a few letters but sat talking with Mr. Sane. Then Mr. Dixit read Ramayan and later on I went to the masjid to see Sayin Saheb, but as all were dismissed soon, I took Udi, and stood near the Chawadi. I met there the Mohamedan Kabirpanthi gentleman who came to Amraoti some time ago with Sathaye and Asnare. In the evening there was the Arti at the Wada and then Shej Arti at the Chawadi. I held the morchal as usual.

25-1-12.

Madhaorao Deshpande woke me up in the morning and said that he had to call me more than once before I answered his call. I prayed and attended the Kakad Arti. Sayin Baba walked to the masjid in silence. On return we held our Paramamrit class with Upasani, Bapusaheb Jog, Bhishma and Mrs. Kawjalgi. We finished the chapter on Mahavakya Vivek. Then we saw Sayin Saheb both when he went out and after he returned to masjid. The midday Arti went off as usual and Sayin Saheb gave me smoke very often. After meals I lay down for a while and then we had Ramayan. Dixit read it and later on went to see Sayin Baba. He was in a pleased mood. At night there was the Wada Arti, Bhishma's Bhajan and Dixit's Ramayan. I may mention the fact that in the evening at stroll time Sayin Baba told me nearly the whole previous history of Mrs. Laxmibai Kawjalgi. I knew it to be correct as I knew the facts.

26-1-12.

In the morning I got up very early by myself, and miscalculating the time it wanted to sunrise, I said my prayers and walked up and down in the verandah. I thought I was before time by about an hour and a half. After sunrise I began the routine of life and we went out.



We read a little of Paramamrit, saw Sayin Baba go out and again after he returned. I felt unwell so I lay down for a while.

27-1-12.

I got up early in the morning, prayed and attended the Kakad Arti. Sayin Baba did not quite go to the Musjid without a word and yet he did not say much. I, Upasani, Bapusaheb Jog and Bhishma read Paramamrit, saw Sayin Baba go out and again after he returned. The midday Arti passed off easily and after it we had our meals as usual. I lay down a while, then wrote a letter, and attended afternoon Ramayana read by Dixit. We saw Sayin Baba at his stroll and he spoke pleasantly though in a serious mood. Towards its end he spoke loud and angry. I am told that after dark he spoke louder still making an occasion for the exhibition of his anger of the fact that Ibrahim, the convert stood near the Khind with his hands on the breach of wall. Sayin Saheb's clothes were also washed by Radhakrishnabai and he was angry with her for having done so.

28-1-12.

I slept very well last night and got up in time to pray before day break, and commence the routine of the day. I went about 8 p.m. to the temple of Khandoba where Upasani lives and sat talking with him. It is a nice little place. We held our Paramamrit class in the quarters of Bapusaheb Jog as talking and discussing Vedanta subject in the verandah of my lodging disturbs my son Balvant. We saw Sayin Maharaj go out and again after he returned to the Musjid. He asked me how we spent the morning and I gave him an account of what we did. He appeared to be in a pleased mood and the midday Arti passed off easy except that Radhakrishnabai appeared to be put out and vexed and she closed the doors. So the Arti things could not be got at soon. After the midday meal I lay down for a while, then wrote a letter, and attended the Puran of Ramayan by Dixit. Then we went and saw Sayin Maharaj at his stroll in the evening. Then there was Wada Arti but no Bhajan as Bhishma was unwell. At night Dixit read Ramayan after we returned from Shej Arti.





## **CURATIVE QUALITY OF BABA'S UDI**

After going through the various astonishing experiences of the devotees written in the Sai Leela magazine, a humble devotee that I am, felt encouraged to state one of my several experiences too.

I have experienced many a miracle, but this one is exceptionally wonderful. It was in the month of November, when I had gone to spend my Diwali holidays with my sister. My niece (sister's daughter) was then suffering from a type of fever. In fact, it was the second month after she developed the problem and the fever would not abate inspite of expert medical advice and treatment. My sister and brother-in-law tried all systems of medicine, but there was no change in the patient's condition. During the one week that I was staying with them, the girl would be all right during the day but she would not eat anything. She would go to sleep at 10.00 P.M. but wake up at 2.00 A.M., with a temperature of 103-104°F and a severe headache. She would vomit immediately and would be restless till the morning. I have been an eye-witness to this routine during the week that I was there.

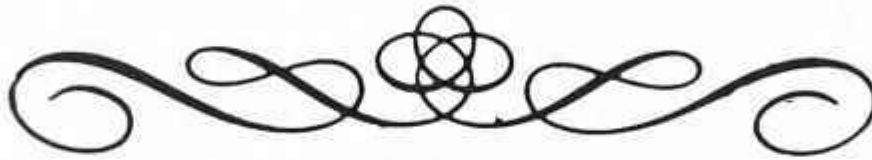
Finally, it was a Saturday, and I was to leave, the next day being Sunday. It was around 10.00 P.M. on Saturday and nobody at home could have dinner as the girl's condition was quite bad. She was very upset due to the fact that I was leaving the very next day. Baba's Udi and its cure were in my mind all along. Since my sister did not know much about Baba I could not force my feelings on her. However, on Saturday night, seeing the girl's condition, I gathered courage and asked my sister whether I could give my niece Baba's Udi. By Baba's will she immediately consented. I usually carry a small packet of Udi in my purse. I immediately took out a little, mixed it with water and gave it to her to drink. A little was packed and kept under her pillow alongwith a photograph of Baba. All along my heart-felt prayers were, "Baba everyone in the family is upset and I am leaving this girl in your care. If you do not show your power and grace my faith in you may also weaken and what can I say to my sister? How can she develop faith in you?" I kept taking Baba's name and could not sleep comfortably throughout the night.

Besides, every half an hour, I was feeling the girl's forehead for any sign of fever. To my great surprise, she slept very soundly throughout the night, without waking up even once. She woke up at

6.00 A.M. in the morning like any normal person, brushed her teeth and took a little breakfast. We were all astonished but did not have the courage to say anything. Her fever said good bye from that time and she started improving. I did not know how to thank Baba and felt quite choked with emotion. My faith in Baba was not only strengthened but my sister and her children too have developed a strong faith in Baba as a result of this personal experience.

I close this with a short prayer begging Baba always to protect us, forgive us for our trespasses and correct and guide us at every stage.

*Mrs. Santha Sankar  
M-18B, Malviya Nagar,  
New Delhi-110 017.*



## **SRI SAINATH PRATHYAKSHA DEVAM**

On 15-10-1984, the wedding ceremony of my daughter Kum. Niveditha was over by 11.30 a.m. All had feasted and were resting sat in a chair. I was deeply thinking of the insufficient money that was on hand to meet the future expenditure connected with the amount, as I could not approach anybody in that hour of need for monetary help. To whom could I appeal and ask for money except Sri Sai at such a crucial juncture? I closed my eyes and prayed to Sri Sai for help. I have complete faith in His "Bhakthapalana" nature. Throwing my budern on Him, I kept quite as nothing could be done by me without His Grace. Just then a close relative came and sat by my side. He is a rich man too. But my mind did not permit me to request him for money. We were talking about something when our Dhobi came to me with his towel closed with his hands. Of his own accord he told me that the man who took loan from his mother about five years back had repaid the amount of Rs. 6,000/- though the life of the promissory note expired. So saying he placed the amount of Rs. 6,000/- (Rupees six thousand only) in the form of Rs. Rs.20/- denomination notes in three bundle of hundred each in my



hands, asking me to take the amount as I might be in need of money connected with marriage. He also said that no promissory note need be written by me for the given amount and said that I could repay the money at my convenience. So saying, he handed over the amount and immediately left the place, giving me no time even to express my gratitude. Who else is that Dhobi except Sri Sai in that form? In 'Charters and sayings written by Sri H.H.B.V. Narasimhaswamy, Baba pronounced "If you want money Rs. 1/- or Rs. 10/- or any you ask me for anything and I am here to give". His emphatic pronouncements are effective even to-day though He cast off His mortal coil in 1918, if the prayers of His trusted men are sincere and firm. My joy knew no bounds. What could I do except to offer my humble pranams to Him with folded palms?

Even to-day, people who have not seen Sri Sai in flesh and blood need not be discouraged for not having had the opportunity to have His blessings in person. If one has absolute faith in Him and completely surrenders himself at the sacred lotus feet of Sri Sai, the devotee's prayers are answered. Nothing is difficult to achieve for a Sai devotee, provided, the Bhakta approaches Him sincerely with devotion.

*Shri. D.L. Kantha Rao  
Retd. Deputy Tahsildar  
Ponnapuram (V) & Post 518 503  
Nandyal R.S. & Taluk  
Kurnool Dist. (A.P.)*



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

### **II**

I have not found any attempt by a devotee other than the late Swami Saisharan Anand to think out logically and explain every action of Sai Baba. Saisharan Anand believed that the **Nirguna** has

to become **Saguna** or the Absolute has to incarnate for the sake of the devotees or the ignorant multitude. When the Absolute assumes a form or a body, every action of such a person is charged with significance for the devotees, His speech, touch, look or glance, tasting, smelling are not without meaning and carry a lesson for a loving devotee or a neophyte to absorb. With this firm conviction, Saisharan Anand probes and proceeds to explain the hidden or deeper meaning behind Baba's speech, abuses, touch, beating, looking, his living in the Musjid, visiting Lendi and retiring to the Chavdi every alternate night, thus:-

Baba always spoke the truth. His speech was always precise and every sentence there of was addressed to one of the number of persons present.

The torrent of his abuses and execrations was also not meaningless. Baba's words referred usually to the activity of the subtle or astral body and not to the activity on the gross level. When He abused anyone's mother, the abuse referred not to him but to the mother symbolising lack of knowledge (avidya) and ignorance about the Divine mystery. Sometimes Baba's abuses were not addressed to anyone specifically but were general. Saisharan Anand says with clear conviction born out of his experience that in such cases, they were addressed to the entity (demon or friend) intent on harming the bhakta, whose presence was not visible to the naked eyes of an ordinary humanbeing but clearly perceptible to the yogis.

Baba's touch was experienced by devotees when He gave Udi or allowed them to touch His feet or press his legs. Even here, he did not touch or allow every one to touch, in the same way. When He desired to instruct anyone, he allowed the devotee, to touch according to his faith or feeling (bhava), and sometimes even objected. When He wanted to instruct the wife of the Hon'ble Mr. G.S. Khaparde to do japa of the mantra "Raja Ram", notwithstanding the rule prohibiting the entry of women into the Musjid in the afternoon, he not only permitted her to come up and accepted and partook of the **naivedya** (offering) brought by her, but stretched out his legs for her to press and simultaneously pressed her hands and whispered to her, "go on repeating Rajaram, Rajaram".

In the Dikshitwada, when a devotee joined others in an uncharitable discussion about Christianity, and some time thereafter



visited the Musjid and wished to touch Sai Baba's feet, Baba drew in his legs. Thus he reminded the devotee that his participation in the uncharitable talk was an error. And when the devotee mentally apologized for his fault, Sai Baba made him sit by his side and stretched out his legs. Again, when an evil thought entered the mind of a devotee while pressing Baba's legs, Baba immediately stopped him and asked him to withdraw. Later when the devotee mentally repented, Baba allowed him to resume with the Charanseva. So much about the touch.

Touching also includes the action of beating. Varied experiences of devotees are heard in this connection. Some say that their specific affliction was cured while others claim spiritual benefit as a result thereof. It is observed in **Dnyaneshwari** (Canto 8, V. 9) "कृष्ण कोपोनि ज्यासी मारी । तो पावे ब्रम्हसाक्षात्कारी" that the one killed in anger by Lord Krishna attains realization. Therefore, Baba's hitting was also not without purpose.

Baba's looking was also suggestive of a purpose. While talking, if a particular part of the conversation was meant for any particular individual, after completing it, Baba would pointedly look at him. Similarly, if a good thought occurred to a devotee, if it needed nurturing or strengthening, Baba would at that very moment look at him.

It is well known that according to the faith of the devotee, Baba would accept the offering of fruits or flowers.

Baba's living in the Musjid, His visits to Lendi twice every day, and every alternate night to the Chavdi, were also with a purpose.

His residence in Dwarkamayi or Fakir's Musjid suggested that man should always live without fear फीकरकी फाकी करे, उसका नाम फकीर and in the highest state of His being i.e. the Unmanifest, the Imperishable which having been reached, he is not reborn यं प्राप्य न निवर्तते तद्दाम परमं मम । (Bhagwad Gita, VIII, 21).

Now what business is transacted in the Chavdi? As observed in verse 295 of Chapter XVI of Dnyaneshwari, तरी विश्व हा अनार्दि ठावो । येथ नियंता ईश्वर रावो । चावडिये न्यावो अन्यावो । निवडी वेदु ।। "The universe has been in existence from the beginning of time and its controller is God; and what is just or unjust is decided openly by the Vedas". From

this, it would be true, to say that Baba, who was Absolute incarnate, held His court every alternate day in the Chavdi and decided what was true and what was false. For their own welfare, the devotees compelled Baba to undertake this task and Baba, out of his compassion, coming down to the relative sphere from His Brahma consciousness, discharged this responsibility.

It is possible that this view may not appeal to one who does not believe in incarnation of the Absolute. To him, he meant to suggest that just as Baba himself went to the Chavdi every alternate day, the latter too should retire to the Chavdi of his subtle body and decide the truth for himself according to what is stated in Vedas. As Baba did not go to the Chavdi daily, he appealed to those who did not believe in Him, that instead of being in a state of distressing perplexity born out of painful indecision of mind, all the time, they should resort to the abode beyond the state of knowledge and ignorance.

Thinking about Lendi, while describing an ignorant man a Satpurush has used the word Lendi thus— "लेंडीये आला लेंढा" meaning a huge and impetuously proceeding mass of water has come to the Lendi stream. The Brahma incarnate Baba always visited Lendi for the sake of His devotees i.e. assumed varied forms of ignorance. The wise say that ignorance is of two kinds: one that leads to darkness and the other that leads to Light. Baba who had transcended both ignorance and knowledge accepted the ignorance leading to Light (Lendi), if only as an example to the bhaktas. But he never dwelt there, thus hinting that His abode was in the Supreme, beyond darkness and light. To the Vedantin, it was suggested that there was no knowledge without maya, but the place of abode must be in the Supreme.

Saisharan Anand came to the above conclusions after observing Baba and his actions at véry close quarters. Baba had no desires or needs and all his actions were for instruction of the devotees. That is why as the Prince among Devotees Sant Tulsidas observes भक्तन के काज प्रभु सगुणधारी" God becomes incarnate for the sake of His devotees".

(concluded)

V.B. Kher



## AN ATHEIST TURNS DEVOTEE

As I believed that Sai is solely responsible for doing all the good things or bad, (which also finally lead to good), so have I experienced, it in life. These experiences in my life made me turn into a devotee from an atheist. Unlike other things of the world Sai leelas are in-extinguishable and do not have any limitations and boundaries. The recent experiences in my life make me think that Sai cares, for each and everyone who comes to Him in good faith, whether he is a devotee or not. Really I also experienced the truth of his words "If you look upto me I look after you", "Cast all your burden on me and I shall bear it".

It was from my early childhood that I saw the photo of an oldman being garlanded, in most of my relatives houses, and on asking, came to know that it was of the Shirdi Sai Baba. Towards the end of 1981, I unexpectedly got a chance to visit Shirdi in the company of my mother because of her long standing desire to go there. She had considered Sai Baba as her Guru and also benefactor. She became a staunch devotee only due to a sudden and unbelievable arrival of the photo of Shri Shirdi Saibaba followed by Shri Sai Satcharitra. After finishing the first reading of the book, she felt so peaceful and overjoyed that she automatically started worshipping Him as her Guru and Saviour.

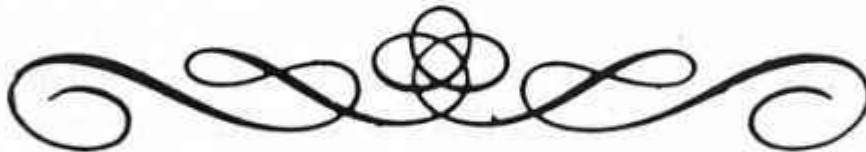
In the following year I got married. This was the first proposal for me which came from a middle class family, and my mother entrusted the matter to the decision of Shri Sai Baba and waited patiently for His guidance. In the meantime she completed one parayana of Shri Sai Satcharita. She thought that if the proposal moved further smoothly without our intervention then she would accept it, thinking that it had Baba's blessings. Thus keeping full belief in Him, she accepted the proposal which progressed smoothly without any initiative on our part. Everyone gave his consent, but it was a tough thing for my father to okay it as he had some other plans, for my future. But my mother was able to convince my father about the suitability of the match and he too gave his consent. Sai's miracle did not stop here. The ceremony was carried out with great pomp and solemnity. As it was a suddenly settled marriage, it was difficult for us to find the necessary money. This difficulty was also taken over by Sai, as money came pouring in from our income source and some



we had to borrow. Now this borrowed money was repayed within a short time. The real miracle had yet to come. Immediately after my marriage my husband fell ill, without any symptoms. The illness was so severe that his healthy body was reduced to skin and bone. We were all perturbed and lost our mental peace as usually the newly married bride is blamed for all the bad times her family has to go through. My mother shed tears and prayed to Lord Sai, to save us from any disaster and promised to send us to Shirdi on the recovery of her son-in-law. He miraculously recovered and we visited Shirdi in fulfilment of my mother's vow. Later we came to know that it was truly a miracle which saved him. From that day onward I completely surrendered myself to His feet and started worshipping Him wholeheartedly.

I always pray to Lord Sai that he should always keep his devotees at his feet and shower his blessings on them and also see that they slip not from the path of devotion.

*Mrs. Anuradha*



## **THE MERCIFUL SAI BABA**

*"PEOPLE ARE VERY IGNORANT. WHEN THEY DO NOT SEE MY PHYSICAL BODY, THEY THINK I AM ABSENT."*

— Shirdi SAI BABA

*"The result of "Karma" is inevitable. But, by repeating the Name of God, you can lessen its intensity. If you are destined to have a wound as wide as a ploughshare, you'll get pinprick."*

— Holy Mother SARADAMANI DEVI

In the course of my work, I had to make a business call at SURI in Birbhum Dist., West Bengal. It is my practice to carry always in my VIP brief case a cabinet size coloured photograph of the SAI-Idol of Shirdi Sai Baba in the Samadhi Shrine, Sai-Udhi, Joss Sticks etc., to enable me to worship Sai even in my tours. I boarded an Express Bus (WNM 4821) at 6.30 A.M. on 5-8-'85 at the Esplanade Bus



Stand with my personal effects. The bus sped off at 7.00 A.M. and I alighted at BURDWAN for snacks and tea with my co-passengers at 10.25 A.M. We were allowed 10 minutes' time. I went back to the bus stand after six minutes to find to my horror that the bus was gone with my VIP brief case containing the Company's **important documents** also. It hurt me to the quick; but I realized soon that only Sai Baba could rescue it for me and I should also play my part in the game. When I was to chart my course of action, I beheld a YEZDI nearby. I requested its driver to help me and he agreed. He drove it at 60 M.P.H. a part of the way. Then I switched over to a lorry, then to a State Bus with a view to pursuing the Express Bus but failed. By now, I was at PANAGARH, exhausted. Despite my dedicated service to the helpless children of Shirdi Sai Baba, panic gripped me for while. I did not like anything to be half-done. Suddenly the line, "Do your duty and Sai will do His" hit my mind. I gathered courage and caught the 12.30 P.M. Express Bus bound for SURI. It arrived at Suri at 2.50 P.M.

My **living and pulsating faith in Shirdi Sai Baba** helped my mind not to run amuck as thought my mind was on Sai and the important documents in the brief case. I ran from pillar to post and finally located the Express Bus (WNM 4821) near the Birbhum Cinema Hall. It was empty. Its driver and the conductor were relaxing. I related to them my woes. They suggested to me to take a close look inside the bus and try my luck and they added with a touch of **Hitchcockian mystery** that the bus was already swept clean by the sweeper a few minutes ago. All the same, I boarded the bus and after a careful search seat by seat found to my **joy** my VIP brief case untampered below my reserved Seat No.3. I reported my finding to them and they were taken aback, not me. I opened the brief case to show them Shirdi Sai Photo & Udhi and they instantly saluted Him saying unconsciously that it was He who made this brief case invisible to the sweeper.

The play of DESTINY and the mercy of Shirdi SAI BABA did not come to an end here.

On my return journey to Calcutta, I went to AHMEDPUR Railway Stn., and waited there for boarding a connecting train to Burdwan. The scheduled Burdwan Passenger train was late. So "Kanchanjunga" Express train was the one available train to reach Burdwan. Even though it stops at AHMEDPUR railway station signal

point on all nights, this night the signal was clear and it **thundered** past all of us. Two hours later, the Burdwan passenger train crawled to the AHMEDPUR railway stn., i.e., at 9.20 P.M. Hardly four passengers were in the compartment. I grew suspicious and thought of a probable encounter with dacoits later. Those four Bengali passengers advised me not to take any risk but to alight at BHOLPUR and spend the night in a hotel. I heeded their advice. When I glance — at “The Telegraph” next daybreak at my hotel at Bholpur, I read the report that the “Kanchanjunga” Express train that had sped past us at AHMEDPUR had **collided** with a stationary goods train between TALIT and KANAN Jn., killing a few and injuring many. How deeply grateful I was to Sai that he had saved me from an encounter with death.

Thus Shirdi SAI BABA helped me to continue my bodily existence in this mundane world to serve His children and my dependants who are also His devout children.

Every act of man is a **chisel stroke of destiny**; but every Divine Act of Shirdi Sai Baba neutralises the negative destiny of his faithful devotee.

T.R. ANAND  
Ground Floor,  
1-A, Wederburn Road,  
Calcutta - 700 029.



## WAS SHIRDI LORD KRISHNA'S DWARAKA?

Once when Shri Sai Baba was sitting in the Masjid at Shirdi along with other devotees, Shri Balasaheb Mirikar, the Mamalatdar of Kopargaon, solicited His permission to go to Chithali. Thereupon Baba suddenly asked Mirikar, “Do you know our Dwarka Mai?” Mirikar was surprised at this unexpected question and could not understand its meaning. Thereupon Baba explained, “This Masjid is Dwarka Mai. One who sits in its lap, his fears and worries are removed. This is the Dwarka or Dwaravati. One who rests here, success and happiness are his”. (Shri Sai Satcharita Ch. 22).



Thus Baba called his Masjid Dwaraka Mai, Dwaraka Mata, Dwaraka or Dwaravati. These words of Baba were heard in person by late Sarvashri Madhavrao Deshpande (Shama), Tatyaba Kote Patil, Bala Kashiram Shimpi, Bayaji Appa Kote Patil, Raghuji Shinde Patil, Raghuvir Bhaskar Purandare (of Bandra) and Govind Raghunath Dabholkar (Hemadpant, the author of Shri Sai Satcharit). We know and have repeatedly experienced that Baba's words have always been true and never wrong. Baba Himself once said to his devotee Megha:-

“My words are always pregnant with meaning and never hollow” (Sai Satcharita Ch. 28)

When Lord Krishna left his body, He sunk the original golden Dwaraka City into the sea. The posterity has no definite proof from Pauranic literature as to the exact location of that Dwaraka City. In later years in Kali Yuga, on the request of some learned and devotional Rishis, the God Almighty took some land from the sea and established on it a new city which probably is the present day Dwaraka (on the North-East tip of Saurashtra peninsula in Gujarat) as is obvious from some parts of Srimad Bhagavata.

How is it then that the old city of Dwaraka could be said to be located at Shirdi and round about? If that is correct, was there any sea near Shirdi in those days?

### **Rule of Yadav Dynasty.**

(1) As late as 12th and 13th century, Yadav (Lord's Krishna's) Dynasty ruled in this area in Maharashtra, their capital being Devgad Fort near Aurangabad, which is a historical fact and also mentioned by the great Marathi poet Dnyaneshwar in his famous “Dnyaneshwari” (Canto XVIII 1803 — 1805)

### **Rukmini's birth-place.**

(2) Lord Krishna's wife, the principal queen, Rukmini was the daughter of King Bhishmak of Kundinpur which is located in Amaravati District (near Nagpur) of Vidarbha in Maharashtra and on the road to Shirdi.

### **Pandharpur.**

(3) The famous Marathi Poet Swami Shridhar (18th century) in his Shri Harivijaya (Canto 36 156-214) narrates how Lord Krishna came to settle down in the form of Vithal or Vithoba at Pandharpur

(Dist. Sholapur in Maharashtra and about 450 Kms. south of Shirdi). When Lord Krishna left Gokul and went to Mathura, His fiance Radha could not bear the separation and went to Himalayas for hard penance. On completion of that penance Radha went to Dwaraka where Lord Krishna seeing her after a long time and pleased with her penance, eagerly embraced her and made her sit on his lap. At that time Rukmini came there and seeing Radha on her husband's lap, went away in anger to Dindir Forest for penance. Lord Krishna followed her in search and after endearments pleased and satisfied her.

While at Dindir Forest Lord Krishna came across Pundalik serving faithfully his parents, and pleased with his parental devotion appeared before him in person. But Pundalik ignored Him and pushing a brick towards Him told Him to sit on it till he finished serving his parents. But Lord Krishna stood on that brick resting His both hands on His waist looking in wonder at Pundalik, who continued to serve his parents even though He, the God Almighty (Para Brahma), had come to see him in person. Then highly pleased at this Lord Krishna asked Pundalik to ask for a boon then and there. Thereupon Pundalik said, "Lord! Stand where you are on the brick (in Marathi 'Veeta') for ever. Let this place be known as Pandharpur (South Dwaraka) and yourself as Vithal or Vithoba.

### **Churning of Kshirsagar**

(4) In Puranas there is a story of Churning of Kshirsagar (milk-ocean) by Gods and Demons to procure Nectar. When the churning commenced, first came out Poison. It was decided that whichever party takes Poison would take Nectar also. Lord Shiva took the Poison and as a result Gods became entitled to receive Nectar. Since disappointed Demons would not allow Gods to drink Nectar easily, Lord Vishnu took the form of a beautiful damsel named Mohini and after alluring Demons with her beauty, started distributing Nectar to Gods. Rahu and Ketu, the demons, slyly got into the ranks of Gods and received Nectar to drink. The Sun and the Moon noticed this and immediately reported to Lord Vishnu who quickly cut the head of Rahu.

The headless body of Rahu is said to be in Rahu Temple at RAHURI (about 40 Kms. South of Shirdi) and Ketu's head only (without the body) in Ketu Temple at RATANGAD about 60 Kms.



North-West of Rahuri (Padma Puran Ch. 8,9,10). The nectar swallowed by Rahu fell through Ketu's mouth at RATANGAD and started flowing as River PRAVARA (most exalted) which we cross near Kolhar while going from Ahmednagar to Shirdi. River PRAVARA is also known as AMRITVAHINI (carrier of nectar) RATANGAD is the misnomer of RATNAGAD (Mountain of Jewels). Out of 14 Jewels churned by Gods and Demons, the most important jewel the Nectar fell here — hence RATNAGAD/RATANGAD.

The temple of Lord Shiva who swallowed the Poison is at GHATSIRAS (Taluka Pathardi South-East of Shirdi). He also has the Moon on his head. Lord Vishnu took the form of Mohini. A temple dedicated to this form of Mohiniraj (Ardhanari Nateshwar) is at NEVASA about 110 Kms. South-East of Shirdi. Out of 14 jewels, four (Laxmi, Kausthubh, Conch, Sharang Bow) have been said to be kept here by Vishnu.

Airavat (Elephant), Kamdhenu (Desire fulfilling Cow), Rambha with other apsaras (celstial damsels), Parijataka (Flower Tree) and Ashvini Kumars (Physicians) (total 5 Jewels) were said to be kept by Indra the King of Gods who established a temple of Shiva (Bileshwar) at BELAPUR near SHRIRAMPUR. The place where Ashwini Kumars are said to have stayed is known as ASHWI.

The jewel Moon which is borne on His head by Lord Shiva, on coming out of ocean, is said to be placed at CHANDGAON and there is a temple of Shiva named Chandreshwar Mahadev.

The seven headed horse Uchaishrava is said to be kept by the Sun God Vivaswan whose temple is at KOLHAR — 15 Kms. South of Shirdi.

Thus all the above places happen to be around Shirdi in Ahmednagar District which leads us to believe that the Kshirsagar (the sea of milk or sweet water) was in this area and its churning by Gods and Demons and the distribution of 14 jewels churned out, must also have taken place on the shores of this ocean which was probably located near the present Shirdi. And Thus Baba's calling his abode in Shirdi as Dwaraka Mai was not without any significance.

*Lt. Col. M.B. Nimbalkar (Retd.)  
1/14, Five Star Apartments,  
Bund Garden Road, Pune-411 001.*

---

## SAI THE PROTECTOR

In the early hours of 12th February 1985, (Tuesday), my sister had a wonderful dream. The dream was as follows:

She and her friend were going to some place and all of a sudden a monkey started following them and was trying to snatch her friend's spectacles. At first she asked her friend to be careful and walk faster but a few seconds later, she realized that the monkey was no other than 'Lord Hanumanji'. She and her friend then did pranam to Lord Hanumanji and asked him to forgive them for not recognising him earlier.

She got up soon and narrated the dream to all of us. It was her usual practice to visit Lord Hanumanji and Lord Sai Maharaj temples every Tuesday. Since it was a Tuesday she as usual took Hanumanji's and Sai Nath's darshan. On her return from Sai Maharaj's temple she went to the post office. But on the way to the Post office a gentleman coming from the opposite direction indicated to her with his hand to step aside. She accordingly stepped aside and looking backwards saw to her surprise a cow running at full speed in her direction. Had not the kind man (Sai himself) asked her to step aside, she would have come in the way of the cow and she would have been injured.

We then realised the full meaning of her early morning dream. Sai Maharaj always protects his children, so we should cast off all our anxieties and become his sincere devotees.

*Miss Jyoti Premamurti  
5, Tara Road, Flat-6,  
Calcutta-700 026.*



## THE PRICELESS INGREDIENT

Once there was a Hakeem, the wise one, and many people went to him for counsel which he gave freely to all, asking nothing in return. There came to him a young man who had spent much but



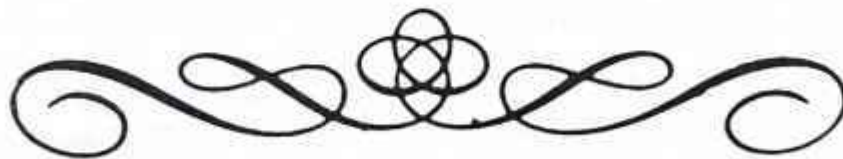
had got back little and said "Tell me, wise Hakeem saheb, What shall I do to receive the most for that which I spend?" The Hakeem answered, "A thing that is bought or sold has no value unless it contains that which cannot be bought or sold. Look for the priceless ingredient".

"But what is the priceless ingredient?" asked the young man. Thus spoke the wise Hakeem, "My son, the priceless ingredient of every product in the market place is the honour and integrity of him who makes it. Consider his name before you buy".

**Sadguru Shri Sai**, gave many priceless, ingredients to several devotees at different times, asking for nothing in return. Baba said, "Look to me and I will look after you. Trust in the Guru fully. That is the only Sadhana, Guru is the God".

**Baba's Promise** "If you make me the sole object of your thoughts and aims, you will attain Paramartha, the supreme goal, Look to me with undivided faith; and I will take care of you". We swallow the pill given by the doctor, with faith, when we are ill and thus get rid of our physical maladies. If we repose the same faith in Shri Sainath, we will have found the surest way to overcome the difficulties of this earthly existence.

Y. SREENIVASA RAO  
11-4-322/6, Chilkaiguda,  
Secunderabad - 500 361.



## **FROM THE DARK NIGHT OF THE SOUL....**

I think I was born unworthy of my parents. They were two very simple souls and had implicit faith in God. On the other hand the makings of my mind had a different build up. I had no belief in the Higher Faith. Perhaps, in a large measure it was due to the environmental set-up during my formative years. As my father had to work at all the most remote, 'God-forsaken' places, I and my brother were kept in a hostel for long years for our studies. Owing to the lack of



parental care and owing to the association with children coming from different backgrounds, our process of thinking took a wrong direction in those impressionable adolescent days. In the absence of disciplined thought, we sought the solace amongst the irresponsibles. As a result we were a bunch of young impertinents in whose lives God was non-existent.

My father was quite a God-fearing man. In the company of my parents, I had the good fortune to visit Shirdi on several occasions right through the forties and the fifties but I could not imbibe even an iota of devotion and piety. Most probably the type of agnostic literature that I had gone through at that time had moulded my mind to a great extent. I was greatly carried away by those authors whose refrain of thinking was that man springs from the eternity of time and makes his presence felt for a moment and then retires into the eternity of time and into oblivion! Like all 'modern' people, I too believed in the Rationalism of Science. What could not be proved by Science was illogical and irrational and it should be dismissed forthwith with the contempt it deserves. So I thought. To my small mind the past Heritage of Man and his Future Destiny had no rational relevance. I had even the temerity to advocate that man is a weakling who anchors his faith to a God whose realm he could not define. It was an excuse for a man, craven as he is, to speak of an Omnipotent force and take shelter there.

I fondly nourished these blasphemous ideas as days went by living in a make-believe world of my own which swelled my oversized confidence.

However, many a time my mind revolted against myself. If everything in this world is the result of Cause and Effect as Science taught me, then why the genuine efforts of certain men are repulsed and why the undeserved get all the applause? Why one is born a pig, a cow, a maggot and another a man? Why one is born rich and the other poor? Why one is born healthy and the other deformed? Why one a man and another a woman? Above all, if what we all see in Nature is a mighty spectacle of perfect, though enigmatic, order of things, who arranged all this? My small mind could not find an answer to these and, not being lucky enough, I didnot have an occasion to be enlightened by the initiated. My thinking being thus wedded to a dubious ideology, sometimes reduced the sublime to the ridiculous.



Amid such misguided ideas, I spent my young days. My father, my noble father, Sri K. Satyanarayana Murthy, died in 1963. The efforts of pulling myself together in the aftermath of this sorrowful event became a strain. The crunch was very perceptible. In 1967, owing to a personal experience, my mind became a void, it had to be sustained by a more solid denouement. In fact, I was crying out for an anchorage to bridge the gap. My good friend and colleague, Sri D. Panduranga Rao, suggested that we attend the Geeta Gyan lectures by Swami Chinmayananda which were due to start from 12th April, 1967 in Hyderabad right in front of my Secretariat Offices. This was a lucky coincidence. "Well! Its well worth trying! Scientific analysis also needs a judgement after the experiment", I argued with myself. The first glow from the spiritual anvil became discernible as I began to listen to the spontaneous and almost impromptu outpourings from this Master craftsman speaking on the Philosophy of life. I sat bolt upright. A new thought, a new angle, a new vista opened itself before me. An entirely new scenario, unfolded such as was never before visualised by me! Figuratively, I could see upto the yonder skies an uninterrupted panorama of undulating Beauty of God's Nature. My heart began to open up and I condescended so far as to walk through the unfolding scenery. Oh! Lovely! Lovely! Lovely! I felt that my early life was like a bad dream, a nightmare, a phantasmagoria, from which I had woken up. Like the Lost Prince, I came back to claim my Kingdom, a forgotten heritage to which I was an heir!

If Swami Chinmayananda opened the door just wide enough for me to peep in, Swamy Yogananda Paramahansa lifted me up and threw me headlong into this Well of Nectar. Soon I was breathless and gasping. As Destiny was playing its part, soon I was fortunate to go through the book "An Autobiography of a Yogi". That did the trick. It created a thirst, the quenching of which was unlimited. I was truly on the Timeless Path!

Within a fortnight of this, I had to go through a travail which put my new found experiment to a severe test. Perhaps, this was also divinely ordained. My daughter, Chi. Prasanna Kumari, then aged 9 years suddenly had an attack of rheumatic fever which resulted in damage of mitral valve of her heart. It was diagnosed as an acute case of Mitral Stenosis. Doctors despaired of her life and gave only a slender hope. They advised me to take her to the Vellore hospital for

an immediate surgery but still they did not give me much hope. Open-heart surgery had not advanced so much in those days. By this time I had acquired sufficient confidence in Lord Venkateswara. I used to get up daily at 3 A.M. and immediately, completing the early morning chores, sit for long meditation and then round it off by recitation of Venkateswara Suprabhatam, Sri Vishnu Sahasra Nama Stothram and Sri Lakshmi Ashtottaram. A ceaseless akhanda japa of 'Aum' was always on my lips. This newly emerging situation was, therefore, for me, a chance to get a reconfirmation in my experiment. I literally threw my gauntlet into the ring! I decided to discard everything on my person, rings, clothes, wrist-watch, spectacles, everything, and bundled them to offer in the Tirupati Hundi, should my daughter recover. If this proved successful I avowed to be always on the path of spiritual emancipation. I did not take her to the Vellore Hospital. The days that followed were like a bad dream, full of suspenses of a drama. Many a time the hope for my daughter was almost given up as she was put on the oxygen tent and was administered heart massages. But every time she came out defying death. It was a long stay of four months in hospital before she was discharged with several precautions to be observed. And in that period of terrible suspense new glow suffused my whole being. This ceaseless japa of 'Aum' was slowly and inexorably bringing out a great metamorphosis into my being. I was no longer an outspoken but a subdued, withdrawn person. I began to feel the pull of an unknown force to see the world within. Soon an inexplicable inner urge began to assert itself. The biographies of all saints, which I was reading at that time, all converged on to a single point — the necessity of a Guru, who would open up the key to the Inner World. A guru-Sadguru-is all in all. Every saint, even Avatars like Sri Rama and Sri Krishna, had Gurus. It is an essential concomitant to ultimate Realisation. Thus began my great search. It was a long search covering a period of more than a year. In this great odyssey, I saw many charlatans who passed themselves off as Gurus. Only my earnestness saved me in time from falling a prey to them.

Faith and perserverance are the key notes of unalloyed devotion and from such devotion the Guru can not be far away. This is an inexorable maxim that every earnest seeker should bear in mind. As I was fond of reading biographics of saints, one day my friend and colleague, Shri R. Vijayadevan, brought me a copy of



Shri Sai Satcharita. I took it reverentially to my home and started reading it with great devotion in my pooja-cum-meditation room and prayed to Lord Saibaba at the end of each chapter. I was so impatient to go through the whole book that I completed reading it in 4½ days with 2 days of a pilgrimage thrown in between. Especially, the chapter on Maha Samadhi depicting Supreme sacrifice of Sri Saibaba giving Himself up to save His close devotee, Sri Tatya Patil, from sure death brought copious tears to my eyes. It is stated in the Epilogue that whoever reads Sri Sai Satcharita will have his greatest wish fulfilled before long. I wondered what it could be.

To the groping men of the Dark Night of the Soul, Sri Sai Baba is the Path-Finder. With the kindly light glowing from His Celestial Lamp, He will take all those who abide by His Twin Cardinal Principles of **Faith** and **Perseverance** onto the Pathless Path leading to Shirdi within the heart where His Real Camp is!!!

// Sri Sadgurunath Maharaj Ki Jai //

*K. Navin Chander  
251/2RT, Vijayanagar Colony,  
Hyderabad-500 457.*



## A MIRACLE

What I relate here is one of the greatest wonders that took place in my life. Baba's deeds are wonderful and no science can explain them. They are certainly miracles. The account I give you now proves this. A doctor friend of my father-in-law saw my little son one day and suspected that he (my son) was suffering from the Primary complex. My father-in-law took the boy to a children's specialist in a city nearby. The doctor confirmed the doubt of the other doctor and prescribed the boy some medicines after studying the reports of various tests like the blood test, X-ray etc. All this happened in my absence. When I came to know about it, I prayed to Baba to save the boy from trouble. Baba has saved me many times whenever I have been in difficulties. My prayer was answered in a miraculous way. I took the boy to another specialist to know whether the diagnosis of the earlier doctor was correct or not. All the time I had been praying

to Baba that the boy should be all right. Believe it or not, the specialist said that the boy had no infection at all. Two other specialists also saw the X-ray and other reports and said the same thing. Could the first specialist be wrong? I think even now that it is nothing but Baba's kindness that saved us from much trouble. My boy is quite all right now.

Tears well up in my eyes whenever I think of Baba's kindness which can not be described at all. My debt to Baba cannot be cleared off even in a thousand lives. His mercy and kindness are limit less.

*R. Ramachandra Rao,  
7/100, Gandhi Bazar, Markapur  
Prakasan Dt. (A.P.)*



## THE PEARLS OF WISDOM

A) The word 'pearls' represents worldly matter, whereas the word wisdom represents divine energy. "Thus the entire universe is caught in duality from its very inception. Science is exerting to make man happy in the world outside whereas spiritualism leads man to peep in the inner world. In fact this pair of opposites is nothing but two sides of a coin. If these are rightly understood and acted upon, human life becomes worth living and is full of happiness and peace. A balance of these two aspects has to be maintained, avoiding the extremes.

This is the reason why it is said: —

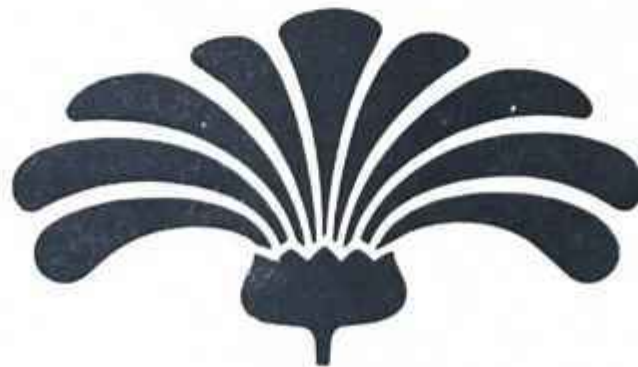
- 1) Live and let live.
- 2) Love thy neighbour.
- 3) Love is God; live in love.
- 4) Eat to live and not live to eat.
- 5) If money is lost, nothing is lost.  
If health is lost, something is lost.  
If character is lost, everything is lost.
- 6) The end of education is character.  
The end of wisdom is freedom.  
The end of culture is perfection.



B) In the language of mathematics, it is said that "Life" minus, "Love" is equal to zero, so, love is an inseparable part of "Life". Love in the worldly sense differs from the divine-love. Worldly love generally implies selfishness. On the other hand, divine-love means selflessness. Selfishness makes life very narrow and hence invites trials, tribulations, troubles, terror etc. Selflessness widens our outlook and hence tries to embrace the whole world. When our Beloved Bhagawan Sai-Baba says, "if you look upto me, I will look after you" it means, have a broad outlook and gain happiness and peace in life".

C) The seed planted inside the ground makes its appearance outside in the form of a vast tree. This implies that the "seen" world has its basis in the unseen". The creator has hidden Himself behind His own creation. The work done without selfish motive becomes worship. When the ego appears, work as worship disappears. This is the reason why it is said that sacrifice is sweeter than enjoyment. Our Lord Sai-Baba used to say that we come close to each other when the wall between us is removed.

*Shyam Jawale*  
*Janardan Bhuvan,*  
*9, Chhabildas Road, Dadar (W),*  
*Bombay - 400 028.*



---

## CRAVING FOR SAINATH

Sainath, holy eternity, boundless glory  
I crave to invoke you,  
But my tongue has no utterance;  
I long to follow you,

But my feet are fastened to the ground in wonderment;  
Will you not remove my fetter of **avidya**  
That I may follow you always without hindrance?

Sai nath, if you do not come  
Who will show me the way in this world of confusion?  
You are the way,  
You are the truth and the one that leads the way.  
I cannot find the way  
Unless you lead me by your hand.  
Then I follow you.

Sainath, you are the Light of the Universe,  
Grant me to have  
Access to your infinite light,  
All things shine after you.  
Sainath, reveal yourself in me  
That I may be filled with Your Divine wisdom.

Sainath, You are the infinite deity  
Grant me a serene heart  
Grant me a peaceful heart  
Fill my heart with love  
Cleanse it of all impure feelings  
May I never forget your blessings  
For the transient things of the world.

*Mrs. Seetha Vijayakumar  
W/o. Dr. G.R. Vijayakumar, Balanoor Estate  
Durgadabetta 577 118, Chikmagalur Dist.,  
KARNATAKA.*





## UNIVERSALISM OF SAI NATH

In Hinduism the teachings of incarnations like Rama and Krishna are immortalized in the epics. Sai is a modern incarnation. He followed a different method to spread his message. He did not preach or sermonize. He only spoke to those who came to him by themselves drawn by the charm of His Love. Sai Nath pointed out that many are the paths leading to Godhead because God is INFINITE and hence all faiths concerning HIM are equally valid. How foolish and stark ignorance to quarrel and indulge in bloody feuds all in the name of holy religion. Legend and history tell us that each incarnation, or Prophet, personalized, a particular divine quality with singular emphasis. As such, we find Lord BUDDHA as the embodiment of Renunciation, Lord KRISHNA the embodiment of non-attached Action (Nishkama Karma), Lord JESUS the embodiment of Love for humanity, Prophet MOHAMMED the embodiment of Brotherhood of Mankind, and remarkably SAI NATH, is the great Harmoniser of all these. Sai's COMPASSION and Love are significantly universal and never critical and easily and, equally available to the pauper and the Prince, to the illiterate and the learned, to the sinner and the puritan, to the young and the old, to the atheist and the theist without any exclusiveness. It is rightly said that SAI has his centre everywhere but with no bounding circumference. Sai at every step reminds us that we are all children of one God, sparks of the UNIVERSAL BEING, the SUPREME REALITY, be he called the ONE BHAGAVAN, KHUDA or HOLY SPIRIT. In all humility, let us all be the channels for the manifestation of love and brotherhood and compassion. Remember that no matter who you are, what you are, where you are, SAI the omnipresent and the omniscient will ever protect, guide and salvage you from the turbulent ocean of SANSAR.

PROSTRATIONS & SALUTATIONS to the LOTUS FEET of LORD SAI.

*M. Ranga Chari  
Sai Kuteer, 3-4-529/3/1,  
Narayanguda, Hyderabad-27.*



## **Shri Sai Leela**

### **Twelvth Writers' Meet at Shirdi (February, 1986)**

It is proposed to hold the usual annual Meet of the contributors to Shri Sai Leela Magazine at Shirdi on Sunday 2nd and Monday 3rd February, 1986. Those contributors whose articles/poems have been published *at least twice* in the Sai Leela issues between the years 1980-1985, are requested to submit the accompanying form, duly filled up, and send it so as to reach the undersigned *on or before 31st December, 1985*, on the following address:

Shri R.D. Banne  
Executive Officer, Shri Sai Sansthan,  
Post: **Shirdi**, Dist. **Ahmednagar**,  
Taluka: **Kopergaon**.  
Pin: 423 109

R.D. Banne.  
(Executive Officer).

### **Rules for the Writers Meet**

1. The following form should be filled in legible handwriting and sent in an envelope superscribed "Writers' Meet".
2. Neither any forms nor any correspondence about the "Meet" will be entertained after 1st January, 1986.
3. Besides the forms, no separate invitations will be issued to the participants. However, intimation will be duly sent if a form is not accepted.
4. Arrangements for lodging, food etc. will be made as usual by Shri Sai Baba Sansthan for those participating in the Meet.
5. Each participant is allowed only one relative as guest.
6. Those who are attending the Meet must reach Shirdi *not later than the evening of 1st February, 1986*.



## Twelvth Writers' Meet at Shirdi

(February 2nd and 3rd, 1986)

To,  
The Executive Officer,  
Shri Sai Baba Sansthan,  
Shirdi.

Sir,

I wish to attend the Twelvth Writers' Meet to be held at Shirdi. I am giving the required information below:

1. Full Name:  
(Surname first)
2. Address:
  
3. Occupation:
4. Education:
5. Age:
6. Subscriber to Sai Leela: Yes / No
7. If yes, Marathi/English Subscription no.:
8. Contributions: Prose / Verse / Both.
9. Titles and month and year of publication of Contributions  
(Indicate clearly whether prose or verse against each):
  - (i)
  - (ii)
  - (iii)
  - (iv)
  - (v)
10. Name and relationship of the guest, if bringing one:

# श्रीसाईलीला

हिंदी विभाग

नवंबर १९८५

## अनुक्रमणिका

१. वन्दना - आरती	- प्रा. एम.सी. पन्त	५०
२. नीम का वृक्ष	- प्रा. गुंडेराव पटवारी	५१
३. श्री साई नाम का जप	- श्री. मधुरभाई पटेल	५२
४. मंगलवेढा में श्री स्वामी समर्थ	- प्रा. आद्या प्रसाद त्रिपाठी	५३
५. अनुनय	- श्री. महेशकुमार पांडये	५६
६. मन में रमा साई	- श्री. जे.के. शास्त्री	५७
७. साई कृपा	- श्री. सुरेंद्र सिंह कुशावाह	५७
८. प्रति रोज के कार्यक्रम प्रार्थना	- श्री. बी. राजेश्वर कुमार	५८
९. कैसे छोड दिया तुने साई	- श्री. विजय	५९
१०. साई नाथ की अमृत वर्षिणी अनुग्रह दृष्टी-	प्रा. ठाकुर भूपर्तिसह	६०
११. साई-दिवानी	- सौ. विद्या सुलाखे	६२
१२. साई बाबा से विनंती	- वन्दना श्रीवास्तव	६३
१३. साई कीर्तन	- श्रीमती जी.पी. श्रीवास्तव	६३
१४. साई भजन	- श्री. सुरेश सुखीजा	६४
१५. अकेली बिदाई	- श्रीमती नर्गिस साहुकार	६४





## वन्दना - आरती

साई तुझको कोटि प्रणाम,  
नत मस्तक हो कोटि प्रणाम,  
चरणवन्दना करता साई  
नतमस्तक हो कोटि प्रणाम  
सगुण निर्गुण रूप तुम्हारे  
करता दोनों को प्रणाम ।

साई तुमको कोटि प्रणाम,  
नत मस्तक हो कोटि प्रणाम ॥१॥  
ब्रह्म स्वरूप तुम सद्गुरु साई  
मद मत्सर सब हर लेते  
कामधेनु से बनकरके,  
मन बाँछित फल देते

साई तुमको कोटि प्रणाम  
नत मस्तक हो कोटि प्रणाम ॥२॥  
प्रभु मेरे तुम अन्तर्यामी  
जान रहे हो सबके मनकी,  
जानके मेरे मन की साई  
उद्धार मेरा कर देना,

साई तुमको कोटि प्रणाम  
नत मस्तक हो कोटि प्रणाम ॥३॥  
आराध्य देव तुम हो मेरे  
नय्या पार लगा देना  
सबकी नय्या पार की है,  
नय्या मेरी पार करना,

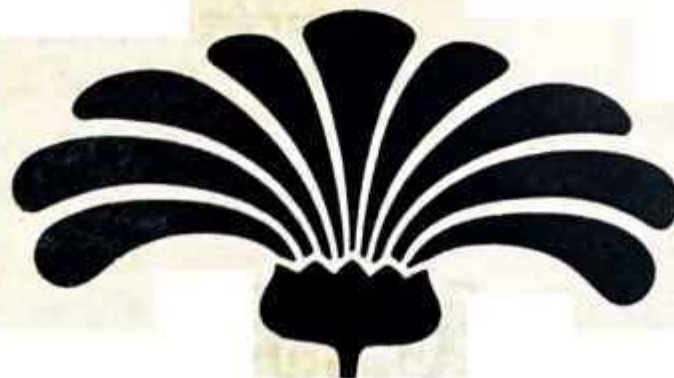
साई तुमको कोटि प्रणाम  
नत मस्तक हो कोटि प्रणाम ॥४॥  
साई तुमको कोटी प्रणाम,  
सद्गुरु साई कोटि प्रणाम ॥

एम. सी पन्त प्राचार्य  
रिजनल इन्स्टिट्यूट औफ एजुकेशन  
अल्मोड़ा कुमाऊँ हिल्स (यू.पी.)

## नीम का वृक्ष

शिरडी का उन्मत्त नीम वृक्ष  
जो पुकार रहा है ।  
उसकी साहस भरी गुंज  
साई की याद दिला रहा है ।  
हाँ यही है वह  
जिसकी छाया में साई ने  
अपने सासोंको टकराकर  
अपने गुरु के शरण में गये ।  
हाँ यही हैं वह नीम वृक्ष  
जिसकी कडवाहट निकालकर  
अमृत मय रस भर दिया ।  
यह वही है  
जिसकी छाया में  
साई ने भक्ति का गान किया  
आज यही कह रहा है  
विश्वास अखंड विश्वास  
श्रद्धा और सबुरी  
जो जानता है उसे ही मिलता है  
नीम के वृक्ष की छाया ।  
गुरुस्थान का दर्शन ।

प्रा. गुंडेराव पटवारी  
"साहित्यरत्न"  
ब्राम्हण वाडी,  
विदर ५८५४०९





## "श्री साईनाम का जप"

करो, साई नामका जप करो  
छोड काम सब, पहले यारो  
साई नाम को याद करो ..... करो  
साई मेरा अपठर दानी है  
जो मांगो वह देता है  
शर्त सिर्फ एक ही यारो  
उनको याद करो ..... करो  
साई नाममें भरी पडी है  
नवधा भक्ति भाई  
उनके नामकी माला जप कर  
जीवतर धन्य करो ..... करो  
आशुतोष यह दिय हमारा  
राम रहीम कन्हाई  
सबका सार एक साई नाममें  
उनके दर्शन करो ..... करो  
दुःखी जनोको सहारा दे देकर  
साई नामका जाप जप जपकर  
पूर्व जन्म के कर्म बंधनसे  
छुटा छेडा करो ..... करो  
साईनाथ शिरडी वाले को  
करके कोटी प्रणाम  
दासानुदास कहे कर जोडी  
भूल चूक माफ करो ..... करो

मधुरभाई पटेल  
बी. ४ खमी सोसायटी  
कारलीबाग वडाळा पीन ३९० ०१८



## मंगलवेदा में श्री स्वामी समर्थ

आधुनिक बौद्धिकतावादी और वैज्ञानिक युग में भक्त-महात्माओं की ईश्वरीय शक्तियों के दिग्दर्शन का प्रयास उपहासास्पदसा ही प्रतीत हो सकता है। "कौन सुन कासो कहौ" की वर्तमान अवस्था में भी ये विभूतियां अन्तःप्रेरणा देकर कभी-कभी कुछ लिखा लेती हैं। भगवान श्री दत्तात्रेय और नृहंसिंह सरस्वती के अवतार अक्कलकोट के स्वामी समर्थ की ईश्वरीय शक्तियों के असंख्य ज्वलन्त उदाहरण महाराष्ट्र प्रान्त के कोने-कोने में व्याप्त मिलेंगे। अक्कलकोट में स्वामी समर्थ सन् १८५७ से मई १८७८ तक रहे। इससे पूर्व वे मंगलवेदा और सोलापुर में कुछ समय तक रहे थे। मंगलवेदा में उस समय एक महान् सिद्ध महात्मा श्री सीताराम महाराज रहा करते थे, जिन्होंने ५-६ वर्षों तक स्वामी समर्थ का सान्निध्य लाभ किया था। सन् १८३८ में स्वामी समर्थ मंगलवेदा आये और लगभग १२ वर्ष तक वही रहे। मंगलवेदा में वे दिगम्बर वेश में रहते थे, जिससे कुछ लोग उनको पागल समझते थे और बहुत से लोग दिगम्बर बाबा कहकर उनका सम्मान करते थे। मंगलवेदा में ही दूसरे सिद्ध सन्त बालकृष्ण बाबा का स्वामी समर्थ से संपर्क हुआ।

### बाँझ गाय के दूध की खीर

मंगलवेदा गाव में एक बार स्वामी समर्थ आये हुए थे। एक ब्राह्मण ने उनसे अपने घर चलने की सविनय प्रार्थना की। उसके घर जाने पर स्वामी समर्थ ने खाने के लिए खीर की मांग की। ब्राह्मण ने कहा महाराज घर में गाय तो है, परन्तु वह दूध नहीं देती। उसकी यह बात सुनकर स्वामी समर्थ ने उस गाय के शरीर पर हाथ रखकर उससे कहा— "बाई, इस ब्राह्मण कुटुम्ब को दूध देती जा।" इतना कहकर उन्होंने ब्राह्मण से गाय का दूध दुहने के लिए कहा। ब्राह्मण ने भरपूर दूध दुहा। तब स्वामी समर्थ ने कहा कि "इसी दूध की बनी हुई खीर मैं शाम को खाऊंगा।" —इतना कहकर वे चले गये और शाम को आकर उसी गाय के दूध की बनी हुई खीर खाकर ब्राह्मण को आशीष दिया और वापस चले गये।

### साँप ओर सोना

उसी गांव का एक गरीब बसाप्पा नाक का तेली स्वामी समर्थ की ओर इतना आकर्षित हुआ कि वह दिन-रात उन्हीं के पीछे-पीछे फिरने लगा। परिवारके लोगों के खाने का कोई ठिकाना नहीं रहा। बसाप्पा की पत्नी दूसरों के घरों में मेहनत-मजदूरी का काम करके अपने बच्चों का किसी प्रकार भरण-पोषण करीत रही और निठल्ले पति को गालियाँ बकती रही। परन्तु उसने पत्नी की उपेक्षा की परवाह नहीं की। एक दिन वह पटवर्धन के खेत में स्वामी समर्थ के दर्शनार्थ गया तो उसने देखा कि वे तो काँटे की सेज पर आनन्दपूर्वक सोये हुए हैं।



यह दृश्य देखकर बसाप्पा चकित रह गया और उसकी श्रद्धा स्वामी समर्थ के प्रति बहुत बढ़ गई। एक दिन स्वामी समर्थ को बसाप्पा के ऊपर दया आई। उन्होंने बसाप्पा को अपने साथ घूमने चलने का आदेश दिया। पास ही काटवण नामक गाँव के पास घना जंगल था। स्वामी समर्थ आगे-आगे और बसाप्पा उनके पीछे-पीछे चल रहा था। सन्ध्याकाल हो जाने के बाद बसाप्पाको उस जंगल में चारों और साँप ही साँप दिखाई देने लगे। घबरा कर उसने स्वामी समर्थ के चरण पकड़ लिये। उसके तो होश ही उड़ गये थे, फिर भी स्वामी समर्थ के साथ में होने से उसको कुछ सान्त्वना मिल रही थी। स्वामी समर्थके चरणों पर मस्तक रखते ही उन्होंने बसाप्पा से कहा कि "तुमको जितने चाहिये, उतने सर्प इनमें से ले ले।" आखिर बसाप्पा मनुष्य ही था। उसने महाराज के वचनों पर विश्वास करके एक साँप के ऊपर डरते-डरते कपड़ा फेंक दिया। साँप उसमें लिपट गया। डरते डरते गठरी बने हुए साँप को उठाकर उसने अपनी काँस में दबा लिया। महाराज लौटकर गाँव में आ गये और बसाप्पा को अपने घर जाने का आदेश दिया। बसाप्पा जब अपने घर पहुँचा, तब उसे काँख में साँप दबे होने की चेतना हुई। घबराकर उसने गठरी नीचे गिरा दी तो वह यह देखकर आश्चर्य चकित हो गया कि घर भरमें सोना ही सोना बिखर गया। स्वामी समर्थ ने उससे कहा थी कि यह गठरी अपनी पत्नी को दे देना इतना सोना सामने देखकर पति-पत्नी दोनों के आनन्द का पारावार नहीं रहा। अब बसाप्पा की पत्नी को अनुभव हुआ कि उसका पति किसी पागल के पीछे योंही नही घूम रहा था! उस सोने से बसाप्पा की गरीबी हमेशा के लिये दूर हो गई।

**सूखे कुएँ में जल का पारावार**

मंगलवेड़ा के बाबाजी भट नामक एक वैदिक ब्राह्मण के घर स्वामी समर्थ कुछ देर तक गाँव में आने पर ठहरा करते थे। एक दिन तीसरे प्रहर भीषण गर्मी में स्वामी समर्थ उसके घर आये और पीने के लिए पानी माँगा। भट की पत्नी ने नम्रता पूर्वक कहा कि "महाराज, पीढ़े पर विराजिये। मैं इतने में पानी लेकर आती हूँ।" घर में कुआँ तो था, परन्तु वह सूखा हुआ था। महाराज ने उस स्त्री से कहा कि "घर में कुआँ होते हुए भी बाहर से पानी क्यों ले लाती हो?" स्त्री ने उत्तर दिया— "स्वामी, घर में कुआँ तो है, पर वह पहले से ही सूखा पड़ा है। गर्मी में पानी सूख जाता है। तब स्वामी समर्थ ने कहा "बाई, कुएँ में विपुल जल है। चलो, मैं तुमको दिखाता हूँ। स्वामी समर्थ ने कुएँ के भीतर सिर झुकाकर देखा तो कुआँ जल से भर गया। उन्होंने उस स्त्री को कुएँ में घड़ा डालकर पानी निकालने का आदेश दिया और उसी जल से अपनी प्यास बुभाई। उसके बाद से फिर वह कुआँ सारे गाँव का जीवनाधार बन गया।

**तुलसी के नीचे गड़ा धन**

मंगलवेड़ा में एक साली स्वामी समर्थ महाराज का अनन्य भक्त भिक्षा माँगकर जीवन यापन करता था। स्वामी समर्थ के संपर्क में आने पर उसकी श्रद्धा उनके प्रति



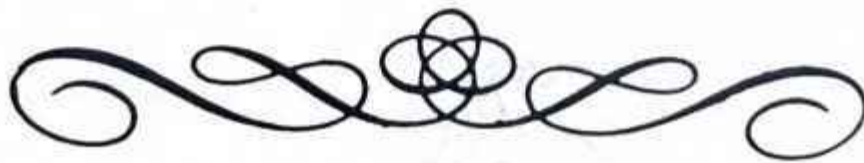
विशेष बढ़ गई और वह भक्त उनकी सेवा करने लगा। उसकी भक्ति की परीक्षा लेकर स्वामी समर्थ ने उसकी दरिद्रता दूर करने का संकल्प किया। एक दिन समर्थ मंगलवेड़ा गाँव में आये और रात गाँव में ही बिताई, पटवर्धन के खेत में नहीं। वह साली भक्त भी आकर स्वामी समर्थ की सेवा में लग गया। कुछ देर में उसे नींद आ गई। स्वप्न में स्वामी समर्थ ने उसे दर्शन देकर उसके पूर्वजों का विवरण सुनाते हुए कहा कि तुम्हारा बाप पहले बहुत बड़ा व्यापारी था। तुम्हारे घर के आँगन में जो तुलसी का पौधा है, उनके नीचे तुम्हारे बाप ने बहुत सा धन गाड़ रखा है। उसे निकाल कर सुखपूर्वक जीवन बिता दो।" सपना खतम होते ही साली घबराकर जाग उठा। स्वप्न के अनुसार उसने तुलसी के पौधे के नीचे खोदकर देखा तो उसे बहुत सा धन गड़ा हुआ मिला और उसका जीवन सुखमय बन गया। वह दौड़ता हुआ पटवर्धन के खेत में जाकर स्वामी समर्थ के चरणों में कृतज्ञतापूर्वक लोटने लगा।

### मठ में ताला : समर्थ बाहर

मंगलवेड़ा में रहते समय एक दिन स्वामी समर्थ बलआम्बे नामक गाँव में एक रामदासी बाबा के मठ में गये। वहाँ भोजन करके स्वामी समर्थ ने कुछ देर विश्राम किया। इसी बीच जरूरी काम से रामदासी बाबा मठ में ताला बन्द करके गाँवके बाहर चले गये, उन्हें भीतर स्वामी समर्थ के होने का भानही नहीं रह गया था। बाद में तमाम लोगों ने स्वामी समर्थ को भीमा नदी के किनारे बालू में खेलते देखकर इस अदभूत लीला पर आश्चर्य प्रकट किया।

ऐसे अलौकिक चमत्कार अवतारी विभूतियाँ अनादि काल से दिखाती आई हैं, ताकि मानव—समाज सामान्यता और असामान्यता की विभेदक रेखा को पहचान कर जीवन को श्रेयोन्मुख करने में प्रवृत्त हो। आज स्वामी समर्थ को शरीर छोड़े १०७ वर्ष हो गये, पर वे आज भी अपने भक्तों के कल्याण के तत्पर दिखते हैं।

प्रो. आद्याप्रसाद त्रिपाठी,  
अध्यक्ष, हिन्दी विभाग,  
ज. ह. शासकीय महाविद्यालय, बैतूल, (म. प्र.)





## अनुनय

कर दो कृपा की, नज़र साईबाबा ।  
दया की नज़र हो, एक नज़र साई बाबा ॥

अन्धेरों में भटका, पड़ा सारा जीवन ।  
नहीं पाया कोई त्राण, दुःखी सारा जीवन ॥  
नहीं कोई युक्ति, नहीं कोई मुक्ति ।  
शरण आया तेरी, शरण दो साई बाबा ॥  
कर दो कृपा की नज़र .....

मन से हूँ पापी, तन से हूँ कामी ।  
नराधम, अधर्मी हूँ, निरा अभिमानी ॥  
बचा लो, बचा लो, हमें आके दाता ।  
शरण लो, शरण दो, हमें साई बाबा ॥  
कर दो कृपा की नज़र .....

शान्ति लुटी, मन भी टूटा पड़ा है ।  
जीवन है थोड़ा, काल पीछे खड़ा है ॥  
उठा के गले से, लगा ले ओ माता ।  
गुरु और पिता है, तू ही साई बाबा ॥  
कर दो कृपा की नज़र .....

अभिलाषा है इतनी, 'शान्ति सुमन' की ।  
सुध न भूली जाऐ, बाबा तेरे चरणन की ॥  
अन्तिम क्षणों में, तुम रहो पास बाबा ।  
बने स्वर्ग शिरडी, मेरा साई बाबा ॥  
कर दो कृपा की नज़र .....

**महेश कुमार पांडये**

'शान्तिसुमन' ४/१ रवि शंकर मार्ग,  
कोठी बाजार बैतूल (४६० ००१)



## । मन मे रमा साई ।

अपराधी अपराध न कर  
अपराधो को देख रहाँ है साई  
न खोजा जग की माया मे  
मन मे रमा हुआ है साई ॥

आत्मा है उस अविनाशी की  
जिसने यह सृष्टि बनाई  
रमा हुआ है कण कण में,  
सब मे है साई की परछाई ॥

अपराधी अपराध न कर  
क्षणिक सुख के लिये  
न जाने कितनो को दुःख देता  
बैठा उपर तुझे देख रहे है साई ॥

जे. के. शास्त्री  
प्रापटी ब्रोकर्स

११ मा. गा. मार्ग, नागदा, जं. (म. प्र.)



## 'साई कृपा'

साई है जब मेरे रक्षक  
किस कारण में करूँ विचार  
साई खिलाता, साई पहनाता  
साई ने जब लिया है भार  
फँसा हुआ संसार चक्र में  
चारों ओर दिखे अधियार  
ऐसे में सम्बल साई का  
आता मन मै बारम्बार  
मैं साई का, मेरा साई  
साई बिन कौन स्नेह आधार ?

सुरेन्द्र सिंह कुशवाह  
युनायटेड बैंक आफ इण्डिया,  
अंधेरदेव, जबलपुर (म. प्र.)



## प्रति रोज के कार्यक्रम प्रार्थना

श्री साईश्वर मेरे माता पिता है। मुझे किसी भी काम के लिए खुद चोझ उठाने की जरूरत नहीं है वे ही मेरा भला भुरा जानते है निर्णय करेंगे।

मुझे अपने शरीर रूपी मशीन को चलाने के लिए ही भोजन करना है, जबान की टेस्ट के लिए नहीं।

मुझे अपने शरीर को लोक लाज से बचाने के लिए ही कपड़े पहनने हैं, फैशन के लिए नहीं।

मुझे अपनी पत्नी के साथ रह कर उसके दुःख सुख का साथी बन कर इस संसार रूपी चक्र से बाहर निकलना है। उसको छोड़ कर बाहर जाने की जरूरत नहीं हैं।

रोज अपनी जरूरतों को कम करते हुए ही सुखी रहना और एक घंटा मौन रह कर शांति प्राप्त करनी है।

### तपस्या :

अपने हाथों की तपस्यासे याने सत कार्य ही करना दूसरों का नुकसान न करना है।

जबान की तपस्या याने किसी की निंदा या बुराई न करना सबसे मीठी बोली बोलूंगा।

आंखों की तपस्या याने दूसरो को बुरी नज़र से न देखूंगा, सबका भला याने सबमें साईश्वर के दर्शन करुंगा।

मन की तपस्या याने हमेशा सबके मंगल और कल्याण की भावना रखूंगा और हर समय भगवत नाम स्मरण करना ही साधना है।

जय श्री शिरडीश्वर ।

जय श्री साईश्वर ॥

जय श्री द्वारकेश्वर ॥॥

श्री. बी. राजेश्वर कुमार (साईदास)  
ईदिरा नगर, राम थिएटर, लाला पेट,  
१२-१-१ बी/३३, सिंकदराबाद ५०० ७८९ (ए. पी.)



## कैसे छोड़ दिया तूने साई

पाप न जानू पुण्य न जानू  
तुझको ही सर्वस्व मैं मानू,  
बिन सरगम स्तुति थी गाई  
कैसे छोड़ दिया तूने साई ।

तू अगस्त्य पी डाले सिन्धु  
उस सिन्धु का मैं हूँ बिन्दु,  
आदि अंत की सुधि न पाई  
कैसे छोड़ दिया तूने साई ।

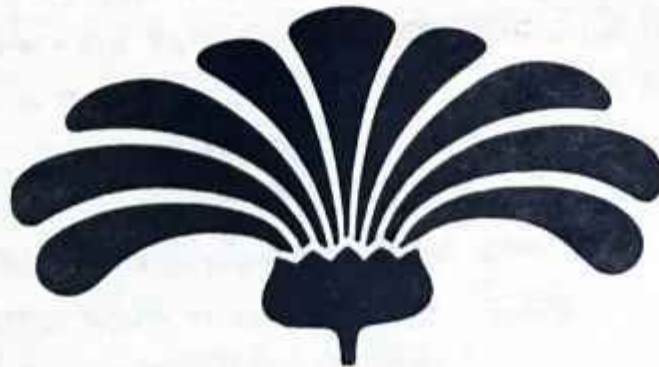
सुमन सुमन अर्पित तुझको है  
गंध अंश मेरा नश्वर है,  
कौन न जाने तेरी प्रभुसाई  
कैसे छोड़ दिया तूने साई ।

तू मालिक जग तेरी क्रीड़ा  
ओ गोविन्द हरो मम पीड़ा  
द्रोपदी मैं आस तेरी साई  
कैसे छोड़ दिया तूने साई ।

द्वार न तेरा खुला जो साई  
जग मे होगी खूब हंसाई,  
कब तक मेंलू तेरी रूस्वाई  
कैसे छोड़ दिया तूने साई ।

विजय

७६ परौदी हाऊस  
नई दिल्ली ११० ००१.





## साई नाथ की अमृत वर्षिणी अनुग्रह दृष्टी

श्री समर्थ सच्चिदानन्द साई नाथ महाराज अपार करुणा सागर हैं। जिस तुच्छ प्राणी को वे अपनी करुणामयी अमृतवर्षिणी भगवती भास्वती अनुग्रह दृष्टि से निहार देते हैं, वही धन्य हो जाता है। वह परम पिता परमात्मा जिस जीव का वरण करता है उसी के समक्ष अपने स्वरूप की एक झाँकी प्रकट कर उसे अपना बना लेता है। इस अर्किचन (लेखक) की ऐसी ही अनुभूति है कि वे समर्थ साई प्रभु अपने शिशुओं को अपनी भुजायें फैलाकर कल्याणमयी करुणामयी पुत्र - वत्सला जननि के समान अपने उदार अंक में समेट लेने को उत्सुक हैं। आवश्यकता इस बात की है कि हम भी उनकी ओर हाथ फैलायें, उनकी चरण - शरण पूर्ण समर्पित भाव से ग्रहण करें और तब वे उदार साई प्रभु हमारा समग्र योग क्षेम वहन करते हुए हमारे जीवन की बागडोर स्वयं थाम लेंगे।

इस दासानुदास के जीवन में एक ऐसा भयंकर क्षण आया, जब एक ओर दुर्भाग्यपूर्ण पारिवारिक असहनीय वियोग - पीड़ा उसे व्यथित कर रही थी तथा दूसरी ओर संसार की विषम वासना - ज्वार उसे धधका रहा था, कोई मार्ग नहीं सूझ रहा था। जीवन पतन की पराकाष्ठा की बाट जोह रहा था। मरण तुल्य अशांति और घोर नैराश्य की कालिमा उसे परम व्याकुल बना रही थी। विनाशोन्मुख अन्तर्द्वन्द्व एवं विचारारिण में जलते हुए रात्रि का वह दारुण प्रहर यमराज की विभीषिका के समान लग रहा था। तृतीय प्रहरोपरान्त निद्रा आई और एक ऐसा जीवन्त स्वप्न अवचेतन मानस के नेत्रपटल पर उभरा जो उसके जीवन का पाथेय बन गया, जिसने उसके पतनोन्मुख जीवन की दिशा ही बदल दी। एक नवीन ज्योति का दर्शन हुआ।

जन्म - जन्मान्तरों के पुण्यों का प्रभाव हो अथवा गहरे आस्तिक संस्कारों का पुनरोदय हो... असंदिग्ध रूप से अकारण करुणालय सच्चिदानन्द सद्गुरु साई - नाथ की प्रत्यक्ष करुणा - कोर का ही चमत्कार था। स्वप्न था - मैं एक अश्व पर सवार एकाकी ऐसे मार्ग पर अग्रसर था जहाँ एक अथाह सरिता आगे बढ़ती हुई दाहिनी ओर मुड़ती हुई प्रवाहित हो रही थी। दोनों तटों पर सम्मोहक रूपवान तरुणियाँ एवं तरुण अपनी मादक देहयष्टियों को लेकर जल - क्रीडा में मग्न थे। मैं उस माया - मरीचिका से मोंचक मार्ग की तलाश में था। सभी - खिलखिला कर मुझ पर हँस पड़े और बोले "यहाँ कहाँ आगये, यहाँ कोई मार्ग है ही नहीं।" मैं घबरा उठा। तभी एक दीर्घकाल ऋषितुल्य देव - सन्त सिर पर कफनी लपेटे, श्वेत दाढ़ी बढ़ाये, लंबा चोगा धारण लिये, दिव्य प्रभा मण्डल के साथ प्रकट हुये। बोध हुआ निस्संदेह वे दिव्य पुरुष और कोई नहीं शिरडीवर साई नाथ महाराज थे। स्वप्न में ही उस ज्योतिर्पुंज को देखकर मैं बोल उठा, अरे ये तो साई बाबा हैं। और मैं चरणों

में नत होने के लिये घोड़े से उतरने लगा, तभी घोड़े की रकाब टूट गई। मैं गिरने को ही था कि बाबा ने आगे बढ़कर मुझे सँभाला और मेरी पीठ पर अपना हाथ रखकर मुझे घोड़े पर ही बैठे रहने का संकेत दिया। अश्रुभरे नयनों से मैंने कहा, बाबा कहाँ जाऊँ, रास्ता सूझता नहीं, घोड़े का पायचा भी टूट गया है। बाबा अपार करुणासिक्त वाणी से बोले, "बेटे घबरा नहीं, मैं सब ठीक कर दूँगा, आ मेरे पीछे आ।" ऐसा कहते हुए घोड़े की बागडोर पकड़े वे आगे मुड़े, मैं उसी दिशा में बढ़ा। तभी स्वप्न भंग हो गया। किन्तु आँसू कपोलों पर अभी भी बह रहे थे। रात्रि के अन्तिम प्रहर में दिखे सतत स्मरणीय दिव्य स्वप्न पर मैं गहन विचार करता रहा। मेरे अन्तःकरण में एक नयी ज्योति जगमग हुई एवं एक नयी प्रेरणा उदित हुई। दूसरे दिन ही मैं शिरडी प्रस्थित हो गया। शिरडी जा कर समाधि मन्दिर में जब बाबा की करुणामयी भव्य प्रतिमा के दर्शन पाये, वही रूप जो स्वप्न में देखा था, प्रतिबिम्बित हो उठा। अधिक क्या कहूँ, जो अवर्णनीय शान्ति और स्निग्ध प्रकाश शिरडी में पाया वह भगवान कृष्ण के इस गीता - संदेश को ही पुष्ट कर रहा था "सर्व धर्मान् परित्यज्य, मामेकं शरणं ब्रज । अहंत्वा सर्व पापेभ्यो मोक्षयिष्यामि मा शुचः । (सर्व धर्मों को परित्याग कर तू मेरी अनन्य शरण में आ जा, मैं तुझे सर्व पापों से मुक्त करूँगा, शोक मत कर।)

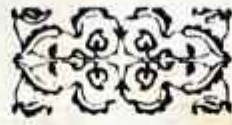
परम कृपालु बाबा ने मुझे राह बताई - "मेरा भक्त सत्य तू बन जा, शरण पूर्ण मेरी तू रम जा । मेरे हित ही कर्म किये जा, मुझे में निज मन लीन किये जा । मतमतान्तर द्वन्द्व भूल जा, शास्त्रों का सब दम्भ भूल जा। पुण्यशील मैं तुझे करूँगा, पापमुक्त मैं तुझे करूँगा। जपतप सम दम पुण्य कमाना, तीर्थ - यज्ञ - वैराग्य - सुज्ञाना। ईश्वर - भक्ति इसका फल भाई, भक्ति मार्ग मम अति सुखदाई। । भक्तों को आश्वासन मेरा, करूँ सदा उनके उर डेरा। शरणागत को अभय करूँगा। पालन शिशुक्त सदा करूँगा।।"

और भगवान बाबा का अभय - हस्तपाया, जीवन - दर्शन में नवीन निष्काम भावना आई और सर्वस्व उनके पावन चरणों में अर्पित हो गया। अन्तःकरण में आसीन होकर बाबा ने निज लीला गान लिखाया "शिरडी के सन्त" नाम से १९८२ में प्रकाशित हुआ। वही "साई चरित मानस" के नाम से द्वितीय बार (श्री साई सेवा संस्थान मेरठ द्वारा) १९८३ में प्रकाशित हुआ। १९८४ में दो नये अध्याय और प्रभु ने लिखाये और अब 'साई चरित मानस' का तृतीय परिवर्द्धित संस्करण साई - कृपा से प्रकाशित हो रहा है। यह दयानिधान साई की अनुकम्पा की प्रत्यक्ष सिद्धि नहीं तो और क्या हैं? जिस समर्थ देव ने महान भक्त कवि हेमाङ्गपन्त को "साई सच्चरित (मराठी)" जैसे प्रासादिक महाकाव्य लिखने की प्रेरणा दी उन्हीं के चरण - चिन्हों पर प्रभु ने इस किंकर को चलने की शक्ति दी। धन्य हो बाबा, तुम्हारी महिमा अपरम्पार है।



"अल्ला ईश्वर साई, ईशा गौतम बुद्ध ।  
ऋषभ देव जरथुस्त्र तुम सर्व धर्म मय शुद्ध ॥  
परब्रम्ह परमात्मा, जय जय देव अनन्त ।  
सद्गुरु साई नाथ हे, जय शिरडी के सन्त ॥

ठाकुर भूपतिसिंह  
प्राचार्य शा. क. उ. मा. विद्यालय,  
व्यौहार  
बाग, जबलपुर, (म. प्र.)



## साई - दिवानी

मेरा दूजा नही कोई प्रेमी ।  
मै तो साई दिवानी ॥१॥  
माता पिता है शरीरके स्वामी ।  
मन की प्यास बुझी नही जाती ।  
साईनाथ मन मंदीर बासी ॥१॥  
भाई होता बडे प्रेमका ।  
भाभी आयी छुटा नाता ।  
ईश्वर साई बडे दयालू ।  
धोका देगे कभी नही ॥२॥  
हिंदू नारी पती देव कहे ।  
फिर क्यों उसको सदा जलाये  
लीला साईकी बड़ी अनोखी ।  
मै बन गयी उसकी दासी ॥३॥  
साईका नाम बडा बलशाली ।  
ले लो मेरे प्यारे भाई ।  
लाख बार मैं करूँ बिनती ।  
साईनाम तुम स्मरो सदाही ॥४॥

सौ. विद्या सुभाष सुलाखे  
गुप्ते चाळ, नेहरू मैदान  
गणेश मंदिर पथ डोंबिवली (पूर्व) जि. ठाणे.



## साई बाबा से विनती

क्यों नहीं हमें बुलाते बाबा,  
 क्यों हम को तरसाते ।  
 कब से आस लगाये हम तो,  
 एक तेरे दर्शन के ।  
 करुणा हम पे करो प्रभु,  
 तुम तो करुणा सागर कहलाते ।  
 कब से तुम्हें पुकार रहे हैं,  
 क्यों नहीं हमें बुलाते ।  
 एक बार अपनी सुन्दर छवि,  
 बाबा हमें दिखा दो ।  
 और नहीं कुछ चाहूं तुम से,  
 शिरडी में हमें जगह दो ।  
 मेरे पास न पूजा भक्ति,  
 न ही मुझ पर धन यश शक्ति ।  
 दो आंसू की भेंट चढ़ाती,  
 स्वीकार करो प्रभु मेरी विनती ।

प्रेषक — वन्दना श्रीवास्तव  
 सुभाष नगर,  
 इन्दौर (म. प्र.)



## साई कीर्तन

साई मिले सबुरी से ।  
 करिये प्रेम सबुरी में ॥  
 करिये बात सबुरी से ।  
 रोटी खाईये सबुरी में ॥  
 सेवा करिये सबुरी से ।  
 जीवन जीये सबुरी में ॥  
 साई भजिये सबुरी से ।  
 साई देखिये सबुरी में ॥  
 श्रद्धा पाईये सबुरी से ।  
 साई प्रगटे सबुरी में ॥

श्रीमती जी. पी. श्रीवास्तव  
 ११/२२६ सूटरगंज सोलपुल



## साई भजन

शिरडी के साई बाबा आये हैं दर पे तेरे ।  
नज़रे रहम तू कर दे । शिरडी के.....

दामन फैलाये दुनिया आती है दर पे तेरे ।  
दामन को भरके दुनिया जाती है दर से तेरे ।  
मैं भी तो हूँ सवाली, फिर क्यों है भोली खाली ।  
भोली मेरी तू भर दे । नज़रे रहम.....

दुनिया है चार दिन की, भूठा है यह जमाना ।  
बाबा के गीत गाकर, है जीवन सफल बनाना ।।

अन्जान हूँ मैं बाबा, रस्ता मुझे दिखा दे ।  
नज़रे रहम तू.....  
शिरडी के साई बाबा.....

सुरेश सुखीजा

१ ए/२२ ए, फरीदाबाद १२१ ००१.

## अकेली बिदाई

साथ देगा कौन ?  
जान ले अकेली बिदाई,  
प्राण जाये,  
साथ न आवे कोई !  
साथ देगी सिर्फ तेरी भलाई,  
नाम ले साई प्रभु का  
ये खजाने को कमाना है  
साई के जग में जाना है  
हिसाब-किताब दिखाना है ।  
कर ले, तू भलाई,  
जान ले, अकेली बिदाई ।  
नर्गिस दासी ने फिर ये याद दिलाई ।

श्रीमति नर्गिस अवि साहुकार

बाँसबरिया (हुगली)

प. बंगाल, ७१२५०२

## Publications of Shri Sai Baba Sansthan Shirdi

- Notes:- 1) Books and Photos are not sent by V.P.P.  
 2) Please send the amount by Money Order or Crossed & A/c Payee Demand Draft/Cheques on any Bank in favour of **"Shri Sai Baba Sansthan, Shirdi"** giving necessary reference in the M.O. Coupon or in the letter.

No.	Name of the Book	Language	Price Rs.	Packing and Postage Rs.
1.	Shri Sai Charitra	Marathi	34.50	6.00
2.	do	English	20.00	4.25
3.	do	Hindi	16.00	4.25
4.	do	Kannad	10.00	4.00
5.	do	Telugu	14.50	5.25
6.	do	Tamil	12.00	4.50
7.	do	Sindhi	22.00	4.50
8.	Gujarathi Pothi	Gujarathi	31.00	6.00
9.	Shri Saileelamrit	Marathi	7.50	4.00
10.	do	Gujarathi	4.25	4.00
11.	Awatarkarya	Marathi	6.50	4.00
12.	Stawanmanjiri	Marathi	0.30	3.50
13.	do	Gujarathi	0.30	3.50
14.	Sagunopasana	Marathi	0.70	3.50
15.	Four Adhyayas	Marathi	1.25	3.50
16.	Sagunopasana	Sindhi	1.25	3.50
17.	Pictorial Sai Baba	English	3.40	3.50
18.	Children's Sai Baba	Marathi	1.50	3.50
19.	do	English	2.00	3.50
20.	do	Telugu	2.50	3.50
21.	do	Gujarathi	1.50	3.50
22.	Guide to Holy Shirdi	English	1.50	3.50
23.	do	Marathi	1.50	3.50
24.	do	Gujarathi	1.50	3.50
25.	Telugupoojavidhi	Telugu	—	—
26.	Rudradhyaya	Marathi	0.90	3.50
27.	Shri Sai Baba Shirdi by Pradhan	English	3.00	3.50
28.	Shri Sai Baba of Shirdi, Y.P. Bharucha	English	6.50	4.00

## SHRI SAI BABA PHOTOS

No.	Name of Photo	Size	Price Rs.	Regd. P. & Pac. Char. Rs.
1.	Ashirwad Photo	14" × 20"	1.85	3.50
2.	do	10" × 14"	1.15	3.50
3.	do	10" × 12"	1.50	3.50
4.	do	7" × 10"	0.60	3.50
5.	do	5½" × 6½"	0.35	3.50
6.	do	4" × 5"	0.30	3.50
7.	do	2" × 3"	0.20	3.50
8.	Baba Sitting on Stone (Col)	14" × 20"	1.85	3.50
9.	do (B & W)	14" × 20"	0.85	3.50
10.	Baba Sitting on Stone (Col)	3½" × 5½"	0.60	3.50
11.	Dwarkamai Photo (Col)	17" × 22"	5.75	3.50
12.	do	14" × 20"	1.60	3.50
13.	do	10" × 14"	1.25	3.50
14.	Statue Photo	13" × 9"	1.15	3.50
15.	do	8" × 6"	0.75	3.50
16.	do	4" × 2½"	0.10	3.50
17.	Camera Photo (Col)	9" × 12"	1.65	3.50
18.	Offset Photo	9" × 13"	1.50	3.50
19.	do	5" × 7"	0.40	3.50
20.	Baba Sitting on Stone (Blue)	9" × 12"	0.75	3.50
21.	Murthi Photo (Bust)	3¾" × 4½"	0.35	3.50

Publications & Photos Available at:-

1. Executive Officer Shri Sai Baba Sansthan, P.O. Shirdi,  
Tal. Kopergaon, Dist. Ahmednagar.
2. "Sai Niketan" 804-B, Dr. Ambedkar Road, Dadar,  
Bombay 400 014.