

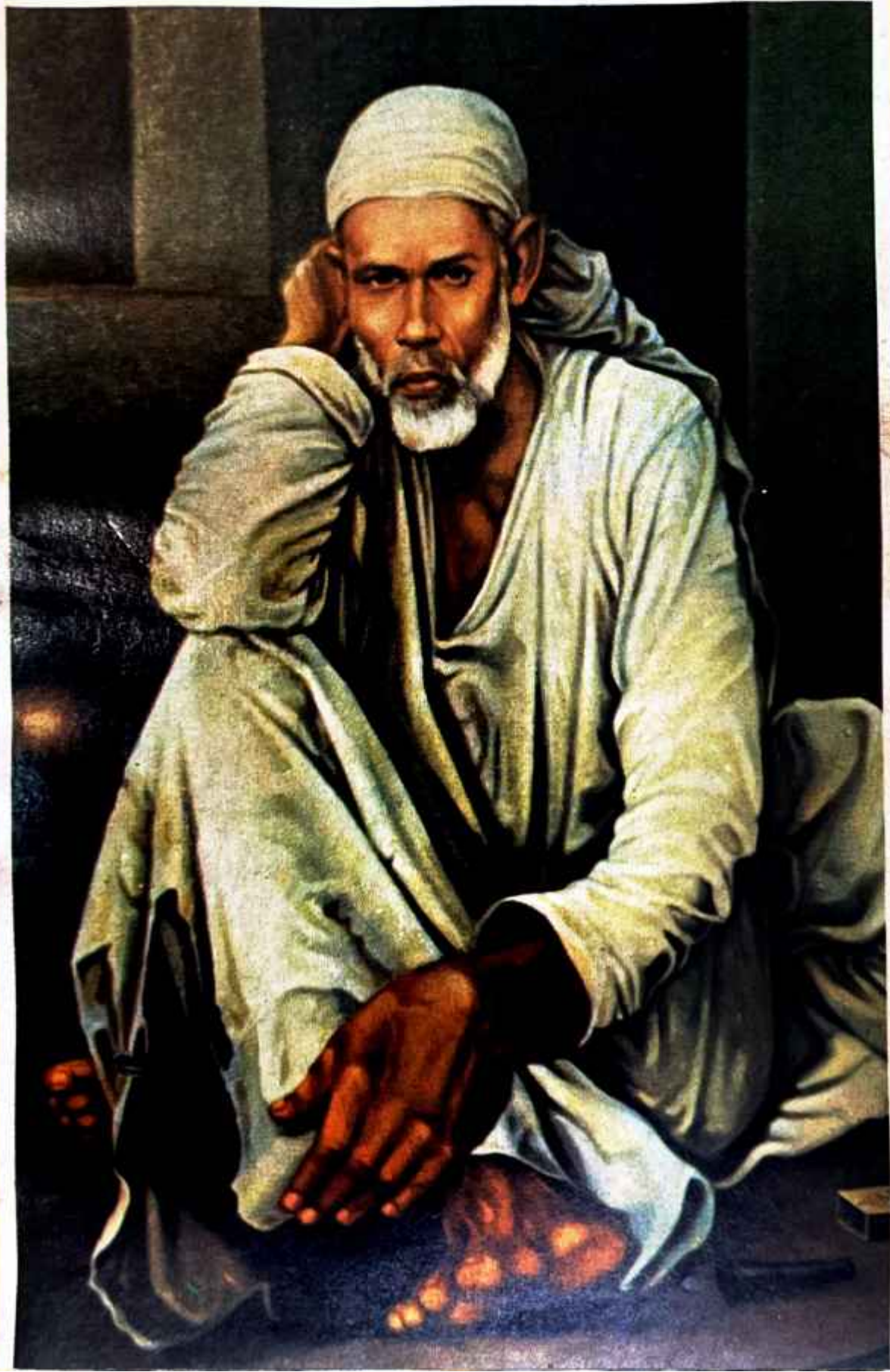
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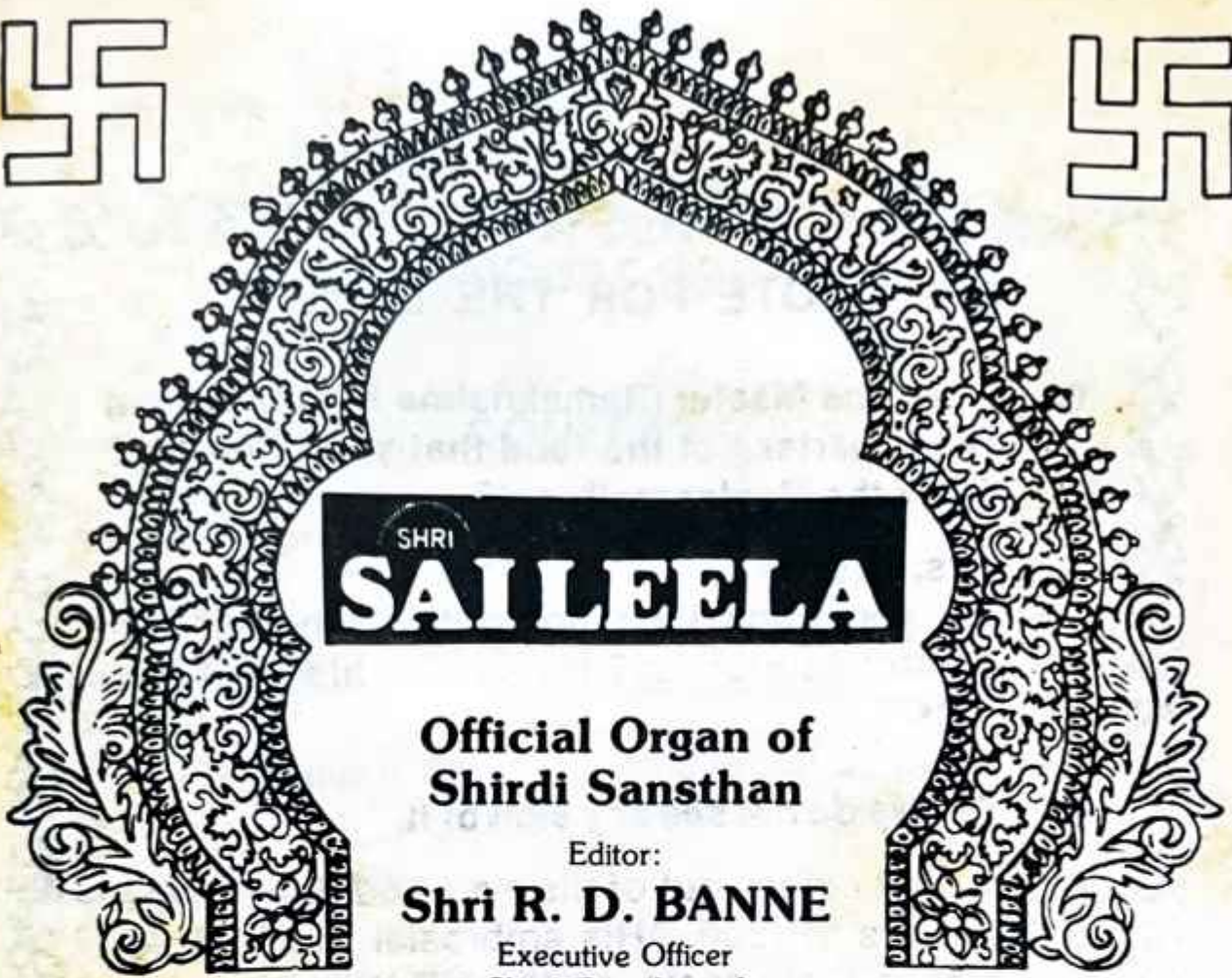
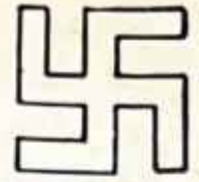
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# SAI LEELA

OFFICIAL ORGAN OF SHIRDI SANSTHAN







SHRI  
**SAI LEELA**

**Official Organ of  
Shirdi Sansthan**

Editor:

**Shri R. D. BANNE**

Executive Officer  
Shirdi Sansthan of  
Shri Sai Baba

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**

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





## A QUOTE FOR THE MONTH

**Q. Does the Master (Ramakrishna Paramahansa) really partake of the food that you offer him? Does the Master really eat?**

**A.** Yes, he does.  
Do you think I do not notice whether the Master eats or not? He sits for his food and eats.\*

**Q. But we do not see any sign of it.**

**A.** A light comes out of his eyes and licks all the articles of food... His ambrosial touch replenishes them again, so there is no decrease... Does the Master require any food? He doesn't. He eats the food offering only for the gratification of the devotees. The sacred Prasada purifies the heart. The mind becomes impure if one eats food without first offering it to God.\*

**Q. Do you actually see the Master eating?**

**A.** Yes. In the case of some offerings, he actually eats; and in other cases he merely looks at them. Take your own case. Do you ever relish all things at all times or the food offered by anyone and everyone? It's just like that. It depends on one's intensity of inner feeling and devotion. Devotion is the essential thing.\*

\* Mother Sri Sarada Devi

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# SHRI SAI LEELA

AUGUST 1986

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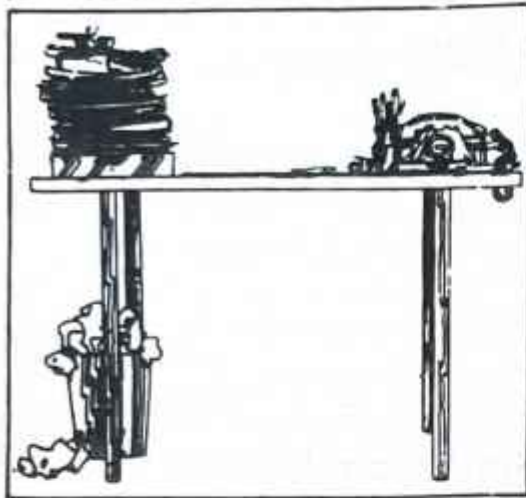
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## EDITORIAL



Off the shores of Anarta (Gujarat), encircled by the roaring waters of the sea, lay the "golden city" of Dwarka, which was built by Lord Krishna, so that the Yadavas, who were menaced by the perpetual threat of war from the enemy, may dwell there in peace and happiness. Well-protected, on the one hand, with powerful fortresses and strongholds; and adorned, on the other, with magnificent

palaces, imposing mansions, artistic temples and beautiful gardens, Lord Krishna's Dwarka was a land of plenty where want and poverty were present only by default. Lord Krishna spent many a long year in this city.

Centuries have passed. The description of the city appears almost too good to be true. The golden city, the land of plenty, the abode of peace and harmony, seems tinged with a dream-like fairy-world quality and one tends to dismiss it as such — until one experiences the peace and happiness of Lord Krishna's Dwarka in Baba's Dwarkamayee! It is not the happiness that comes from the possession of material wealth or material comforts. But it is an inner calm that descends upon us from the solemnity and sanctity of the atmosphere of Dwarkamayee. If Lord Krishna built the city of Dwarka and has made it sacred by taking his abode in it, even Dwarkamayee was Baba's dwelling and as such has acquired a special significance. Every nook and corner of the place comes alive because of its association with some event, some experience some story which has become inseparable from it. The bag of wheat and the grinding stone, for instance, bring to the mind the story of how Baba freed the village from the grip of the dread disease of cholera. Or again, the cooking vessels and the fireplace (*choolah*) remind us of the many stories connected with Baba's insistence on cooking the food himself and feeding everyone. Then there are the vessels, one containing water, and the other, meant for putting the food collected by way of alms, of which everyone-devotees, — rich and poor, — birds and animals, — could partake freely. The wooden banister against which he used to lean as he sat near the Dhuni and



the *Sheela* (stone-seat) on which he always used to sit, the *Vrindavan* with the *Tulsi* plant in it — all these have become sacred because of their association with Baba. And of course, the *Dhuni* is a living memorial to Baba. To this day it burns day and night. As the firewood crackles and kindles into flame and finally dies down into ashes, it seems to carry the whole of Baba's message to us — that life is a sacrifice — a sacrifice to be made for the good of humanity and that this corporeal body with which we identify ourselves is transient and will be reduced to ashes one day.

In fact, the different objects that we see in the Dwarkamayee have to tell us much more than a particular event or a story. The grinding stone, the cooking vessels remind us that Baba exerted himself for every type of work and the consideration behind whatever he did, was never for himself, but always for others. He went for alms and whatever food was collected was mixed together in the earthen vessel in Dwarkamayee to remind us that the palate is not to be pampered. Moreover, food was there for all — even for birds and animals showing how living beings have all the same needs.

Baba spent the latter years of his life entirely in the Dwarkamayee, and there, he laid himself to rest. With its close association with Baba's daily routine and incidents in his life-time, it is no exaggeration to say that Dwarkamayee has become the symbol of a way of life that Baba has left for us to emulate. Thus Baba may not have built Dwarkamayee in the sense in which Lord Krishna built Dwarka providing all material comforts. But by prescribing a way of life, he has definitely left us a spiritual haven.

And what is more, Dwarkamayee is an indulgent mother, as Baba always put it; the moment you rest your weary head in her lap, she takes you under her wing and tends you with loving care! She wards off all dangers, offers solace to your troubled heart and nurtures your spirit. Such peace and happiness is hard to come by and therefore all the more valuable in this Kaliyug which is fast corroding our existence!





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## Sri Sai Baba — The Divine Master

Sri Sai Baba's life itself is His Message for humanity. He did not preach in any Shrines. Nor did he hold any public meeting for delivering His Message. We the devotees have to study his life and leelas and remember His valuable teachings for transforming ourselves into Divine-beings. The following are some of his teachings found useful for this purpose.

- 1) Service to humanity is service to God.
2. Serve all; love all; hate none.
3. Sacrifice is the supreme quality endowed with sweetness.
4. Self (Ego) is lovelessness; love is selflessness.
5. Speak softly and to the extent necessary.
6. Silence is the voice of God.
7. Self demands; love gives
8. Surrender to the will of God and be free from the bondage of results of actions performed.
9. Seek only the company of the good to become godly.
10. The secret of happiness lies in spreading unsullied joy and peace around.
11. Above all, lead a righteous life in pursuit of Truth.

From the close study of Baba's worldly life it is revealed that He loved the entire creation without any distinction and hence His love was Divine. In fact, His love was all embracing and hence it was universal.

It is said that a man is nothing but mind and that mind is nothing but a bundle of desires. It is therefore clear that a man without desires attains to the status of Madhava or God. This is the reason why our mind becomes elevated and filled with great reverence and devotion, when we meditate on Him. If we determine to limit our wants, slowly our mind will get detached from the worldly attraction and get firmly rooted to the Lotus Feet of our Beloved Lord Sai. Really compassion is the sign of the Great Godly persons like Baba.

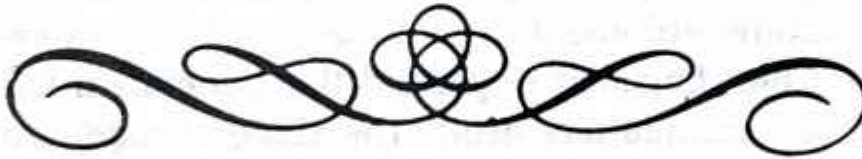
There is no doubt that Baba used to exhibit great anger at times and the devotees around used to get frightened thereby. At such a time Baba seemed to have no mercy at all. However this



anger was affected and would melt away like the clouds, the real devotees would all this time, gaze at Him very calmly for they knew it will that there was an under-current of love flowing beneath His so-called anger. This was His peculiar curative method for showering His Grace on devotees.

Baba wants His devotees to be free from fear, anxiety and sorrow. He is ever alert to promptly answer the prayer of His devotees, when whole-heartedly offered. May His devotees become happy and attain well being with Devotion to Him.

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



## **HOW I BECAME A SAI DEVOTEE**

I became a devotee of Lord Sai Nath in the year 1982. I have experienced many of his leelas since then. Here I am going to narrate my first experience as to how I became a devotee of Baba. My husband is an army officer. After finishing his tenure at Jamnagar, we wanted a posting in the South since we belong to that place or wanted a good place so that my daughter could get admission in a good school. My husband was due for his posting. During our stay at Jamnagar, we came into contact with one Mr. Nair who is a great devotee of Baba. We heard many of His leelas from Mr. Nair and were very keen to go to Shirdi before we left that place. We requested our friend and he agreed to take us along with him. So in the month of June 1982 we went with him in his ambassador car comfortably to Shirdi and came back after a





good darshan. After a week, my husband got his posting to a remote corner of Punjab. We became very upset and never wanted to go to that place due to the unfavourable conditions prevailing there during that period. I told my husband to meet the higher authorities and try to get his posting changed. He went to Delhi and met all the concerned persons but they expressed their inability to do anything in this case since the posting order had been already issued. He came back very dejected and sad. I also became worried and I thought of Baba and said in my mind, Baba, we have been to Shirdi only last week and if you want to strengthen our faith in you, you should change the place of our posting. I knew it was not possible as my husband had already knocked at all possible doors for help. My husband brought our train tickets and we packed all our things. Meanwhile we went to the headquarters for a farewell party. The Chief Engineer who is a kind hearted person told my husband that he would try to help him. During our stay there, one senior-most officer came there for an inspection unexpectedly. Meanwhile one of the civilian officer's premature retirement came through, creating a vacancy there. So the Chief Engineer requested the General to have my husband at the headquarters itself. The General readily agreed and my husband's posting order got changed. This all happened within a week. So we came to the headquarters with bag and baggage. We stayed there for 2<sup>+</sup> years. During this time my husband's promotion also came. We had a wonderful stay there and our faith in Lord Sai has strengthened after this episode. Our family, my husband, myself and our daughter became ardent devotees of Baba after this experience. My husband's articles have already come in the Sai Leela magazine and two of my experiences had already been published in the magazine two years back. When I write my experiences, tears well up in my eyes and my throat gets choked with emotion. There is a considerable change in me after I became a devotee. Earlier I used to get upset and worried for small things. Now I leave everything to Sai and know he is there to guide us and pull us through our trying times. pray to Lord Sai to protect his children and shower his blessings on all his bhaktas.

*Prabha Gopalkrishnan  
C/o. Col. G.N. Gopalkrishnan  
42, B.B. Cantt, Srinagar 190 004.*



## SAINTS' HARMONIOUS CO-ORDINATION

धर्म संस्थापनार्थाय संभवामि युगे युगे ।

— Gita

Saints incarnate in different parts of the Globe in different times with a common aim and object. They have no caste, creed or community. To be more explicit, they are beyond all such social, racial or communal narrowness. Though they appear in any part of the world and look different from each other, **THEY ARE TIED TOGETHER OR LINKED WITH A COMMON ACCORD AMONGST EACH OTHER UNDER AUTHORITY OF ALMIGHTY GOD** (Sai Satcharit Chapter XXI).

Saints are considered to be direct representatives of God. Every Saint is allotted a particular mission to perform. The distance of location between one Saint and the other may be very far, but it is crystal clear that there is a mysterious amicable understanding or link between each other with full knowledge of their individual assignments. This is also implied concurrently that **ONE MAY ALSO SUPPLEMENT THE WORK OF THE OTHER WHENEVER AND WHEREVER FELT NECESSARY** (Sai Satcharit : Chapter XXI).

From study of Sai Satcharit, we come to know that the above criteria are well substantiated in various chapters with various authentic instances.

Chapter XXXIII of Sai Satcharit depicts an interesting case of one Haribhau Karnik of Dahanu, who came to Shirdi on a Guru Pournima Day. After worshipping Baba and paying Dakshina, he took leave of Him for departure. When he got down the steps of the Masjid, he was inspired to pay one more Rupee as Dakshina to Baba. But as it was customary and as he had already got His leave, he could not venture to climb up the steps again.

Subsequently on his return journey, he visited the Kala Ram Temple at Nasik, where Saint Narsing Maharaj was found giving spiritual discourse to some people. The Saint approached Shri Karnik and caught hold of his wrist and **ASKED HIM TO PAY HIS ONE RUPEE**, which was complied with by him then and there.

What a pleasant surprise! And what a **DIVINE CO-ORDINATION!** The exact amount Shri Karnik had so earnestly contemplat-





ed to offer to one Saint (i.e. Baba) was thus received through another Saint.

Now let us come to the story of Mr. Ruttonji Wadia of Nanded in old Nizam State (Chapter XIV). Though he was fabulously wealthy, he was leading a pitiable life as he was without any issue. As advised by Dasganu Maharaj, he approached Baba at Shirdi seeking His blessings. Baba blessed him and asked to pay Dakshina of Rs. 5/-. He was also reminded side by side that as he had already paid Rupees Three and Annas Fourteen, he was required only to pay the balance amount there of, which was most happily complied with by Mr. Wadia.

There after he returned home with great contentment, but mystery shrouded him as regards his earlier payment of major part of the amount though it was his very first meeting with Baba. With prolonged pondering and discussions with Dasganu Maharaj, it was ultimately revealed to his utter surprise that the exact amount, cited as advance payment, was actually spent by him for the reception of a Muslim Saint Mauli Saheb sometime before his visit to Shirdi.

**WHAT A MYSTERIOUS AMITY EXISTED BETWEEN ONE SAINT AND THE OTHER, IRRESPECTIVE OF CASTE AND CREED!**

Chapter XXI of Sai Satcharit gives a very interesting account how Shri V.H. Thakur had the chance to meet a Kanerese Saint named Appa near Belgaum, who advised him to study "Vichar Sagar", a standard book on Vedanta. He also impressed upon him that by virtue of the same, he would have the good fortune of coming in contact with a great Saint, who would give him further guidance to secure abundant peace and happiness in life.

The prophecy of the Kanerese Saint came true later on and he was fortunate enough to come under the loving shelter of another great Saint, who was none else than our beloved Baba. Shri Thakur was also greatly surprised to hear the spontaneous remarks of Baba at the very first meeting that the spiritual path in His place was not so easy as the advice of Shri Appa, the Kanerese Saint.

The above instance depicts **HOW CORDIALLY SAINTS SERVE AS A LINK BETWEEN EACH OTHER WITH KNOWLEDGE OF INDIVIDUAL WORKING AND DIVINE ASSIGNMENTS.**

There is another interesting story, which shows how Saints love each other with fraternal affection (Chapter — L). Once a pleader named Pundalik Rao with some of his friends visited the Ashram of a famous Saint Tembey Swamy in Andhra State. When the programme of their subsequent visit to Shirdi was disclosed, the Swamy bowed to Baba with folded hands and sent a cocoanut through Shri Rao to be offered to His brother SAI BABA.

On reaching Manmad Shri Rao and his friends felt thirsty and broke and utilised one of the cocoanuts with them for their refreshments. Unfortunately it was the particular cocoanut, offered to Baba by the Swamy, the knowledge of which made Shri Rao greatly upset. He was trembling with fear when he came in Baba's presence at Shirdi. Before he could open his lips, Baba demanded the Cocoanut so lovingly sent by His brother.

Shri Rao fell at His feet and prayed to be pardoned for his folly and begged leave to bring another fruit instead. Baba categorically remarked that THE PARTICULAR FRUIT WAS PRICELESS and also consoled him with the loving words that HE NEED NOT WORRY AS WHATEVER HAPPENED WAS DESIGNED BY HIM.

Now we come to another interesting account of CORDIALITY & ONENESS of one Saint with the other (Sai Satcharit: Chapter V). Bhai Krishnaji Alibagkar, a devotee of Shri Akkalkot Maharaj, once thought of visiting Akkalkot in Sholapur District to have Darshan of PADUKAS of the Maharaj there. The same night the Maharaj appeared to him in vision and asked him to proceed to Shirdi as He had shifted to that place.

Accordingly Bhai Krishnaji came to Shirdi and worshipped Baba. It was also he, who initiated the installation of PADUKAS under the famous Neem Tree in Guru-Sthan at Shirdi. Afterwards when he again intended to visit Akkalkot, Baba clearly told him that THE INCUMBENT MAHARAJ WAS BABA HIMSELF.

*Dr. B.G. Das*  
305/1, Mirpur Cantt.,  
Kanpur — 208 004 (U.P.)







## THE TWELFTH SHRI SAI LEELAWRITERS' CONFERENCE

The 12th Shri Sai Leela Writers' Conference eagerly awaited by the Poets and writers of Sai cult commenced on 31st January, 1986 in the first floor of the Mangal Karyalaya of Shirdi Sansthan at 9 A.M. As many as 200 delegates from all over Bharat — (Kausali in the North to Trivandrum in the South and Calcutta in the East to Baroda in the West) attended the convention. Shri V.B. Kher, Chairman, Sai Leela Publications and Library Sub-Committee, presided over the function. Shri P.R. Behre, Editor, Nav Sakthi, the Chief Guest, Shri R.D. Banne, Executive Officer, Shri Bala Saheb Naik, Shri Kapadi and Shri Gajanan Chitambar, Past Presidents, along with Shri Kakre, Past Receiver, Dr. Kirthikar, Board Member and Shri Kesava Rao and Dr. S. Muthu Venkataraman, President and Secretary of the All India Sai Samaj respectively, Mr. S. Chandvankar, and Mrs. Indira Kher, Executive Editors of the Shri Sai Leela Marathi and English Magazines respectively adorned the Dias.

The proceedings began with a welcome song by Shri Shriram Satardekar, followed by a two minutes' silence, all delegates standing, to pay homage to departed souls of Sai Bandus.

Shri BEHRE then addressed the gathering in Marathi and Smt. Indra Kher rendered the same into English. Shri Behre suggested to make the magazine more attractive and also improve the contents so as to attract more readers and it should be made available in all News-stands. It may not be possible, he added, to compete with the several weeklies and monthlies, clustered therein. He struck a note of warning that there is a tendency developing to make Shirdi a tourist centre. On no account this should be allowed to grow further; it should be fought tooth and nail and nipped in the bud. The pristine spiritual atmosphere of Shirdi should be preserved at any cost.

The non-Marathi knowing delegates were really spell bound to hear for the first time in a language known to them, rendered by the erstwhile English Editor, and they were all in ecstasy. To add to this, detailed programme in English was circulated indicating separate sessions for the two language magazines and their joy knew no bounds. For more than four years now, a separate session was requested, so that a free and frank discussions could

be had to improve the magazine further. But unfortunately that was not to be. One of the delegates, who has been clamouring in the past, for a complete edition in Hindi, along with many, protested that there should be no separate sessions. The audience got restless. When referred to the President of All India Sai Samaj, feeling the pulse of the assembly he could not but echo the voice of the multitude, thereby dampening the spirits of many a English and Hindi only knowing delegate.

The special purpose of the convention is to devise ways and means to further improve the Magazines. A separate session would have given more time for each and every delegate, which was otherwise cut short by the Presiding Deity. The glory of Sai has permeated not only in Bharat but beyond its shores — to the far East, USA, UK, Continent and so on. So, a golden opportunity was lost once again by missing the views of many Sai veterans, who breathe Sai, Sai and nothing but Sai like Sarvasri Rangachariji, Hyderabad, Paramandji, Baroda, Dr. Dasji, Kanpur, Goyalji, Kausali, Machander Dasji, Warrangal, Rasalji and Inamdarji, Bombay, Radhakrishnanji, Hubli, Mudaliarji, Bangalore and a score of others, whose wise counsel and mature wisdom could have contributed a great deal. We bear no ill-will against any language that is what Baba has taught us. Shradha and Saburi are our Taraka Manthra. Otherwise, we cannot profess to be Sai Bandhus. But to have the cream — the essence, — the vehicle of thought should be one in which one is a little more adept.

Alas the post with the curd broke to pieces, when we were about to gather the butter that had almost surfaced to the top. IT HAD HAPPENED. It is our misfortune. ALLAH MALICK BABA BALE KAREGA

BOW TO SRI SAI  
PEACE BE TO ALL.

*R.S. Ramakrishnan  
Nagsai Vihar,  
31, Dr. Radhakrishnan Road,  
Mylapore, Madras-600 004.*







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## “AN IMPOSSIBLE BECAME POSSIBLE”

I am serving a private firm that operates all over the country. Hundreds of employees in the Sales Division of the firm are normally posted in their choice-headquarters. Transfers are rare and are effected to far-off states only to express the displeasure of the immediate higher-ups. In other words, it is always a “penalty”.

It was very much true that I joined the firm some 18 years ago, looking out for a rewarding future. Though I did not rise over the years there was nothing to grumble about too.

But for certain unknown reasons the rapport between my immediate boss and myself started deteriorating some 7 years ago and I was penalised with a transfer outside Karnataka. The transfer was a total shock to me because the whole ten long years of my hard work were just reduced to nothing but bleak future. While all my teammates were being promoted, I was being penalised. I could not console myself in any other fashion except silently suffering the immense mental and emotional stress on the domestic and professional fronts. What cannot be cured has to be endured. So, I alone moved from Bangalore to Nanded in Maharashtra without disturbing the family. Since my mind was burdened with a sense of shame, the much needed self confidence and positive attitude for sales force, was quite missing in me. I was a bitter, withdrawn person and had decided not to seek or accept any relief from other human-beings. But, what was to be done then?

Many names of Saints and temples were mentioned to me as remedy. After visiting many of them, my mind invariably used to reject not allowing to conceive any hope. However, I visited Shirdi one day and found my mind was a bit calmed. The amount of devotion and faith on the faces of devotees fed slowly confidence in me. I repeated my visit monthly once for a year. I should say by now, I became a believer in Baba Sai Ram. Since I believed myself innocent of any crime, I thought He should sort out my case in my favour. But, nothing really happened.

In one of the visits in the second year, I casually bought a copy of Sai Leela, for the first time. I was virtually taken aback to



read an article by a devotee — a Railway Official. He was transferred to some place in Maharashtra from Hubli in Karnataka on account of his immediate boss. While all his efforts, prayers to known, unknown holy men failed, he finally started lighting incense-sticks to Baba's photo and got his retransfer. The whole story was in line with my past. I too, was transferred from Karnataka to Maharashtra, on account of displeasure of my higher-up. My re-transfer appeared bleak because he had many years of service to go and definitely would block all my attempts. If Sai Ram could fulfil the wishes of that Railway Official, why not mine? I too would write my experience in Sai Leela if he showed solution to my problem. It was a vow then.

Then the mind started working faster. If my surrender to him was total and he accepted my prayer, then why this miracle should not take place before closing of the very financial year. I myself marked March 30 as the final day for Baba to rescue me. Human nature being what it is, I should say, I am rather ambitious.

Nine months passed and January too, was born and over. Though my visits continued month after month, some uneasy feeling started surfacing in me. In the month of February, I heard my immediate boss over there, asking me to send a polite request to top management as two new vacancies were being created at Bangalore. I promptly obliged. A reply too came promptly stating that they would consider my request for any headquarters in Karnataka but not for Bangalore. What a pity!

In the meanwhile, I went to Bangalore on leave and learnt reliably that the boss over there was not keen on accepting me in Bangalore. Since he was the Manager-in-Charge for the State, his clearance was very much a **MUST** and basically that was my problem. So, where was the answer to my prayer? My heart sank again.

During my March visit to Shirdi, I just prayed "Baba, Baba this is going to be the last visit to your temple. I am going to accept any place in Karnataka and proceed. If I do not get re-entry to Bangalore, it is evident that all my prayers to you have gone waste. If I get Bangalore, I will certainly come to you wrote a letter conveying my acceptance to any place in Karnataka and kept it at the feet of Sai Ram and posted in Shirdi itself.





I worked for some days and went on leave for sometime.

When I resumed duty on 27th March, a telegram awaited me. The message demanded me to meet the top management immediately. I rushed and met them on 29th Instant in Bombay. It was a wonder which words may fail to express properly. I was served with my transfer orders back to Bangalore. — JAI SAI RAM. While I gave a deadline of March 30th, Baba had done it a day ahead. It is all His grace. Yes "The impossible became possible". Thanks to Baba.

The purpose of this article is not only the fulfilment of my earlier vow, but also to tell the latter part. Though the following two years were not so comfortable, I got my promotion this year. But promotion proved to be a penalty again because I was posted outside Bangalore. Though I stayed three days at Shirdi for all Arthis before accepting my promotion orders, Baba gave me rather shock with transfer. I was the only candidate posted outside. I was under confusion until I read "Ambrosia" book. Now I understood that Baba is asking his dakshina. I submit this article at the lotus feet of Sai Ram as part of my commitment and pray for his mercy.

*M. Chidambaram  
8/2, Petticrew Street,  
Bangalore-560 001.*



## **O ATHEIST!**

O Atheist ! You are so named because you don't believe in existence of God. Could I ask you what makes you to come to the conclusion that God does not exist? Could I put you a few questions?

O Atheist ! According to 'Logic', when an object exists, it goes without saying that there has been a Creator. How dare you say that no Creator exists even though you behold innumerable stars? May I ask you who regulates the planetary system?

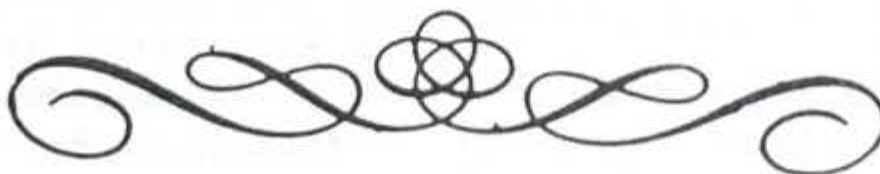
O Atheist ! innumerable species of animals exists on our Earth. Can you explain the origin of each of the species? Behold innumerable flowers blooming on this Earth with different colours. Can you explain where all these colours come from? who has put fragrance in certain flowers and why certain flowers do not emanate fragrance at all?

O Atheist! You call yourself a rationalist. You believe in doctrines which are accepted only through scientific research. In other words you will be convinced of the existence of God only when such existence is proved in a laboratory through scientific experiment and God is made visible. Can fragrance in a blooming flower be seen? Can gentle breeze that delights you when you walk in scorching heat be seen? Can sweetness in sugar be seen? O Atheist! These are the things to be experienced. Likewise God is to be experienced.

O Atheist! All that I can say is — our Earth is but a grain of sand in this Universe. Human knowledge is but a drop of water in the ocean that stretches miles and miles. Man is mortal and leads life on Earth as planned by the Almighty. Is there anything of which man should boast of when some power higher than our will is pulling the strings?

O Atheist! Sai Baba's advent on Earth has provided you a fine opportunity to know the secret of life. Awake! Waste no time in argument. Serve the poor and the needy. Love all irrespective of caste, creed and religion. A day will come when you will experience existence of God everywhere — in all animate and inanimate life.

S.N. Awachat  
Section Supervisor,  
Bombay Telephones,  
Indian Globe Chambers,  
5th Floor, Fort, Bombay-1.







## SAI KRUPA

My aged parents are at Vijayawada. There was a heavy downpour of rain and too cloudy on a certain day in August 1984. My mother as usual was attending her Puja karyakram in Pujamandir which is at the rear side of the house and my father was in front room going through a newspaper. Few moments after starting her Puja my mother heard a voice cautioning her to look back. Without paying any attention she concentrated on BABA's Puja. Again the same caution was heard for the second time. Though surprised a bit, she ignored it and continued the Puja. Again the same was heard for the third time also and out of curiosity she looked at her back and found a dark male figure with a good physique and height standing. The very sight sent shiver down her spine. Yet overcome by that she started to think who this man could be and how did he manage to come to Pujamandir without the notice of her husband and neighbours. In the Pujamandir there is an almirah which was kept open and there were valuable silver articles, cash etc., in it. These were visible from outside and also gold ornaments on my mother. Grasping the situation my mother in a bold manner scolded the stranger by bawling out "Rascal You get out from here and how did you come over here". But the stranger did not move and started murmuring within himself. Sensing the danger my mother took a stick and beat the stranger on his legs with all her might. Immediately the stranger left the place and my mother fell on the floor out of exhaustion. In the extraordinary circumstances also my mother could not have acted so boldly and it is beyond her capacity to drive away the stranger lonely without raising any alarm, nor can we dream of such a dramatic act of her.

It is all but for Lord Sainath's timely action and exemplary courage that He bestowed on her, otherwise things would have taken an adverse course to anybody's guess.

Thus Lord Sainath's Krupa is always available to his devotees whether you seek it or not.

*Smt. Kamala Ramchander,  
W/o. R.R. Ramachander, H.No. 8-112,  
Venkateshwara Nagar,  
MALKAJGIRI, Hyderabad-47.*

## THE SAI TIE

The tie that binds us all together so closely, even more than family ties, is divine Sai-love. The longer I love, the more I realise that this is the only force that can hold Sai-bandhus together. To receive and communicate Sai-love is our duty in life. That love is already inborn, in our souls; and just as it is natural for the rose to give off a sweet fragrance, so it is natural for the soul to emanate the sweet fragrance of divine love.

In July 1985, I received a letter from Sai Brother Dr. G.R. Vijayakumar of Balanoor Estate, Durgadabetta in Karnataka that he would be reaching New Delhi on the 23rd July 1985 in order to participate in an International Conference in Family Planning. Though I have been in touch with this Sai-bandhu since 1983 through exchange of affectionate letters, I had not had the opportunity to physically meet him, nor had seen his photograph. I was really happy that I would be meeting this Sai-brother at last through Saigrace.

On the night of 22nd July 1985, I had a unique and thrilling dream. I saw my Guru Deva His Holiness Ganapathi Sachidanandaji seated on a dias and nearby Swamiji my daughter Chi. Rachna. Swamiji took a brasspot of water which he poured on my daughter. He told me: Don't think it is ordinary water. It is holy water collected from different holy spots'. Soon after this vision, I saw a couple dressed in 'Adivasi' — style — the male only wearing white loin cloth and the female dressed in 'bikni' dhoti was covering the body. The couple was dancing on a wall which is slightly slanting with chanting of 'JAYA GURU DATTAH, SHRI GURU DATTAH'. After the dance, the couple stood on the ground and Guru Deva applied vermilion tilak to the male.

I could not understand the significance of this dream vision. My mind mused over H.S. Dixit's dream vision of Vittal. At least Sai Baba guided him then: 'Did not Vittal come? Have you not seen him? That Vittal is very elusive. Tie him fast. If by inadvertence you lose sight of him, he will vanish in a second.' I too prayed to Lord Sainath — our eternal guide — to explain the significance of this dream I had on the night of 22nd July 1985.

On the evening of 23rd July I went to Hotel Ashok — Yatri Nivas to physically meet Dr. Vijayakumar, who must have





reached New Delhi on that morning according to his letter. What a miracle I experienced when the door opened as soon as I rang the bell in the hotel room of Dr. Vijayakumar.

He had just taken his bath and had covered his loin with a white towel. He was chanting 'Om Shri Sai Jai Sai Jai Jai Sai'. This was the first time I was meeting Dr. Vijayakumar and his features exactly resembled the male of the couple I had seen dancing in my dream vision.

My joy knew no bounds. Tears of Sai-joy gushed out of my eyes. Even before my formal physical introduction, Lord Sainath, in a unique manner had introduced Dr. Vijayakumar to me in a dream.

I can only conclude:

"May that one from whom nothing is hidden. May He — Lord Sainath — surround me with His blessings, and guide me by His wise and unfailing hand. May He give me strength and wisdom to follow Sai path through His grace. May I learn to be Sai-abiding in all my thoughts, words and deeds."

*P.K. Kapoor,  
1121, Chah Rahat, Delhi 110 006.*



## **VALUES FOR A SAI-DEVOTEE**

What do I value as a Sai-devotee, as I grow older?  
A listening ear, a comforting shoulder,  
Friendships strong enough to last,  
Souvenirs to bring back the past,  
Weather mellowed by the sun,  
Laughter born of carefree fun,  
Health to tide me through each day,  
Time to work, time to play,  
Food for body, food for soul,  
Belief in Lord Sainath to make me whole.

*Mrs. Usha Ranganathan  
1637, 30th Cross, BSK II Stage,  
Bangalore 560 070.*

## SEED and FRUIT

SOW THE SEED! IT TAKES ROOT!  
CROWS THE TREE! BRINGS FORTH FRUIT!

Torch of Truth should accord —  
Splendid Success sure reward;  
    Gift of purity clinch to gain —  
    Striking Spirit that ever remains:  
Sweating toil must always yield —  
Richness of a fertile field:  
    Diligent drill of life ensures —  
    All-round health that ever endures:  
Ceiling of the wayward mind —  
Secures peace of a sovereign kind:  
    Admit weakness! Pray for strength —  
    Strive! He'll lift you up at length:  
The noble company of the wise —  
Stirs up dreamers to Reality arise!  
    Peruse! Ponder! Perform!  
    Cluster of Knowledge in perfect form:  
Change of scenes in life brings —  
Vital lesson of "Transitoriness of things".  
    Selfless service wins the trophy —  
    Of glowing glory of Immortality:  
Wipe off ego without a trace!  
Problem none there is to face!  
    Stainless devotion's simple wreath —  
    GOD HIMSELF — shall bequeath!  
Divine Faith flowers wisdom, calmness —  
Granting view of creations' Oneness!  
    By Knowledge alone we come to know —  
    He's at the back of world's every show:

*V. Ganesh, Flat 12,  
120-B, Rash Behari Ave,  
Calcutta 29.*







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## SAI AVENUE

As far as possible I always chant mentally the powerful Sai-mantra-mala "OM SHRI SAI, JAI SAI, JAI JAI SAI" in order to concentrate my mind on the lotus feet of Lord Sainath. Particularly in the midst of distractions, I make use of a formula a Sai brother described as a way to feel closer to Lord Sainath. "Just think of the word 'Father'" he told me, "meditate on each letter". And then he illustrated:

### **F — Faith**

We can review in our minds what we believe about Lord Sai guiding our life in every second.

### **A — Adoration**

We adore Sai for His goodness towards us.

### **T — Thankfulness**

We must be thankful for all the blessings we have received

### **H — Humility**

We must practice humility. We are all children of Sai.

### **E — Entreaty**

Our prayers go to Lord Sainath entreating His love and His bounty for our ever-present needs.

### **R — Resolution**

We shall resolve to be better than yesterday so that we may love Sainath and serve His children all the more fully.

Dear Sai Brothers and Sai Sisters : Let us remember the clarion call of Swami Vivekananda always: "If the Lord grants that you can help any one of His children, blessed you are.... Blessed you are that — that privilege was given to you, when the others had it not. Do it only as a worship."

*Dr. G.R. Vijayakumar  
Balanoor Estate, Durgadabetta  
Chikmagalur Dist., Karnataka.*



# SHIRDI NEWS

APRIL 1986

As usual Shirdi was crowded with devotees. Rama Navami was celebrated from 17th April to 19th April, 1986 in the usual manner. On Thursday, 17th Baba's photograph was taken in procession from Samadhi Mandir to Gurusthan and then to Dwarkamai and installed on the silver throne there. This was followed by a reading of Shri Sai-Sat-Charita. Between 4.30 p.m. to 6.30 p.m. Manu Maharaj Kokalegaonkar of Nanded performed keertan, and Jayawant Kulkarni gave a musical performance between 7.30 p.m. to 9 p.m. & from 9.15 p.m. to 11 p.m. Baba's Palkhi was taken in procession through the streets of Shirdi. On return of the procession there was Shej-arti to round off the celebrations for the day. In between, Raghunath Sandhbhor rendered a programme of bharuds.

On 18th April, at 6 a.m. Baba's photo and Shri Sai-Sat-Charita were carried in procession to Dwarkamai. On the earlier day, devotees in large numbers went to Kopargaon and walked back to Shirdi with Kavadis full of Godavari waters. At 6.30 a.m. about 1300 kavadis were taken in procession through the streets of Shirdi. After the procession reached Samadhi Mandir, suvasinis waved lights and every kavadi carrier bathed Baba's samadhi with holy Godavari waters. From 10.30 a.m. to 12.30 noon Manu Maharaj Kokalegaonkar performed Ramajanma Keertan. At 4 p.m. Baba's flags and at 4.45 p.m. Baba's Rath (Chariot) were taken in procession through the streets of Shirdi. When the procession returned, there was Dhup-arti. Between 10 p.m. to 6 a.m. the next day various artists performed in the Samadhi Mandir which was open the whole night for the devotees.

On 19th April Manu Maharaj performed Gopalkala Keertan from 10.30 a.m. onwards. After Dahi handi and the noon arti, teertha prasad were distributed. From 7.30 to 10 p.m. Rajkumar Ketkar of Thane rendered a dance performance. After Shej-arti at 10 p.m. the celebrations were concluded.





Some of the artists who performed in the Samadhi Mandir during the month were:

**Keertan:** Shri Madhukar Ganesh Suryavanshi, Sansthan artist who performed on Ekadashi and other days of religious importance 2) Shri Manu Maharaj Kokalegaonkar, Nanded, 3) Shri Vishwanath Bandu Sahane Surale, (Vaijapur).

**Pravachan:** Shri Vishwanath Sahane Surale.

**Bhajan, Vocal & Instrumental Music etc.:** Pandit Nanhe Babu Kanvar, Bidar 2) Shri B.S. Shambharkar, Dombivli 3) Kum. Asha, Bidar 4) Smt. Nateswari Gupta, Hyderabad 5) Shri Saibaba Bhajani Mandal, Shirdi 6) Dr. Komal Mujumdar, Jamshedpur 7) Shri Anant Mahajani, Gwalior 8) Shri Ramakant Joshi, Nanded 9) Shri Kacharulal Tarate, Nanded 10) Shri Anil P. Uttarwal, Nanded 11) Shri Shriram Satardekar, Parel 12) Shri Jayawant Kulkarni, Bombay 13) Shri Ashok B. Kadam, Thane 14) Shri Manohar B. Kadam 15) Shri Prasad Kulkarni, Kalyan 16) Shri G. Malhera, Pune 17) Shrikala Hattangadi, Bombay 18) Shri Arvind Mhatre 19) Sou. Sarala Mhatre 20) Manjula Hattangadi 21) Sarita Kodkani 22) Ratna, Bombay 23) Shri Ram D. Daithankar, Pune 24) Shri Sakharam R. Gurav, Kopergaon 25) Shri Krishna Yadav 26) Shri Gopal Parashar, Bombay 27) Shri Dinesh S. Amale, Wadala 28) Shri Sudhir S. Savant, Parel 29) Shri Shashikant D. Chinchore, Rahata 30) Shri Raghunath B. Sandbhor, Pune 31) Shri Bholanath Samel, Bombay 32) Shri Anant Rane, Bandra 33) Sou. Snehalata Bhate, Shirdi 34) Sou. Kamalabai Deshpande, Shirdi 35) Smt. Leelvati Gujarathi, ;shirdi 36) Shri Harakchand Chandrabhan Runwal, Alegaon 37) Shri Chandrasen Salgaonkar, Vile Parle 38) Sou. Savita S. Gijare, Pune 39) Shri Shekahr N. Vispute, Shirdi 40) Shri Bharat N. Vispute 41) Shri Shahu Bhosale, Byculla 42) Shri Doulat Sharma, Bombay 43) Shri Chhabu S. Kadmal, Sinnar 44) Shri Sanjay K. Paradkar, Dadar 45) Shri Nitin Diskalkar, Dadar 46) Nitin Korgaonkar, Bhandup 47) Shri Kachru Tarte, Nanded 48) Shri Ramakant Joshi, Nanded 49) Shri Anil Uttarwar, Nanded 50) Shri Anil Parbhanvan, Nanded 51) Shri Vishwas Joshi, Rajgurunagar 52) Shri Raosaheb Deshmukh, Amravati 53) Annapurnadevi, Shirdi 54) Kumar Kulkarni, Pathardi 55) Shri Shantaram Mirane, Shirdi 56) Shri Vidyut Naik, Bombay 57) Nirmala



Naidu, Shirdi 58) Shri Ashok Raut, Bombay 59) K. Nagvirtha, Hyderabad 60) Shri Siddheshwar Pise, Barshi 61) Shri D.D. Kardole, Vaijapur 62) Shri B.M. Kulkarni, Vaijapur 63) Shri Lalitkumar Joshi, Shirdi 64) Shri Dnyaneshwar Vaidya, Shirdi 65) Shri Valmik Shelar, Vaijapur 66) Shri Madhusudan Avati, Ganeshnagar 67) Vaman Taksali, Puntamba 68) Shri Raghunath Sonavane, Puntamba 69) Shri Digambar U. Bhatode, Rahata 70) Shri Shashikant D. Nangre, Rahata 71) Shri Ramdas B. Fakatkar, Narayangaon 72) Shri Shankar G. Shelke, Kolhapur 73) Anita Khedkar, Sangamner 74) Alka Khedkar, Sangamner 75) Madhukar P. Sakat, Sangalgaon 76) Shri Shahaji Thorat, Sangli 77) Shri Chaitram K. Lakhe, Shirwal 78) Shri Punjaba Davange, Shirdi 79) Sou. Bharati I. Mehta, Santacruz 80) Shri Vishnu D. Ravidas, Unnao 81) Shri Gundopant A. Meman, Kolhapur 82) Shri Bhikan V. Pawar, Shirdi 83) Shri Shaikh N. Umarpatil, Astagaon 84) Shri Sahebrao R. Devkule, Sanjgaon 85) Shri Dnyanoba T. Wadekar, Shirdi 86) Shri. P.D. Jadhav, Bombay 87) Shri Gajanan Mitramandal, Pune 88) Shri Madhukar Upasani, Kanhegaon 89) Shri Vasant D. Rasane, Pune 90) Shri Raghunath Nagare, Shirdi 91) Shri Chaturdhan Nagare, Shirdi 92) Shri Shantaram Mirane, Shirdi 93) Shri Manik Sali, Shirdi 94) Shri Madhukar N. Bhalerao, Shirdi 95) Shri Baravkar Kaka, Shirdi 96) Shri K. Rajkumar Ketkar, Thane 97) Shri Kishore Jelavne 98) Shri Suresh Karamkar 99) Sou. Nirmala Dharwadkar 100) Shri Janardan Mayekar 101) Shri Yashwant More 102) Shri Rajendra Bhosale 103) Kum. Rajashri Karmarkar 104) Shri Vinayak Ketkar 105) Smt. Indira 106) Shri Satish Nagesh Rao, Bombay 107) Shri Shashikant Dalvi 108) Shri Barkushet Mandavkar 109) Shri Suresh Anjarlekar 110) Shri Vasant Joshi 111) Shri Vilas Pawaskar 112) Shri Yashwant Naik 113) Shri Arvind Pawar 114) Shri Maruti Manjrekar 115) Shri Chandrakant Vinerkar 116) Shri Narayan Kadam 117) Shri Sudhakar Shintre 118) Shri Atmaram Banjal 119) Shri Eknath Banjal 120) Shri Anant Banjal 121) Shri Sharad Gaikwad 122) Shri Subhash Kambli 123) Shri Babula Mistra 124) Shri Arun Ubale 125) Shri Ramesh Ghadigaonkar 126) Shri Ravindra Parab 127) Shri Shashikant Jadhav 128) Shri Mohan Bolande 129) Shri Ajay Girodkar 130) Shri Dashrath Pawar 131) Shri Nagesh Kanthak 132) Shri Ashok Kanade 133) Shri Arvind Jamkhandekar 134) Shri Kishore





Kadam 135) Shri Anil Chavan 136) Shri Shashank Tavde 137) Shri Balaram Mogare 138) Shri Sunil Salvi 139) Shri Naresh Naik 140) Shri Ramesh Bhaisaheb 141) Shri Sukdeo Nandvkar 142) Shri Ravindra Kulkarni 143) Shri Nandkumar Chavan 144) Shri Raju Shirke 145) Shri Milind Kamble 146) Shri Anil Puranik 147) Shri Arun Chavan 148) Shri Chandrakant Phalke 149) Shri Krishna Patankar 150) Shri Vilas Paralkar 151) Shri Avinash Kuttarkar 152) Sou. Alka D. Pawar 153) Shri Vilas Mahadik 154) Shri S. S. Wagh, Sakarwadi 155) Shri P.R. Yadav, Laxmiwadi 156) Shri H.A. Patel 157) Sou. M.H. Patel 158) Shri Ambodkar 159) Capt. Gopal Shetty 160) Rajesh Palaskar 161) Umesh Pawaskar 162) Kai Tukaram Khedkar Loknatyamandal, Narayangaon 163) Munibhai 164) Vijay Decorators 165) Vishnu M. Raut 166) Shri K.T. Tikoo, Bombay 167) Vivek Mule.

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### **DAY without NIGHT**

**DAY** without **NIGHT**  
**TREE** without **ROOT**  
**BUILDING** without **FOUNDATION**  
**NEGATIVE** without **POSITIVE**  
**FIELD** without **GRAINS**  
**RIVER** without **WATER**  
**EYE** without **LIGHT**  
**LOVE** without **TRUTH**  
**DUTY** without **DISCIPLINE**  
**EDUCATION** without **CHARACTER**  
**SCIENCE** without **HUMANITY**  
**COMMERCE** without **MORALITY**  
**MATERIAL LIFE** without **SPIRITUALISM**  
**WEALTH** without **HAPPINESS**  
**BODY** without **SOUL**  
**GUIDANCE** without **DIVINE MASTER**  
**BLESSINGS** without **REAL SAINT**  
**GRACE** without **GOD**  
**LIFE** without **PEACE** and  
**DESTINY** without **GOOD** are  
**USELESS** and **DANGEROUS**  
**REALLY**  
**AUM SHANTI**

*Dr. Babaji*

# SHRI SAI — SAT — CHARITA

## CHAPTER — 2

OBEISANCE TO SHRI GANESH, TO SHRI SARASWATI, TO SHRI GURU, TO THE FAMILY DEITY, TO SHRI SITA AND SHRI RAMACHANDRA AND TO THE VENERABLE GURU SHRI SAINATH.

1. In the First Chapter we invoked the Auspicious and saluted the (tutelar) deities, elders in the family and the Guru. Having thus sown the seeds for the life-story of SAI, let us consider the need for this undertaking.
2. We will briefly and clearly state the authority of the Writer and his relationship with Sai so that Listeners (Readers) may have an easy introduction to the Book.
3. In the First Chapter we were led to notice that Sai by offering the ground wheat-flour suppressed the cholera to the great surprise of the villagers.
4. I heard of the inscrutable ways of Sai and was delighted. That delight poured out of me as a flood of love in the form of this poetical discourse.
5. And I thought of recounting the blessings of Sai which will be instructive to devotees and expiate their sins.
6. For that purpose, I undertook to write this very sacred life-story of Sai and began this Narration making for happiness in this life and in the life hereafter.



7. The life of a saint shows the path to righteousness. It is neither *Nyaya* nor *Tarkashastra* (i.e. logic and epistemology). So, a person who becomes fit for his grace, finds nothing strange.
8. Therefore, I pray to Listeners (Readers) to share this joy. Blessed is the fortunate associate of saints, who devotedly engages in the study of the lives of saints.
9. It is not easy for me to relate the life of my intimate friend of long standing, with whom I associate day and night. Then to write of a saint is even more difficult.
10. I am unable to understand completely my own inner nature. How then can I faultlessly describe the thoughts in the mind of a saint?
11. In trying to determine one's own nature, even the four Vedas, become silent. How, then, can I understand, Oh Sai, your real nature?
12. To know saints fully, one must first become a saint. I already know that I cannot describe saints correctly.
13. It may be possible to measure the amount of water in the seven seas; the sky can be bagged; but saints are unfathomable.
14. A lowly person as I am, knowing the superabounding power of Baba, I am moved to sing of it and the feeling becomes uncontrollable.
15. Victorious King Sai! Repose of the poor and the weak! Boundless and indescribable is your love. Have grace upon me, your servant.
16. I feel like writing this account of your life, but by undertaking this adventure, I will be biting off more than I can chew. Do not let me be ridiculed.

17. God loves those who write the lives of saints. Revered saint Dnyaneshwara says so. Then what fear have I?
18. This Inspiration to write was kindled in me by that self-same God. Although I am dense and dull-witted, He knows how to get His work fulfilled.
19. Saints themselves get done any services which devotees plan. The devotee is only the instrumental cause. The whole inspiration is of the saints.
20. In short, Sai himself is making me, an ignorant person, write his own life-story. That is its significance which evokes reverence (in the Listener/Reader).
21. Be He a saint or God Himself, He gets his story written by anyone he chooses, by conferring Grace upon him.
22. Just as in the (*Shalivahan*) *Shake'* year seventeen hundred, saints inspired a person named Mahipati, to render service to them and got their life-stories written by him;
23. In the same way, in the (*Shake'*) year eighteen hundred, the services of a person named Das Ganu were availed by saints by getting him to write of the lives of later saints, which became acceptable and revered to the Listeners/Readers.
24. Just as Mahipati has written four volumes of the lives of saints named 1) *Bhakta Vijaya* (Victory of Devotees), 2) *Sant Vijaya* (Victory of Saints), 3) *Bhakta Lilamrita* (Nectar of the deeds of Devotees) and 4) *Sant-Lilamrita* (Nectar of the deeds of Saints), so too, Das Ganu has written two such volumes.



25. One is named *Bhakta-Lilamrita* (Nectar of the deeds of Devotees) and the other *Sant-Kathamrita* (Nectar of the stories of Saints). In both are described the modern devotees and saints about whom information is available.
26. In *Bhakta-Lilamrita*, is described the charming life of Sai in three chapters. Listeners (Readers) may read it there.
27. Listeners (Readers) may also read in the fifty-seventh chapter of the *Sant-Kathamrita* an instructive tale which Sai sweetly told a devotee.
28. Similarly, *Bhajanmala* composed from their own experiences and strung together by Raghunath and Savitri, sing in *Abhang* and *Pada* forms, of Sai's extraordinary play (*leela*), which will assuage people's afflictions.
29. To the *Bhajanmala*, a child of Baba (Hari Sitaram Dikshit) has contributed lovingly a preface in which he has showered the nectar-like tale of Sai's life which is like a cloud full of water for the thirsty *Chakora* birds (i.e. the Readers). Listeners (Readers) should drink of it (i.e. read it) reverentially.
30. The miscellaneous poems of Das Ganu are also full of feeling and will gladden the hearts of the Listeners (Readers) while reading of the *leela* (play) of Baba.
31. Similarly a devotee named Amidas Bhavanidas Mehta has also very lovingly written some of the tales of the miracles of Baba in Gujarati.
32. Besides, an eminent devotee has published in the city of Pune a series of tales of Baba, naming the work "*Sai Prabha*".

33. A doubt may arise in the minds of the Listeners (Readers) why this book is necessary, when so many such tales have been published. Hear, we will remove it.
34. The life of Sai is like an ocean, endless, vast and full of jewels. And I am like the *Titwi* (black-headed gull) who has to empty it. How can this happen?
35. Similarly, the life of Sai is difficult to fathom. It is impossible to recount it fully. I will, therefore, narrate it as much as I can. Please be content with that much.
36. The extraordinary tales of Sai are legion. They assuage those afflicted by the sorrow of worldly existence, bring joy to listeners (readers), and stability of mind to his devotees.
37. Sai told tales of various kinds containing worldly advice, such as are experienced by all, and of the secrets of his own acts.
38. Just as innumerable tales of the divine Vedas are well-known, so also Baba used to tell countless pleasant and meaningful tales.
39. When listened to attentively, other pleasures became as trifling as straw. Hunger and thirst were forgotten and there was contentment within.
40. Some persons seek absorption into Brahman; some seek proficiency in the eightfold yoga; some the fullness of the rapture of *Samadhi*-all these can be experienced by reading these tales.
41. These tales break totally the bonds of *karma*, give light to the intellect and joy to all without distinction.



42. Therefore, the desire stirred up in my mind that these tales which are worthy of collection should be strung together like a garland, and that, that would be a good service (of the Guru).
43. By listening to (reading) even a part of such a tale, misfortune in life will pass away. By listening to (reading) the whole tale reverentially, the earnest seeker will cross the ocean of life.
44. Baba will make me his pen, and will write the letters holding my hand. I am only an instrument of his writing.
45. After seeing Baba's *leela* (play) year after year,  
& it became a preoccupation of my mind to collect  
46. tales of Baba for his artless devotees, so that those whose eyes were not satiated even after gazing at him, should be able to drink deeply of the greatness of Baba's meritorious and sacred life.
47. Whoever is blessed enough to feel the urge to read these tales will be overjoyed and rest contented.
48. These thoughts crossed my mind, and I told Madhavrao about them. But in my heart I felt doubtful whether I would be equal to the task.
49. I was over sixty and my intellectual powers almost exhausted and barren. Any effort at writing was bound to be weak and an empty boast.
50. Rather than waste my effort elsewhere, better that it were directed in the service of Sai, so that it will help me attain deliverance. Hence this *Yajna* (sacrifice).

51. With this feeling day and night, I was moved to write an account of his life, a study whereof, will give peace and rest to the mind.
52. I thought of presenting to Listeners (Readers), the natural utterances of Baba often expressed by him out of contentment by contact with the Supreme Soul and inhering from his own experience.
53. Again, if I made a complete collection of the many tales of wisdom he told, of the many persons whom he led to the path of devotion, it would be a *gatha* (miscellany) of Sai.
54. The minds of both, of those who tell these tales and of those who reverentially hear (read) them, will find complete rest and peace.
55. Devotees will forget the cares of the body when they hear (read) the tales that come out of the mouth of Shri (Sai). And reflecting and meditating upon them, liberation from bondage will follow naturally.
56. Tales from the mouth of Sai, are like the *manna dew* and, when read, will fill readers with exceeding joy. How can I describe their sweetness?
57. I feel that deliverance will be at hand if I roll over in the dust of the feet of anyone whom I find singing and praising these tales unpretentiously.
58. See the unique style of the presentation of his tales; also the improvisation of choicest words. Readers will forget themselves and all will experience bliss.
59. Just as the ear is for hearing or the eyes for seeing, similarly the mind will transcend consciousness and get easily absorbed in divine contemplation.



60. The Guru is my mother, and the tales told by him and passed on by word of mouth will be stored in our hearts reverentially.
61. We will remember the self-same tales often and often, store as many as we can, bind them together in ties of love and then share them between us.
62. In this Book, I have written nothing on my own. The impulse is from Sainath alone. I speak as he directs me.
63. To say: "I speak" is again my ego, for Sai is the puppet-operator who holds the strings. It is he who speaks through me. How, then, can I be said to speak?
64. When the ego is surrendered at his feet, infinite bliss will ensue. The whole of worldly existence will be blissful when egoism vanishes.
65. At the time this thought arose, I had not the courage to tell Baba about it. I told Madhavrao of it as he came up to the steps of the mosque (where Baba was sitting).
66. At that very moment, seeing no one about, Madhavrao took the opportunity to speak to Baba. He said: "Baba, this Annasaheb (i.e. Me) says he has a mind to write your biography according to his own lights, if you permit him.
68. "Do not say, 'I am just a beggar, wander from door to door for alms, eat bread with or without vegetable, and spend my time. Why write my life & story? It will evoke ridicule.' The diamond must be set in a golden socket. So what is your wish?
70. He will write, if he has your blessing. Or, else, the power of your feet will make him write vanquishing all evil forces.

71. "Only with the blessings of saints can the composition of a book begin. Without your grace the writing will not progress smoothly."
72. Having known my mind, the powerful Sai took compassion on me and said, "You will have your wish". And I placed my head upon his feet.
73. Sai, who was well-versed in all systems of divine faith and worship and the saviour of his devotees, gave me *Udi* (holy ashes) as a mark of his grace and put his boon-giving hand upon my head.
74. Upon hearing Madhavrao's request, Sai took compassion upon me and began steadying my restless mind and encouraging me.
75. Observing the sincerity of my purpose he uttered by way of consent "You should indeed make a collection of tales, talks and experiences.
76. "It is good to keep a record. It has my full backing. He (the Writer) is only an instrument. I have to write it myself.
77. "I myself should tell my own tale. I myself should fulfil the wish of my devotee. He should thereby overcome his egoism and surrender to me.
78. "He who lives thus in life, to him, I give complete help. Not only in writing this Story but in working for him in many ways.
79. When egoism is resolved, even its trace is not left behind. Then I dwell in him. I will write with my own hand.
80. "The undertaking begun with this conviction or any hearing, reflection or writing so done is all accomplished apparently by him to whom it relates, but the writer is only the instrument.



81. "By all means keep a record. And wherever you may be, at home, outside or anywhere else, always be mindful of it and you will have peace.
82. "By hearing my tales, by reciting them and reflecting over them, devotion for me will arise which will remove your ignorance.
83. "I always abide by the wishes of those who have devotion accompanied by faith. Have no doubts of this. Otherwise, I am unattainable.
84. If Listeners (Readers) hear (read) these tales with piety, faith shall arise in their minds; they will have knowledge of the self and experience its joy. A state of happiness will be attained.
85. "The devotee shall have self-knowledge; his *Jiva* (soul) will be in tune with *Shiva* (the Universal Soul), he will comprehend the Incomprehensible which is without any qualities, and the Spirit shall reveal itself.
86. "Such is the scheme of these tales of mine. What else can one desire? This is the complete ideal of the Vedas. Devotees will be enriched in this sense.
87. "Ignorance and illusion abound where there is contentiousness; there is no awareness of one's own deliverance. There is malicious and misconceived speculation.
88. "He is not fit for self-knowledge. Ignorance just consumes him. For him there is nothing in this world or in the next. And for ever and everywhere he is miserable.
89. "Do not be emphatic in assertion of your views or in refutation of those of others. Why engage in controversy and waste your breath?"

90. The phrase 'why engage in controversy?' recalled to my mind the promise I made earlier to the Listeners (Readers).
91. Before the end of the first Chapter, I promised all Listeners (Readers) first to narrate the tale of how I was named "Hemad".
92. As you read this tale under cover of the main story, you can judge of its propriety or impropriety. And your curiosity will be satisfied. Sai has urged me to it.
93. Then the life-story of Sai will be continued. Listeners (Readers) should therefore pay attention.
94. The expression Composed by his devotee Hemadpant comes at the end of each chapter of this Book of Sai-Leelas. So who is this Hemadpant?
95. The Listeners' (Readers') curiosity is natural. To satisfy it, listen (read) attentively how it all began.
96. Commencing from birth and till the time of death, there are sixteen essential purificatory ceremonies for the body. One of them, "The Naming" is well-known.
97. A short tale this about naming (the Writer) Hemadpant. The circumstances in which the name was used will be told. Give attention.
98. This Writer has always been mischievous, equally loquacious, and similarly ever reviling and vile — undefiled by any education.
99. I do not know the grandeur of the good Guru. I am an image of evil-mindedness and of foolish fancy, always proud of my own wisdom, and



- & prone to disputation; but with a powerful fortune-line. Just because of it and of my good works in previous lives, I saw the lotus feet of Sai. I am
100. an inflexible and confirmed disputant.
101. If I had not had a relationship arising out of associations in past lives with Kakasaheb, the foremost of devotees, and with Nanasaheb Chandorkar, how could I have gone to Shirdi?
102. Kakasaheb pressed me and we decided to go to Shirdi; but on the very day of departure my mind suddenly wavered and I reversed my decision.
103. I had a close friend who had obtained initiation from a Guru to whom he was like a son. When he was at Lonavla with his wife, a strange event occurred.
104. His only son, a strong and virtuous boy, was caught by fever even in that place of salubrious climate.
105. He tried all human remedies. So also, charms, and religious devices for a cure. He brought his Guru and made him sit near his boy. But, inspite of it, his son died.
106. To avert the dreadful calamity, the Guru was made to sit near his son. But it proved useless.
107. Such is this strange worldly life. One's son and one's wife, are all the result of the action of *karma* in past lives. Destiny, the result of action in past lives, is unavoidable at all times.
108. When I heard this bad news, my mind became very dejected and I thought, "Is this how a Guru helps? He could not save my friend's only son."

109. By the force of destiny the desire in my mind to meet Sai weakened. My departure had this obstacle.
110. I thought to myself, "Why go to Shirdi? What was the condition of my friend? His Guru was of no avail to him. What can the Guru do to destiny?"
111. "If what is destined to happen is bound to happen, will it be prevented by the Guru? Why leave my place and run after the Guru and make my comfortable life miserable? For what purpose? Let me endure pleasure or distress as it presents itself spontaneously. What is the use of going to the Guru, if he cannot prevent what is destined to happen?" Hence the decision to go to Shirdi was stayed.
112. &
113. 113. Hence the decision to go to Shirdi was stayed.
114. But destiny prevails inspite of a contrary wish. It cannot be prevented. And it dragged me to Shirdi.
115. Nanasaheb who was a sub-divisional officer, started on a tour of Bassein. He came from Thane and waited at Dadar railway station.
116. There was an hour for the train to Bassein to arrive and he thought of spending it usefully.
117. As he got this impulse, a train going only upto Bandra came along and he boarded it.
118. When the train came to its destination, he sent word to me to meet him. And as soon as I did, he brought up the topic of Shirdi.
119. He said "When do you propose to have Sai's *darshan*? Why this lethargy in going to Shirdi? Why delay your departure? Why do you hesitate?"



120. When I saw Nana's earnestness I felt ashamed and frankly told him of my divided mind.
121. Upon this, Nanasaheb earnestly and lovingly pleaded and I was delighted to hear him. He enthused me to go to Shirdi.
122. Nana went away only against my promise to him "to start immediately". I too returned home and decided to start on an auspicious day.
123. I made all the necessary arrangements, packed up and left for Shirdi the same evening.
124. I thought the Mail train after evening should stop at Dadar. I, therefore, paid the fare for and purchased a ticket to Dadar.
125. But when I boarded the train at Bandra, a Muslim very quickly came in as the train moved.
126. The purchase of a ticket to Dadar almost became an obstacle at the very beginning of my journey — almost like a fly in the ointment.
127. When he saw all my luggage, the Muslim gentleman asked me where I was going and I replied that I was going to Dadar to catch the Mail train to Manmad.
128. He warned me timely not to alight at Dadar as the Mail train would not stop there. He asked me to proceed to Bori Bunder (Victoria Terminus).
129. Had I not had this timely suggestion, I could not have caught the Mail train at Dadar. And I do not know how my fickle mind would have reacted.
130. But I was to have the good fortune to depart for Shirdi on that day. That is why the favourable interlude which I have related unexpectedly took place.

131. At Shirdi Bhausaheb Dikshit was awaiting me. I reached Shirdi the next morning around nine or ten o'clock.
132. This happened in the year nineteen hundred and ten. There was, then, only Sathe's wada for visitors to stay.
133. When I alighted from the tonga in Shirdi my heart was fully eager to see Sai and to bow my head at his feet — and waves of joy swelled up in my heart.
134. Just then Tatyasaheb Nulkar, a well-known and great devotee of Sai returned from the mosque, and said to me, "Make haste and take *darshan*. Baba is already at the corner of the wada with the devotees. Come, let us prostrate at his feet before he goes to Lendi.
136. "Bathe thereafter, and when Baba returns, go to the mosque and see him again without any hurry."
137. I heard this and hurried to the place where Baba was and prostrated in the dust at his feet. My joy knew no bounds.
138. I actually saw much more than what Nanasaheb had told me of; I considered myself blessed at his sight. My eyes were satiated.
139. I had neither seen him nor heard him before, but my eyes cooled at his sight. All thirst and hunger disappeared. My senses stood still.
140. The experience which I had upon touching Sai's feet was the highest plenitude of my life. A new life began thence.



141. To these through whom I attained this saintly association and a total happiness, I am entirely and inviolately under obligations.
142. I believe in my heart that I have no relations other than those through whom I attained spirituality. They are my real kith and kin.
143. What a great obligation they have conferred upon me! I do not know how to requite it except by joining my hands to them and laying my head at their feet.
144. I got the benefit of Sai's *darshan*. The doubts in my mind vanished. Moreover, I had association with Sai. An exceeding joy broke out in me.
145. So deep is the impact of Sai's presence that it changes the normal state of the mind. Any memory of actions in past lives disappears and slowly a disgust grows for objects of sense.
146. By Sai's look of grace, the accumulation of sins in past lives vanished. Hope was born in me that his feet will make for endless bliss.
147. By my good fortune I reached Sai's feet which are as holy as the lake Manas which will transform a crow like me into a swan. Sai is the spiritual head, the crest of saints, a Paramahansa, a great yogi.
148. He is the destroyer of suffering and adversity. By a mere sight of Sai and by association with the treasure-house of virtue like him, I feel highly purified.
149. Accumulation of good works in my many past lives, brought about this my meeting with SAI MAHARAJ. If the eyes become filled with the

- form of Sai, the whole of the created world takes the form of Sai.
150. As soon as I came to Shirdi, on the very first day, I engaged in a controversy with Balasaheb Bhate on the necessity of a Guru.
151. I pleaded: "Why lose one's independence and bring on dependence? In a matter of diligently attending to one's duties, why is a Guru necessary?"
152. "A person must himself attend to his duties. How will the Guru help one who does nothing? Who can give anything to one who is supine and lazy?"
153. Just this was my simple proposition. The other side opposed me. Obstinacy on both sides was equally balanced. The controversy continued.
154. The source of all controversies is strong self-conceit. This is a sign of egotism. Without it there can be no controversy.
155. The opposite side firmly held that even if a person was deeply learned in the Vedas, without the grace of the Guru, his deliverance was only in name.
156. A fierce dispute raged on whether destiny was more important or one's own efforts, and I said, "What is the use of depending only on destiny?"
157. The opposite side contended that destiny was irresistible, that it could not be averted and that even the most confident caved in.
158. Who can alter destiny? If you try to alter it in one way, it takes quite a different turn. So all inge-



- nunity to alter it must be given up as conceit is futile.
159. I said, "How can you say so? The man of action has everything in his power. How can destiny help a man who is an idler?"
160. "'One should raise himself by one's own efforts', proclaim the *Smritis*. Deliverance is impossible if you ignore it.
161. "One has to work himself for one's salvation. Why go after a Guru? If one is not aware of one's own interest, will it suffice only to have a Guru?"
162. "How will the Guru give success to the misguided person who casts away his power of discrimination' between right and wrong, and the means of self-purification?"
163. This interminable controversy was futile. In the bargain, I lost my peace of mind.
164. The controversy went on for about fifty minutes before it ended without either side being tired in the least.
165. Later we went together to the mosque. Now listen to what Baba asked Kakasaheb: "What  
& what was going on in the Wada (small mansion)? What was the controversy?" Here he pointedly
166. looked at me and added, "What was this Hemadpant saying?"
167. The distance between the Wada and the mosque was considerable. And I wondered in my mind how Baba got to know of our controversy.
168. Floored by these piercing words, I became speechless and hung down my head in shame. I

- wondered how I could bring myself to such an improper and proscribed thing in our very first meeting!
169. The controversy in the morning was the reason for Baba naming me as "Hemadpant". I made a mental note that he must have remembered Hemadpant because of it.
170. The kings of Devgiri of the Yadav dynasty, were the same as those of Daulatabad named as Jadhavs. The glory of their kingdom in the thirteenth century increased the glory of Maharashtra.
171. A mighty Emperor was king Mahadev whose nephew became famous for his good works and & valour. He was "Ramaraja", a crest-jewel of the Yadav dynasty and the foremost of kings. Hemadri was the Minister of both of them, endowed with many good qualities and a man of many accomplishments.
172. Hemadri wrote a treatise on *Dharmashastra* and he was very generous to all Brahmins. He was the first composer of a duly consistent religious code of conduct.
173. Hemadri also composed his famous book named "*Chaturvarga Chintamani*," a mine of information on religions observances, alms, holy pilgrimages and *moksha* (salvation).
174. The Sanskrit name "*Hemadripant*" became in the *Prakrit* (Marathi) "*Hemadpant*", a famous statesman and an adept at state-craft of those times.
175. But the descent (*gotra*) of Hemadri was from the sage named "*Vatsa*" and mine was from the sage named *Bharadvaj*. His lineage (*pravara*)



had five exalted persons while mine had three. He was a *Yajurvedi*, while I was *Rigvedi*. And he had studied the science of piety and religion while I was an ignoramus.

177. Hemadri belonged to the "*Madhyandin*" branch of the *Yajurveda*, I to the *Shakal* branch of the *Rigveda*. He was well-versed in *Dharmashastra*, I was wild. He was learned, while I was ignorant and inept. Why then did Baba confer on me such undeserved title?
178. He was an expert politician and statesman, and I was of feeble understanding. His Sanskrit poetical composition "*Rajyaprashasti*" was famous, but I was unable to compose a single verse. He was an author and well-versed in the arts. I was unlettered. and ignorant. He was wise and an authority on *Dharmashastra*, I was unwise. His book "*Lekhanakalpataru*" was a mine of many and various poems. I was just a child of Baba.
- 179 & 180.
181. It was in Hemadri's time that a galaxy of saints named Gora, Chokha, Sawatamali, Nivritti, Dnyadeo, Namadeo and others came up to spread the Bhagwat cult in Hindu religion.
182. In the very assembly of learned people Hemadpant, the politician, took his seat by the side of Pandit Bopdeo, who shone like a jewel, among accomplished people.
183. Thereafter, armies of foreigners descended into this part of the country from the North. And Muslim rule pervaded everywhere, ending the rule of the people of the Deccan.
184. If Baba chose for me the title "Hemadpant" reserved only for the most learned, it was not for my intelligence. It was aimed at my contentiousness and at shattering my egotism.

185. I was talking with inadequate knowledge and without possessing due qualifications. Baba opened my eyes to my faults by the timely collyrium of admonition.
186. Thus, this was that name which came out of the mouth of Sai, a meaningful and timely naming which I considered an honour.
187. And it was for my education, so that the bad habit of contention which is extremely harmful may not affect me even slightly.
188. This name was given me to cure me of my zeal for disputes, as a constant reminder to me to guard against disputatiousness and self-conceit.
189. Rama, son of Dasharatha, God incarnate, omniscient, Saviour of the Universe, dwelling in the minds of all sages used to fall at the feet of his Guru Vashishtha.
190. Krishna, verily the Supreme Brahman itself had also to resort to the Guru Sandipani, at whose & house He carried logs of wood enduring all hardships. What am I compared to them? Why should
191. I be contentious? I convinced myself of the scriptural statement that one cannot have knowledge, or attain deliverance, without a Guru.
192. Contentiousness and competitiveness are not desirable. Without faith and patience, salvation is unattainable even in a slight measure.
193. I had experience of this too, later on. And thus I respectfully accepted the honour of being named by Baba, lovingly, out of his own good intentions, and with a pure mind.



194. This episode teaches all equally to desist from controversies, being emphatic in assertion of one's own views and refuting those of others.
195. This is the origin of this book, showing the authority of the Writer, his relationship with Sai who re-named the author of this book and brought about this Narration and its listening (reading).
196. This chapter must now end. Hemada respectfully bows at the feet of Sai. I invite the Listeners (Readers) to be attentive to the Story as it progresses in its due order.
197. Sai himself is our wealth of happiness. Sai himself is our bliss born out of wisdom, Sai himself is our highest renunciation. Our last refuge is Sai.
198. By the grace of Sai, we will hear the story of his life which will enable us to go through this fearful and difficult worldly existence; and be rid of the sins of this age of Kali.

May it be well with you! This completes the Second Chapter named "Origin of the Story and Naming" in the Venerable Life of Shri Sai, the Powerful, composed by his devotee Hemadpant, impelled thereto by the saints and good people.



# श्री साईलीला — ऑगस्ट १९८६

## हिन्दी विभाग

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## श्री साईनाथ की प्रेरणा

— ब्रह्मदेव उपाध्याय

१३/२, बाली गेज पार्क रोड,  
कलकत्ता.

मई का महीना था, दिन के ११ बजे थे। पटना (बिहार) जिले के एक गाँव के पास का सूना एक स्थान। लू के थपेडो से शरीर के जो अंग खुले थे, झुलस रहे थे। आसपास न कोई पेड़, न छाया। सड़क तारकोल की जो गरमी से पिघल कर एक और परेशानी पैदा कर रही थी। ऐसे समय में हम लोग एक मित्र की बारात से, जो गया जिले के एक गाँव से पटना गई थी, जीप से लौट रहे थे कि रास्ते में (पटना से लगभग १५ मील दूर) जीप के खराब हो जाने से हम लोग परेशान थे।

जीप का ड्राइव्हर, जो जीप चलाना तो जानता था; पर जीप के खराब हो जानेपर उसकी मरम्मत कर सकने में शायद असमर्थ था। उस भयानक गरमी में भी जीप के नीचे बोरे के एक टुकड़े पर लेट कर वह जीप की मरम्मत करने की बार बार चेष्टा कर रहा थी, किंतु बेचारे को बारबार असफलता ही हाथ लग रही थी। इधर ड्राइव्हर परेशान; उधर हम लोग नव वधू को लेकर परेशान कि कहीं पेड़ की छाया मिले तो कम से कम इस बिकट परिस्थिती में कुछ शान्ति मिले। जहाँ जीप खराब होकर खड़ी थी। वहाँ से लगभग ३ फर्लांग पर एक साधारणसा घर और उसके सामने एक छोटा २, ३ शाखाओं का कटहल का एक वृक्ष था। डूबते को तिनके का सहारा मिला। हम लोग उसी वृक्ष के नीचे जाकर बैठ गए, और इधर-उधर की बात करने लगे, इस आशा में कि जीप एक-आध घण्टे में ठीक हो जाएगी। जैसा कि ड्राइव्हर ने आश्वासन दिया था। उस एकाध घण्टे की बात कौन कहे, प्रतीक्षा करते करते ५ बज गए, परन्तु फिर भी जीप ठीक नहीं हुई।

अभी तक जो जीप ठीक न होने की चिन्ता थी, वह भय में परिवर्तित हो गई। वह स्थान था प्रायः निर्जन गांव से दूर; असामाजिक तत्वों से आक्राना, और हमारे साथ में थी नव विवाहिता वधू। करें तो क्या करें किसी सवारी की सुविधा नहीं थी। वहाँ रात व्यतीत करना खतरे से खाली नहीं था। लगे ऊपर-नीचे सोच ने; लेकिन कोई रास्ता दिखाई नहीं दे रहा था। ऐसी बिकट परिस्थिती में सहारा था सिर्फ सच्चिदानन्द परब्रह्म परमेश्वर बाबा साईनाथ का। उन्हीं का नाम ले लेकर उन्हीं से प्रार्थना की। बाबा आपही इस कष्ट-विपदा से बचाएं। अन्यथा हम लोग इस बिकट परिस्थिती में डूब जाएंगे। इसी तरह प्रार्थना करते करते करीब आधा घंटा व्यतीत हुआ होगा कि देखा, एक कार पटना की ओर से हमारी तरफ आ रही है। कार के ड्राइव्हरने उसकी कार हमारी बिगड़ी हुई जीप के बगल में खड़ी कर दी। पता नहीं कार के ड्राइव्हरने कारही में बैठे बैठेही जीप के ड्राइव्हर से क्या बातें की! कुछही क्षण के बाद अपनी कार से कुछ औजार लेकर वह भी जीप के नीचे जाकर

जीप की मरम्मत करने लगा। करीब १० मिनट के बाद हमने देखा तो क्या, जीप सडक पर चलने लगी थी। सडक पर जीप के पुनः चलती देख हम लोग जीप के पास गए। वहाँ जानेपर जीप के ड्राइव्हर ने कहा कि 'आप लोग जीप में बैठे, जीप ठीक हो गई'। मैं जब आभार प्रकट करने कार ड्राइव्हर के पास गया तो ड्राइव्हर को धन्यवाद दे के पूछा कि, आप कार लेकर कहाँ जाएंगे। ड्राइव्हरने कहा कि 'मुझे कहीं आगे नहीं जाना है। वास्तव में मुझे कार लेकर कार मालिक को लेने, जो पास ही के गांव में गए है, ५ बजे यहाँ आना था परंतु पता नहीं किस अज्ञात शक्ति ने हमें ५ बजे के बजाय अभी आने के लिए प्रेरित किया और मेरे मन में यह भावना उठी कि ५ बजे के बजाय अभी चलूँ। जो हमें ३ घण्टे यहां काटना है वही बिताएंगे और मैं यहां अभी चला आया'।

मैं उपरोक्त घटना को क्या कहूँ? किस अज्ञात शक्ति ने कार ड्राइव्हर को ८ बजे के बजाय ५ बजे ही आने के लिए प्रेरित किया? यदि कार ड्राइव्हर समय पर न आता तो हम लोगों के सामने क्या विकल्प होता उस निर्जन असामाजिक तत्वों (चोरों, बदमाशों, डकैतों) से आक्रान्त क्षेत्र में?

उस घटना से स्पष्ट हो जाता है कि हम लोगों की अति पुकार सुनकर स्वयं भगवान साईनाथ ने कार ड्राइव्हर को प्रेरित किया कि वह आठ बजे न जाकर अभी जाय ताकि हम लोगों का उद्धार हो सके। भगवान साईनाथ सभी की; कष्टों से रक्षा करते है, जो श्रद्धापूर्वक उन्हें पुकारता है।



## साई से नाता

झूठा है ये सब रिश्ता  
पर कायम रहे साई से नाता  
धन्य हैं जो उनकी दया पाता  
साई ही ये नय्या पार लगाता  
अरे क्यों डरना बंदे  
साई ही थामें अपने कंधे  
पड़े जो उनकी नजर देखे अंधे  
करे रहम तो खत्म हो जीवन धन्धे  
धन्य ओ 'द्वारका माई'  
जिसमें बसे सदा साई  
यहीं है हमारी सारी खुदाई  
करो, साई-गुणगान अरे ओ भाई

— श्रीमती उषा नरेन्द्रनाथ  
३२-७७/६, सीताराम नगर,  
रामकृष्णकपुरम,  
सिकन्दराबाद-५०० ५५६.





## ‘जैसा जैसा भावे-तैसा तैसा पावे’

— डा. नरेन्द्र आर. पाठक, बी.ए.एस.एस.

“प्रज्ञा कुंज” टेप फैक्टरी के पीछे

वालकन जी बारी रोड,

उल्हासनगर-३ (म.रा.)

ये पक्तियां श्री सच्चिदानन्द सद्गुरु साईनाथ के हैं जो मेरे जीवन में कार्यरूप में परिणत हो, मुझे ऐसा पंगु बना दिये कि अब मैं जैसा चाहा वैसा पाया; तभी तो एकही धुन कि :

साईराम भय सब जगजानी ।

करुहुं प्रणाम जोरि जुग पानी ॥

यह इस क्षण की बात है जब मैं मात्रबाबा के फोटो लेकर और दर्शन के लिए लालायित था। १९८१ जनवरी रविवार के शाम एक मित्र ने शिर्डी जाने की चर्चा की। मेरे पास उस समय धनाभाव किन्तु मित्र के बार बार आश्वासन और आग्रह को टाल न सका और हम धाम की तरफ चल दिये। सोमवार सबेरे जब गुरुदेव के पावन स्नान का अमृत ग्रहण किया और मूरत देखी तो केवल एक ही बात याद रही —

बन्दउ गुरु पदुम परागा ।

सुरुचि सुवास सरस अनुरागा ॥

ततः प्रति वर्ष गुरु जी के पावन चरणों की धूलि एवं द्वारका माई की उदी लेता रहा। इस वर्ष जब प्रज्ञा कुंज बनाने लगा तो मेरा मूल धन समाप्त हो गया, किससे मांगू अंततः उसी दयाधन से मांगा और प्रज्ञाकुंज का कार्य सम्पन्न कर मैं गत गुरुवार को गुरुदेव का दर्शन किया पावन धाम शिर्डी में और उसी दिन घर पर महाराष्ट्र-स्वास्थ्य विभाग में कर्मचारी बीमा योजना के चिकित्सक परीक्षा में बैठने का प्रवेश पत्र आया। यूं कर्म के अनुसार फल मिलता है अवश्य किन्तु बाबा की शरण जाकर मैं जो शान्ति-सुख और सम्मान का अर्जन किया उसके लिए गुरुदेव का सादर ऋण दासपर सदा रहेगा।

अंततः जय साईं । साईं । साईं ।



## “श्री साईं सत् चरित्र”- मूल पाठ

— श्री डा. दुर्गाप्रसाद शुक्ल

४८०, कुम्हारमण्डी,

कानपुर छावनी-छ

विगत २, ३ फरवरी १९८६ को श्री शिरडी धाम में सम्पन्न हुए १२ वें कवि एवम् लेखक सम्मेलन के अवसर पर हमारे मुख्य अतिथि सम्मान्य श्री पी.आर. बेहेरे जी, सम्पादक ‘नवशक्ति’, ने अपने विद्वतापूर्ण सारगर्भित भाषण में अभिलाषा व्यक्त

करते हुए कहा था कि 'श्री साई सत् चरित्र' जो एक विशुद्ध बाइबिल सदृश है, को भाषाओं की दीवारें तोड़कर समस्त विश्व के कोने कोने में अर्थात् प्रत्येक भाषा में सर्वसाधारण (भक्तों) को सुलभ होना चाहिए ताकि बाबा के इस ग्रंथ का भक्त गणों द्वारा दैनिक, साप्ताहिक एवम् अखण्ड पाठ किया जा सके। हम सभी उनके इन विचारों से पूर्णतः सहमत हैं और उक्त संदर्भ में हम श्री साई बाबा संस्थान के संचालकों और मुख्यतः माननीय श्री वी.बी. खेर जी अध्यक्ष, श्री साई लीला प्रकाशन एवम् पुस्तकालय उप-समिती, से विनम्र अनुरोध करते हैं कि- 'श्री साई सत् चरित्र' का जो मूल पाठ सामान्य साई भक्त श्री हेमाडपंत जी ने सदगुरु श्री साई नाथजी की कृपा से मूल-मराठी भाषा में समस्त भक्तों के पाठ-पारायण, रसास्वादन, चिन्तन एवम् मनन हेतु परस्तुत किया है- उसी का अक्षरशः विशुद्ध अनुवाद, गद्य रूप में (भावार्थ) समस्त साईभक्तों को उनकी मातृ भाषाओं में कम से कम मूल्य में सुविधानुसार उपलब्ध कराया जाना चाहिए, तभी हम बाबा की रामायण बाइबिल का शुद्ध पाठ कर सकेंगे, क्योंकि मराठी भाषा के अतिरिक्त अन्य भाषाओं में प्रकाशित होने वाली 'श्री साई सत् चरित्र'- (गद्य) में मूल मराठी पाठ से भिन्न किसी भी अंश का छूटना अथवा खण्डित पाठ करना श्री साई भक्त गणों के लिये शुभ नहीं कहा जा सकता। भले ही हम सम्मान्य श्री हेमाडपंत जी द्वारा वर्णित किसी अंश की कमी की पूर्ति हेतु जहां कहीं भी आवश्यक हो- टिप्पणियां देकर अतिरिक्त विवरण, पठनीय विषय सामग्री सहित पाठकों को सुलभ करें, किन्तु भावों में किसी प्रकार का अन्तर न आना ही श्रेयस्कर होगा और तभी वह 'श्री साई सत् चरित्र' एक विशुद्ध बाइबिल रामायण सिद्ध होगी, क्योंकि हमारा एक ईसाई मतावलम्बी बन्धु किसी भी दशा में अपूर्ण अथवा खंडित बाइबिल को 'बाइबिल' कभी भी स्वीकार नहीं करेगा।

आशा है भक्तों की भावनाओं का समादर करते हुए मूल्यांकन किया जायेगा।

बाबा के शुभाशीष सहित —

## एक बार फिर आ जाओ

शिरडी की पावन धरती पर  
 एक बार फिर आ जाओ,  
 दूर-दूर क्यों रहते हो  
 हृदय में आकर बस जाओ,  
 दर्शन की प्यासी अंखियों को  
 और न इतना तरसाओ,  
 सबको दर्शन दे जाओ  
 सबकी प्यास मिटा जाओ  
 शिरडी की पावन धरती पर  
 एक बार फिर आ जाओ

— सुरेन्द्रसिंह कुशवाह  
 युनाइटेड बैंक आफ इण्डिया  
 २३२, अम्बेदेव  
 जबलपुर (म.प्र.)





## मालिक

सबका मालिक एक तू ही  
शिर्डी बाबा साई  
परब्रम्ह परमेश्वर तू  
महाविष्णू साई

॥सबका मालिक ॥

कृत त्रेता द्वापर बीता  
कई अवतार लिया तूने  
बीत रहा यह कलिजुग में  
हे भगवान तू ही साई बने

॥सबका मालिक ॥

हिन्दू बोले विष्णू ईश्वर  
मुस्लिम कहे अल्ला मालिक  
लड़ते सिख इसाई सभी  
अपने अपने धर्म महान

॥सबका मालिक ॥

जाती धर्म के भेदभाव से  
मारते मरते यहाँ लोग लड़े  
मानवता सब भूल गये  
साई तेरे शिवाय कौन सुधारे

॥सबका मालिक ॥

— नरेन्द्रनाथ मुंगरा

३२-७७/६, सीताराम नगर, रामकृष्णापुरम



## साई कृपा

प्रेषक : दिनेश माहेश्वरी

एस एस ४/१३२ सेक्टर नं. २

वाशी, नई बम्बई-४०० १०३

श्री सदगुरु साईनाथ के अमृत वचन 'तुम मेरी ओर देखो मैं तुम्हारी ओर देखूंगा' मेरे जीवन की घरोहर है। मैं पाठकों को पहले ही विस्तारपूर्वक बता चुका हूँ कि किस तरह सन १९७९ से भी सदगुरु साईनाथ उपरोक्त वचन को पूरा कर रहे हैं और हर समय मेरी रक्षा कर रहे हैं। यह विवरणा अभी बिल्कुल नया है। मैं जिस कम्पनी में कार्यरत हूँ पिछले काफी दिनों से उसके डायरेक्टर महानुभाव से मतभेद चल रहा था और पिछले २१ मार्च को बिजनेस टूर से वापस आने पर यकायक उन्होंने मुझे त्यागपत्र देने को मजबूर कर दिया। पाठको चूकी २१ मार्च गुरुवार का था मैंने बिल्कुल चिन्ता नहीं की और सब कुछ अपने सदगुरु साईनाथ पर छोड़

दिया। पत्नी व बच्चे ग्रीष्मावकाश में मुल्क जा रहे थे व मैंने उन्हें इस बारे में कुछ भी नहीं बताया क्योंकि बेकार मैं उन लोगों की परेशानी बढ़ती और यात्रा रद्द करनी पड़ती। नौकरी अचानक जाने का दुःख था। परन्तु सद्गुरु साईनाथ पर सब कुछ छोड़ दिया। पाठको आप विश्वास नहीं करेंगे ठीक ३ अप्रैल गुरुवार के दिन ही मुझे इन्टरव्यू का तार मिला और मैं ९ अप्रैल को इन्टरव्यू देने साईबाबा का ध्यान करते हुए गया। इन्टरव्यू काफी अच्छा हुआ और उन्होंने १० दिन के अन्दर उत्तर देने को कहा। मैंने पत्नी को बताया कि मैंने छुट्टी ले ली है नौकरी छूटने का नहीं बताया। पत्नी व बच्चों का जाने का दिन २३ अप्रैल बिल्कुल नजदीक आ रहा था। बस मैं तो साईबाबा का नाम ही ले रहा था। बस उसका ही सहारा था। पाठको आप विश्वास नहीं करेंगे ठीक १९ अप्रैल जो फिर गुरुवार का दिन था मुझे नियुक्ति पत्र मिल गया। यह नौकरी पहले से पद व धन एवं एक प्रतिष्ठित कम्पनी में थी।

इस तरह सद्गुरु साईनाथ ने केवल तीन सप्ताह तीन गुरुवार में चमत्कार दिखाया और मेरी रक्षा की।

अतः पाठको, मेरा आप सबसे अनुरोध है कि बाबा के वचन 'तुम मेरी ओर देखो मैं तुम्हारी ओर देखूंगा' पर दृढ़ता से पालन करें और सब दुखों से मुक्ति पावे।



## सुनो साईबाबा...

सुनो साईबाबा, गरीबोंके दाता  
जले लाखों दीप सदा  
तेरे शिरडी के मंदीरमें  
भक्तोंका मेला है भरा ॥१॥

गरीब हूं मैं नहीं कुछ मेरे पास  
दिल में है प्यार लाया हूं मैं साथ  
यही है दिल भरी पूजा है मेरी  
रखले तू मेरी लाज  
दुनिया हसेपर तू न हसना  
सुनो मेरे गरीब नवाज ॥२॥

चाहे नहीं कुछ ओर न आहे भरु में  
दरसनकी भीक बस चाहू मैं  
हो दया तेरी, आरजू है मेरी  
आखियां है प्यासी आज

मिले इतना तो कोई गम रहे ना  
तेरे बिन मैं हूं अनाथ ॥३॥

कवि. र.वि. मालवणकर  
उल्हासनगर-४





## जय साईं!

— बबन डी. येरम

१/५, कल्याणजी देवजी चाल,  
चिरागनगर, घाटकोपर,  
मुंबई-४०० ०८६.

पुरे भारतवर्ष में आज श्रीसाईबाबा का नाम श्रद्धासे लिया जाता है। बाबाकी पावन भूमी शिरडी में भारत के कोने-कोने से भक्तगण आते रहते हैं — उनका दर्शनसुख पाने के लिए। मैं जाऊँगा लेकिन मेरी तुर्वत बोलेगी यह बाबाका वचनही है। आजही कोई भी भक्त संकटमें है बाबा दौड़े चले जाते हैं।

शिरडी में आनेवाले भक्तों की संख्या दिन-ब-दिन बढ़ती जा रही है। क्या इसका राज है? इसका राज बाबाके वचनमें छिपा है। बाबा ने कहा है कि शिरडी के पावन भूमीपर जो भी कोई पाँव रखेगा उसके सभी अपाय मिट जाएँगे। मैं मेरी देह छोड़ गया हूँ, फिर भी भक्तोंकी कामना सफल करने के लिए मैं दौड़ा जाऊँगा।

बाबा की करुण मुद्रा देखिए। लेकिन उनके मन में भक्तों के प्रती अपार प्रेम-वात्सल्य। कृपाकी बरसात तो उदीकी द्वारा होती रहती है।

आज हम श्रीसाईलीला मासिक श्रद्धा से पढ़ते हैं। विविध भक्त अपने निजी अनुभव प्रकट करते हैं। लिखने में अवश्य अतिशयोक्ती हो सकती है लेकिन अपने साईबाबा के प्रती जो आत्मीयता है वह लिखावट में उतरती है जान पड़ती है।

हजारों बरसोंतक राजेमहाराज हो गये उनके नाम तक याद नहीं लेकिन जो संत सज्जन पृथ्वीवर आये उनके बारे में हर बच्चा कह सकता है। संत तुकाराम, नामदेव, रामदास, गुरु नानक, मीराबाई या कबीर ज्ञानेश्वर आदि। इसी संतमालिकामें श्री साईबाबा अपना कार्य कर रहे हैं। दीन दुखियों को अपना मानकर अपनी कृपा बरसा रहे हैं।

आज शिरडीग्राम भक्तजनोंका पावन धाम बन चुका है। जो श्रीकृष्ण प्रेमी है उनके लिए द्वारका है। शिवभक्तोंको प्रत्यक्ष काशी है। मेरी शरण में आकर जिस भाव से मुझको भजेगा उसको उसी भाव में मैं पाऊँगा यह साईवचन है।

आज हम इतनाही कहेंगे साईबाबा के सिवाय पर्याय नही है। जय साईं!



## साईकृपा एक अनुभव

राजेन्द्र कुमार गुप्ता सराफ

कस्बा— सूर— कानपुर

पिन. २०९ ३०३

आज से पांच वर्ष पूर्व मैं एक सम्पन्न परिवार का सदस्य हुआ करता था, दुर्भाग्य के थपेड़ों से बड़ी चिन्तनीय स्थिति पर पहुँचा दिया। संघर्ष के इसी दौर में अपने मित्र

के यहाँ सहारनपुर जाना पड़ा जहाँ एक होटल में भोजन करते हुए "श्री साई नाथ" का चित्र एक सुन्दर फ्रेम में जड़ा हुआ देखा। दुःखी और परेशान दिल ने सोचा निश्चय ही इस होटल के इतना चलने के पीछे श्री साई बाबा की ही शक्ति काम कर रही है। क्यों न मैं भी इन्ही की चरण-शरण पकड़ूँ! बस वापस आकर मैं भी चित्र लाया ०=७५ का खरीद कर और घर की स्थिति बयान किया करता था मैं इनसे। इसी दम्यानि किस्मत की यार माता जी बीमार पड़ गयी। साधारण इलाज करवाया गया ठीक नहीं हुई और एक दिन रात में स्थिति इतनी बिगड़ गयी। सभी लोक निराश हो गए, अंतिम प्रयास कानपुर (शहर) ले जाने के रूप में किया गया जो ६० किमी. दूर है। रात के १२ बजे कोई साधन नहीं। देखिए साईप्रभु का चमत्कार कि पड़ोस से एक रिश्तेदार (जो कानपुर में रहते हैं) को फोन करवाया। आश्चर्य कि सिर्फ एक बार के प्रयास में फोन मिल गया, जब कि २-२ घण्टे परेशान होने पर भी कानपुर फोन नहीं मिलता था। खैर रिश्तेदार महोदय कार लेकर आ गए और ९ दिन 'इमरजन्सी' में रहकर ३४ दिन में अस्पताल से ठीक होकर आई। इस मध्य पहले के दिनों की अपेक्षा बिक्री भी अधिक हुई और रुपए पैसे के कारण कोई अव्यवस्था नहीं हुई —

इस घटना से मेरे हृदय में बाबा के प्रति अपूर्व श्रद्धा भर गयी और फिर भी साई की इच्छा से बिना किसी पूर्व योजना के मैंने अपने मित्र से उधार रुपया लेकर सराफे का व्यापार शुरू किया अभी सिर्फ चार वर्ष हुए हैं। मैं प्रभु कृपा से आराम में हूँ। व्यापार प्रगति पर है मालिक श्री साईनाथ है।

अब सिर्फ परम प्रभु से प्रार्थना है कि यथा शीघ्र बहनों के लिए उपयुक्त लड़कों तक मुझे पहुंचा दें और इस पावन कर्तव्य-भार से सफलता पूर्वक युक्त हो सकूँ ऐसी शक्ति व सामर्थ्य दें। बस —

श्री साई चरण नमामि



## साईनाथ की लीला

— यदु नन्दन चतुर्वेदी  
संवाददाता, आकाशवाणी,  
२९/१७८, आजाद नगर,  
कानपुर-२०८ ००२.

सच्चिदानंद सद्गुरु साईनाथ की लीलाएं अपरंपार हैं। मेरे कुछ अनुभव साईलीला पत्रिका के माध्यम से साई चरणों में अर्पित कर रहा हूँ।

घटना सन १९७४ की है। मैं चंडीगढ़ में २० सेक्टर में रहता था। नवरात्रि के दिन थे। एक दिन मन में उत्कंठा उत्पन्न हुई कि आज यदि कोई फकीर उपलब्ध हो जाय तो मैं इसे भोजन कराऊँ और पश्चात खुद प्राप्त करूँ। पाठकों को विदित





हो कि चंडीगढ़ में भिक्षा मांगना वर्जित है इसलिए फकीर का मिलना असंभव था। पर हमारे साईनाथ तो असंभव को संभव कर सकते हैं। हम लोगों ने बाबा का स्मरण किया। कुछ समय पश्चात ही एक फकीर झोली लटकाए हुए तेजी से गुस्से में आया। वह सिर पर कपड़ा बांधे हुए थे। बोले- 'मुझे जल्दी खाना खिलाओ, भूक लगी है।' मुझे रोमांच आया। आदरपूर्वक आसन पर बिठाकर उसे भोजन कराया। भोजन के पश्चात पानी पीकर वह प्रसन्नचित था। कमरे में भगवान का आसन था उसमें बाबा की कई फोटो लगी हुई थी। उसने अपनी झोली से बीन निकाली और नृत्य कर बहुत देर तक बाबा के चित्र के सामने बीन बजाता रहा। पश्चात दक्षिणा मांगी और चला गया। उसे देखने मैं बाहर निकला उसका कहीं पता न था।

पाठक खुद ही निर्णय करें कि वो कौन था।

पिछले महिने एक शासकीय दफ्तर में मुझे कुछ कार्य हेतु जाना था। तारीख समाप्त हो चुकी थी। इसलिए किसी भी किमत पर कानूनन वह कायर नहीं हो सकता था। मैंने श्री साई सत्वरित का पाठ प्रारंभ कर दिया और पुस्तक लेकर ही उस कार्यालय में गया। जो काम एक घंटे में भी नहीं होता था और अब तो अवधि समाप्त होने पर असंभव था दस मिनट में हो गया।

प्रभु साई की लीलाएं अनेक हैं। यह कलम लिखने में असमर्थ है। जय साईराम।

## 'साई कीर्तन'

सुनो शिर्डी बाबा की कहानी  
सोलह साल में शिर्डी आया  
अपनी लीला से भूमि जगाया  
नीम का पेड़ बना तप का स्मारक  
और मस्जिद को डेरा बनाया

साईं साईं साईं बोलो साईं नाम

साईं बिना जग में कुछ भी न सार

सब धर्म का साईं सहारा

साईं रहीम साईं ही राम

साईं साईं.....

जिसने जैसे मन से चाहा

उसने सो ही पाया

साईं ने सबकी भक्ती सवाँरा

सबको राह दिखाया

ऊँच नीच का भेद ना रखा

सबको गले से लगाया

साईं साईं.....

तप के बल से धुनि जलाया

जो है सबका रक्षक

इसका भस्म है कल्प वृक्ष

जो करे दुःख का अन्त

श्रद्धा सबुरी उसकी माँग है

और न कुछ वह माँगा।

साईं साईं.....

जीवन पथ के ओ राही तुम

डालो सुख दुःख साईं चरणो पर

साईं ही तुम्हारी झोली ढोये

तुम चलो खाली हाथ,

साईं ही जीवन, साईं ही पूजा,

साईं नाम रहे साथ।

साईं साईं.....

गायत्री रे

५ सिताराम भवन, दीक्षित रोड,

विलेपार्ले (पूर्व) मुंबई-४०० ०५७.

## श्री साईनाथ चालीसा

दोहा :— गणपति इव श्री गुरु सुमिरि, ज्ञान-दीप डर बारि ।  
साई-पद वन्दन करुँ, निज मन मुकुरु सुधारि ॥  
श्री गुरु की महिमा अमित बरनत विष्णु-महेश ॥  
जिनके पद की चरण-रज, मेटत परम-कलेश ॥

चौपाई :—जय गणपति जय साई नाथा ।  
सकल, सुमंगल आनन्द दाता ॥  
जय साई, जय पूरनकामा ।  
पावन अखिल लोक विश्रामा ॥  
जय साई, गुरुदेव हमारे ।  
ब्रह्मा, विष्णु, महेश पियारे ॥  
साई राम मय सब जगु जानी ।  
करुँ प्रनाम जोरि जुग-पानी ॥  
जय कृपालु जय आनन्दकारी ।  
केहि बिधि स्तुति करौ तुम्हारी ॥  
तुम सुखधाम भक्त उर बासी ।  
भक्ति, ज्ञान दे हरहु उदासी ॥  
जय शिरडी जय पावन धामा ।  
जहाँ साईनाथ करहि विश्रामा ॥  
सकल सुमंगल शोभा खानी ।  
सब तीरधन्ह से व्याज बखानी ॥  
अवधपुरी मथुरा अरु काशी ।  
साई संग भई शिरडी वासी ॥  
चन्दन इव वंदित शुचि रेनू ।  
साई पद रज मंगल देनू ॥  
बिचरहि भक्त पियादे पाये ।  
पारस परसि कुधातु सुहाये ॥  
निम्ब वृक्ष जहाँ सब दुख हारी ।  
जहाँ गुरुदेव कीन्ह तपु भारी ॥  
कटुता तजि भयो मधुर सुमाऊ ।  
सत्संगति प्रत्यक्ष प्रभाऊ ॥  
जाकी छाया भक्त जुड़ाही ।  
शोक मोह छिन माँ मिटी जाहीं ॥

सोहति द्वारावती सुनाई ।  
बाबा कहति द्वारका माई ॥  
जो जन्म सीढ़ी चढ़ि इत आवे ।  
रोग-शोक पल माँहि नसावे ॥  
सबके लिए सुलभ दिन राती ।  
मम द्वारिकापुरी सुख रासी ॥  
संत असन्त पशू नर नारी ।  
साई दरश करि होहि सुखारी ॥  
बाँझिन्ह पूत निर्धनिह माया ।  
रोगिन्ह देत निरोगित काया ॥  
साधु-संत माँगत कर जोरे ।  
देत तिन्हहि शुचि शान्ति निहोरे ॥  
सब धर्मन्ह के पोषक त्राता ।  
सबके भ्रात तात अरु माता ॥  
हिन्दू मुस्लिम सब चलि आवैं ।  
शिरडीश्वर के दर्शन पावैं ॥  
सबको देत शान्ति धन माया ।  
सब पर करत बरोबरि दाया ॥  
धूनी तपत जपत हरि नामा ।  
ऐसे गुरु को कोटि प्रनामा ॥  
बाँटत ऊदी (भस्मी) मुक्त-भाव से ।  
भक्त चखत अति हेत चाव से ॥  
सर्व सुखद शुचि मंगल कारी ।  
ऊदी की महिमा अति न्यारी ॥  
रामबाण इव असर दिखावे ।  
सबके रोग, शोक बिनसावे ॥  
जो ऊदी नित सेवन करहीं ।  
ते भवकूप न अंतहु परहीं ॥





शामा भक्त सरल सति भाये ।  
निशिदिन रहति चरन चित लाये ॥  
सेवत चरन-कमल साई के ।  
पावत ज्ञान-मुक्ति फल नीके ॥  
भक्त म्हालसापति नित पूजे ।  
भावत चरन कमल नहि दूजे ॥  
काकाजी नित आरती उतारें ।  
जय-जय साईनाथ उचारें ॥  
दियो स्वप्न बूटी साहेब को ।  
बिरचो मंदिर सुन्दर नीको ॥  
मुरलीधर की मूरति न्यारी ।  
मैं निज कर सो रखौं बिचारी ॥

होत प्रात बूटी चलि आये ।  
बाबा से बर बचन सुनाये ॥  
प्रभु आज्ञा आनन्द-सुखरासी ।  
रचिहौ मंदिर सुखद-सुपासी ॥  
सुन्दर बाड़ा रच्यौ बिचारी ।  
मूरति शिरडीश्वर की न्यारी ॥  
बाबा मुरलीधर हुई राजे ।  
देह त्यागी, निर्देह बिराजे ॥  
ऐसे पावन चरित सुहाये ।  
कोटि शारदाहु जाँय न गाये ॥  
सब तजि मोह फंदु हलु कामा ।  
भजु मन बाबहि सब सुख धामा ॥

छंद :— सुख धाम-लीला कौतुकी, श्रीनाथ पद भजु सठ मना ।  
शिरडीश, साईनाथ भजि, मिटिहहि सकल दारिद घना ॥  
तरु नीम को करि कल्पतरु, शिरडी करी काशी महा ।  
सोइ पाउ बरु जो भक्ति से, शिरडीश सों निशिदिन चहा ॥  
एहि हेतु भजु श्रीनाथ को, जो यह भगति शुचि पावनी ।  
दुख दैन्य हरिनी, मोक्षप्रद, सुर-सन्तहित अनपायनी ॥  
निशिप्रात माँगड नाथ, यह बरु सोचि शुचिसेवक दियो ।  
जेहि योनि जन्मू करि कृपा, निज भगति उपजायो हियो ॥

दोहा :— एहि बिधि साईनाथ को, जो ध्यावै दिन-रैन ।  
तिन्ह डर सदा प्रसन्न हुइ, बास करहि सुख दैन ॥  
परम धन्य शिरडीपुरी, धन्य वहाँ के लोग ।  
जो परसत श्री गुरु चरन नित्य लहत संजोग ॥  
ॐ हरि शरणम्, श्री गुरु शरणम्, गोविन्दं भज मूढमते ।

— डॉ. ब्रजमोहन मौर्य

(तृतीय चिकित्साधिकारी)

प्राथमिक स्वास्थ्य केंद्र माल (लखनऊ)



## “भजन”

“मेरे साई की है महीमा न्यारी, बाबा की है शान निराली”  
“वलीयों के वह वली बड़े हैं, संतों मे वह महान संत हैं”

सबसे बड़ा तरिथ है शिर्डी, पवित्र है इस भूमी की मिट्टी  
तिलक करो तुम इस मिट्टी से, जाग जायेगी किस्मत सारी  
जागृत है बाबा की समाधी, मन मंदीर की ज्योत जलाती  
फूलों की चादर चढावो इसपर, या श्रद्धा का गिलाफ पहनावो  
दर्शन के लिये तरसते नयना, भगि जाते हैं आनंद से नयना  
हिंदू मुस्लिम सीख, इसाई, भेद भाव का नाम नही

बड़े ही दयालू मेरे साई, भक्तों के हैं वह जैसे माई  
गुन्हा माफ सब के ही करते, शरण मे जो उनके जावे  
अल्ला भला करेगा कहकर, क्षमा वह सब को ही करते  
बच्चे हैं नादान हम उनके, गुन्हा करते जगहे जगहे पर  
क्षमा शांती के सागर साई, मेहर नजर करते सब पर  
पैरों मे उनके पडा रहा जो, किस्मत उसकी जागी समझो

पकड़े रहो यह मोक्ष की डोरी, ध्यान रखो छूटे ना कभी  
इधर उधर देखो ना कभी, ढीली पडे ना पकड हमारी  
श्रद्धा पक्की साईचरणों मे रखो, फल पावोगे तुम जो चाहो  
भाव भक्ती से पूजा करे जो, भगवान साथ हैं उसके समझो  
आफत कोई न आवेगी उसपर, जो भी समझे साई ईश्वर  
साईदास लक्ष्मण कहे है सबसे, साई साई नाम तू जप ले

“मेरे साई का है महीमा न्यारी, बाबा की है शान निराली”  
“वालीयो के वह वली बड़े हैं, संतो मे वह महान संत हैं”

— लक्ष्मण बापूराव रापतवार  
किल्ला वाटर वर्क्स नांदेड







## ‘बाबा का शयन’

उस झुले की विचित्र महिमा  
साईं जी, जिस पर सोते थे  
वह चार हाथ लम्बा तख्ता  
जिसपर वे, शोमित होते थे।

वह हथेली भर चौड़ा तख्ता  
बाँधा था, मसजिद में ऐसे  
जर्जर चीघड़ो से टांगा  
लगता था, पलना ही जैसे।

जर्जर चीघड़ो की डोरी  
कैसे करती थी, मार वहन  
बाबा का फिर, उसपर सोना  
कैसे करती थी, मार सहन

पलने के, चारो कोनो पर  
दीये रातभर जलते थे  
इस पर साईं जब सोते थे  
देवों के नयन, तरसते थे

पलना बाँधा, इतना ऊँचा  
दुष्कर, उपर नीचे जाना  
कैसे प्रभु उसपर सोते थे  
यह लोगों को लगता सपना

यह झूला, बना पहेली था  
लोगों की भीड़, लगी बढ़ने  
इस मर्म को, पाने हेतु वहाँ  
आये थे, लोग इसे पढ़ने।

इस कारण, साईं बाबा ने  
तख्ते को तोड़, दिया था अब  
कुछ समझ, न आया लोगों के  
टूटा पलना, देखा था जब।

यह अनुपम, थी साईं लीला  
नेति-नेति, ही कह सकते  
इस मंद बुद्धि, के समझ परे  
केवल हम, शीश नवा सकते।

गोपाल कृष्णा गुरुरानी  
क्षेत्रीय शिक्षा संस्थान  
कूमापूँ पहाडियाँ, अल्मोड़ा



## साई-बाबा का सन्देश

माना कि दुनिया में बहुत लोग है जो  
कष्टों से लड़े, और लड़कर जिए  
सुखों की घड़ी देख पाये नहीं पर  
दुखों के सरपर चढ़कर जिए  
हौड़ की दौड़ में जो कभी भी नहीं,  
एक पल भी किसी से पिछड़कर जिए  
ऐसे लोगों की भी, नहीं है कमी जो,  
अकेले ही आगे बढ़कर जिए।

निरन्तर रहे जो, कि पुरुषार्थ वादी  
मन जिनका प्रारब्ध से जुड़ न पाया  
कई व्याधियाँ की जड़ है लड़ाई  
लड़ाई करो मत, यह जग को सुझाया  
भुलाया उन्हें जायगा क्यों? जिन्होंने  
शत्रु को प्यार कर शत्रुता को मिटाया  
आत्म सम्मान के मान हेतु जिन्होंने  
कभी भूलकर भी न मस्तक झुकाया  
किसी भी कुचक्र की गति रोकने में  
प्रयत्न जिनका न निष्फल रहा  
सामान्य सम्बन्धों के निर्वाह में  
जिनका आत्म संबल न अकुशल रहा  
व्यक्तित्व से युक्त प्रतिभा से सम्पन्न  
दायित्व का बल न दुर्बल रहा  
दुखियों के दुख दर्द, पहचान ने में,  
जिनका मनोबल न निर्बल रहा  
सहन कर के अगणित विपत्तियों को  
मुदित मन से उत्साह उर में भरे  
कर काम उत्तम, सुखद आचरण से  
पुरुषार्थ निस्वार्थ मन, में धरे,  
जनम भर जीवन लगा कर स्वयं का  
पराये के, संकट निवारण करे,  
कई लोग ऐसे भी है इस जगत में  
जो परमार्थ के हित जिए और मरे

— उत्सवलाल तिवारी, सुमन  
सुमन कुटीर, उज्जैन, एम.पी.





## ईश अराधन

एक बार, एक रोहिला  
आया, शिरडी ग्राम में।  
साई का, वह भक्त बना  
लौ लगी थी, साई नाम में।  
आठो प्रहर, पढ़ता रहता  
कलमें, कुरान शरीफ की।  
कर्कश ध्वनि से, रहता रहता  
अल्लाह हो, अकबर की।  
शिरडी वालों ने, तंग आकर  
साई से अनुरोध किया।  
रोके इस, उत्पात को देव  
उसने आराम, हराम किया।  
साई बोले, तुम काम करो  
उससे क्या, लेना देना है।  
पत्नी उसके, कुविचार की  
उसीका, उसे रोना है।  
उसकी कलमों के, आगे वह  
टिक नहीं पाती, डरती है,  
हरी नाम में, मस्त रोहिला  
हरि से ही अब, पटती है।  
साई का, संकेत गूढ़ था  
रोहिला तो, अकेला था।  
कुविचारों को, दूर भगाओ  
साई का, संकेत था।  
साई का, उपदेश मानकर  
ग्रामवासी, संतुष्ट हुए।  
ईश अराधन, एक मंत्र है  
इसे जानकर, धन्य हुए,

— गोपाल तृष्णा गुरुरानी  
प्रवक्ता  
क्षेत्रीय शिक्षा संस्थान  
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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.	Ofiset 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. Kopargaon, Dist. Ahmednagar.
2. "Sai Niketan" 804-B, Dr. Ambedkar Road, Dadar,  
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