

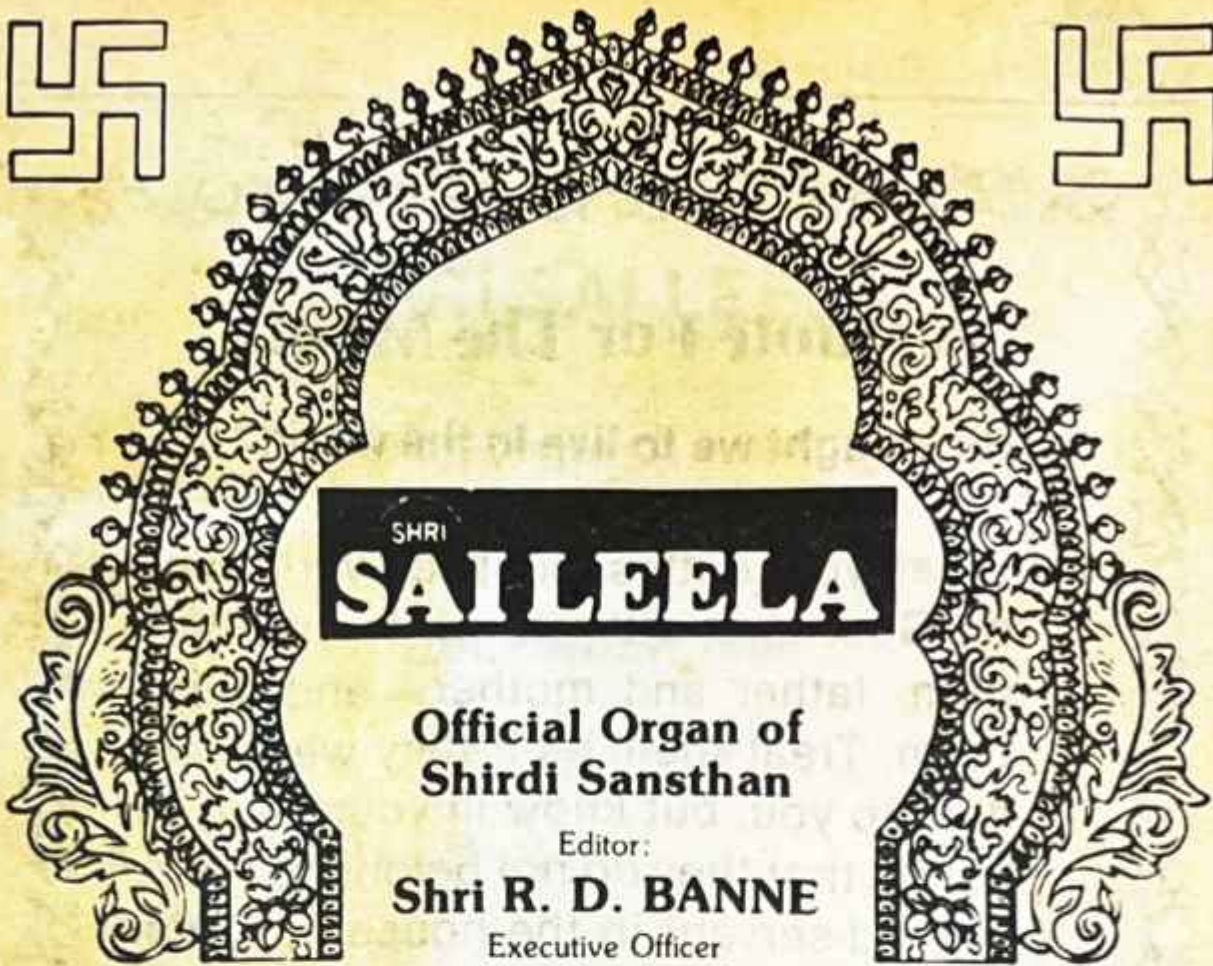
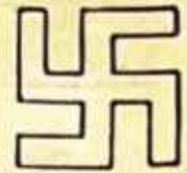
SHRI

SAI LEELA

OFFICIAL ORGAN OF SHIRDI SANSTHAN



Baba brought back with him jasmines and marigolds whenever he went to Rahata. In the dry and dreary places he dug and planted them and watered them, all with his own hands. And so he continued for three years and transformed the wilderness into a garden. This is the spot on which, by God's Grace, stands today the Wada which affords a comfortable abode to the devotees.



SHRI
SAILEELA

**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**

VOLUME 65

DECEMBER 1986

NO. 9

Office:

Sai Niketan, 804-B, Dr. Ambedkar Rd., Dadar, Bombay-400 014.

Telephone: 412 25 61

Annual Subscription Rs. 10.00 • Single Copy Rs. 1.00

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



A Quote For The Month

Q. How ought we to live in the world?

A. Do all your duties, but keep your mind on God. Live with all — wife and children, father and mother — and serve them. Treat them as if they were very dear to you, but know in your heart of hearts that they do not belong to you... A maid-servant in the house of a rich man performs all the household duties but her thoughts are fixed on her own home in her native village...The tortoise moves about in the water. But can you guess where her thoughts are? They are on the bank, where her eggs are lying...First rub your hands with oil and then break open the jack fruit; otherwise they will be smeared with its sticky milk. First secure the oil of divine love, and then set your hands to the duties of the world. *

*Sri Ramakrishna Paramahansa

SHRI SAI LEELA

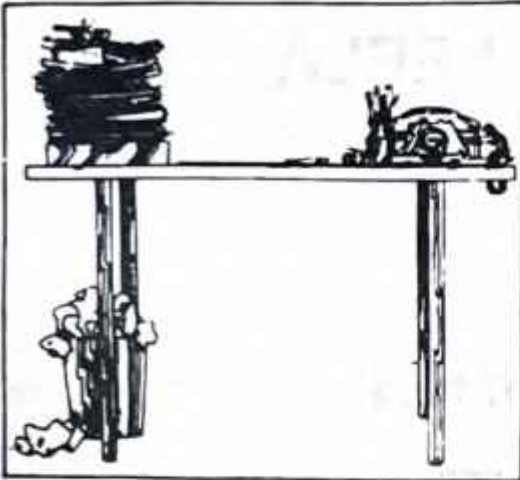
DECEMBER 1986

CONTENTS

1. A Quote For The Month		2
2. Editorial		4
3. Shirdiwale Sai Baba — A Review.		6
4. Effects Of Purascharana — A Case Study	A Monastic Devotee	7
5. Sai Baba Never Falts In Extracting From You The Offerings Due To Him	V.K. Vashista	12
6. Aum Sai, Sri Sai, Jaya Jaya Sai	T.A. Ram Nathen	14
7. Sai Baba — Image Of Self Effacement	N.N. Shalla	15
8. Pleasing The Guru	S.M. Banerjee	20
9. Shirdi News		25
10. Shri Sai-Sat-Charita (Chapter — 4)		27



EDITORIAL



The century in which we live, belongs pre-eminently to the age of science, and even as this century is drawing to its close, the accent on science is becoming heavier and heavier. Our vision is naturally coloured by the age in which we live. The cosy comforts of the machine age have easily won us over. The robot and the computer threaten to take over all the functions of the human brain.

But even as we revel in the numerous scientific discoveries and inventions, deep down in our hearts there are disquieting thoughts and doubts — Is it so easy to totally replace by a machine, everything that a human being stands for? Is not something of vital importance missing? Perhaps, science is exerting a dehumanizing effect on us in our human relationships and in our general attitude towards God's creatures. We are increasingly becoming aware of the heavy price we are paying in terms of peace and happiness for all the boons conferred on us by science and are loudly vociferous about our concern for industrial pollution and disturbance of ecological balance, and the threat of war; of emotional imbalance and neurosis, of callous indifference to each other and lack of love and estrangement and a thousand such problems. Such is the sum total of our life today — a life style without a centre. Surrounded by creature comforts we live with troubled, uneasy minds and in a spiritual void. The only ray of hope lies in the spark of humanism which manifests itself in our concern for the rehabilitation of the deformed and the disabled, in our movements for prevention of cruelty to animals and preservation and protection of wild life. It is this humanism, this love and compassion for others that we need to fill the void.

Before the advent of science life was comparatively simple. It was certainly not comfortable in the modern

sense, but it had a human element. People had time for each other; they had interest and affection and friendship. In this sense, the quality of life was rich.

In the lives of saints this humanism of the common man was carried to perfection. It was the cardinal principle of their life. God's creatures were all equal in their eyes since they believed that He pervades the whole universe and dwells even in the lowliest of low creatures and hence every living creature deserved our love and compassion. This was not easy for an average man to understand even in those days. For us, today, with our self-centred lives it is even more difficult to grasp. In this context, one remembers vividly the description in *Shri Sai Satcharit* of Mrs. Turkhud's surprise and incredulity when Baba told her that he was present not only in the mud-bespattered, hungry pig whom she fed, but also in as insignificant a creature as a common fly or an ant. Again, we read about Laxmi, who at Baba's urgent behest, quickly prepared some food and came running to serve him. But he placed the food in front of the hungry dog explaining to her how hunger is the same to man and beast and that his hunger was appeased by the dog's eating the food.

This recognition of God in every creature naturally created a fearlessness in the face of dangerous wild beasts. We often come across accounts of great sages and saints who would sit deep in meditation in dark, dense forests for years on end and were never attacked or even disturbed by the wild animals roaming around. In this connection there is an interesting point raised in *Shri Sai Satcharita*, the question debated among the devotees being whether one should kill a dangerous creature like a serpent or a scorpion in self-defence. Baba's answer was in the negative for he firmly believed that God dwelt in every such creature and without His wish and command, nobody can harm us. On the contrary, if He wishes that one should meet one's end thus, who can counter His wish? Hence Baba always preached love and compassion towards all. If such was the kindness and love of the saints for the dumb and mute creatures, how much more must it have been for fellow human beings! Service of humanity was their creed. And through such



service ultimately they tried to bring the erring men on the path of salvation.

It is this humanism which we lack today. It is a source of enriching our lives and bringing back peace and happiness. If our life is to have any significance, we have to fill up the void and find a centre for it. But it needs a radical change in our self-centred thinking to-wards a wider all-embracing humanism. Only thus can life become meaningful.



“Shirdiwale Sai Baba” — A Review

The premiere show of Arati Theatre's Hindi play, “Shirdiwale Sai Baba” was well-timed, as it came on 10th October, 1986, two days before Vijayadashami, the day of Baba's mahasamadhi. Written and directed by Shri Kiran Dudhalkar and produced by Shri Kumarsen Gupte, the Hindi translation is by Shri Madhusudan Joshi.

The performance has depicted the major events of Shri Sai Baba's life with emphasis on his teachings. The atmosphere of the Shirdi of Shri Baba's time has been recreated effectively. Especially, the scene of Baba's Chavadi procession was colourful. Shri Kirankumar, who enacted the central role of Shri Sai Baba, has done justice to the role. The other artists have also given on the whole satisfactory performances. Music, though appropriate, has room for further improvement.

Translated from the original Marathi play “*Shirdiche Shri Sai Baba*” which has had more than three hundred stage shows, the Hindi version of the play is sure to gladden the hearts of all Sai devotees.

EFFECTS OF PURASCHARANA — A CASE STUDY

by

A MONASTIC DEVOTEE

(By courtesy of "Prabuddha Bharat" of the Ramakrishna Mission, we publish for the benefit of the readers of "Shri Sai Leela" an article which appeared in the issue of 'Prabudha Bharat' June, 1980.)

This is not an article so much as a case history. In an article, you can speculate, can rove over a subject, emphasizing certain aspects, suppressing others, artistically making your point. But what I wish to do here is to recount in a straightforward, open fashion my experiences having to do with the discipline known as *purascharana*. The reader may rest assured that what is reported here is true, but as in the case of published clinical reports actual names and places have been disguised or left blank.

I joined the Vedanta Society of——as a monastic probationer in 1950. Born and brought up a Protestant Christian, it had never occurred to me that the essence of spiritual life is meditation. (Remember, this was thirty years ago, well before the quietist revolution of the 1960s had broken out in America, which was to honour Zen, Yoga and other disciplines teaching the need for going within.) The leader of our Centre, a senior Swami, had established it as a rule that his disciples should go to the Chapel for meditation at least two times every day. And so I went.

But five years passed and I felt I had gained very little spiritually. I was still a dabbler, was still the same rank amateur in relation to any kind of inner life that I had been the day I entered — a spiritual outsider.

It had been determined that I was soon to take the vow of Brahmacharya. I began to fear that I would be entering upon this engagement under false pretenses if something didn't change. I told my Guru so. 'Can't you take some urgent



measures?' I asked. 'This is serious. Don't you have some intensive remedy to apply to cure a bad case of spiritual backwardness?'

'All right', he replied. Do a year's *purashcharana*.'

My heart contracted. I knew what this meant from having read *The Eternal Companion*. Great masses of *japa*, whose quantity was to increase or diminish by one thousand repetitions per day according to the phase of the moon, to reach a hefty fifteen thousand once a month, on a full-moon day. A half-hour or so of *japa* in dark phases, but four to six hours of it as the moon moved towards full zenith.

I was aware of Swami Brahmananda's confidence in the efficacy of *japa*. Our Swami-in-charge had often told us about something he had witnessed as a young novice at Belur Math around 1920. At that period several monastics were required to share the same dormitory rooms. One of the occupants of the room where the then young Swami lodged was an older man who had been given permission to enter after some years of worldly life, much beyond the normal age limit. 'What an intense struggle he had to make to gain purification,' our leader would explain. 'Maharaj's prescription for him was *japa* in large doses. I used to wake up in the night, and there he'd be, seated on his bed with his *mala* in his hand, by the hour. And it did work. I tell you, my child, it did work; it does work.'

Well, I did it. For twelve months my whole life centred on *japa*. I rejoiced in the moon's dark phases and struggled through its climaxes. I never failed in what was required for that day, although I did not get the final hundreds done till late in the evening, half asleep; and once they went over into the early minutes of the following day.

I took the vow of Brahmacharya in the summer of 1955. Our leader had selected a full-moon day, which was also the birth-day of Swami Niranjanananda, as an auspicious date for administering our vows. But what did that choice signal for me and my *japa*? I was living at — — at that time, overseeing the construction of a new temple, lodged in a

caravan on the temple site. The ceremony was to be performed at the —— monastery, some 200 kilometres distant. I felt I could not be absent from the temple work for more than twenty-four hours. I would drive to the monastery the afternoon before, prepare for and participate in the ceremony the following morning, and drive back the same day. Then how could I do my fourteen thousand/fifteen thousand repetitions of the *mantra*? On this red-letter day of my life, surely I would be justified in putting aside my rosary and giving relief to the thumb and calloused middle finge of my right hand.

'No!' replied our leader, in response to my eager suggestion. 'Make some other adjustment. Don't baby the mind. The essence of *purasharana* is no exception. You've taken up the commitment; now fulfil it.' Of course he was right, and I managed the required repetitions by rearranging my intended schedule.

That *purasharana* produces an effect, for me there can be no doubt. Let me try to describe it in as clinical a fashion as possible.

First of all, you feel virtuous. There is an expression used in Christianity: State of Grace. A state of grace enfolds you when you feel you are making an effort to do what you should be doing and to avoid doing what you should not be doing. Grace comes as we make a positive response to His request: 'If you love me, keep My commandments.' It might be said that enjoying a state of grace is the same thing as attaining a clear conscience. Or is equivalent, I should think, to what Indian teachers refer to as gaining the grace of your own mind. You feel inwardly strong and right and enthusiastic. That is definitely what I felt during the year of *purasharana*.

Or one could say that this effect is simply a case of God rewarding our effort to please Him. Or that by sacrifice we gain His sympathetic attention. The rising smoke of our burning offering is pleasant to His nostrils. I don't believe such explanations: they are too anthropomorphic. I would



rather call achieving a state of grace the lawful psychological consequence of discipline. How often we have heard that the mind is like an unruly youngster. Doing *purascharana* tells that child with steady insistence: I mean business. So it responds. Instead of continuing to behave like a spoilt baby, it becomes co-operative, helpful and charming.

Without doubt it would be better to be infused with longing, ardent longing. Passionate thirst for God is what characterizes the true mystic. But in the absence of longing, there remains: *effort*.

AS the mind finds itself brought to heel, it begins to reform. Its whole attitude becomes refashioned, remodelled. The pressure of the Holy Name, strenuously applied, as the Russian monk in *The Way of the Pilgrim* explains it, reorients the mind's way of looking at things. Or to use a homely simile, here is an inkwell fixed to a desk. To clean it, pour in water. Bit by bit, the dirty, dried residue will be dislodged and will flow away. In religious terms we can say that *japa* causes some light to shine out from the Paramatman. In psychological terms it may be supposed that the sheath of Ananda is rendered a little less opaque through the vigorous rubbing it gets from the Holy Name.

Another effect I noticed — my clinical report would not be complete without mentioning this side-effect — was an increase in psychic energy. Or stated in layman's terms, intensive *japa* seems to have aphrodisiac effect. (It is well known, of course, that yogic techniques can be used, or mis-used by those who are sense-minded, to increase sensual powers, and I could see how this could be.) For the continent, this sensation transmutes itself into happiness and enthusiasm — 'delight' is the word the Pilgrim often uses. One may describe this euphoria as the emotional, consequence of obtaining the grace of one's own mind.

The clinical technique of shock therapy is used as a treatment for mental disorders in extreme cases. No one knows exactly how this technique works, but it is sometimes

explained figuratively that the passage of a charge of electricity through the body causes the molecules of the disturbed mind to be, as it were, thrown up in the air, to fall back in a different and healthier pattern. Or, that the unconscious, fearing it is going to be killed, defends itself by behaving in a more rational manner. A similar realignment of 'molecules', or a better balance of the mind's chemistry, is now claimed as a result of the introduction of the so-called mind-bending drugs. Something similar happens in ordinary life, to normal people, also. A normal person, let it be noted, experiences a kind of shock therapy as a result of being involved in a grave accident, a desperate illness, or upon hearing of some fatal news. From that day on,' he will say, 'I saw things differently.' Or, 'After that my outlook was no longer the same. One may guess that massive injections of *japa* may work in a manner analogous, to produce a like effect: shaking or shocking or bending the mind toward a new orientation.

This case history would not be complete if I failed to mention a permanent consequence of that year's *purascharana*. I find that I repeat the *mantra*, or that the *mantra* repeats itself, when the mind is 'in neutral'—when I am walking alone, when doing manual tasks, when preparing to sleep, when lying drowsily half-conscious before fully waking. We speak of such an ingrained habit as something that has become second nature. One may quip that in the case of *japa* what has become second nature goes a long way toward prying open the sought-after first, or primary, nature.

But to conclude. I closed the year's *purascharana* with the assurance that I was on the inside track at last. When the molecules blown up by *japa* had settled down, I found that I had become committed, that I had become an insider, a devotee.





SAI BABA NEVER FALTERS IN EXTRACTING FROM YOU THE OFFERINGS DUE TO HIM.

(Based on Personal experience)

I recount a short story usually found in all Sai's books. Two Sai devotees from Goa visited Shirdi for Sai's darshan. Baba asked Rs.15/- from one of them and accepted it, while He refused to accept the offering of Rs.35/- from the other devotee. As Baba said He accepted Rs.15/- from one of the two devotees only because it was already due to Him. In fact this devotee had vowed to pay his one month's salary to Sai Baba if he could get a job. He started his job on a salary of Rs. 15/- per month. But he could not keep his promise even though his salary grew upto Rs.750/- P.M. Baba asked and accepted Rs. 15/- only as this sum only was due to him. Thus, He saved his devotee from the sin of wrongful commitment. (omission of his own promise).

Well, here is another incident pertaining to me. After resigning from my active service as Field-Manager in a Pharmaceutical company in 1983, I took up the job in a Bombay based Pharmaceutical Company for promoting the sale of their goods in U.P. While I was finalising the agreement with the firm at its Bombay office, I came to know that the person with whom I was negotiating was a Sai devotee. I had already heard a little about the popularity of Shri Sai Baba. I casually enquired for some more details about Him. At that time I had no idea or plan to visit Shirdi. But I was dragged by some eternal and hidden force to Shirdi while returning to Agra. I boarded the roadways bus from Bombay to Shirdi and reached there late at night. I went for Darshan of Sadguru Sainath early in the morning with my heart full of joy. Later I performed Satyanarayan Pooja without any kind of problem and took prasad food in the common hall. People who had gone to Shirdi, must be knowing the kind of problems and difficulties being faced by pilgrims due to enormous crowds. One has to wait in a long queue for his turn for hours together. I experienced no such difficulty at all.

During my stay of two days, I found myself changed into a devotee of Sai Baba. I mentally offered there to arrange food for 1000 people, investing around Rs.2,000/- in the next year if I could make a successful promotion of the products of the company, I had joined. (At Shirdi an adult has to pay Rs.2/- and a child Rs.1/- per

head for prasad food in common Hall. It is a complete lunch or dinner). I did a good job and secured good sales in the first year. But I failed to keep my promise made to Sadguru Sainath. I didn't turn up to Shirdi at all for the second time. And say within the next one year circumstances so developed that the sales of this company suffered. During this period I faced various unexpected problems, and by the end of Oct. & Nov., 1985, I found it difficult to feed my family of two children and my wife. However, by virtue of my self-confidence and will to struggle, I decided to start my own products. Before I could do it, I went to Shirdi to pay my second visit to Sainath. This time I was accompanied by my sister and her family. Now we faced various unexpected difficulties. As soon as we entered Shirdi, we were followed by an agent of Phool and Prasad shop. He sold us a flower Chadar at a cost of Rs. 101/- which was available at other shops at a cost of Rs.3/-. Further we had to wait in sweltering heat for more than one hour to get Darshan of Baba and also when we went for Prasad food in common hall. Further we didn't get the tickets of Satyanarayan Pooja. The bus passengers cursed us due to our late arrival at the bus stop. As we had our seats reservation, the bus was delayed for more than 15 minutes. Above all, I found that the proprietor of the Bombay based company had gone out of Bombay for a week on the day we reached Bombay. And worst of all, I had to stay in Bombay without a job and returned to Agra after spending Rs.500/- approximately (many other expenses were of course borne by my brother-in-law). However I could not stand by my promise to provide food for 1000 needy people at Shirdi as I was not in a good financial position. I asked Sai Baba to get it done next time when I would be in a position to discharge my promise.

But Baba did not wait any longer. Baba snatched the remaining amount of Rs.1500/- from my pocket leaving me numb and dumb. I had kept this amount in my front pocket inside my pant which always used to remind its presence while moving or sitting. And I found it missing when I got down the bus in Delhi where I had gone to discuss about the new work I was going to do. Well, it was no pick-pocketing as the pocket was intact; the buttons of my double breasted coat were on, and quite intact. I had given a lot of thinking to this incident but without any result. I was puzzled; I felt as I could sink deep into the bottomless pit when I touched the pocket and found the money having disappeared. Literally I was left with few rupees lying in my other pockets in Delhi city. For



many days, I was tense due to this untimely incident. Once I was lying on my bed and thinking over it. In a flash, I got the answer. I had made a promise to Sai Nath and Sai Nath had taken exactly the amount which I had promised to offer. Surprisingly, thereafter I was completely relaxed. Since then tension in my mind vanished. Now I have nothing to say to Sai devotees except that one should not offer to Sainath a thing which he cannot fulfil, because Baba never falters in taking away your offerings due to Him. Now I have started with Baba's blessings my new assignment afresh which he bestowed upon me. I received the goods in my town on the same day on which I received March, '86 edition of Sai Leela for the first time. I believe firmly that Baba has blessed His devotee for success in his new assignment. May Baba continue His blessings to His other devotees too.

With my heart-felt prostration at his Lotus Feet.

V.K. VASHISTA



Aum SAI, Sri SAI, Jaya Jaya SAI!

“Mantra Japa, after a time, leads to a stage when you become Mantra maya i.e., you become that whose Name you have been repeating....”

— Ramana Maharshi

As your SAI-Self breathes, there is a corresponding flow of LIFEtron (“Prana”) in your body. Each thought, action and emotion direct that energy (“Lifetron”) through particular channels. Once you start reciting “SAI-mantra” “Aum Sai, Sri Sai, Jaya Jaya Sai” *mentally*, your breath gets regulated by IT. A *regulated LIFEtron* will lift your MIND from the gross vibrations of matter to the SUBTLE vibrations of SAI-consciousness and SAI-joy!

— T.A. Ram Nathen
Flat 3, Block S-14,
Gumur Math Housing Estate,
Budge Budge Trunk Road,
Sarangabad 743 319 (W.B.)

SAI BABA — IMAGE OF SELF EFFACEMENT

True to the Indian tradition, Sai Baba lived an example of real 'Daridra Narayan.' All that he had was a Kafni, a Langot (Waist-band), a head cover, sack-cloth for his seat and bed and a tin for water. It is the unique example of God in rags. It is said that he always said that "Poverty is better than Kingship, far better than Lordship, for the Lord always comes to the poor". For warding off cold, it is believed, He always sat in front of Dhuni (Sacred fire), in which he offered as oblation egoism, desires and all thoughts and always uttered Allah Malik. Non-possessive from inner depths, His charity was remarkable. The money he used to collect as Dakshina was freely distributed, generally amongst those who needed some financial assistance.

After he burnt his arm in the Dhuni, he refused all medical treatment and instead allowed one leper Devotee, Bhagoji Shinde, to dress the arm every day after ghee-massaging and then bandaging it with leaves and pattis, which practice went on till Sai Maharaj's Mahasamadhi. It is obvious that Baba did not need any treatment, but it was only to give a chance to a leper devotee to be close to him all through the life. Not only that, but when Baba started for Lendi, Bhagoji held an umbrella over him. It was an acute case of leprosy, with fingers shrunk and a body full of puss and hence stinking, but the Lord preferred him for constant service only with the sole purpose of creating a sense of brotherliness amongst people for such unfortunate members of the society.

A devotee's son was attacked by Bubonic plague while staying at Shirdi. The mother of the boy feeling nervous thought of returning to her home with the boy, but the Lord dissuaded her from going, advising that the sky was beset with clouds but they would melt and pass off. Saying this, he lifted up his Kafni upto the waist and showed to all present there four fully developed bubos and said, "See, how I have to suffer for my devotees, their difficulties are mine".

Baba had hinted two years before, that a close devotee would pass away on Vijayadashmi day of 1918. Sometime before this date, the man fell sick and could not come for darshan of Baba, who was also sick with fever. Vijayadashmi day came and the devotee's condition grew worse and he was expected to pass away



shortly. Those to whom Baba had predicted this death, were shaking in their shoes as Tatyā was an ardent devotee and close to everyone in the Masjid. Lo, a wonderful thing happened! Tatyā's death was averted and Baba passed away in his stead. Obviously there was an exchange, and the Lord gave away His life for His devotee.

A sadhak of Yoga, who had studied all the works of Yoga, once came to Shirdi, as he had not been able to concentrate his mind and attain Samadhi even for a moment. His idea was that Sai Baba would show him the way to attain his objective. When he went to Masjid, he saw Baba eating bread with onion. Instantly, he thought that "this man, who is eating dry bread with onion, cannot help me in my objective." Our Lord reading the mind of the Sadhak, told Nana Sahib Chandorkar, who had got him to the Masjid, 'Oh Nana, he who has the power to digest onion, should eat it and none else'. This was a great blow to the Sadhak and he fell at Baba's feet in complete surrender. It is thus clear that Baba was a true example of simplicity, poverty and effacement.

In 1910, Cholera broke out in Shirdi in epidemic form. When the news reached Sai Nath Maharaj, he immediately found out a solution in his own inimitable style. He spread a sack on the floor and a hand-mill with the object of grinding wheat. People were surprised for what purpose was Baba grinding wheat when he had no need of cooking, depending as he was on bread and vegetable collected by begging from door to door every day. Seeing this, some women forced themselves to take hold of the grinder and in no time finished the work. Baba then told them to take the flour and throw it on the village borders. That saved the village from the scourge as it was not the wheat that was ground but it was Cholera that was ground to pieces and cast out of the village. It is said that this Leela inspired Hemadpant and his heart was filled with joy, resulting in the monumental chronicle — "The Sai Sat-charita." With the blessings of the Lord, this work was very accurately completed by Hemadpant, earning the gratitude of posterity.

The advent of Sai Nath Maharaj in Shirdi was itself indicative of his life style. Appearing in the village at the age of sixteen, he fixed himself under a neem tree and those, who could understand, felt like watching him from distance as he was a com-

pletely realized soul. With no desires for worldly objects, He was often seen in an Aasan, which sent shivers through the spines of village folk, as they were wonderstruck to watch a beautiful lad doing hard penance, without any hunger or thirst, and unmindful of the vagaries of the weather. On his own, he did not try to create acquaintance with anyone in the village, and by night he was undisturbed and unmoved. When various stories spread about his whereabouts etc. in the village and when some Godly word spread that there was His Guru's place behind him near the Neem tree, and when on digging it was all found true, he then opened his mouth telling them it was His holy watan, his Guru's place and that they should guard it well. It was later that he moved to the dilapidated Mosque of the village, glorifying it with the august title of 'Dwarkamayi', where he stayed all his life. Although many wadas were built by the devotees later, Lord Sai Nath, as the apostle of poor and have-nots, stayed on in the Dwarkamayi, leaving the palatial buildings for his devotees

He talked only when necessary and had no liking for repetitions. Averse to dry discussions and useless argumentations, he was always calm and controlled. He had no preference for wealthy or the so-called holymen and treated all alike, though He would give all due reverence to the really learned and saintly people. He was the treasure of all knowledge and in His heart of hearts knew the innermost secrets of all, but he feigned ignorance. What He shunned most was praises of Him. It is said that when once He gave a little hint that He knew Sanskrit, it created a stir as the general impression was altogether different. And when he gave a lucid interpretation of a very difficult verse of Shrimad Bhagwad Gita to Nanasaheb Chandorkar, the bubble was pricked. It was 34th Sloka of IV Adyaya of Bhagwad Geeta, which Baba was gracious enough to explain to the people present, rejecting the thesis of Nanasaheb, who was a good student of Vedanta and was so proud of his knowledge, particularly about Gita. How humble and self-effacing the Avtar was is quite evident from this small incident.

In our spiritual heritage, there is a common belief that a saint or Mahatma can do material good to the people only at the cost of his spiritual earnings. Whether such help is required to relieve the distress of the people at large or some particular individual, does not



deter the real Avtar as He does not have to invoke any Supernatural powers for doing that, it being the Characteristic or Swaroop of Him. Sai Baba did many such acts out of sheer innate feeling of relieving the suffering. Once there was a terrible storm at Shirdi, wind blowing fiercely, clouds roaring and bursting heavily. When the people got frightened, they flocked to the Masjid and stood around Baba, praying to him to do something to save them. Kind-hearted as He was to the extreme, he came out and standing at the edge of the Masjid, ordered 'Stop, Stop your fury and be calm'. In a moment, the storm came to a stop. On another occasion the Dhuni fires began to leap upwards reaching the rafters of the Masjid. In an instant, the Masjid would have been in flames. On seeing the danger, Baba took his short stick and hit the pillar with it repeatedly, saying 'Get down, be calm', and the Dhuni became normal. Similarly one day, in the presence of everybody, Baba put his arm into the burning Dhuni instead of wood and His arm got burnt completely. Madhavarao clasped the Lord from behind and dragged him forcibly, otherwise the worst could have happened.

On being asked, Baba said that the wife of a blacksmith at some far off place had found her child falling into a burning fire, when she was called away by her husband, and it was just to save the child that Baba thrust his arm into the fire. He did not mind his arm being burnt, but He was glad that the life of a child was saved.

With the advancement of science and technology, we are becoming more and more attached to the comforts of life, created by gadgets of electronics and computer. With the new luxuries coming into vogue, there is hectic competition for the possession of such articles, which are in fashion. We often say that these things have become necessities of life rather than luxuries. While visiting friends and relations, we only watch the new things that we do not possess and naturally our effort is always to somehow possess such things, or make changes in our residential houses or rooms so that we do not look inferior in the eyes of other persons. This mad race is the main cause of growing corruption in our present society and may lead to its ultimate destruction. It is here that spiritual discourse comes to the rescue of the restless man by creating a distaste for such luxuries and enjoyments. Self effacement and an attempt to develop a life without wants, creates a taste of self-realization and immense peace within. Baba had nothing with him, even in his

youth, except a Chillim. It is thus then that he lived a calm and poised life and always thought of helping those in need. Whenever he found it necessary, he intervened effectively to save his devotees from trouble and calamity. This is even visible today as Baba is available to his devotees even after his Mahasamadhi, and this has been the experience of thousands of sincere Bhaktas all over the world. Whenever and wherever there is heartfelt yearning, Baba has been seen coming to the rescue even without being called.

How lucky were those who had the great opportunity of having darshan of the Lord while he was alive and were immensely benefited by the mere darshan. Many people had their impending calamities warded off by his darshan and so many became hale and hearty even as they visited the Masjid as sick persons. Lepers were cured and many wicked people were spontaneously changed into good ones. Blind persons got their sight back even without any medicine and the lamed got back walking to their homes. Sai Baba was Anand Swaroop and continues to be so even now, although he is no longer in flesh and blood. As graciously explained by the late Shriman Govindrao Raghunath Dabholkar, (Hemadpant), all that we need to do is to 'trim our heart-lamp of faith and devotion and burn in it wicks of *prem*, and when this is done, the flame of self-realization will be lit up and made to shine'. Mere Gyan without the urge of *prem*, and without forsaking Ego, jealousy and anger, is of no avail in the path of total fulfilment. The miracle of Sai Baba is self-effacement, devotion, and *prem* for all living beings. He has shown the way and the simplest at that and it is now for us to take to it to get liberated.

(OM SAI RAM)

N.N. Shalla,
104/15, C.P.W.D. Qrts.,
Saket, New Delhi 110 017.





PLEASING THE GURU

(The source of all attainments)

We Sai devotees should realise that we can not attain perfection in spiritual field by self effort alone. In the case of Sai Baba, as pointed out by Samuel Osborne the Guru does not teach, but He radiates influence. In this yoga with Sai Baba, the grace of the Guru is the sole determinant. It is well nigh impossible to reach the highest summit of this path without the Guru's guidance. The modern attitude of independent thinking and undisciplined behaviour are the worst obstacles to disciples. Abusing the word 'Freedom' if a disciple becomes careless or lethargic in obeying the instruction of Guru, or if he does not have abiding faith in Guru's words, he will gradually lose the spiritual benefits gained from Him.

When a King comes to stay in a palace, he comes in his full glory and lends richness and beauty to it. Its atmosphere exudes joy, charm and splendour. But when he leaves, all the glory departs with him and the palace is shorn of its sparkle and grandeur. Similarly, the glorious divine Grace, flowing into a seeker from his Guru and working actively within him under the full control of the Guru, leaves the aspirant in a sad plight if he doubts, questions or harbours all sorts of notions about the Guru. The Guru's grace is the principal factor and full obedience to his command is the sole requisite. Our own endeavours, our practices of JAPA, austerities will bear fruit only when we are blessed by the Guru. This power with which a Guru supports devotees varies in direct proportion to one's faith in his greatness, capacity and perfection of his attainments. The stronger and more intense our feeling of dedication to our Guru as God-manifest, the quicker our progress, it will not take long to reach the goal of perfection.

It is not at all surprising that God should reveal Himself to one who has firm faith of Bhakta Prahlada, in his Guru. That is why Sant Tukaram says that "God can be easily attained, without any travail of Sadhana, by maintaining deep faith in Guru's feet; therefore, worship the Guru and let your thoughts dwell on him. God is quite close to the Guru. By constant remembrance of the Guru, one can meet God anywhere — in an uninhabitable forest or in the midst of multitudes".

How does the Guru feel pleased? Do not think that we can please him by flattery, lip service, occasional worship and part time routine sadhana etc. He feels pleased only when his devotees attain perfection in all respects. The perfection in all aspects include the perfection of our ego. The most essential part of man's nature is the ego. But in his endeavour to derive the best out of his physical life, a man's ego ordinarily runs riot and manifests itself in anti-social and anti-moral ways. Lust, anger, greed, delusion, pride and jealousy, are all the various manifestations of this ego, and each of these has to be put down, and the danger of allowing free scope to these must be rubbed into the soul of the disciple so that he may become a fit person to attain life's goal. Regarding this, much instruction has been imparted openly and in hidden or mysterious ways by Sai Baba to devotees like Shri Nana Chandorkar, and we shall do well to study the way in which the lessons were taught while benefiting by the lessons themselves.

We must remember that we are dealing with human nature, and that the so-called *Shad ripus* (i.e. six internal enemies) namely *Kama* or Lust, *Krodha* or Anger, *Lobha* or Greed, *Moha* or Delusion, *Mada* or Pride and *Matsara* or Jealousy are evils mostly from the stand point of the sadhaka aiming at crossing samsara and reaching perpetual state of perfect bliss. But to an ordinary man who has very little hope or chance of attaining the high goal, namely perfect peace and liberation, complete freedom from all these six enemies is an impracticable ideal. And perhaps for the continuance of society and the human species, absolute freedom from the first two or even the first three is not desirable. *Kama* and *Lobha* are desires for external objects which are generally needed by an individual in the circumstances in which he is placed and, therefore, it is wrong to totally suppress attachment to external objects so long as a person wants to retain a body and live in the world.

Attachment is called "Kama" when it is directed to the satisfaction of the sex urge, but the satisfaction of that urge is ordained by God as part of the work of created beings to continue the species. Hence Lord Krishna says in Gita, that the attachment to the opposite sex for purpose of sex gratification, if limited to those lines which Dharma draws, is Divine, and God Himself is that love, sex love. Sai Baba said "YAMA NIYAMA" Restrain Lust wholly



in respect of others' wives, and partly in respect of your own. Enjoyment of marital pleasure is permissible, but be not enslaved by it. Lust ruins mental balance and strength or firmness. It affects the learned also. Unruly buffaloes are controlled by tying a log to their neck as a clog to their movements. Viveka (i.e. Prudence or discrimination) must be tied to one's mind when sex attracts. Desires must be controlled. We must master them and not be their slave (VIJITATMA, JITENDRIYAH).

Krodha means anger. It would include hatred, disgust, and kindred feelings. In the usual sense, anger is that which tends to vent one's full force against the adverse creature or person. Therefore, it is extremely unsocial. All the same it is a necessity to assert oneself against obstacles for gaining desired objects, services etc. As objects are desired, they have to be acquired in worldly life. Hence, anger is sometimes treated as a virtue, and in any case, a necessity of the situation in the world as it goes especially in War. Therefore for a virtuous person like Rama, the epithet applied is "JITA-KRODHA", Anger controller, that it is not that he had no anger, but that he had conquered it. For Sai Baba also we can use the same epithet namely 'JITAKRODHA'. Sai Baba also had need for anger, a physio — psychical need that could be understood only by persons who thoroughly studied Baba. It has been noticed that Baba Himself was in towering rage at times, people would regard Baba at those times as mad with rage. Once a half crazy sadhu called Nana Wali came to Baba and said "Baba, get up, I want to sit in your seat". Any other person would have kicked Nana Wali out, but Baba quietly vacated His seat and the impertinent Nana Wali occupied it. After sitting on it a few moments the crazy man thought he had done too much. So he got up, requested Baba to resume the seat and fell at His feet, and Baba was calm throughout. This shows to what extent Baba could control His anger.

On one occasion when Baba was uttering words in towering rage, He uttered in the middle "SARVE JANAH SUKHINO BHAVANTU" — "Let blessings be to all". This blessing cannot co-exist with anger. It is the characteristic of a peaceful and loving frame of mind. Baba, therefore, might be considered during his towering rage to be driving away spells of thought or other ethereal waves which might be coming to harm his devotees or the public

and the anger might be necessary to quench and beat back those waves. One such instance of useful and necessary anger may be pointed out here. Shama that is Madhav Rao Deshpande, was bitten by a snake, and his life was in danger. People were accustomed to take such patients, those days, immediately to a particular temple. In Shama's case, however, Baba was all the God he knew, and he wanted to go to the Masjid straight away, and he accordingly went there. Baba, instead of treating him civilly, flew into a furious rage and said "Do not climb up Bamania. If you do not take care, Get down, Get down". "HAT MAGE HAT MAGE, BAMANIA, VAR MAT JAV, HAT MAGE, HAT MAGE". Shama thought that his refuge was gone, that Baba was not protecting, but driving him away. Just one minute later, Baba coolly and quietly said "Shama, come up", and gave him directions to be observed by Cobra-bitten patients and asked him to go home, and there observe the usual directions of keeping awake and moving about and not going to sleep for 24 hours. Shama was thus saved and he survived the Cobra venom. Then what did the words mean? "HAT MAGE HAT MAGE" did not mean that Shama was to go down but only the poison should go down from his system. "Bamania Var Mat Jao" should not be construed as addressed to Bamania (Brahmin) namely Shama, and as asking him not to come up. But they were addressed to the poison. The poison was not to go up, but it should go away from the Brahmin Shama.

We must learn what Sai Baba had to say about controlling of anger. Baba said "If any body comes and abuses you or punishes you, do not quarrel with him. If you cannot endure it, speak a simple word or two or else leave the place. But do not battle with him and give tit for tat. I feel sick and disgusted when you quarrel with others. If any one talks tall words at us let us answer with one word, if we reply at all. Do not battle with any one. If any one is angry with another, he wounds me to the quick. If any one abuses another, I feel pain."

So long as the sex urge and the anger urge are pulling apart a person, there is no *Shanti* or perfect poise, no buddhi or perfect satvic understanding of things as they are, including the self, and they are therefore obstacles in his spiritual advance. No self realisation is possible when sex urge, anger and other urges are ruining the equilibrium of the self. As for the *Lobha* etc. they are obviously



violations of social rules and common wisdom. It is good to desire well-being but bad to be greedy. Hence *Lobha*-greed is bad. To desire under wrong ideas is *Moha* or Delusion. This is bad. *Mada* is pride, conceit, vanity or other kindred states and obviously implies very wrong and improper valuation of oneself and consequent wrong behaviour towards others. *Matsara* or jealousy is the worst of these six mental states. In this Vikara there is no question of actual gain or loss, to ourselves. Jealousy is the inability to endure another's profit and prosperity. But is this good? When a man attains prosperity, what loss have we really suffered? But, people do not consider this point of view. He received the prosperity and that is the result of his Karma. How then should we feel aggrieved at it?

What happens to devotees who persist with these failings? We have seen Sai Baba feels hurt, sick and disgusted when we keep on repeating these failings and invite the displeasure of our Sadguru. *This displeasure is generally shown up among devotees by weakness, lack of pre-severance, lack of inspiration in sadhana and enthusiasm and general depression.* It is by the grace of the Guru alone that the mind becomes agile and intellect sharp, that all suffering ceases and that a genuine interest is developed in sadhana. Whenever such condition arises, we must search our hearts and find out where we have failed to obey his command.

Sai Baba has said that we can and must use the *Shad ripus*, the inner enemies within limits — e.g., restrict *Kama* and that too for the wife, have *Krodha* against unrighteousness, *Lobha* for HARI-NAMA, uttering God's name, *Moha* or fondness for *Mukti* (Salvation) and *Matsara* (hatred) for evil action. Have no *Mada* or pride.

— S. M. Banerjee
P-113, Lake Terrace,
Calcutta - 700 029.



SHIRDI NEWS

August 1986

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

Keertan: Shri Madhukar Ganesh Suryavanshi, Sansthan Artist and Keertankar 2) Shri Dattatreya Maharaj Gadekar, Pargaon 3) Shri Shuk Peshwar Maharaj, Khedlezunge, Nifad 4) Shri Digambar Gopal Ghungurde, Pune 5) Shri Vishwanath Maharaj Sahane, Surala, Vaijapur.

Pravachan: 1) Shri Lakshman Maharaj Wakchawre, Shirdi 2) Shri Popat Ramarao Ghodke, Shirur.

Bhajan, Vocal & Instrumental Music etc.: 1) Shri Kacheshwar Babu Gadak, Pargaon 2) Shri Kashinath Yadav Bidve 3) Dr. B. G. Pandya, Ulhasnagar 4) Sou Jyoti Manuja 5) Shri Chand Manuja Bombay 6) Kum. Meena Manuja 7) Shri Tukaram Khushalchand Paradeshi, Shirdi 8) Shri Hanuman Bhajan Mandali, Ichalkaranji 9) Shri Ratanlal Mahaveer Sharma, Nagpur 10) Vijayalaxmi Malani 11) Indra Chhadha 12) Shri Shripad Balakrishna Thote 13) Shri Ashwinkumar Pandya, Pune 14) Shri Chandrakant Kamat, Pune 15) Shri Manojkumar Pandya, Pune 16) Shri Sainath Bhajani Mandal, C/o. Tulsiram Nivritti Gondkar, Shirdi 17) Shri R. V. Rajan, Delhi 18) Shri M. Krishna, Hyderabad 19) Shri Popat Ramarao Ghodke, Shirur 20) Padmashali Markandeya Bhajani Mandal, Shankarrao Safa, Pune 21) Shri Satish Vasudeo Kale 22) Swami Premgovind, Pune 23) Shri Chandrakant Atre 24) Shri Abhay Kulkarni 25) Shri Shivalkar 26) Shri Ramesh Gulani, Pune 27) Shri Rajling Karampuri 28) Shri Shobha J.S. Shastri, Hyderabad 29) Shri J.S. Shastri, Hyderabad 30) Shri Ramdas A. Patil, Dadar 31) Shri Ramesh Begrut, Pune 32) Shri N.B. Narayan Swami, Bangalore 33) Shri Vasant Phulambrikar, Bandra 34) Shri Dattatraya Vighal, Bandra 35) Shri Dinkar Valankar, Goregaon 36) Shri Bholanath Samel, Bombay 37) Shri Shatrughna Manjrekar, Bombay 38) Shri Chandrashekhar Gadgil, Pune 39) Shri Govind Prasad, Bombay 40) Shri Ashok Gunjal Shirdi 41) Shri Dnyaneshwar Vaidya 42) Malini



Kapileshwari, Bombay 43) Shri Rajkumar Kapileshwari 44)
Sou. Bhagirathibai Devare.

On Friday, 15th August, 1986 Shri R.D. Banne, the Executive Officer of Shri Saibaba Sansthan of Shirdi unfurled the national flag. The staff of the Sansthan, teachers and students of Shri Saidham High School, the Police Officials, Homeguards, prominent persons of the Shirdi Village and Saibhaktas were present. The band of Shri Saidham High School was in attendance. After the function was over sweets were distributed among the children.

The Samadhi Mandir and its spire were illuminated.

Gokul Ashtami Celebrations: Gokul Ashtami was celebrated on 27th and 28th September in the usual manner. Between 9 p.m. and 10 p.m. on 27th September, various artists gave performances which were followed by Krishna Janma Keertan between 10 p.m. to 12 midnight by the Sansthan artist Shri Madhukar Ganesh Suryavanshi. After Krishna Janma at mid-night, there was arti.

On 28th September, from 10.30 a.m. to 12 noon there was Dahi handi and Gopalkala. From 9.15 p.m. to 11 p.m. Baba's Rath (Chariot) was taken in procession through the streets of Shirdi. On the return of the procession, there was Shej-arti to round off the celebrations.



A REQUEST

Sai Devotees wishing to subscribe articles for Shri Sai Leela (English) are humbly requested to write out the same legibly with sufficient margin on either side for our office use.

SHRI SAI-SAT-CHARITA

CHAPTER — 4

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 two chapters next after "The Invocation of the Auspicious", I stated the object of this Book and fully indicated the authority of the Writer and his relationship with Sai.
2. And now a consideration of the cause i.e. sinfulness (of the human beings) which leads to the appearing of saints on this earth.
3. Oh, Listeners (Readers)! I, who am a mere speck of the dust of your feet, entreat without any apology your attention.
4. Delectable is the life-story of a saint. Sweeter still like nectar is the Story of Sai that enhances the joy of the devotees who listen to it intently (with faith).
5. When the Brahmins disregard the four-fold stages of life (*Ashrama Dharma*); when the Shudras aspire to be treated as Brahmins, and
6. religious heads (*Acharyas*) are dishonoured and castigated; no one follows religious precepts,
7. and each one considers himself learned and vies with others resulting in chaos and disorder

8. all round; there is a total disregard to the prescribed (by religion) rules of food and drink, and to the propriety in thought and conduct so that Brahmins partake of meat and (strong) drink openly; stoking the embers of hatred between religious sects exasperates the common folk; & the Brahmins shirk the ritualistic worship, the orthodox tire of righteous behaviour, and yogis neglect yogic practices — then the time is ripe for the appearance of saints.
9. When people find their happiness solely in wealth, position and power, sons and wife turn away from spiritual values, then saints manifest themselves.
10. To their irreparable loss, people lose sight of the Highest Good as a result of the decline of *dharma*. Saints appear and revive *dharma*.
11. Saints manifest themselves on this earth when people dissipate their energies in physical pleasures of palate and sex to the detriment of their health, longevity and prosperity, thereby losing the opportunity of self-upliftment.
12. To ensure the observance of *varnashrama dharma*, to eradicate unrighteousness and protect the poor, the meek and the suffering, the saints incarnate on this earth.
13. The saints themselves are liberated souls and always work for the uplift of the lowly. They live only for others and not for themselves.
14. Apparently engaged in worldly activity, they lay the foundation of renunciation to erect the temple consecrated to the attainment of the Divine. They redeem the devotees easily.
- 15.

16. Revival of *dharma* is their mission, which once accomplished, they give up their mortal coil.
17. The individual soul is itself the Supreme Spirit which gives joy to the whole world. And the Supreme Spirit is the Guru Himself — Shankara, the giver of bliss.
18. He is the transcendent abode of love. He is eternal, constant, indivisible. He is beyond space, time and causality. He is indestructible.
19. Neither *Para*, *Pashyanti*, *Madhyama* and *Vaikhari* are able to describe Him (*Para* — speech in the first stage — the first stirring of breath or air which is symbolized by the mystic syllable *Aum*; *Pashyanti* — speech in the second stage which has its seat in the *Antahkarana* or the mind and is characterized by *Vivek* or discrimination; *Madhyama* — speech in the third stage of its progress which has its seat in the trachea; *Vaikhari* — speech in the fourth stage — articulate utterance); nor can the Vedas in all their wisdom, describe Him and have ultimately to take recourse to the negative description "*Neti, Neti*" (i.e. not this, not this).
20. The *Shad-darshanas* (*Sankhya*, *Yoga*, *Nyaya*, *Vaisheshika*, *Mimamsa* and *Vedanta* — the six systems of Hindu philosophy) which are also known as the six *Shastras* (Scriptures) have shied away from describing Him; *Puranas* and *Keertanas* have exhausted themselves in this attempt. Finally the total surrender of the body, speech and mind is the only means to understand Him.
21. May our ears be purified by listening to (reading) the tales and the life-story of Divine Sai whose ways are mysterious.

22. He is the Moving Force behind all sense-organs; the inspiration that prompted me to write this Book. Hence this orderly and effortless composition.
23. He is the Dweller within and without, pervading the whole universe. Then why need I worry unnecessarily?
24. When his qualities come to mind, it becomes quiescent. Not words but only complete silence can eloquently describe him.
25. The senses please the self when a flower is smelt by the nose, heat or cold experienced by the touch and beauty appreciated by the eyes.
& Sweetness of sugar is tasted by the tongue but it (the tongue) is unable to express it. Even so,
26. I am unable to describe the qualities of Sai in words.
27. Whenever it pleases him, the Guru chooses one of his own to express that which is otherwise difficult to describe, i.e. his life and *leelas*.
28. I say so not as an empty formality but sincerely. And I crave your respectful attention.
29. Situated on the banks of the sacred Godavari is Shirdi, well-known like Gangapur, Nrisimhawadi, Audumber or Bhillawadi.
30. The sacred banks and waters of Godavari and her cool breezes can remove the darkness of ignorance from the worldly life.
31. The sanctity of the river Godavari is renowned all over the world. Hers has been the land of saints, one nobler than the other.
32. Eloquent are the *Puranas* about the sanctity of the several places of pilgrimage on the banks of

- Gomati, whose waters wash away the sins. A mere dip in her waters is enough to cure the ills of worldly existence.
33. The self-same Godavari as she winds her way to Kopargaon in the *talūka* (sub-division) of Kopargaon, in the district of Ahmednagar, guides the pilgrims to Shirdi.
 34. As you cross over to the other side of the river, at a distance of about six miles, the tonga enters Nimgaon and Shirdi is immediately within sight.
 35. There have been saints of yore — Nivritti, Dnyanadeo, Muktabai, Namadeo, Janabai, Gora, Gonai, Tukaram, Narahari, Narsibhai, Sajan Kasai & Sawata; saints there have been even in the recent past, who by their vision of universal brotherhood have been the mainstay of the meek and the suffering.
 36. brotherhood have been the mainstay of the meek and the suffering.
 37. Ramdas, the Saint among the saints, left the banks of Godavari only to appear on the banks of Krishna for the salvation of the world.
 38. So also Sai, the Yogi among the yogis, by the good fortune of Shirdi appeared on the banks of Godavari for the deliverance of the world.
 39. Often are saints compared to the philosopher's stone which turns iron into gold. But the impact of the saints is out-of-ordinary because they radically transform the devotees in their own image.
 40. Transcending all distinctions and seeing the Brahman manifested in the whole universe, they only see the glory of Brahman reflected uniformly in themselves and the world around.

41. When there is realization that the whole universe is within one's own self, the glorious feeling of joy will lead to the union with the Supreme Spirit.
42. When the duality has vanished with the realization of oneness with the universe, why should there be any enmity with or fear of anybody?
43. Like saint Damaji of Mangalvedhe, Samarth Ramdas of Sajjangad and Nrisinhasaraswati of Wadi, Sainath was the saint of Shirdi.
44. Difficult and impassable as the worldly existence is, he (Sainath) had triumphed over it. Peace was an adornment of his being and he was a veritable treasure-house of knowledge.
45. He was the haven of the Vaishnavites. He was the most benevolent among the benevolent. In bestowing spiritual knowledge, he was as generous as Karna, the quintessence of Truth.
46. Without any attachment to the perishable, absorbed in his own self, his whole attention was centred on the Brahman. Indescribable indeed was the state of his being.
47. Totally unaffected by worldly abundance or absence thereof, unmoved by the joys or sorrows of the other world, his inner-being was as clear as a mirror and his speech was an outpouring of the nectar.
48. To him who saw God in every living being, the king or the destitute, the poor and the meek, were all equal and praise or abuse, mattered not.
49. Outwardly he was like any common man, witnessing the dance and frolic of *Muralis* (females dedicated to the god Khandoba) and listening to *Gazals* (a form of Hindustani music) with great

- relish; but his inner state of *Samadhi* was untouched by these.
50. The Name of *Allah* was imprinted on his heart. In the dark night of all beings he awoke to Light and what was day to other beings was night for him. He was as tranquil as the deep sea.
 51. It is difficult to determine through which *Ashrama* or stage of life he was passing, or the exact state of his activity. But it is certain that remaining where he was, he knew everything that was happening.
 52. To all appearances he held a *darbar* (a royal court) day after day and talked a thousand and one things of wisdom; but inwardly he was committed to silence.
 53. He used to lean against a wall, had his morning and afternoon rounds and went to *Lendi* or *Chavadi* (the village hall). But for ever he remained absorbed in his own self.
 54. I do not know in which birth, on what occasion and time I performed the penance as the fruit of which he accepted me as his own in this life.
 55. How can I be so presumptuous to attribute this (Sai's acceptance of me) as the fruit of penance of a confirmed sinner like me when I know Sai's affection for the meek? It was surely due to his Grace.
 56. Although born a *Siddha* (self-realized soul), his ways were those of a seeker. Humble and unconceited by temperament, he strove to please all.

57. Just as Ekanath and Dnyaneshwar brought glory to Paithan and Alandi, so also Sai made Shirdi a place of exalted celebrity.
58. Blessed are the grass and stones in Shirdi which without any effort kissed his feet and held their dust upon themselves.
59. To us Shirdi is itself Pandharpur, Jagannathpuri, Dwaraka, Gaya, Kashi, Rameshwar, Badrikedar,
& Nasik-Tryambakeshwar, Ujjain Mahakaleshwar,
60. and Mahabaleshwar Gokarn.
61. The very association with Sai in Shirdi is like the study of *Nigamas* (Vedic scriptures) and *Agamas* (Post-Vedic scriptures of major sects like *Shaiva*, *Shakta* and *Vaishnavas*), the healing touch in the afflictions of life, and a very easy way to deliverance.
62. Sai's *darshan* is itself a means to us for union with the Divine, and conversation with him washes away all sins.
63. Pressing his feet earns the same religious merit as a bath in the confluence of the "Three Holy Rivers (Ganges, Yamuna and Saraswati). And partaking of his *charan-teertha* (water washing his feet) uproots all desires.
64. His command is as imperative as a text in the Vedas. Purifying in every sense are His *Udi* (Sacred ash from his *Dhuni* or ever-burning fire) and *Prasada* (Sacramental food).
65. Sai is, to us, the Supreme Brahman, the highest spiritual bliss. Sai is our Shrikrishna, Shrirama and the inner refuge.

66. Sai himself is beyond all earthly opposites, above sorrow and joy, ever absorbed in his own self, the whole Reality.
67. Shirdi is the centre from which emanates Baba's influence which has spread to Punjab (in the North), to Calcutta (in the East), to Gujarat (in the West) and Deccan (in the midlands) and Canara (in the South).
68. The *Samadhi* of Sai at Shirdi is a place of gathering for all saints. Every step on the road to it severs the ties of worldly existence.
69. A mere *darshan* of his *Samadhi* (at Shirdi) is the fulfilment of one's life. How much more then is the good fortune of those who have the opportunity to dedicate their lives in his service!
70. On the Mosque and the *Samadhi Mandir* (housed in Butiwada) beautiful flags in one continuous line flutter high in the sky which seem to beckon the devotees.
71. The fame of Baba who was a renowned saint had spread far and wide. Some vowed to him in faith for the fulfilment of their wishes while some attained inward peace by a mere *darshan* of him.
72. Whether people approached him with faith or doubt and with whatever intention, his (Sai's) *darshan* was enough to bring peace and to inspire awe.
73. The same marvellous vision which one has at the sight of Vitthal and Rakhumai in Pandharpur is experienced in Shirdi by Baba's *darshan*.
74. Should one feel this to be an exaggeration, listen to what Gaulibua, a dedicated devotee of Vitthal had to say about him, to dispel all doubts.

75. Gaulibua, out of love for Baba, made an annual pilgrimage to Shirdi as regularly as he did of Pandharpur, being a *Warkari*.
76. On his pilgrimage he had an ass with him. One of his disciples also accompanied him. And he constantly chanted aloud "Rama-Krishna-Hari".
77. He was ninety-five years old and spent the *four* months of the monsoon (*Chaturmasa*) on the banks of the Godavari. He stayed for the remaining eight months in Pandharpur and visited Baba every year.
78. Gazing into Baba's face lovingly and in all humility, he would proclaim, "This is Pandharinath (Vitthal) incarnate, protector of the destitutes, the merciful.
79. "Can anyone become a saint by wearing a *dhoti* with a silken border? To become a saint what is required is hard penance till the bones wear out & thin and blood becomes but water. Not in vain does one acquire divinity. This (Sai) is Pandharinath incarnate. Knowing well that this world is ignorant, perceive the Divinity behind it."
80. These are the words of a devotee who loved Pandharinath (Vitthal). Compared to these, what experience can a humble man like me boast of? The Listeners' (Readers') own experience will be the best guide.
81. Baba was genuinely fond of chanting God's Name and would constantly utter "Allah Malik". He would frequently arrange for a seven-day ceaseless chanting of the *Nama* in his presence.
82. On one occasion Baba commanded Dasganu to conduct such a seven-day chanting, when Das-

- ganu sought an assurance from Baba that Lord Vitthal would appear to him in person.
84. Laying his hand on his heart Baba categorically declared, "Oh yes, Lord Vitthal will surely appear provided the devotee has faith.
85. "Indeed Shirdi itself is Dankpuri of Dakornath, Pandharpur of Vitthal, or Dwarka of Ranchhod. Where is the need to seek elsewhere? Is Vitthal & going to appear from the silence of the outer space? He will incarnate from the devotee's
86. intense love within.
87. "By serving his parents Pundalik bewitched the Lord of gods so much that seeing his devotion, the Lord stood on the brick and waited."
88. After the seventh day of the chanting Baba's words came true, and it is said that Dasganu had *darshan* of Lord Vitthal.
89. Once when Kakasaheb Dikshit was in meditation after his routine morning bath Vitthal appeared unto him.
90. Later when Kakasaheb went to see Baba, to his amazement Baba asked him, "Had not Vitthal & Patil (Lord Vitthal of Pandharpur) come to meet you? Lord Vitthal is elusive. Hold to him firmly
91. for otherwise he will slip away, if your attention wavers even for a fraction of a second!"
92. This happened in the morning. The afternoon saw further evidence of the joyous appearance of Vitthal in Shirdi.
93. A person from outside came to Shirdi with the intention of selling some pictures of Vitthal.

94. To the great surprise of Dikshit, the pictures were replicas of the image of Vitthal seen by him in his morning meditation and he recalled Baba's words.
95. Kakasaheb very fondly purchased one of these pictures and installed it with devotion for his daily worship.
96. And now listen to (read) another wonderful story which will please the ear and gladden the heart, demonstrating Sai's reverence for the worship of Vitthal.
97. Bhagwantrao Kshirsagar's father was a great devotee of Vitthal and he often visited Pandharpur.
98. After his father's demise the worship and offerings to the idol of Vitthal at home fell into disuse. And so did the annual rituals for the departed souls of ancestors.
99. Bhagwantrao also gave up the annual pilgrimage to Pandharpur. But when he went to Shirdi Baba recalled to mind his father and exclaimed, "Here
100. is the son of a close friend of mine who makes no daily offering to me as also to Vitthal and
& starves us! Hence perforce I have brought him to Shirdi so that I can remind him and revive the
101. daily worship."
102. Once on a holy day, Dasganu wished to have a dip at sacred Prayag and came to Baba to ask his permission.
103. Baba replied, "It is not necessary to travel that far. Know that this (Shirdi) is our Prayag".
104. And lo, the marvel of it! As Dasganu lowered his head at Baba's feet water trickled from both his

toes which were the veritable waters of the Ganga and the Yamuna.

105. At the sight of the miracle, Dasganu was overcome with emotion and moved to tears of joy and gratitude at Baba's grace.
106. Love brimmed up in his heart and overflowed into the poetic inspiration of a song describing the mysterious power and inconceivable *leela* of Sai.
107. To satisfy the eagerness of Listeners (Readers), I shall reproduce here the sweet and sublime song of Dasganu to comply with their wish.

THE SONG OF DASGANU

Oh, Supreme Sadguru, boundless is your power
and marvellous your deeds;
You are the ship transporting the ignorant across
the ocean of life. (*Refrain*)
You became Veni Madhav himself and made
your feet Prayag;
And manifested the Ganga and the Yamuna from
your two toes. ... (1)

You are Brahma, Vishnu and Shiva, the quintessence
of the three *Gun*as;
And on this earth, you manifest as Sai, the
Powerful. ... (2)

In the early morning you become Brahma, and
spiritual knowledge flows from you;
And sometimes resorting to the quality of
Tamas, you assume the terrible form
of Shiva ... (3)

Sometimes like Shri Krishna you indulge in
child-like pranks;
And at times you become the fabled swan in the
lake of your devotees' minds. ... (4)

Considering your fondness for *Gandha* (mark of
Sandal paste), how can you be called
a Muslim?

And yet if you are a Hindu, how do you dwell
happily in a mosque? ... (5)

If rich, why should you go asking for alms?
And yet how can you be called a fakir, when you
put *Kuber* (god of wealth) to shame with
your generosity? ... (6)

If your house be a mosque, why does it have the
sacred fire (of the Hindus)
Burning continually in the *Dhuni* which produces
the Udi (the sacred ashes)? ... (7)

From morning devotees in their simplicity
worship you;
At noon when the sun comes overhead, your
Arati is performed ... (8)

Devotees stand all around you like attendants
of gods;
And holding *Chowrie Chamar* (emblems of
eminence) wave them over you. ... (9)

Trumpets, *Dhols* (large sort of drum), *Pipani*,
Shahanai (both wind instruments)
and bells resound;
And *Chopdars* (attendants in uniform) wearing
belts proclaim your glory at the gates ... (10)

At *Arati* time on your divine seat you look like
Lord Vishnu (*Kamalavar*);
And at dusk as you sit before the *Dhuni*, you
appear as Shankara (The destroyer
of Cupid) ... (11)

Such *Leelas* of the Trinity (Brahma, Vishnu,
Mahesh) manifested in you,
Are experienced by us daily, Oh, Baba Sai! ...(12)

Even so my mind wanders idly;
Oh, steady it, I implore you. ...(13)

Vilest of the vile, and a great sinner, I take refuge
at your feet;
Oh, Supreme Guru, ward off the three-fold afflic-
tions of your devotee, Dasganu. ...(14)

108. Now for expiation of terrible sins, people take recourse to the waters of Ganga. But Ganga resorts to the saints for washing away her own sins.

109. No pilgrimage to Ganga-Godavari is necessary, leaving the holy feet (of Sai). It is enough to listen to (read) this sacred hymn, the sweet life-story of Sai.

110. Just as by good fortune, saint Namdeo was found by Gonai as a child floating in the river Bhimarathi; and Kabir by Tamala in a shell in the & river Bhagirathi, so did Sainath appear for his devotees in the village Shirdi under a Neem tree
111. at the young age of sixteen years.

112. He was a born *Siddha* (Self-realized soul) and sensual desires did not arise even in his dreams. The veil of Maya was swept aside by him and salvation lay in the hollow of his palm.

113. No one knew where, or in which pious family or of which parents, Baba was born.

114. No one knew of his antecedents and people were at their wit's end trying to find out who his parents were.

115. Leaving behind his parents, family, kith and kin, caste, in fact, all worldly ties, he appeared in Shirdi for the good of the people.
116. The old mother of Nana Chopdar of Shirdi narrated the wonderful life-story of Shri Sai Baba & thus: In the early days, this fair, charming,
117. handsome lad was seen seated in meditation under the Neem tree.
118. People marvelled at the severe austerities practised by the handsome boy and at his equanimity in heat and cold.
119. This spectacle of a boy of tender years practising such astounding austerity evoked awe, not only among the villagers, but also attracted visitors from neighbouring villages.
120. He kept no company during the day, nor did he fear the darkness of the night. All wondered from where he had suddenly appeared.
121. He had a handsome presence which bewitched everybody. He kept his own company sitting under the Neem tree without visiting anyone.
122. People continued to wonder how such a young one could live in the open by day and by night.
123. Outwardly but a child, in his demeanour he surpassed even the greatest among men; his total detachment baffled the people!
124. A strange thing happened one day. A few persons were possessed by the spirit of the deity Khandoba and in their frenzy began answering questions put to them by the villagers.
125. One of them asked: "Who are the fortunate parents of this little boy, and how and whence

- has he come here? Khandoba, please find out”
126. Khandoba replied: “Bring a hoe and strike at the place I show you. Dig and you will discover.
127. After repeatedly digging near the village-fence, they found brick-work below that very Neem tree.
128. As they came to the end of the layer of bricks and moved aside the lower-half of the quern which blocked the entrance, they espied an underground cell lighted by four brass oil lamps (*Samai*)
129. The cavern was paved with limestone all round in which were a flat wooden seat shaped like the cow’s face and a beautiful rosary. And Khandoba said: “This is where the boy did penance for twelve years.”
130. All the people were struck with wonder and plied the boy with questions. But the boy who was highly mischievous told them altogether a different story.
131. He said: “This is the place of my Guru and my sacred inheritance. Listen to me this once and preserve it as it is”.
132. Baba spoke thus, but the listeners said that what he told them was concocted. How could he say so?
133. I was surprised why people thought so of Baba, but I concluded later that it must have been a spurt of his spontaneous humour.
134. Baba dearly loved a joke. Probably the cavern was his own dwelling, but what did it matter if it was spoken of as his Guru’s abode?

135. As Baba pronounced it to be the abode of his Guru, on his orders, the underground cell was closed by replacing the bricks.
136. To Baba, the Neem tree was as sacred as the Peepul or Audumbur. He loved and revered it.
137. Mhalsapati and other old villagers of Shirdi respected the place as being the Samadhi of Baba's Guru.
138. It was well-known that Baba had done penance near the Samadhi by observing silence for twelve years.
139. Sathesaheb, one of Baba's devotees, acquired the surrounding land together with the Samadhi and the Neem tree and constructed a building with verandahs on its four sides.
140. This very building, this Wada, was the original meeting place of pilgrims, where all incoming and outgoing visitors crowded incessantly.
141. When Sathesaheb raised a bank around the Neem tree and an upper floor running South-North, he indicated this underground cell when the northern stair-case was laid.
142. Under the staircase, facing the South, is a beautiful niche, opposite which is the bank, where the devotees sit with their faces to the North.
143. Lest Listeners (Readers) deem this to be an exaggeration or doubt its truth, let me state here that I have heard Sai say that God will bless anyone who will smear the ground (the earthen floor) with cowdung wash at dusk on Thursday
144. & Friday and burn incense on it for a moment.

145. There are people still alive who can bear testimony to it.
146. Later Dikshit built a Wada, to provide spacious accommodation. In a short time thereafter, a wada built of stone also came up.
147. From the beginning Dikshit was known as a man of spiritual merit and as the very embodiment of devotion. The seeds of his spiritual progress were sown during his sojourn to England.
148. Listeners (Readers) may well ask, why the journey to England which was proscribed by the then Hindu custom and not the pilgrimage to Kashi, Prayag and Badrikedar could be the beginning of Dikshit's spiritual welfare!
149. Forgive me, Listeners (Readers), for a slight deviation and allow me to answer your question. You will be surprised.
150. Dikshit had already accumulated enough religious merit by his pilgrimages to Kashi, Prayag, Badrikedar, Mathura, Vrindavan and Dwaraka.
151. Moreover, by rare good fortune he had a devout father of considerable religious merit, which combined with his extraordinary good fortune, brought him to Sai.
152. But the immediate cause which took him to Sai occurred in England when, due to a decree of fate, his foot slipped and it developed into a limp.
153. The apparent misfortune resulted in a rare good fortune of an extraordinary association with Sai.
154. Dikshit happened to meet Chandorkar from whom he heard of Sai's fame. He told Dikshit

- that it would be wonderful to meet Sai and that his limp would vanish at once.
155. But Dikshit requested Sai to remove the deficiencies of his mind which he considered far more important and real than the limp in his leg. "After & all", he said, "what is the transient human frame but a collection of flesh, bones, skin and blood, 156. which is but a mean for functioning in this material world! No matter, if my foot remains lame."
157. Dikshit was fortunate to have the first darshan of Sai on the second day of November in the year nineteen hundred and nine.
158. Later, in the same year, he visited Shirdi again in the month of December to meet Sai and wished to stay there.
159. He first thought of disposing of some twentyfive shares of his to build a shed with a roof of corrugated iron sheets which would be useful also to pilgrims.
160. Later, he felt that he should build a "Wada", and in the next year planted the first post and laid & the foundation stone, on the ninth day of December, 161. after taking Baba's consent, considering it as an auspicious moment.
162. On that same auspicious day, Dikshit's brother who could not be ordinarily persuaded to visit Shirdi, had already arrived there.
163. Dadasaheb Khaparde had come there alone. He felt very awkward to ask Baba for permission to leave Shirdi.
164. But on December tenth, Baba permitted Khaparde to leave Shirdi and Dikshit to lay the foundation.

165. This day is also memorable because it marks the beginning of *arati* at bed time (*Shejarati*) in Chavadi which is performed with great love and devotion.
166. In the year nineteen hundred and eleven, on the auspicious day of Ramnavami (the birth of Rama), Dikshit finished the house-warming according to the prescribed religious rites.
167. Later Shriman Buti built a mansion at enormous cost. But this money was proved to have been well utilized for Baba was laid to his final rest there.
168. Now there were three Wadas in Shirdi where formerly there was none. But in the beginning Sathe's Wada was very useful to all.
169. This Wada has also another significance for on this spot of land Baba had raised a garden of flowers with his own hands.
170. Waman Tatyia would supply Samarth Sai mud-pots with which he watered the plants transforming the wilderness into a garden. Thereafter Sai disappeared from Shirdi.
171. The story of this garden will be briefly related in the next chapter. Hemada along with the Listeners (Readers) bows to Sai's feet.
172. Later Chand Patil met him (Sai) near Aurangabad and Sai accompanied him back to Shirdi along with the marriage party.
173. Thereafter he came into contact in Shirdi with the trio — Devidas and Janakidas and so also Gangagir.

174. Then followed the wrestling bout with Mohiuddin after which he moved into the Mosque. There started the pleasing association with Denge and other devotees.
175. Such are the stories which will be narrated in the next chapter. Now Hemada surrenders to Sai and prostrates before him, as he ends this chapter.

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



श्री साईलीला दिसम्बर १९८६

हिन्दी विभाग

अनुक्रमणिका

क्रमांक	लेख/कविता का नाम	लेखक/कवि का नाम	पृष्ठ क्रमांक
१	शिरडी की पवित्र धूल	— श्रीमती मनोरमा शुक्ल	५०
२	साई प्रेरणा से हेमा को पत्र	— जे. के. शास्त्री	५१
३	करुण पुकार	— श्रीमती शालिनी सक्सेना	५१
४	भजो रे मन साई के चरण	— सौ. र. र. मेस्त्री	५२
५	साई, आर्यो मैं तेरे द्वार	— सौ. विद्या सुलाखे	५२
६	पूकार	— कन्हैया मल्होत्रा	५२
७	साई महिमा निराली हैं	— एस. के. पाण्डेय	५३
८	श्री साईसच्चरित (अध्याय-१)	— प्रो. जनार्दन प्रसाद श्रीवास्तव	५४

श्री साईसच्चरित का यह हिंदी अनुवाद अंग्रेजी से प्रो. जनार्दन प्रसाद श्रीवास्तव ने किया है। उनका पता है — सिविल लाईन्स पोस्ट ऑफिस के पास, रेवा - ४८६ ००१, मध्यप्रदेश.



“शिरडी की पवित्र धूल”

धन्य भाग्य होते हैं उस पवित्र भूमि के जहां- जहां सन्तों के चरण पड़ते हैं और फिर वह पुण्य भूमि जहां स्वयं अवतारी महापुरुष रह कर अपनी मानव कल्याण की लीलायें दिखाते हुए उसे तपोभूमि बना जाते हैं वह आने वाले युगों तक सभी प्राणियों के लिये वरदान सिद्ध होती है।

एक समय जब चित्रकूट की पावन भूमि में सन्त शिरोमणि श्री तुलसीदास जी और अकबर के प्रसिद्ध विद्वान दरबारी श्री रहीम खानखाना जी वास कर रहे थे। दोनों ही भक्त श्री मन्दाकिनी जी के समीप बैठे भक्तिचर्चा कर रहे थे तभी एक हाथी श्री मन्दाकिनी जी में स्नान करने आया और बड़े आनन्द से स्नान कर लेने के बाद नदी से बाहर निकल कर- रास्ते की धूरि (धूल/मिट्टी) अपनी सूँठ से उठा-उठा कर अपने पूरे शरीर पर उड़ेली। श्री रहीम जी ने सन्त तुलसीदास जी से पूछा - कि महाराज इसने नदी में स्नान करके ही अपने सभी पाप धो डाले हैं और शरीर स्वच्छ कर लिया तब फिर इसने यह धूल अपने ऊपर क्यों चढा ली? श्री तुलसीदास जी ने जवाब दिया कि- “मित्र! गजराज ने स्नान कर लेने के पश्चात् यह धूल इसलिये पूरे शरीर में लगा लिया है, क्योंकि यह जानता है कि यह धूल मर्यादा पुरुषोत्तम के चित्रकूट वास के समय उनके चरण-स्पर्श के बाद से पवित्र हो चुकी है और मोक्ष प्रदान करती है अतः उसे मस्तक पर ही नहीं वरन् पूरे शरीर में लगा कर वह पूर्ण मुक्ति पा लेने की कामना कर रहा है।”

शिरडीश्वर श्री साई प्रभु ने भी भक्तों से कहा था कि जो “इस शिरडी की भूमि पर अपने पै रखेगा उसके सभी कष्ट दूर हो जायेंगे।” आज बाबा के अनगिनत भक्त देश-विदेश के कोने-कोने से आकर शिरडी पावन-तीर्थ की भूमि में पै रखते ही- अपने कष्टों से छुटकारा पा जाते हैं और द्वारिका माई की सीढ़ियों की रज (धूलि) मुक्ति प्रदायिनी सिद्ध हो तो क्या आश्चर्य?

रघुपति राघव राजा राम,
पतित पावन साई राम।

— श्रीमती मनोरमा शुक्ल
द्वारा- डा. दुर्गाप्रसाद शुक्ला
४८०, कुम्हारमण्डी,
कानपुर छावनी-४

“साई प्रेरणा से हेमा को पत्र”

विगत दिवस अचानक साई ध्यान के वक्त हेमा का चित्र सामने आया व उसके आधार पर साई प्रेरणा से यह भविष्य वाणी हुई थी कि हेमा को अब जब भी होगा पुत्र रत्न की ही प्राप्ति होगी।

“स्मरण रहे कि उन्हीं दिनों में समाचार-पत्रों तथा फिल्मी मेघजीनों में यह प्रकाशित हुआ था कि “फिल्म-अभिनेत्री हेमा मालीनी अब तिसरे बच्चों की मां-बनने की इच्छुक नहीं हैं।”

“मैंने साई-प्रेरणा से उत्पन्न उनके प्रति भावनाओं को तत्काल पत्र में अंकित कर उनकी ओर अवलोकनार्थ प्रस्तुत कर दिया और इस पत्र के माध्यम से “साई-लीला” के माध्यम से भी मैं साई-प्रेरणा से यह हेमा के वास्ते भविष्य वाणी करता हूँ कि “अब पुत्र रत्न की ही प्राप्ति होगी जब भी योग बनेगा तब” और यदि हेमा भी साई को अपना अनुयायी मानती है तो उसे जब भी ऐसा महसूस हो कि मेरा अब इस दुनिया में कोई नहीं अथवा अपनी अन्तर आत्मा से यदि कोई साई की प्रेरणा से अपनी उलझी हुई किसी भी गुथी को सुलजाना हो तो साई किर्तन करे और साई बन्धुओं से साई का मिला पूर्व प्रशाद का उल्लेख करें।

— जे.के. शास्त्री,

११, महात्मा गांधी मार्ग, नागदा जं. :मध्यप्रदेश :

“करुण पुकार”

साई बाबा! आज फिर से इक बार,
शांति प्यार आज भूल गया हर इन्सान,
खून-खून का प्यासा बना हर इन्सान,
पुकारे, आज हर देशवासी आज भगवान,

साई बाबा! आज फिर से इकबार,
अपने भक्तों का सहारा बन तू,
आ कर रह दिखा दे तू,
प्यार से जीना सिखा दे तू,

साई बाबा! आज फिर से इक बार,
खाली झोली पसारे आते,
भरके उसे सभी है जाते,
फिर आने का वायदा कर जाते,

साई बाबा! आज फिर इक बार.

— श्रीमती शालिनी सक्सेना

१२४- शिक्षक कालौनी, नीमच, जिला मंदसौर (म.प्र.)



भजो रे मन साई के चरण

भजो रे मन साई के चरण, भजोरे---
 सुख दुःख है ये दोनो किनारे
 कौन संभाले अपनी जीवन नैया
 साई के सेवा में श्रद्धा रखी
 पार हो जाये भवसागर
 द्वार में उनके जाये कोई खाली हाथ न आये
 जितनी उनकी भक्ती उतना ही फल पाये
 भजो रे मन साई के चरण

भजो रे मन साई के चरण, भजोरे---
 मेरी अरज सुनो मेरे साई
 सदा ही तेरे चरण में सोये रहने दो
 भाव भक्ती के फुल चढा के मांगु एक वरदान
 नाम न छुटे मुख से तेरा
 भजो रे मन साईके चरण तुम
 साई के चरण भजो रे मन---

— सौ. र.र. मेस्त्री
 रामचेत अर्जूनसिंग चाळ चुन्नाभट्टी
 एस.व्ही. रोड. सांताक्रूझ.

साई, आयी मै तेरे द्वार

लोक लाज सब छोडके साई ।
 आयी मै तेरे द्वार ।
 अब तो करो मेरा स्वीकार ॥ धृ. ॥
 ममता रूठी, रूठा प्यार ।
 कोई नही मुझे यहाँ आधार ।
 बन गयी जोगन तेरे कारण ।
 तू ही तारण हार ॥ १ ॥
 तव नामकी माला जपकर ।
 भवसागर है करना पार ।
 शक्तीदाता तू ही मेरा ।
 मुरलीधर है श्याम ॥ २ ॥
 ना मै जानू ध्यान धारणा ।
 मंत्र तंत्र उपचार ।
 मेरे सब कुछ साई तुम हो ।
 कर दो बेडा पार ॥ ३ ॥

— सौ. विद्या सुभाष सुलाखे
 गुप्ते चाळ, नेहरू मैदान
 गणेश मंदीर पथ डोंबिवली (पूर्व)



पूकार

भक्तो की पूकार सून
 शिर्डी वाले साई बाबा
 कर सभी के हृदयो में परिवर्तन
 ऊँच नीच का भेद मिटा दे
 सभी के दिलों से
 कर बाबा ऐसा चमत्कार
 भर दे हम सभी में प्रेम की भावना
 हमे किसी से बैर न हो
 हमारे दिल में सभी के लिये प्रेम हो ।
 भर दे बाबा हम में ऐसी भावना
 भक्तो की पूकार सून
 शिर्डी वाले साई बाबा

— कन्हैया मल्होत्रा
 सी१/२ सी.सी. आई
 नयागाव सिमेंट फैक्ट्री
 पो. नयागाव-४५८४६८
 जिला. मन्दसौर (मध्यप्रदेश)

“साई-महिमा निराली है”

हे दुःख भंजन! जन-मन-रंजन
भक्तों का तू प्रतिपाली है।

दीनबन्धु! करूणा-सागर! साई
॥ महिमा तुम्हारी निराली है ॥

आल्हादित हो क्षण आगामी!
हर पल स्मरण तुम्हारा स्वामी!
धन्य कर दो रसना मन की; साई-साई रटन लगा ली है ॥
॥ महिमा तुम्हारी निराली है ॥

साई बन्धुओं में स्नेह जगाते!
“हरि ओम साईराम” का स्मरण कराते!
“श्रद्धा और सबूरी” से भरी; भक्त-वत्सल की थाली है ॥
॥ महिमा तुम्हारी निराली है ॥

स्वीकारो नमन! हे कलिमलहारी!
दत्तवतारी साई लीलाधारी!
श्रद्धा-सुमन हैं चरण-शरण में, भक्तों की नित्य रखवाली है ॥
॥ महिमा तुम्हारी निराली है ॥

— एस.के. पाण्डेय “सुमन”

४-जयस्वाल हाऊस

कोठी बाजार- होशंगाबाद-४६१००१

(मध्य प्रदेश)



श्री साईसच्चरित

(श्री साई की श्रद्धास्पद जीवनी)

अध्याय १

श्रीगणेश, श्री सरस्वती, श्री गुरु, कुलदेवता, श्री सीता,
श्री रामचन्द्र तथा श्रद्धास्पद गुरु श्री साईनाथ की वन्दना

१. किसी कार्य के आरंभ में उसके निर्विघ्न समापन हेतु प्रज्ञ व्यक्ति रक्षक देवी-देवताओं की स्तुति करते हैं और उनके अनुग्रह की याचना करते हैं।
२. वे विघ्नों के निवारण के लिए, अपनी इच्छा-पूर्ति की सफलता के लिए तथा सबके प्रति सम्मान प्रदर्शित करने के लिए ऐसा करते हैं।
३. अतएव, हमें सर्वप्रथम मंगलकारी गणपति, वक्रतुण्ड, हेरम्ब, चौदह विद्याओं के स्वामी को नमस्कार करना चाहिए।
४. हे गणपति, आपके उदर में चौदह लोक विद्यमान हैं और इसीलिए आपको लम्बोदर कहते हैं। आपके हाथ में शक्तिशाली कुठार है, जिससे आप अपने भक्तों की बाधाओं को काटकर नष्ट कर देते हैं।
५. हे शिव गणों के स्वामी, मैं आपको, जो बाधाओं से उद्भूत वेदना को प्रशमित करते हैं साष्टांग प्रणाम करता हूँ; मेरी वाणी को अपना अनुग्रह प्रदान कीजिए।
६. आप भक्तों के सहायक हैं, बाधाये आपके चरणों पर लोट जाती हैं। आपका अनुग्रह सभी अभावों को दूर कर देता है।
७. जीवन के महासागर में आप जहाज हैं, अज्ञान के अन्धकार में आप आलोक हैं। मुझ पर प्रसन्न होकर समृद्धि और सफलता प्रदान कीजिए।

८. आपकी, जिनका वाहन मूष है, जो बाधाओं के वन के विनाशक हैं, जय हो! हे गिरिजानन्दन, आपका आनन मंगलकारी है, मैं आपका नमन करता हूँ।
९. अपने कार्य को निर्विघ्न पूरा करने के लिए मैंने ईश्वर से प्रार्थना की है, जैसी कि सौभाग्य प्राप्ति के लिए मान्य जनों की परम्परा है।
१०. साई स्वयं कर में कुठार धारण किए हुए गजवदन गणपति हैं। सभी बाधाओं के विच्छिन्न हो जाने पर क्या मुझे अब अपना कार्य आरंभ करने की अनुमति है?
११. साई स्वयं एकल गजदत्त तथा गजकर्णों सहित गजवदन भालचन्द्र हैं; वे भग्न गजदत्त सहित विकराल (देवता), विघ्नविनाशक हैं।
१२. हे पवित्रों में पवित्रतम! लम्बोदर! गणपति! हे दयालु! आप स्वयं साई हैं। मुझको मेरा आत्मानन्द उद्घाटित कीजिए।
१३. मैं अब ब्रह्मा की पुत्री सरस्वती की वन्दना करता हूँ, जो प्रज्ञा को प्रोत्तेजना प्रदान करती हैं। मेरी प्रज्ञा को अपना वाहन बना लीजिए और उसे नियंत्रित कीजिए।
१४. उनके हाथ में ब्रह्मा की वीणा है तथा उनके मस्तक पर सिन्दूर की बिन्दी है। वे शुभ्र स्वेत वस्त्र धारण किए हुए हैं और उनका वाहन हंस है। मैं उनके आशीर्वाद के लिए विनती करता हूँ।
१५. वे वाणी की देवी हैं, जगज्जननी हैं, उनके अनुग्रह के अभाव में कोई साहित्यिक गतिविधि संभव नहीं है और उनके आशीर्वाद के बिना मैं इस वर्णन को लिखने में समर्थ न हो सकूँगा।
१६. ये जगज्जननी वेदों की उद्गम हैं। वे प्रतिमा की प्रवाह हैं। विद्या उनका आभूषण है। वे महान साई की यह अमृतसदृश जीवनी मेरे माध्यम द्वारा सबके लिए सुलभ करावें।

१७. साईं स्वयं देवी सरस्वती हैं, जो 'ॐ' का आलाप करते हैं, जो वीणा की ध्वनि से मिलती-जुलती है और भक्तों की मुक्ति हेतु स्वयं अपनी जीवनी सुनाते हैं।
१८. मैं ब्रह्मा, विष्णु और महेश की वन्दना करता हूँ, जो क्रमशः विश्व की उत्पत्ति, संरक्षण तथा संहार के द्योतक हैं और रज, सत्व तथा तम (अर्थात् गति, सामंजस्य एवं जड़ता) के प्रतीक हैं।
१९. हे साईंनाथ, प्रकाशमूर्ति, आपही हमारे लिए गणपति, ब्रह्मा, विष्णु तथा महेश हैं।
२०. हमारे लिए आप स्वयं श्रद्धास्पद गुरु हैं और जीवन के महासागर में जहाज हैं और हम, आपके भक्त, उसके यात्री हैं। आप हमें पार लगाइए।
२१. पूर्वजन्मों के पुण्यकर्मों के अभाव में हमको आपके श्रीचरण सदृश आश्रय कैसे प्राप्त हो सकता था?
२२. मैं अपने कुलदेवता, नारायण आदिनाथ, क्षीरसागर-वासी, सबके दुःखों के अपहर्ता की वन्दना करता हूँ।
२३. परशुराम ने पश्चिमी महासागर का उद्धार किया और इस नवीन प्रदेश में जिसे कोंकण कहते हैं, नारायण प्रकट हुए।
२४. नारायण, सभी प्राणियों के नियंत्रक तथा आत्मनिवासी, अपनी कृपादृष्टि द्वारा उनकी रक्षा करें। मैं उनके समादेशों के अधीन हूँ।
२५. इसी प्रकार, मैं अपने मूल पूर्वज 'गौड़' प्रदेश के महान सन्त की अतिशय सम्मान के साथ वन्दना करता हूँ, जिनको भार्गव आनुष्ठानिक यज्ञ के सफल समापन हेतु ले आए थे।
२६. मैं अब भरद्वाज (मुनि) की वन्दना करता हूँ, जो सन्तों के शिरोमणि हैं, मेरे गोत्र के संस्थापक हैं, ऋग्वेद की 'शकल' शाखा के मेरे पूर्वज हैं तथा 'आद्य गौड़' ब्राह्मण जाति के हैं।

२७. इसके उपरान्त मैं ब्राह्मणों को नमस्कार करता हूँ, जो भूलोक के देवता हैं और परम ब्रह्म के साक्षात् स्वरूप हैं। फिर मैं याज्ञवल्क्य, भृगु, पाराशर, नारद और अन्य परम योगियों को प्रणाम करता हूँ।
२८. पाराशर के पुत्र, वैदिक ख्याति के व्यास, सनक, सनन्दन, सनतकुमार, शुक, सूत्रों के रचनाकार - शौनक, विश्वामित्र तथा वसिष्ठ की भी मैं वन्दना करता हूँ।
२९. बाल्मीकि, वामदेव, जामिनी, वैशम्पायन तथा अन्य (ऋषियों) की भी मैं वन्दना करता हूँ। नौ महान योगियों तथा अन्य मुनियों के चरणों में मैं साष्टांग दंडवत करता हूँ।
३०. इसके उपरान्त, मैं निवृत्ति, ज्ञानेश्वर, मुक्ता तथा सोपान, एकनाथ, स्वामी जनार्दन, तुकाराम, कान्हा एवं नरहरि सत्त - गणों का नमन करता हूँ।
३१. इस ग्रन्थ में सभी सन्तों का नामोल्लेख कठिनता से संभव है। अतएव, मैं उन सबका नमन करता हूँ और उनके आशीर्वाद की अभियाचना करता हूँ।
३२. अब मैं अपने पितामह सदाशिव का नमन करता हूँ, जो प्रभावी भक्ति (का आचरण करने) वाले हैं, जिन्होंने सांसारिक जीवन को वृथा समझा और बद्रीकेदार में सदैव निवास किया।
३३. इसके बाद मैं अपने पिता का नमन करता हूँ, जिन्होंने सदाशिव की पूजा की, गले में रुद्राक्ष के मणिकाओं की माला धारण की और अपने इष्टदेव के रूप में शिव की उपासना की।
३४. फिर मैं अपनी माता का नमन करता हूँ, जिन्होंने रात - दिन एक करके मेरा पालन - पोषण किया। मुझे उनके सभी उपकारों का स्मरण है।

३५. जब मैं बालक था, तभी उनका स्वर्गवास हो गया और मेरी चाची ने अत्यन्त धैर्य के साथ मेरी देख - रेख की। वे निरन्तर ईश्वर का चिन्तन करती रहती थीं और मैं अपना मस्तक उनके चरणों पर रखता हूँ।
३६. अद्वितीय भ्रातृ - स्नेह से विभूषित अपने बड़े भाई, जो सदा मेरे लिए जान दे देने के लिए तत्पर रहते थे, के चरणों में मैं अपना मस्तक रखता हूँ।
३७. अब मैं अपने श्रोताओं (पाठकों) का नमन करता हूँ, जिनके एकाग्र ध्यान के लिए, मैं उनसे विनती करता हूँ। यदि वे अन्यमनस्क रहे, तो मुझे सन्तोष कहाँ मिल सकता है?
३८. कोई भी वक्ता उस समय तक आत्मसन्तोष तथा उत्साह के साथ बोलना जारी रखता है, जब तक गुणग्राही तथा बुद्धिमान श्रोतागण रहते हैं, जो उस सब को सुनने के लिए, जो कहा जा रहा है, अत्यन्त आतुर होते हैं।
३९. यदि आप अन्यमनस्क हैं, तो आपके लिए इस आख्यान का कोई उपयोग नहीं है। अतएव, मैं आपसे अभ्यर्थना करता हूँ कि आप प्रमुदित हृदय से इस ग्रन्थ को ध्यान से सुनें (पढ़ें)।
४०. मेरे पास न तो शिक्षा ही है और न ही ज्ञान। मैंने ग्रन्थों का अध्ययन नहीं किया है और न ही पवित्र कथाओं का श्रवण किया है। यह आप अच्छी तरह जानते हैं।
४१. मैं अपनी साधुता जानता हूँ। मैं अपनी नीचता जानता हूँ। फिर भी मैं अपने गुरु की आज्ञा का पालन करते हुए इस ग्रन्थ को लिखने का प्रयास कर रहा हूँ।
४२. मेरी अन्तरात्मा कहती है कि मैं आपके समक्ष तिनका सदृश हूँ; फिर भी आप दयावान् बनें और मुझे अपना लें।

४३. अब मैं अपने सम्माननीय गुरु का ध्यान करता हूँ, भक्ति - भाव से उनके चरणों का नमन करता हूँ और उन पर अपना तन - मन - धन समर्पित करता हूँ, क्योंकि वे प्रज्ञा के प्रेरक हैं।
४४. किसी भी भोज में मिठाई सबसे अन्त में परोसी जाती है। इसी प्रकार सभी वन्दनाओं की इतिश्री के रूप में मुझे अपने गुरु के चरण - वन्दन का मधुर स्वाद लेने दीजिए।
४५. "ॐ"! आपको, महान गुरु, सबके सुखदाता, को नमस्कार। हे दयालु, केवल आप इस सम्पूर्ण विश्व के आधार हैं।
४६. हिरण्यगर्भ, जो सम्पूर्ण पृथ्वी, सातों द्वीपों, नवों महाद्वीपों, सातों स्वर्गलोकों और पाताललोक को जन्म देता है, ब्रह्म के बीज के रूप में प्रसिद्ध है।
४७. श्रद्धेय गुरु उसके परे निवास करता है, जिसे 'अदृश्य' अथवा 'माया' की संज्ञा दी गई है और ब्रह्मांड (चौदह लोकों) का उद्गम है।
४८. वेद उसकी महत्ता का वर्णन मौन धारण करके करते हैं और साक्ष्य की युक्तियाँ एवं सूक्ष्म विवेचनाएँ व्यर्थ हैं।
४९. आपकी जिससे तुलना की जावे वह आप पहले से हैं और नेत्र जो कुछ भी देखते हैं, वह स्वयं आप हैं।
५०. मैं आपका नमन करता हूँ, श्री साईनाथ, दयासागर, महान एवं शक्तिशाली गुरु, केवल अपने आप द्वारा ज्ञात, सबसे परे अनादि तथा अनन्त।
५१. आपको नमस्कार हो, हे परम श्रेष्ठ, सदा आनन्दमय, पूर्ण सन्तुष्ट, आत्म - प्रकाशवान्, मंगल भवन, सुन्दरात्मा, महामान्य गुरु!
५२. वेद केवल चुप्पी साधकर आपकी प्रशंसा करते हैं। आपकी प्रकृति को समझने के लिए मैं बुद्धि कहाँ से लाऊँ?

५३. गोदावरी नदी के तट पर निवास करनेवाले, हे श्रद्धास्पद तथा दयालु गुरु, आपकी जय हो। ब्रह्मा, विष्णु, महेश तथा दत्तात्रेय के अवतार! मैं आपका नमन करता हूँ।
५४. ब्राह्मण का ब्राह्मणत्व श्रद्धास्पद गुरु के कारण होता है। उनके चरणों में पाँचों प्राण (प्राण वायुएँ) अर्पित कर दीजिए और उनके प्रति पूर्णतः समर्पण कर दीजिए।
५५. उनके समक्ष अपना सिर झुकाइए, उनके चरणों को अपने हाथोंसे दबाइए, उनके मुख की ओर टकटकी लगाकर देखिए और उनके चरणों को प्रक्षालित करनेवाले पवित्र जल की सुगन्ध लीजिए।
५६. अपने कानों से साईं का गुणगान सुनिए, अपने मन-मन्दिर में उनकी मूर्ति को प्रतिष्ठित कीजिए और निरन्तर उनका ध्यान कीजिए। इससे आपके सांसारिक जीवन के बन्धन टूट जाँयगे।
५७. महान गुरु को अपना तन - मन - धन अर्पित कर दीजिए। अपना सम्पूर्ण जीवन उनकी सेवा में व्यतीत कीजिए।
५८. गुरु का नाम और उनके साथ घनिष्ठ साहचर्य, गुरुकृपा, दूध जैसा पवित्र जल जो उनके चरणों का प्रक्षालन करता है, गुरु - मंत्र, उनके धाम में निवास — ये केवल प्रचंड प्रयास से प्राप्त किए जा सकते हैं।
५९. उनके द्वारा अपने भक्तों की एकनिष्ठ भक्ति की जाँच कर लेने के उपरान्त उनकी भारी शक्ति उन्हें अनजाने ही सांसारिक जीवन से मुक्त कर देगी।
६०. गुरु का साहचर्य पवित्र गंगाजल के समान है। वह व्यक्ति को परिमार्जित करता है और अकलुष बनाता है। वह चंचल मन को ईश्वर पर स्थिर कर देता है।

६१. हमारे लिए गुरु की सेवा ही वेद, शास्त्र और पुराण है। उनके चरणों में साष्टांग प्रणाम हमारा योग, हमारा यज्ञ, हमारा तप, तथा हमारी मुक्ति का साधन है।
६२. महान गुरु का पवित्र नाम स्वयं वेद और शास्त्र है। हमारा पावन मंत्र 'साई समर्थ' (साई शक्तिमान) है। वही हमारा गूढ़ साधन तथा गूढ़ पूजन है।
६३. साई अपने भक्तों को 'ब्रह्म सत्यं जगन्मिथ्या' का अनुभव कराते हैं, जिससे परम अवस्था की उपलब्धि की दिशा में प्रगति होती है।
६४. परमानन्द तथा उसकी अनुभूति, ब्रह्मानन्द में तादात्म्य की स्थिति — यह सब जटिल शब्दाडम्बर है। जो आवश्यक है वह नित्य आनन्द की स्थिति है।
६५. जब यह स्थिति दृढ़ता से जड़ जमा लेती है और अखण्ड होती है तथा आनन्द एवं समचित्तता से उद्भूत शान्ति (की अनुभूति) होती है, तब यह स्वयं परम अवस्था की उपलब्धि है।
६६. साई इस आनन्दपूर्ण स्थिति की खदान हैं। सौभाग्यशाली भक्त के लिए इस परमानन्द की न्यूनता नहीं होती। वह समुद्र की भाँति इससे सदैव भरा रहेगा।
६७. शिव तथा शक्ति (परमात्मा तथा दैवी ऊर्जा), पुरुष तथा प्रकृति (जीवात्मा तथा त्रिगुणमयी माया), प्राणवायुएँ तथा उनकी गति, दीप तथा उसकी घुति — इनमें द्वैत का दर्शन करना शुद्ध ब्रह्म की प्रकृति को विकृत करना है।
६८. वैदिक उक्ति है कि "ब्रह्म अकेला नहीं रहना चाहता और विविध होने की वांछा करता है।" इस प्रकार द्वैत का जन्म होता है, जो पुनः एकत्व में समाप्त होता है।

६९. शुद्ध ब्रह्म में न परमात्मा होता है और न ही प्रकृति, जिस प्रकार स्वयं सूर्य में न दिन होता है और न रात ।
७०. वास्तविक सत्ता गुणों से परे और रहित है, किन्तु वह अपने भक्तों के प्रेम के कारण भौतिक रूप धारण कर लेती है । शुद्ध गुणों वाले साईं वहीं वास्तविक सत्ता हैं । मैं उनके प्रति पूर्णतः आत्मसमर्पण करता हूँ ।
७१. जिन लोगों ने साईं के समक्ष आत्मसमर्पण कर दिया, वे अनेक विपदाओं से बच गए । अतएव अपने स्वार्थवश मैं उनके श्रीचरणों का नमन करता हूँ ।
७२. प्रेमी साईं को नमस्कार है, जो वास्तव में एक हैं, किन्तु अपने भक्तों के प्रेम के आनन्द का अनुभव करने के लिए रूप और द्वैत - अवस्था ग्रहण कर लेते हैं और उनके साथ लीलाएँ करते हैं ।
७३. सभी प्राणियों में ब्रह्माण्डीय चेतना, प्रेमी, साईं को नमस्कार है, जो आत्मजागरुकता के वास - स्थान हैं और जिन्होंने स्थूल चेतना का रूप धारण कर लिया है ।
७४. हे गुरु, मेरे आनन्द की प्रतिच्छाया, आप मेरी मुक्ति हैं, मेरी विश्रान्ति हैं, मेरी विपत्तियों की व्यथा के प्रतिकार हैं ।
७५. अपनी प्रणति के अन्त में मैं सभी जीवित प्राणियों का नमन करता हूँ, क्योंकि उनमें ईश्वर का निवास है । हे गुरु, मुझे अपने क्रोड़ में ले लिजिए ।
७६. सभी जीवित प्राणियों को नमस्कार, जिससे विश्व के स्वामी प्रसन्न हों । वे अन्दर - बाहर के रक्षक हैं, वे भेद - रहित, एक समान हैं ।
७७. इस प्रकार मैं आरंभ और अन्त की परम्परागत प्रणतियों का समापन करता हूँ । वे इस ग्रन्थ का शुभ आरंभ हैं । अब मैं उसके (ग्रन्थ के) उद्देश्य का वर्णन करूँगा ।

७८. उस समय से जब साईं मुझ पर दयार्द्र हुए और उन्होने मुझे अपना अनुग्रह प्रदान किया, मैं रात-दिन केवल उनका चिन्तन करता रहा हूँ। इसने (मेरे) सांसारिक जीवन के भय को दूर कर दिया है।
७९. मुझे किन्हीं अन्य प्रार्थनाओं को दुहराने की अब आवश्यकता नहीं है, मुझे कोई दूसरा तप दरकार नहीं है। मैं साईं के भौतिक रूप में केवल उनके वास्तविक स्वरूप का दर्शन करता हूँ।
८०. जब आप साईं के मुखड़े को टकटकी लगाकर देखते हैं, तब आपको इतना गहन आनन्द आता है कि आप न केवल अपनी भूख-प्यास भूल जाते हैं, वसू जीवन की चुनौतियाँ और विपत्तियाँ भी।
८१. जब आप बाबा के नेत्रों की ओर निहारते हैं, तब आप अपने को भूल जाते हैं। और जैसे ही आन्तरिक प्रेम उमड़ता है, वैसे ही मानसिक सक्रियता अपनी जीवन्तता में अभिभूत हो जाती है।
८२. मेरे लिए साईं के चरण ही सब कुछ हैं—कर्म, धर्म, शास्त्र, पुराण, योग, यज्ञ, धार्मिक संस्कारों का विधिवत निष्पादन, तीर्थ-यात्रा तथा तपस्या।
८३. गुरु के आदेशों के प्रति मन का दृढ़ता से लगाव और उनका निरन्तर पालन अडिग निष्ठा तथा मन की स्थिरता को उद्भूत करता है।
८४. इस कार्यप्रणाली के प्रति मेरी आसक्ति के फलस्वरूप साईंचरणों के प्रति मेरी आसक्ति भी विकसित हुई। मुझे उनकी अकल्पनीय शक्ति का अनुभव होने लगा। वह वर्णनातीत है।
८५. उस शक्ति से भक्ति तथा साईं के समर्थ चरणों के प्रति आसक्ति का प्रादुर्भाव होता है। वह संसार में रहते हुए भी सांसारिक जीवन से विरक्ति तथा अखंड आनन्द का पथ प्रशस्त करती है।

८६. भक्ति के अनेक रूप हैं, जिनका विभिन्न विचारधाराओं के सम्प्रदायों ने विभिन्न प्रकार से वर्णन किया है। मैं अपनी योग्यता के अनुसार संक्षेप में उसकी प्रकृति तथा लक्षणों का वर्णन करूँगा।
८७. (ऐसे महानुभव), जो विद्वान हैं और वेद - शास्त्र में पारंगत हैं, कहते हैं, कि अपने आत्म तत्व पर निर्दिष्ट ध्यान भक्ति का प्रमुख लक्षण है।
८८. कर्मकांडी पूजा के प्रति प्रेम एक प्रकार की भक्ति है। पाराशर तथा व्यास ने उसे 'पूजन द्वारा भक्ति' की संज्ञा दी है।
८९. गुरु के लिए उद्यान रखना, उनके लिए पारिजात तथा अन्य पुष्पों का संग्रह करना, उनके आंगन में झाड़ू लगाना, उसे पानी से धोना तथा गोबर से लीपना;
९०. स्नान, निर्धारित प्राथनाएँ, गुरुदेव के लिए चन्दन घिसना, उनका पवित्र स्नान कराना, उन्हें धूप - दीप अर्पित करना;
९१. उन्हें भोग लगाना, धूप - दीप से (उनकी) आरती करना, उनका कीर्तन करना — इन सबका भक्तिभाव से किया जाना 'पूजन' कहलाता है।
९२. देव विग्रह में, मन ही मन, पवित्र जागृत तथा अकलुष परमात्मा का आह्वान करके पूजा आरंभ कीजिए।
९३. पूजा के अन्त में परमात्मा की चित् - शक्ति को अपने हृदय में प्रतिष्ठित कीजिए।
९४. गंगाचार्य दूसरी प्रकार की भक्ति का प्रतिपादन करते हैं अर्थात् ईश्वर के गुणों का वर्णन करने में मन का अवशोषण तथा परिणामी भक्तिपूर्ण वातावरण में उसका अवगाहन।
९५. शांडिल्य के अनुसार आत्मा का निरन्तर ध्यान, धार्मिक कथाओं का कथन तथा सरल आचरण अन्य प्रकार की भक्ति है।

SHRI SAI BABA SANSTHAN SHIRDI

Publications of Shri Sai Baba Sansthan Shirdi

No.	Name of the Book	Language	Price Rs.	Packing and Postage Rs.
1.	Shri Sai Satcharita	Marathi	31.00	6.50
2.	do	English	14.50	5.25
3.	do	Hindi	8.50	5.25
4.	do	Gujarathi	19.00	5.25
5.	do	Kannada	10.00	4.00
6.	do	Telugu	—	—
7.	do	Tamil	—	—
8.	do	Sindhi	22.00	4.50
9.	do (Pothe)	Gujarathi	31.00	6.50
10.	Shri Sai Leelamrit	Marathi	—	—
11.	do	Hindi	10.50	4.00
12.	do	Gujarathi	6.65	4.00
13.	Avtar Karya	Marathi	6.00	4.00
14.	Stavan Manjiri	Marathi	0.65	3.50
15.	do	Hindi	1.00	3.50
16.	do	Gujarathi	—	—
17.	Sagunopasana (Arti)	Marathi	0.70	3.50
18.	do	Hindi	1.25	3.50
19.	do	Gujarathi	0.80	3.50
20.	do	Telugu	—	—
21.	do	Sindhi	1.25	3.50
22.	Four Adhyayas (Dasganu's)	Marathi	1.85	3.50
23.	Pictorial Sai Baba	Marathi/Eng.	—	—
24.	Children's Sai Baba	Marathi	1.65	3.50
25.	do	English	1.65	3.50
26.	do	Hindi	1.65	3.50
27.	do	Gujarathi	1.65	3.50
28.	do	Telugu	—	—
29.	Rudradhyaya (A-11)	Marathi	0.80	3.50
30.	Shirdi Guide	Marathi	1.50	3.50
31.	do	English	1.50	3.50
32.	do	Gujarathi	1.50	3.50
33.	Sai the Superman	English	7.25	4.00
34.	Sai Baba of Shirdi (Bharucha)	English	6.50	4.00
35.	do (Pradhan)	English	3.00	4.00
36.	Ashtottar Shat Namavali	Marathi	1.00	3.50
37.	Raghunath Savitri Bhajan Mala	Marathi	15.25	4.50