

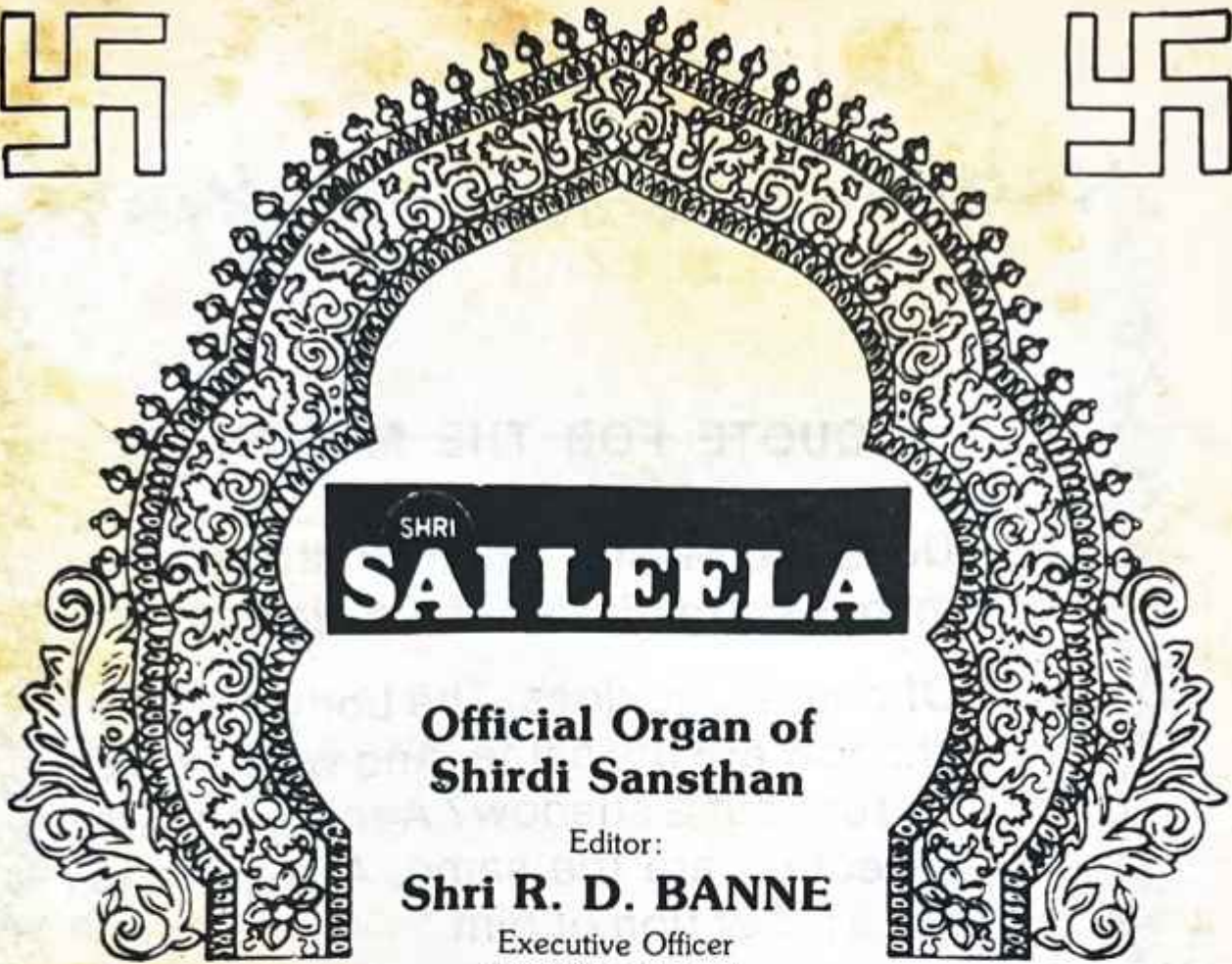
SHRI

July 86)

SAILEELA

OFFICIAL ORGAN OF SHIRDI SANSTHAN





SHRI
SAI LEELA

**Official Organ of
Shirdi Sansthan**

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

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



A QUOTE FOR THE MONTH

Q. Does the Master (Ramakrishna Paramahansa) really live in his picture?

A. Of course, he does. The body and the shadow are the same. And what is his picture but a shadow? A thing and its reflection are the same. A picture is but a reflection of him.*

Q. Does he live in all his pictures?
Is he present in all his pictures?

A. Yes. If you pray to him constantly before his picture then he manifests himself through that picture. His presence can be felt after repeated prayer. The place where the picture is kept becomes a shrine. The place becomes holy as he has benediction on it.*

* Mother Shri Sharda Devi.

SHRI SAI LEELA

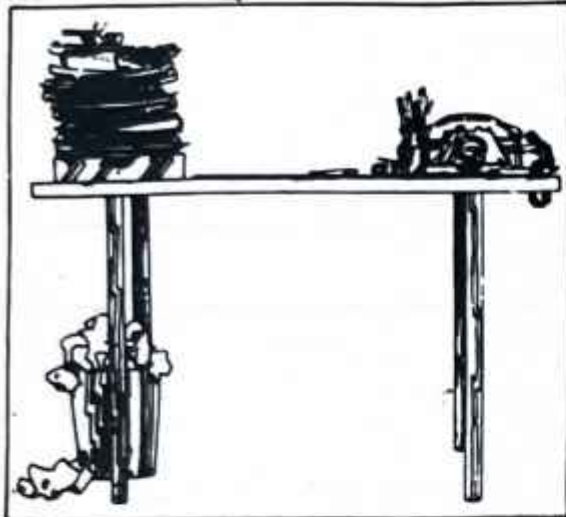
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EDITORIAL |



This world is often compared to a stage on which we, the human actors, briefly enact the drama of our lives, until the final curtain rings down upon us. The span of the human life, be it long or short, is no more than a dream and forms the minutest fraction of a second in the eternity. Transient as our existence is, it is full of pain and suffering which we are continually struggling to overcome. But the task

is by no means easy. It is as if we are caught in a maze. There is surely a way to get out of it. But unless we can find it we are in danger of getting more and more trapped. It is here that we feel the need of guide, the Sadguru, to lead us on the right path.

One is instantly reminded of the parable from "Shri Sai Satcharita" which Baba had narrated about this search for a guru. Armed with the knowledge from ancient religious books, confident that they had understood the Brahma and could expound the religious texts, the four seekers who set out on their quest of a Guru, lose their way in the forest and feel the need of a guide. But three out of the four are unable to recognise the Guru when they meet him in the guise of a Lamani, a member of a wandering tribe. To them, he appears to be an humble, ignorant, low-born creature incapable of guiding. The one i.e. Baba who submits himself completely to this lowly looking human being reaps the benefit.

That the appearance of the Guru should be deceptive is not surprising. In fact, the lives of most of the saints reiterate the same fact. Lost in a world of spiritual bliss and oblivious of the surrounding physical world, they behave and conduct themselves in a way as to make people feel that they are insane. It is well known that Baba was no exception to this and in his early years at Shirdi he was often ridiculed and nicknamed the "mad fakir".

But the parable does not end here. After telling us how easily one can fail to recognize the Sadguru, how humility and self-surrender are the only way of reaching him, Baba proceeds to tell us how difficult it is to pass the difficult tests to which the Sadguru may put you in order to try your faith and patience. He has described the ordeal to which he was put when his Guru suspend-

ed him with a rope from the branch of a tree over the water of a well, in such a way that his head downwards, he should be in mid-air. The release came hours later. But the most wonderful part of the story is that so steadfast, so staunch was his faith in his Sadguru that the ordeal was no ordeal at all! All that his Guru required of him was Faith and Patience (Shraddha and Saburi) and this test he was able to pass without difficulty.

Once Baba had also put his devotees to a sore test when, one by one, he asked those devotees who were very close to him to come forward and with one stroke of the knife, relieve the dying goat of its suffering. Bade Baba, Shama, both hesitated. Only Kakasaheb Dixit stood the test. Of course, the goat was not killed as Baba snatched away the knife in the nick of time. But unflinching faith of Kakasaheb in his Guru was amply proved and firmly established.

To meet your Sadguru in this lifetime requires good fortune, good luck which you must have earned through good deeds in previous births. Having found your Guru you must be able to stand his test. It is not necessary that your Guru should be present in flesh and blood to test your faith. For, whether he is physically present or not, your faith is constantly being tested. And this is the significance of Baba's words when he said, "In whatever faith men worship Me, even so do I render to them".

And is there anything that the Sadguru cannot give you? Once he has accepted you as his own he takes your responsibility not only for this life but through birth after birth till he has brought you the final release. Most people are ensnared in the tangles of this earthly, material life taking to heart the sorrows and sufferings as being real. Therefore, their prayer to the Guru is for fulfilment of such wishes. The Guru, no doubt, grants them but only to confirm them in their faith. He is really anxious for the spiritual progress of his devotees so that one day they may attain Moksha. Those who realize their source of this eternal happiness and bliss in their *Atman* are helped by the Sadguru in this attainment.

And for doing all this for the devotee, what does the Guru ask for? Only unwavering faith in him and inexhaustible patience! Surely, this is not too much to give.

Gurupoornima is round the corner. Let us remember with love and gratitude our Sadguru Shri Sainath and vow to ourselves once again that we will offer him in our humble way the Guru-Dakshina of Shraddha and Saburi.

SMT. PARVATIBAI SAPATNEKAR



Wednesday the 13th September 1983 was a lucky day in my life. Some months back I had learnt that somebody from the Sapatnekar Family from Akkalkot mentioned in Chapter 48 of Shri Sai Satcharita was staying at Shivaji Nagar in Pune and I had thought of looking them up. I did not have the exact address. So I looked up the telephone directory and hit upon Shri D.M. Sapatnekar 25/1, Shivaji Nagar, Pune-5 (55485). The initial 'D' I thought might stand for 'Dinkar' — the name of one of the sons mentioned in Ch. 48.

I rang up and Shri D.M. Sapatnekar himself came on the line. I told him that I was a devotee of Shri Sai Baba of Shirdi and was keen to meet the family — having read about them in Shri Sai Satcharita. Shri Sapatnekar was highly pleased and invited me to visit them with pleasure. To my surprise, he added that he

himself was 'Dinkar' mentioned in the book and that his elder brother 'Murlidhar', who was born on account of Shri Sai Baba's blessing, was also staying in Pune. Before I could disconnect he gave me another pleasant shock. He told me that his mother Shrimati Parvatibai (aged 88 yrs.) who had personally met Shri Sai Baba and got His blessings, was also staying with him — not very well and confined to bed only.

I was overjoyed and went to them on the same day at 5.30 P.M. Shri Dinker Sapatnekar is a retired Judge from Maharashtra State Service. He is about 68 years old and hardly moves out having had an attack of paralysis on his left leg. Immediately he took me to his mother's room. The old lady was sitting on the bed. It suddenly flashed to my mind that this was the most lucky and blessed lady to whom Baba appeared in a dream, whose pain in abdomen and waist Baba cured on His own and whose barren womb Baba blessed with a son as per her wishes. I felt very happy to be in front of such a pure and noble person and my head bent down in reverence and my hands stretched to touch her feet. After preliminary queries about my family, she narrated to me in detail her experiences with Baba. Even at that ripe age and frail condition of her body, when she started the description in her clear and sonorous voice with extreme enthusiasm and gesticulations of hand, I was stunned to see a pleasant shine of devotion and joy on her fair face. I started listening in rapt attention.

She said, "When I was married, I was hardly 13 years old and my husband (Shri Mahadev Waman Sapatnekar) a widower of 33 years age. He had lost his first wife and also a son due to a throat-disease. My in-laws were staying at Madhegaon but my husband lived and practised as a lawyer at Akkalkot (the then District Headquarters). He was already disappointed in life having lost his first wife and a son. Afterwards when I too did not have an issue 4—5 years after marriage, he became very miserable and started losing interest in life. Then (in 1913) my father-in-law (we used to address him as Baba) asked him to go to Shri Sai Baba at Shirdi. We had heard about Shri Sai Baba from my husband's friend and one time co-student Shri Shevde. But my husband had no faith in Shri Sai Baba and he did not wish to go. But those days how could

a son dare disobey his father? So at last, accompanied by his younger brother Panditrao, he went to Shirdi. On seeing Shri Sai Baba my husband approached him to bow down but Baba suddenly shouted, "Chal hat (Get away)" and pushed him with such a force that his pugree was thrown away. My husband became very sad and as after 2-3 days' stay also when the same thing continued, returned to Madhegav in a great disappointment and anger towards his father for sending him to Shirdi and getting insulted.

When my husband went to Shirdi, he had left me at Madhegaon with my in-laws. I was very keen to go but in those days how could a wife say anything to her husband? During nights we ladies (myself and the wife of my husband's brother) used to sleep together. Once while fast asleep I had a dream. Suddenly there was a very bright flash. In those days there was a shortage of water in our village. Suddenly I realised that there was not a drop of water in the house. So I took a pitcher and started going towards a well nearby — known as Lakkadsha's well. I was in a great hurry. In our times a daughter-in-law was not supposed to go out of the house alone and hence I wanted to come back home before Baba (my father-in-law) returned from the court. As I went near the well, I saw standing there a fakir with a cloth tied on his head. He came near me and said, "My dear girl! why get exhausted for nothing? I shall get your pitcher filled with pure water." I was really scared. I suspected a bad intention on his part and when I also saw him raising up his kafni and sitting down to pass urine in front of me, I was doubly sure of his indecent intention and ran towards our house. He also followed me and continued to say, "Do not run away, you will regret later. I have come to give you something." On reaching home I closed the door firm and fast but the fakir came to the door and continued to throw small pebbles through the slits all the time saying, "I have come to give you something". I did not know what to do and was about to shout when I woke up suddenly. Looking around I saw my sister-in-law sleeping next to me peacefully as usual. I asked her what was the time. She laughed and jokingly said, "Aren't you getting sleep? Ah! quite naturally. Brother-in-law (my husband) has gone to Shirdi. So you must be dreaming of him!"

Next morning while I was narrating the dream to my mother-in-law, Baba (my father-in-law) overheard it. He came in and inquired in detail about the dream. He suspected therein some divine purpose. He said to my husband, "Your wife had a great desire to visit Shirdi and this dream may be on account of the same. So you go to Shirdi again taking her with you. My husband was annoyed and replied, "Why do you listen to her? The idea was in her mind all the time and hence its appearance in the dream. I don't want to get insulted again," But my father-in-law quietened him and advised him to take along his elder brother's wife also (who had only daughters and no sons till then).

So accordingly we went to Shirdi, Shri Sai Baba was then returning from Lendi Baug. On seeing him I was stunned. He was the same fakir seen by me in the dream. Then looking at me He, holding His abdomen started yelling, "Oh Mother dear! How much my abdomen is paining and waist is aching too." I was baffled and wanted to know what was wrong with Baba. But the devotees nearby told me that Baba acted like this whenever His devotee was suffering and the devotee was cured. I however could not help laughing and enjoying the perfect acting of Baba. At that time I failed to understand but after 2-3 months when the pain in my abdomen and waist disappeared on its own, I realised that the above acting was for my sake only and my heart was full of gratitude and love towards Baba.

Later in the day after Baba had settled down in the Musjid, we went to see Him with flowers and other offerings. As per custom in those days my husband moved ahead and I followed him. The moment my husband went near Baba, He greeted him as in the past shouting, "Chal hat". But when my turn came, He quietly allowed me to place my head on His feet. I was overjoyed and forgot myself. Baba took handful of Udi, dubbed it on my head and said, "Take. One, two, three, four. How many you want?"

My husband was very unhappy. Everybody else was enjoying Baba's blessings but not he — for him it was only "Chal hat", He started thinking and suddenly he felt that it may be the result of his earlier doubt and wrong notion about Baba. So he decided not to leave Shirdi unless and until he received Baba's blessings and lo! in a few days he got the opportunity. He once saw Baba sitting

alone in the Masjid. Immediately he ran and held Baba's feet firmly all the while tears rolling out of his eyes. Baba placed His hand on his head and made him sit next to Him. Meantime a shepherdess arrived and started rubbing Baba's feet as usual. Baba also started conversing with her and my husband was surprised to hear the contents. It was all about his own story. Baba was saying, "This gentleman says I have killed his son. Do I kill other people's sons? Alright, now I shall bring a son in his wife's womb". My husband was full of joy and after bowing down to Baba again and again, hurried to the place we were staying.

On meeting us he narrated the incident to us and asked me to get ready for the Arati (waving of lights) quickly. He also asked me to prepare 'Puran-poli' (sweet chapaties) as naivedya, but the priest told us to prepare halwa. After the Arati all the naivedya (prasada) thalies were placed before Baba. Our thali was quite in rear of others, but to our great satisfaction Baba bent forward, and picked and ate handful of halwa from our thali only.

Next day was Thursday and we waited to see the Chavadi procession. ('Chhabina' was the word used by Smt. Sapatnekar). How beautiful it was! Devotees were walking ahead, dancing and singing 'Bhajans' to the tune of cymbals and drums. Baba was following. Chhatra (decorated umbrella), Chamar (Chowrie or fly-whisker) and a palanquin. But Baba never sat in the palanquin. If devotees lifted Him and put Him inside, Baba disappeared and was seen walking at the back again. Baba Himself also used to dance. Once this foot forward and then the other — like an expert! What a pretty sight! I still can visualise it. And lo! On Baba's face I actually saw the same shine on Pandurang's face at Pandharpur.

Next day we were leaving Shirdi. While going to see Shri Sai Baba, my husband said to me, "I shall offer one rupee as dakshina to Baba. If asked again I shall give one more rupee. But if He asks for more I shall have to sell my gold ring and your bangles also". To our great surprise, when my husband placed one rupee on Baba's hand, He asked for one more only and said, "I shall not ask for more since you will have to sell your ring and wife's bangles." Hearing this my husband's doubts about Baba still lurking in his mind were cleared and he was convinced about Baba's divinity.

Within a period of one year only, that is in 1915, my son Murlidhar was born. When he was 8 months old we took him to Shirdi for Baba's darshan. Later I had two more sons — Bhaskar and Dinkar. We took them also to Shirdi. Dinkar was then only 2 or 3 months old. As soon as I placed him at Baba's feet, He lifted him in His hands and threw him in the air with a great force. Nothing happened to Dinkar and a devotee sitting around caught him safely.

In all I had 8 sons and 1 daughter. Baba had said to me, "Take. One, two three, four. As many as you want", and really He had thus fulfilled His promise. As soon as my first son Murlidhar was born, my husband's faith and devotion to Sai Baba became firm and in years to come it developed so much that when my second son Bhaskar aged 10 years died, he collected all his remaining sons in front of Baba's photo and said, "Baba ! Take away all these. I shall not mind. But I shall *not* give up your bhakti (devotion)".

Dear readers, such is the most interesting and instructive story of Sapatnekars — coming from the horse's mouth — from one of the chief actors of the scene in Ch. 48. I have tried to render it in English language so that the Non-Marathi readers can share my joy.

Sapatnekars originally hail from the village Sapatne. Later they shifted to the Taluka town — Madhegaon. Practising law has been their family profession. Even to this day it is being followed by the members generally. The hero of this story late Shri Mahadev Waman Sapatnekar became a well-known pleader at Akkalkot and acquired a reasonably good property. In 1961 some of the family members shifted to Pune.

While talking to Shri Dinkar Sapatnekar, I learnt that his father was initially a devotee of Shri Dutta and used to visit Ganagapur quite often. Once there only, having lost his wife and son, his father to end his life had jumped into the river but Shri Dutta Himself took him out and ordered him to go to Akkalkot. After few years, as narrated above, Shri Sai Baba drew him towards Himself and fixed him for ever in His devotion.

From the above one point is clear that darshan and blessing of any saint is not possible without one's good deeds and hard

penance of past life. One more point also has struck me. Possibly Baba wanted to show that He and Shri Dutta are one and wanted to give a push to Shri Sapatnekar's original spirituality by removing his un-called for disappointment and sorrow of family life. 'Chal hat' drama might be Baba's Leela for the same. Really is the wonderful skill and adaptability of Baba in drawing His devotees towards Himself and leading them towards spiritual uplift

(After this interview, within a period of 1½ months only, this noble lady laid down her life at 4 P.M. on 30th October 1983. According to Hindu calendar this was the same day and month (10th day of Ashvin) when Sai Baba took samadhi, except that it was in the second half (Vadya) of the month. Also like Sai Baba this lady breathed her last after the 10th day had finished at 3.51 P.M. and the 11th day (Ekadashi) had commenced. At the time of death she was 88 years old and was conscious till last moment. Next morning at 7 A.M. that is after 15 hours when I went to pay my obeisance to her, the shine on her face was still there and a thought came to mind that perhaps Baba had arranged my contact with her only 1½ months before her passing away so that Sai Bhaktas could hear her story from her own mouth. How kind and thoughtful of Him. !!!)

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



SAI-LOVE Vs. HATRED

Where hatred is,
 There sacrilege is,
Where SAI-love is,
 There Sacrifice is!

*T.A. Ram Nathen
Gumur Math Housing Estate,
Budge Budge trunk Road,
Sarangabad-743 319 West Bengal.*

IS THERE DEMARCATION BETWEEN THE SACRED AND THE SECULAR?

*(Indian society is a pluralistic society comprising peoples of diverse races, tribes and castes practising different faiths. Amidst all this diversity there is an underlying pattern of cultural synthesis. The Union of India is a secular state conferring freedom and liberty on individuals and communities to practise their own faiths without interference. However, there are areas where conflicts arise from time to time and then there is an upsurge of communal feeling. This communal feeling must be contained and not allowed either to disturb communal peace and harmony or to disrupt the social fabric. Mahatma Gandhi preached equality and unity of all religions and vindicated his message by embracing a martyr's death. Sai Baba who also stood for universal harmony is referred to as 'समसर्वमतसंमत' in **Ashtottar Shata — Namavali**. Ramakrishna Paramahansa also stood for religious harmony and even did tapasya according to Islamic and Christian ways of life and experienced the basic unity of all these faiths. The order of "Ramakrishna Mission" founded by Swami Vivekananda, the dynamic disciple of Ramakrishna Paramahansa publish a monthly magazine called "Prabuddha Bharat" which is run by scholarly monks steeped in ancient and modern lore. It is always a pleasure to read their editorial. The February 1986 editorial of this journal captioned "The Undivided Life" runs into nine pages and among other things looks at this problem from a socio-psycho-religious angle and analyses it under two heads — "The Sacred and the Secular and Monastic Life and Lay Life." In this issue we reproduce by courtesy-extracts under these two heads which will be of interest to the readers of Shri Sai Leela")*

The most commonly felt form of contradiction in life is the conflict between the sacred and the secular. The popular notion is that temples, churches, Gurudwaras, Ashramas and other places of worship are sacred, where as offices, factories, banks, shops, schools and other places of work are secular; prayer, meditation, puja, reading of scriptures etc. are holy activities, whereas eating, washing clothes, writing accounts, business transactions, nursing

the sick, reading newspapers etc. are worldly activities. Some people, especially sincere spiritual aspirants, feel this distinction between the sacred and the secular so acutely that they feel miserable when they are engaged in the so-called worldly activities. But they overlook the fact that the distinctions are almost wholly subjective and man made; they have no validity per se. Activities such as farming, construction of buildings, keeping accounts etc. which are generally regarded as secular cease to be considered so when they are carried out in monasteries and other religious institutions. In the larger scheme of divine creation these distinctions between the sacred and the secular do not exist.

The secularization, or desacrilization as Abraham Maslow called it, of social life that is a characteristic feature of modern life has been to a great extent caused by the spread of Western materialism. The roots of Western culture lie in the Judeo-Christian tradition in which there is a wide separation between the sacred and the secular. In the Old Testament holiness is said to belong to God alone. Since God is a Person, wholly different, transcendent and fenced in by his unapproachable holiness, everything else that is not directly connected with God is profane, unholy.¹ When science and philosophy eliminated the concept of God from Western culture, the idea of sacredness too got eliminated from it.

In Hindu culture there has never been a sharp demarcation between the sacred and the secular. There are some sects and schools of thought in India which do not believe in any kind of God, but this has not led to vulgarization of life. Even those who believe in a personal God do not look upon the world as unholy, for God is immanent in it. The Advaitins look upon the world as Maya but not as unholy, for it has Brahman for its substratum. In the Upanishads the universe is described as consisting of vibrations of Prana which itself being an emanation of Brahman. In the Tantras the universe is regarded as a product of Shakti which is the dynamic aspect of Brahman. In the *Brahmana* and *Samhita* portions of the Vedas, the whole universe is regarded as an altar in which an eternal cosmic sacrifice (*yajna*) is going on continuously. What is common to all these views is the concept

that 'the Supreme Self fills all space like a huge immovable tree' as one Upanishad puts it.²

If all space is filled by the Supreme Self, then everything is holy and every activity is a sacred rite. However, a mere intellectual understanding of this concept is not enough. If we want to eliminate the distinction between the sacred and the secular from our lives, if we wish to convert our work in factories, banks, offices and laboratories into spiritual techniques, we have to fulfil three conditions. The first condition is the development of an attitude of acceptance. We should give up all hostile or negative thoughts about life and people, and should accept all experiences, good and bad as essential for our own growth and progress. We should look upon goodness, purity and joy as constituting the main stream of Universal Life, but should understand evil, sin and sorrow as co-existing with this main stream for the fulfilment of some universal purpose. We should not interfere too much in the natural course of events, should try so far as possible to live in harmony with our environment, and should allow freedom to everyone to grow according to his or her law of being.

The second condition is the possession of an impersonal outlook on life. This means following a holistic approach to the world unconditioned by passionate feelings, prejudices and egoistic clinging to persons. It also means the ability to enter into a kind of mystic communion with Nature. Those who do not have this inherent ability (which cannot be artificially created or acquired) should at least have an artist's view of human beings, plants, animals, the sun, stars, mountains and rivers, or a philosopher's way of looking at everything *sub specie aeternitatis*, or a scientist's grasp of time, space and causation.

The third condition is the conversion of one's whole life into a *yoga* and *yajna*. Spiritual life is not an escape from the demands and responsibilities of life. Its most fundamental principle is the identification of the inner Self with the Supreme Self, which is attained by the transformation and transcendence of ego-consciousness. As this inner transformation proceeds, one's outer life becomes a participation in the great cosmic sacrifice of the Divine consisting of creation, sustenance and dissolution going on all over the universe continuously. The inner process of transfor-

mation and identification is yoga, and the outer process of participation is yajna. It is by coupling yoga and yajna that we can eliminate the distinction between the sacred and the secular.

The whole universe is in a state of flux, and everything from the blazing sun to the smallest bacterium owes its existence to the great cosmic sacrifice of the Divine so vividly described in the *Purusha-suktam* of *Rig-veda*. From the Universal Life we continuously receive food and knowledge which undergo certain changes within us and return to Universal Life in the form of the work we do. The cycle of processes constitute *yajna*. Nobody can retain with him more than what is necessary for the bare maintenance of his life; everything else must be returned to the universal stream as work. Whether we know it or not the life of every one of us is a part of this eternal sacrifice. When we consciously participate in it, our whole life becomes a *yajna*. It is because we are either unaware of the sacrificial nature of life, or do not consciously participate in the cosmic sacrifice of the Divine, that we live in bondage and suffering says the Gita.³

The important point is conscious participation. How to do it? By transforming our inner consciousness. This is done through yoga. Thus yoga and *yajna* are inseparably connected. One of the key concepts in the Upanishads is that *yajna* has consciousness as its basis. The whole cosmic sacrifice is sustained by universal consciousness or Brahman. Every activity is a sacrificial act and every organ in the body derives its power from Brahman. The *Taittiriya Upanishad* brings out this idea forcefully as follows:

“The goodness that is in speech, the acceptance and maintenance that are in breathing, the action that is in hands, the mobility that is in feet, the expulsion done by the rectum, the plenitude that rains bring, the power of the thunderbolt, the fame that is in cows, the light that is in stars.... (All these are powers of Brahman). Therefore meditate on Brahman as the support.... meditate on Brahman as mind.... meditate on Brahman as worship meditate on Brahman as the Veda..... meditate on Brahman as destruction.”⁴

In the Upanishads the distinction between sacred and secular activities is hardly found. All individual activities are parts of a universal dynamism derived from Brahman. Unfortunately, later

Vedantic teachers rejected yajna as unnecessary for a spiritual seeker and dumped it into the limbo of the so-called Karma Kanda division of the Vedas. This removal of *yajna* from the sacrificial stream of Universal Life paved the way for the conflict between the sacred and the secular in the modern society.

One point, however, should not be forgotten in this context. The removal of the distinction between the sacred and the secular does not at all mean the removal of the distinction between morality and immorality, between virtue and vice, between truth and falsehood. There is a universal moral law known as Dharma governing both the sacred and secular aspects of human life. The compelling power of *yajna* itself is derived from this law, and any violation of it will destroy the sacrificial nature of life and will bring its own retribution sooner or later.

Monastic life and lay life

Another area of contradiction related to the above is the conflict between the two ways of life, monastic and lay. This conflict occurs chiefly in those people who come into close contact with monks and monasteries. Lay people have two problems. One of these is the belief that a householder's life is full of distractions and temptations and it is difficult to attain spiritual enlightenment through it. This, however, is a wrong assumption. The real difficulty is the absence of intense aspiration and the courage and strength to pursue the spiritual ideal. What drains away aspiration and strength is not normal life or work but guilt feelings, repression, needless worries, emotional involvement in the affairs of other people, and a sense of one's own worthlessness which a life of indulgence usually brings.

In other problem is the absence of a clear-cut spiritual ideal for householders. In India Sannyasa has come to be regarded as the highest ideal and the Sannyasin is alone believed to attain *mukti* or liberation. It is not widely recognized that the ancient Aryan ideal was that of Rishi and that the Sannyasin ideal became dominant only after Buddha popularized monasticism as an unavoidable path to Nirvana. The Rishi ideal does not see monasticism and social involvement as alternatives but as one unified path. The sages we meet in the Upanishads, Mahabharata and Ramayana were mostly Rishis some of whom lived in forests

training disciples, others lived in cities as kings' counsellors or even as kings themselves. This ancient ideal had for long remained eclipsed until Sri Ramakrishna revived it through his great life and raised it to its pristine glory. Sri Ramakrishna has revealed the spiritual significance and possibilities of the householder's life and has restored its dignity, though he has also imposed upon it a spiritual responsibility which is in no way less than that of the monk.

Present trends show that the Rishi ideal is going to be the dominant religious ideal in the coming centuries. While monks are getting more involved in social service activities, there is a growing awareness among householders about the need for bringing into their lives something of the monastic spirit of renunciation, self-control, contemplation and common life. This trend is seen particularly in the West where a number of small communities of married and unmarried people have come up committed to holistic life, rejection of competitive success, spiritual fulfilment and collective sharing of work and experience. A few monastic congregations have been functioning within the Anglican Church and some Protestant theologians now speak of 'open monasticism' for all people. The Catholic Church itself has started thinking of 'the monk as a universal archetype' (the theme of a symposium held in the U.S.A. in 1980).⁵ The archetypal monk can be none other than the Rishi.

The real conflict is not between monastic life and lay life but between *pravrutti* and *nivrutti* which may be translated as self-indulgence and self-denial respectively. *Pravrutti* is the search for sense pleasure, wealth, fame, power; *nivrutti* is the search for Truth, God, the Supreme Self. The Rishi ideal should not be mistaken to be a synthesis of these two paths. No these two paths cannot be combined; you cannot have the cake and eat it too.

Notes:

1. *Agios*, the Greek word for 'holy' used in the Old Testament, implies separation or isolation. Holiness is a gift of God to man. Cf. 'You shall be holy, for I the Lord your God is holy' *Leviticus* 19 : 2. For a study of this theme see I. Abrahams, *Studies in Pharaism and the Gospels*, The Library of Biblical studies (New York : KTAV, 1967).

२. वृक्ष इव स्तब्धो दिवि तिष्ठत्येक ।

स्तेनेदं पूर्णं पुरुषेण सर्वम्॥

Mahanarayana Upanished, 12.13, Shvetashvatara 3.9

३. यज्ञार्थात् कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसंगः समाचार ॥

Gita 3.9

४. क्षेम इति वाचि, योगक्षेम इति प्राणापानयोः, कर्मेति

हस्तयोः, गतिरिति पादयोः, विमुक्तिरिति पायौ... तत्

प्रतिष्ठेत्युपासीत... तन्मह इत्युपासीत... तन्मन इत्युपासीत...

तन्नम इत्युपासीत... तद् ब्रह्मेत्युपासीत... तद् ब्रह्मणः परिमर इत्युपासीत ।

Taittiriya Upanished, 3.10. 2-4

5. See Raimundo Panikkar, *Blessed Simplicity — The Monk as Universal Archetype* (New York : Seabury Press, 1982)



LOVE and HATE

LOVE is the greatest gift
That gives the soul a lift;
And hate, a dire disease —
The heart ill at ease.

Love bears the flowers
Of joy to the lover;
But hate hurls the hater in
An eternal state of ruin!

Love shapes life 'Superfine'
And makes it bright as sunshine;
But hate turns it a moonless night —
Deadly dark, an eternal blight.

V. Ganesh
120-B, Rash Behari Avenue,
Calcutta-29.

SATGURU SAI BABA'S "FAITH CONDITIONERS"

1. If you empty yourself of all pride and all egotism, you get the greatest help from Sai Baba.

2. The most powerful form of energy, you can generate is from a prayer to Sai Baba whole heartedly. Prayer like radium is luminous, self-illuminating, a self-generating form of energy, and is more powerful than atomic energy.

3. You can generate greater strength by fervent prayers to Sai Baba than by thoughts of the brain, words of the mouth, or acts of the body.

4. You can become more healthy and prudent by fervent prayers to Sai Baba than by thoughts of the brain, words of the mouth, or acts of the body.

5. You can become more successful and earn by plenty and become more happy by fervent prayers to Sai Baba than by thoughts of the brain, words of the mouth, or acts of the body.

6. More things are wrought by prayers to Sai Baba than this world dreams of the things impossible with men are possible with Satguru Sai Baba.

You can do all things through Sai Baba who strengthens you as prayer to Sai Baba is the most potent instrument of action.

7. In these days, there are many aspirants who are struck with doubts and despair. For them there is the name of Sai Baba. It is Sai Baba's covenant that whoever goes to Him in weakness and helplessness, 'He' will make strong.

8. Even in darkest despair, when there seems to be no helper and no comfort in this wide world, "His" name inspires you with strength and puts all doubts and despair to flight. The sky may be overcast with clouds but fervent prayer to "Him" is enough to dispel them all.

9. Therefore be strong and of a good courage, be not afraid, neither be thou dismayed, for the Satguru Sai Baba is with you withersoever you go. Never be afraid whatever betide, for Sai Baba will take care of you.

If Sai Baba is with you, who can go against you?

10. Therefore, trust in Sai Baba with all thy heart and lean not on your own understanding, Instead of worrying yourself almost unto death in trying to arrange your life according to your own ideas, let the Infinite Wisdom of the Spirit of Sai Baba arrange everything for you; you need not be anxious nor do you need to strive or strain.

11. Sai Baba is your refuge and strength, and help in your trouble.

12. Cast the burden upon Sai Baba and "He" shall sustain you.

13. Tell "Him" about your burden and believe that "He" shall relieve and assist you. Form a picture of yourself as shifting your burdens to "Him". "He" is willing to assume them and is perfectly able to do so. But it is most important, that you do not take them back; let "Sai Baba" handle them leave them with "HIM".

14. Whatsoever things you desire, when you pray, believe that you receive them and you shall have them from "Sai Baba". Ask and it shall be given to you, Seek and you shall find, Knock and it shall be opened to you.

15. Whenever there is distress, which one cannot remove, one must fast and pray to Sai Baba.

16. There is an answer to every problem. Every problem can be solved rightly if you pray. So if there is a problem which cannot be resolved, you must fast and pray.

17. No matter what the ailment you are suffering from, recitation of "Sai Baba's" name from the heart is the safe and sure cure.

18. Sai Baba's name to be efficacious, must absorb your entire being during its recitation and express itself in you whole life.

"Raghupati Raghav Raja Ram"

Patit Pawan — Sai Nam

Patit Pavan — Sai Nath".

All salutations to Sat Guru Sai Baba, who has stressed the above faith conditioners by "HIS Sai Leelas" from his advent till today.

P.J. Singh

C/o. Teckchandani

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Near Market P.O., Baroda 390 001.

MATAJI TARABAI

(After reading my piece in the May 1985 issue Sai Brother T.A. Ramnathen sent me a booklet "Is Sai Baba Living and helping now". This prompted me to write about Mataji Tarabai as several hundred persons received help and guidance during her lifetime.)

In a small flat on the second floor of a three storeyed building facing the present Sai Niketan at Dadar, Bombay lived Tarabai. There was nothing special about the building yet to it came thousands of people old, young, rich, poor, eminent, obscure — all in search of something they thought, could be had from Mataji Tarabai. As one who had known her for some years, I was a regular visitor when in Bombay and was intrigued to see the variety of people who sought her help and guidance.

Tarabai was an extra-ordinarily handsome woman in her fifties with a rose bud complexion, long hair with tinges of grey that added to her arresting personality. She sat crossed legged in her room which had her puja paraphernalia, the main idol being of Shri Sai Baba with smaller icons which she worshipped. On the walls were two large black and white photographs of Swami Nityananda of Ganeshpuri, her guru. People who came to her sat on the floor facing her and the puja platform. They asked what they wanted to know and it was open house from 2 to 6 P.M. There was no private audience. Mataji being a woman of sharp intellect gauged the questions unasked and answered them often before the questioner had even opened his/her mouth. Some had grave problems, other normal and ordinary ones while some were frivolous questions. Each one was dealt with accordingly and people went away consoled and satisfied. Serious and confidential questions were answered in such a manner that only the person concerned understood the reply meant for her/him, so astute was Mataji.

I had been privileged to be close to Mataji and in her lighter moments found her jovial and full of wit and humour, making us laugh. On one occasion she turned to me and said; "You are a writer, here is my life story, write about it. I was born in a wealthy family, one of the two daughters of a jeweller in Goa. We belonged to the same village as Bhandodkers (at that time the CM of Goa). As a

child I saw affluence — played with pearls and precious stones in my father's establishment. My sister died young. I was married at the proper time to a man who, I was to discover later, suffered from T.B. and had lost two or three brothers due to the same disease. A life of trials began. My husband and I had to live away from his family house-in a hut near the smashan. I tended him as best as I could. I had a son and soon my husband's condition took a turn for the worse. He became irritable and lost his temper often but I looked after him till he died. My parents having passed away I had to fend for myself and my son. I came to Bombay and lead a life full of travails. Often I had no money to buy milk for my son. Being young and beautiful became a curse. At this juncture I met Swami Nityananda and he became my guru. He said I had to do as he instructed. He told me that people would come to me for guidance and I should guide them. My doors had to be open from 2 to 6 daily. How could I guide anyone when I knew nothing, I wondered, Swami said it was his business. Thus due to Guru kripa I was able to see things. One day someone left a packet at my door. On opening it I found a murti of Sai Baba. In a dream I had been told to worship it and so it was duly installed and worshipped as told''.

Mataji narrated the misfortunes that befell her and some incidents brought tears into my eyes-the suffering and anguish was more than one could bear to hear. After a while she said that she did not want publicity, since as it was without it, she was pestered by so many who came from far and near for solutions for their problems. These included and I had seen them top civil servants, police officials, maharanis, film stars, smugglers, businessmen and ordinary folks. A few instances are worth narrating.

Mataji advised the mother of a girl of marriageable age not to get her married before she was twenty eight. This was repeated every time the mother came to see Mataji. As luck would have it the parents met a U S returned boy when she was twenty four. They met on one sunday, the next sunday they formally accepted the proposal; the third sunday they were engaged, the fourth sunday they were married and the fifth sunday the bride died. The mother lost sight of Mataji's repeated warnings and was inconsolable.

In another case a beautiful young Parsi girl was brought to Mataji. She looked so tense that she was instructed to sit facing the

puja altar. She must have done this for a couple of hours before returning home. The young lady had a good job in a foreign airlines but was un-happy with her marriage and went to commit suicide. At that juncture she was pulled by someone and brought before Mataji. The girl recovered and resumed her life. On one occasion she told me her story and how Mataji made her sit in front of her and brought about a change in her mind.

A young man asked Mataji when he would find a job. She pretended not to hear him so he repeated the question. At this Mataji flew into a rage and shouted at him to get out for he had come to test her. He was a factory owner and well off but mere curiosity prompted him to act thus. Everyone present was stunned including the factory owner who begged her pardon and left.

Many ill and ailing individuals came and were helped but at times Mataji lost her patience and exclaimed: "I am not Brahma's mother, I cannot change your bhagya". This was when people pestered her repeatedly.

Being a noble and gentle soul, Mataji was full of compassion for the suffering masses. She paid periodical visits to her Guru as long as he was in his body and when he was no more she went to Ganeshpuri and did poor feeding with the money left by visitors at her altar. I knew of a case when she asked a well-to-do lady who placed Rs. 5 at Baba's feet: "What are you putting? I want more money". The lady asked: "How much mataji." "A thousand rupees" was her reply. The lady not to be stumped asked her companion if she had her cheque book and could she make out a cheque for the amount. This was promptly done and the cheque offered to Sai Baba. Later when she told me about this incident she said she did not know what made her ask for the amount but she went to the silversmith and had a set of vessels made for her Guru's shrine and these are being used till date at Ganeshpuri.

Tarabai's fame spread as days went by but she remained the same warm, generous and unassuming person. My transfer to Delhi in June 1969 made us sad and Mataji said: "Though I am sorry you are going away physically, I know it is for your good and it is your bhagya uday". Prophetic words indeed. She wrote to me in marathi warm loving letters and sent her blessings. I kept in touch by talking to her on STD or trunk line as often as I could. Our last meeting at Diwali 1974 was indeed memorable. She said something

about me unasked, packed a box of home made ladus for me to take to Delhi and came upto the stairway to see me off. Little did I know then that it was our last meeting.

It was on 29 December, 1974 that Tarabai shed her mortal coil after a day's illness at the Sion hospital and the news was conveyed to me on the trunk call. Thus Mataji Tarabai passed away into the Great Unknown leaving a multitude of beings to grieve over her departure.

*Vidyut Maneklal
212 Lady Jehangir Road,
Bombay 400 019.*



O SAI

I kneel down to your Holy lotus feet
for I desire to be blessed if I deserve
I think of you, I dream of you and
For ever I feel I am nearer to you
I am aware mere feeling will not bless me
and I desire you to be always within me
I am not attached to the worldly pleasures
for I am striving to have the 'Eternal Bliss'
The short-lived pleasures in this world
which keep every one on earth encircled
Will never allow anybody to come out of Involvement
And will meet with Frustration, misery, humility and despair
I owe you a lot, for, this birth has given me chances to serve you
What more do I want than the Blessings you are bestowing
I will always strive for getting the 'Eternal Peace'
with full devotion towards you.

*Dr. G.S. Kamat
1194/13, Shiwajinagar, Pune 411 005.*

SADGURU SHRI SAI'S GLORIOUS LOVE

Love is eternal, Love is an energy, it is a creative healing force. Love is patient and kind, Love is not greedy, dishonest, jealous, or conceited, or immoral, or proud, Love is not ill-mannered, or selfish, or irritable, Love does not harbour a record of wrongs, Love is not happy with evil, but is happy with the truth. Love never gives up. Its faith, hope and patience never fail, Love is inspired knowledge. Perfect Love is spiritual and a glorified grace, compassion and tolerance.

It is love, then that we should strive for. Set our hearts on spiritual gifts, the gift of speech is supreme, then let us utter Sadguru Sai's glorious Love — Sai Baba reveals the secret truth by the power of the spirit of love, gives us help, encouragement and comfort.

The person who speaks of Sai's teaching is of greater value than the one who speaks with lifeless, sounds. How will any one know the tune that is being played on musical instrument unless the notes are sounded distinctly? Our speech or words with no love will vanish in the air! There are many different languages in the world, yet not a single one of them is without meaning. We have many parts in the one body, and all these parts have different functions. On the earth there are many countries, religions, but only one Sun, providing the light and heat on which all life on earth depends. In the same way, though we are many, we are one body in the union with Sai Baba. We are all joined to each other as different parts of one body. Let us dedicate our love to his service. This is the true worship that we should offer to our Sadgurunath. Let us be modest in our thinking and each one of us judge ourselves regarding the amount of faith. If the faith is to serve, we must serve, if it is to teach, we must teach, if it is to encourage others, we must do so.

Who ever shares what he has with others must do it generously. Who ever has authority, must work hard in a spirit of service, who ever shows kindness to others, must do it cheerfully. Love must be completely sincere. Hate what is evil, hold on to what is good. Love one another warmly as brothers and sisters in Sai, and be eager to show respect for one another. Serve the Lord Sai with a heart full of devotion, let our hopes keep us joyful.

The only debt you should have is to Love one another — who

ever loves his fellow men has obeyed the Sadguru Nath.

To love, then, is to obey the teachings of Shri Sai Baba. A man who loves his wife, loves himself and Guru with all his heart such man's wife will cheerfully respect him deep from her heart (Love begets love). Sai showers his blessings on such wedlock. Sayin Saheb never preached at any time not to get into marital tie. He knew that worthy men choose mates for perfect love and tranquility and become physically one "The two will become one body". Love is divine and the spiritual goal.

Worthless men choose for wealth and bargain for their wives, as in the market for oxen, buffalo or sheep, and not for love.

Marital love will never sink or hamper, our spiritual love and faith towards our Sadguru — Will the interval on the cinema theatre screen change the sequence of the play? No! Prayer, devotion and service are the main components of love. Love knows neither frontiers nor geographical barriers.

Love is the light that brings a rich harvest of every kind of goodness, righteousness, and truth. Life must be controlled by love, just as our Sai Nath loved us and gave his teachings as a sweet smelling offering which pleases all his devotees. Love is a fence which will not allow any immorality, or indecency or greed. (For greediness is a form of disease of the mind.)

Be filled with the spirit of love. Speak to one another in the words of hymns, and sacred songs. Adore Lord Sai and Sing hymns to Him with praise in your hearts. Finally, build up your strength in union with the Sadguru.

Udi is sacred ash, and a byproduct of 'wood'
Love is a devotion and a byproduct of 'Godhood'
No amount of ignition can burn either.
Carry faith as a shield, love as a dagger,
Then you get peace as shoes for your feet.
Pray on every occasion, as the spirit leads.

When danger is sighted mother hen gathers her chicks under her wings. When we are similarly threatened Baba takes us in his fold.

Hinduism, the age old religion, honours many Gods, and goddesses — all of whom, however are regarded as manifestations

of the one divine spirit, Brahman — “Sab-Ka-Malik-Ek-Hai”.

Discipline, righteousness, sacrifice, toleration, compassion, obedience and spiritual love are found more in women, than in men. Such divine spirited are not enjoying the full share of love and respect. Let us feel “Hum-Sab-EK-Hai”.

May Sainath the father and the lord, give peace and love to all. Let us live with undying love.

I pray that our love, keep on growing more and more, together with fine knowledge of our beloved Sadguru. Eat to live, live to love God’s glory.

Y. Sreenivasa Rao.
11-4-322/6, Chilkalguda,
Secundarabad 500 361.



SHRI SAI BABA, THE GUIDE TO THE UNKNOWN

I had an occasion to attend the Ramanavami Festival at the house of my friend, where a photo (of H.H. Sai Baba) was placed for the puja, a cradle was also there. I did not know whose photograph it was but I was told that the photo was of H.H. Sai Baba, a saint of Shirdi and stories of him were narrated. One fine morning in November 1956, I decided to have the darshan of Baba at Shirdi only and was waiting for the opportunity. My friend who was working in Postal Department at Bombay was inviting me to come to Bombay. I decided to go to Bombay during November 1956. I stayed at Bombay for about 12 days. I had told my friend about my intended visit to Shirdi and had requested him to accompany me as I did not know the route to Shirdi. My friend told me that he would accompany me provided the leave was granted to him. My friend did not get leave, which put me in difficult position as to how to fulfil my desire to visit Shirdi. My friend informed me about the route and the train by which I should leave Bombay etc. I got some courage and decided to go alone to Shirdi.

The seats in the Railway compartment even in Class III are usually reserved a week ahead and there are few seats without reservation for which there is much rush. Since I had decided to go, I

purchased ticket to Kopergaon by Madras Mail. All the class III compartments were over crowded. However I entered one such compartment with the assistance of a porter. I could not stand holding my bag. This situation made me think as to how I would reach Shirdi and have darshan of Baba. There was a problem for me about the Marathi language, which was widely spoken there and I did not understand or speak Marathi; I was in helpless position. Seeing my position, an old man sitting in front of me made enquiry about the destination of my journey. As I could speak English, Hindi and Kannada, I told him in Hindi that I was going to Shirdi for Sai Baba's darshan. In no time, he managed to have space for me to sit by his side. This man having beard appeared to me as a Mohamedan. The Train left V.T. station at about 10.30 P.M. In the course of my journey I could not see the old man, who managed to secure a place for me to sit, even after the train left Bombay.

At Ahmadnagar which is popularly called Nagar, the train stopped for some time. I got down from the train to have a cup of tea. By the same train, some 4 persons had come from Hubli and I was recognised by them at the platform. I came to know that they were also on way to Shirdi and I was much relieved of difficulty about the further journey as I became their co-traveller. We reached Shirdi by bus at about 8.30 A.M. or so. I was with them till my return journey. Being the first visit of mine to Shirdi, I was much impressed with the pooja that was being performed at the Samadhi Mandir of Shri Baba. The Abhishek to the Samadhi of H.H. Sai Baba was to be done personally as per instructions of the pujaries. As we all the five persons who were at that time conversing in Kannada about the nice arrangements made by the Samsthan Authorities, the pujari on duty, to the surprise of all, began to speak in Kannada to us. This made me very happy. He also gave hints about the places which we should visit. Accordingly we did visit all the sacred places. The pujari was stated to be from Karnatak.

During the course of my journey to Shirdi and back to my place, I have come to the following conclusion viz. (1) By the grace of H.H. Sai Baba, I was given a place to sit in the compartment wherein only a place to stand was hardly possible (2) that a person not knowing the language of the place was guided properly and surprisingly by giving him the company of four persons from region (3) that I was given proper guidance to pay visit to the sacred

places in Shirdi particularly having come in contact with Sai Baba in his life time, without which my journey would have been incomplete, (4) that I decided to have a photo of H.H. Sai Baba for being kept in my house and to perform pooja every day (5) that I was fortunate to have darshan of Sai Baba as without His grace no the person can have a chance to touch his lotus feet.

While returning to my native place I prayed to Sai Baba to give me an opportunity to have darshan of His again very early. The H.H. Sai Baba is a guide to the unknown in every field of once life.

*S.B. Hosgoudar
Sai Niketan,
Vivekanand Nagar, Dharwad-4.*



REVIEW

SHRI GURU-GITA (Marathi) By Govind Rghunath Dabholkar
— Compiled and edited by Lt. Col. M.B. Nimbalkar, 1/14, Five Star
Apartments, Bund Garden Road, Pune 411 001, Pp, i + 24, Rs. 2/-

Lt. Col. M.B. Nimbalkar is a regular contributor of articles to the Marathi and English editions of Shri Sai Leela and as such is well-known to all our readers. He has published a booklet entitled Shri Guru Gita being a compilation of 257 verses selected from Shri Sai-Sat-Charita. The booklet is divided into seven sections, viz. 1) In Praise of Sadguru, 2) The Greatness of Sadguru, 3) Who is Sadguru?, 4) Who is a True Devotee?, 5) Service of and Devotion to Sadguru, 6) The Kindness of Sadguru and 7) Benediction. The verses chosen are apt and to the point and will stimulate the devotion of the faithful. Implicit in these verses is the concept of Shri Sai as an ideal Sadguru. Devotees of Shri Sai will find regular reading of the Guru Gita very rewarding both materially and spiritually and it is bound to strengthen their faith. A suggestion for incorporation in the next edition which the compiler may, consider is as regards the order of the sections. If the section "Who is Sadguru?" is placed at the head of the contents it will enhance the utility of the publication. The book is reasonably priced and is a welcome addition to the ever-growing literature on Shri Sai.

SHIRDI NEWS

for March 1986

As usual Shirdi was crowded with devotees. Some of the artists who performed in the Samadhi Mandir were:

Keertan: 1. Shri Madhukar Ganesh Suryavanshi, Sansthan Artist who performed on Ekadashi and on other days of religious importance during the month. 2. Shri Laxman Maharaj Wakchoure, Shirdi and 3. Shri Laxman Ananda Murajkar, Sangli.

Pravachan: Shri Vishwanath Bandu Sahane, Surale and Shri Raghunath Vithoba, Rajagurunagar.

Bhajan, Vocal & Instrumental Music etc.: 1. Shri B. Satyanarain, Secunderabad 2. Shri Bhalchandra Sarwarupe, Rayson, 3. Sou. Anjani N. Jadhav 4. Shri Gokul Ghodke 5. Shri Ratankumar Kashikar 6. Shri Nandkumar Bhadvalkar 7. Shri Gangadhar Jadhav 8. Shri Nandkumar Dattasevak 9. Shri P.U. Pille & Nageshwar Rao 10. Kumar Suhas Vaidya 11. Shri Nandkumar Samant 12. Shri Arvind Hambarde 13. Sou. Shobhana M. Javle 14. Shri Ratanlal Sharma 15. Shri Shivaji D. Bodake 16. Shri R.A. Raut 17. Shri Mahadeo A. Kirloskar 18. Shri Bhikaji S. Gatgul 19. Smt. Usha Khayal 20. Sou. Moshami Chakravarti 21. Shri Ram Chakravarti 22. Sou. Pratibha Dendkar 23. Shri Krishna Gavas 24. Pandit Nanhebabu Kumar 25. Shri B.Y. Shambharkar 26. Kum. Asha, Bidu.



BELIEVING

Seeing is not believing,
Being in SAI is believing

("Who believe in the Unseen and establish worship and spend of that we have bestowed upon them." Holy Koran, Surah II: 3 Revealed at Al Madinah.)

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SHRI SAI-SAT-CHARITA

THE VENERABLE LIFE OF SHRI SAI

(Shri Sai-Sat-Charita is to the Sai-devotees what Bible is to the Christians, Koran to the Muslims, Bhagwad Gita to the Hindus and Dhamma Pada to the Buddhists. Shri Sai-Sat-Charita which is authored by Govind Raghunath Dabholkar is used by Sai devotees in Maharashtra like Gurucharitra and Dnyaneshwari not only for daily reading but also for parayana. This holy book was translated into Gujarati by Swami Sai Sharananand. A Hindi translation is also now under preparation. However, to open the window to the wider world an English rendering of Shri Sai-Sat-Charita is a must. This need is now being met by the effort of a zealous Dattatreya devotee who has kindly agreed to undertake the task. We are grateful to him for finding time in his busy professional life for this noble undertaking. This is undoubtedly labour of love and will earn for the translator blessings of Shri Sai. The translator wishes to remain anonymous and in deference to his wishes we are withholding his name. We are happy to publish the translation of the first Chapter of Shri Sai-Sat-Charita in July 1986 issue. As the readers will observe the translation is faithful to the original and readable at the same time. Publication of English rendering of the further Chapters will follow as and when received.)

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CHAPTER — 1

OBEISANCE TO SHRI GANESH, TO SHRI SARASVATI, TO SHRI GURU, TO THE FAMILY GODDESS, TO SHRI SITA AND SHRI RAMACHANDRA AND TO THE VENERABLE GURU SHRI SAINATH.

1. At the beginning of any undertaking, for its completion without impediments, wise persons praise tutelar deities and invoke their grace.
2. They do so for averting impediments, for success of what they desire and for obeisance to all.
3. Therefore, let us first greet the auspicious elephant-headed *Ganapati*, *Vakratunda*, *Heramba*, lord of the fourteen sciences.
4. Oh *Ganapati*, thou hast the fourteen worlds in thy belly and hence are called *Lambodar*! Thou hast a vigorous axe in thy hand with which thou cuttest down the impediments of thy devotees.
5. Oh Lord of the *ganas* of *Shiva*, I make a prostration to thee who assuageth the pain caused by impediments; lend grace to my words.
6. Thou helper of devotees, impediments roll down at thy feet. Thy grace removes all deficiencies.
7. Thou art the ship in the ocean of life, the light in the darkness of ignorance! Attend to me joyfully with prosperity and success.

8. Hail to thee whose vehicle is the mouse, (thou) destroyer of the forest of impediments! Thou son of *Girija* who hast an auspicious face, I bow to thee.
9. To complete my task without impediments, I have invoked God as is the practice of venerable people for attaining good fortune.
10. Sai himself is the elephant-headed *Ganapati* with the axe in his hand. May I now begin my work by having all impediments cut down?
11. Sai himself is the elephant-headed *Bhalchandra* with a single tusk and the ears of an elephant; he is the terrible one with a broken tusk, the remover of impediments.
12. Oh the holiest of holies, *Lambodar, Ganapati*, thou, oh, merciful, art Sai thyself. Show me my own soul's happiness.
13. My obeisance now to *Saraswati*, the daughter of *Brahma* who gives impetus to the intelligence. Make my intelligence thy vehicle and control it.
14. She has the *Veena* of *Brahma* in her hand and a vermilion mark on her forehead. She is clad in virginal white and her vehicle is the swan. I pray for her blessings.
15. She is the goddess of speech, the mother of the Universe without whose grace no literary activity is possible, and without her blessings I will not be able to write this narration.
16. This mother of the Universe, is the source of the *Vedas*. She is the flow of talents, her adornment is learning. May she make the nectar-like biography of the great Sai available to all through me.

17. Sai himself is the divine *Saraswati* who chants "OM" which resembles the sound of the *Veena* and himself tells the story of his own life for the salvation of devotees.
18. Obeisance to *Brahma*, *Vishnu* and *Shankar* representing respectively the creation, preservation and destruction of the Universe and epitome of *Raja*, *Satva* and *Tama* i.e. Motion, Harmony and Inertia.
19. Oh Sainath, light incarnate, you yourself are to us *Ganapati*, *Brahma*, *Vishnu* or *Shankar!*
20. You yourself are to us the Venerable Guru, you are the ship in life's ocean and we, your devotees, are its passengers. Take us to shore yonder.
21. Without good deeds in past lives, how could we have had an abode such as at your feet?
22. I make obeisance to the family deity, *Narayana Adinath*, dweller in the milky ocean, and remover of the sorrows of all.
23. *Parashurama* reclaimed the western ocean and *Narayana* appeared in this new region which is called "Konkan".
24. *Narayana*, the controller and in-dweller of all beings should protect them with his eye of grace. I am subject to his commands.
25. Similarly, I make obeisance with utmost respect to my original ancestor, a great sage of the "Gowd" region whom *Bhargava* brought for the successful completion of ritualistic sacrifice.
26. I now make obeisance to *Bharadwaj*, the king of sages, founder of my ancestry (*gotra*), my ancestor of the "*Shakala*" branch of the *Rig Veda* and of the "Adya Gowd" Brahman caste.

27. I then make obeisance to the Brahmins, the gods of the earth, the Supreme Brahman incarnate. Obeisance then to the super-yogis, *Yajnyavalkya, Bhrigu, Parashara, Narada* and others.
28. Also obeisance to *Vyasa* of *Vedic* fame, the son of *Parashara*; to *Sanaka, Sanandana, Sanatkumar*, to *Shuka, Shaunak*, the composer of the *Sutras*; to *Vishwamitra* and to *Vashishtha*.
29. And also to *Valmika, Vamadeva, Jaimini, Vaishampayana* and others. And I make my prostration at the feet of the nine great yogis and other *munis* (sages).
30. I now make my obeisance to the saints *Nivritti, Dynaneshwar, Mukta* and *Sopana, Ekanath, Swami Janardana, Tukaram, Kanha* and *Narhari*.
31. This book can hardly suffice for naming all the saints. I, therefore, make obeisance to all of them and pray for their blessings.
32. My obeisance now to *Sadashiva*, my grandfather, of impressive piety who considered worldly existence void and stayed for ever in *Badrikedar*.
33. I then make obeisance to my father who worshipped *Sadashiva*, wore *Rudraksha* beads around the neck and worshipped *Shiva* as his deity.
34. Obeisance now to my mother, who brought me up, toiling day and night. I remember all her obligations.
35. She died when I was a child and my paternal aunt looked after me with great forbearance. She constantly thought of God and I place my head at her feet.

36. I lay my head at the feet of my eldest brother of matchless brotherly affection, who was ever willing to shed his life for me.
37. Obeisance now to my Listeners (Readers) whom I pray for their concentrated attention. If they are inattentive where can I have satisfaction?
38. A speaker continues to speak with inner satisfaction and enthusiasm, so long as there is an appreciative and intelligent audience, very eager to hear what is being said.
39. If you are inattentive, there is no use for this story. I, therefore, implore you to listen (read this book) with a joyful heart.
40. I have no learning or knowledge, I have not perused books, nor listened to holy tales. You know this well.
41. I know my unrighteousness. I know my lowliness. Yet I attempt to write this book obeying the order of my Guru.
42. My conscience tells me I am like a piece of straw before you. Yet be merciful and accept me as your own.
43. I will now call to my mind the Venerable Guru, bow at his feet with love and surrender to him body, speech and mind, for he is the impeller of intelligence.
44. At any meal, sweets are served last. Similarly, let me have the sweet dish of obeisance to the Guru as an end to all obeisances.
45. "OM"! Obeisance to you, great Guru the comforter of all. You alone, oh, merciful, are the base of this whole universe!

46. The *Hiranyagarbha* which produces the whole of the earth, the seven islands, the nine continents, the seven heavens and the netherworld is well-known as the seed of the *Brahman*.
47. The Venerable Guru dwells beyond what is known as "the Invisible" or "the *Maya*" which is the origin of *Brahmanda* (the fourteen worlds).
48. The *Vedas* describe his greatness just by assuming silence and the devices and niceties of evidence are useless.
49. To whatever you are likened, that you are already, and whatever the eyes see is just yourself!
50. I bow to you, Shri Sainath, ocean of compassion, the great and powerful Guru, known only by yourself, beyond all, beginningless and infinite!
51. Obeisance to you, most excellent, ever blissful, fully content, self-effulgent, home of auspiciousness, soul beautiful, most Excellent Guru!
52. The *Vedas* praise you just by assuming silence. Whence can I have the intelligence to understand your nature?
53. Hail (to thee) Venerable and Merciful Guru, dweller on the bank of the river Godavari, Hail (to thee) *Brahma, Shankar* and *Vishnu, Dattatreya* incarnate! I bow to you.
54. The Brahmanhood of *Brahman* is because of the Venerable Guru. Place at his feet the "five *pranas*" (the vital airs) and completely surrender to him.
55. Bow your head before him, press his feet with your hands, gaze at his face, and smell the sacred water which washes his feet.

56. With your ears listen to the praises of Sai; enshrine his image in the mind and meditate incessantly on Sai. This will snap your bonds with worldly life.
57. Offer your body, mind and wealth to the great Guru. Spend your entire life in service to him.
58. The name of the Guru, and intimate association with him, the grace of the Guru and the milk-like sacred water which washes his feet; the sacred formula from the Guru and residence at his house — these can be had only by colossal effort.
59. The tremendous power in him will take his devotees unknowingly to deliverance from worldly life, after he tries their singular devotion.
60. Association with the Guru is like the sacred Ganges water. It cleanses and makes one sinless. It fixes the fickle mind on God.
61. Service to the Guru is to us the *Vedas*, the Scriptures and the *Puranas*. Prostration at his feet is our yoga, our sacrifice, our penance and the means of deliverance.
62. The sacred name of the great Guru is itself the *Vedas* and the Scriptures, our sacred formula is "*Sai Samarth*" (Sai the Powerful). That too is our mystical contrivance and the mystical worship.
63. Sai causes his devotees to experience that *Brahman* is Real; that the world is at all times *Maya* (an illusion), which makes for the attainment of the Supreme State.
64. The joy of the Supreme Soul and its realisation, the condition of identity with the bliss of the *Brahman* — all this is tangled verbiage. What is required is a condition of abiding bliss.

65. When this condition is firmly rooted and is continuous and there is peace born of bliss and equanimity — this itself is the attainment of the Supreme State.
66. Sai is a mine of this blissful condition! A fortunate devotee has no dearth of this supreme bliss. He will always be filled with it like the ocean.
67. *Shiva* and *Shakti* (the Supreme Spirit and the Divine Energy), *Purusha* and *Prakruti* (the Supreme Soul and Nature), the vital airs (*Pranas*) and their motion, the lamp and its lustre — to perceive duality in these is to distort the nature of the pure *Brahman*.
68. The *Vedic* saying is “*Brahman* does not like to be alone” and “desires to be manifold”. Thus is born duality which again ends in unity.
69. In pure *Brahman*, there is neither the Supreme Soul nor Nature, just as in the sun itself there is neither day nor night.
70. The Real Being is beyond and without attributes but assumes material form for love of his devotees. Sai, of pure virtue, is that Real Being. I completely surrender to him.
71. Those who surrendered themselves to Sai, escaped many disasters. In self-interest, therefore, I bow at his feet.
72. Obeisance to Sai the lover, who, really is one, but assumes form and duality to feel the joy of his devotees’ love and plays with them.
73. Obeisance to Sai, the lover, the Cosmic-Consciousness in all beings, who is the seat of Self-Awareness and has assumed the form of gross-consciousness.

74. Oh Guru, the very image of my happiness, you are my deliverance, my repose, the answer to the sorrow of my afflictions!
75. At the end of my obeisance, I bow to all living beings, as God dwells in them. Accept me, oh Guru, in your fold.
76. Obeisance to all living beings, so that the Master of the universe may feel pleased. He is Protector within and outside, uniform without distinction.
77. So I end obeisances customary at the beginning and at the end. They are the auspicious beginning of this book. I will now speak of its motive.
78. Since the time Sai took pity and conferred his grace upon me, I have been thinking day and night solely of him. This has destroyed the fear of worldly existence.
79. Not for me now the repetition of any other prayers; not for me any other penance. I see only the real Sai in his material form.
80. As you gaze into Sai's face, so intense is the joy that you forget not only hunger and thirst but even trials and tribulations of life.
81. You forget yourself when you look into Baba's eyes. And as love swells up internally, mental activity is overwhelmed in its animation.
82. Sai's feet are everything to me — action, religion, the Scriptures, *Puranas*, yoga, sacrifices, performance of prescribed religious ceremonies, pilgrimages to holy places and acts of penance.
83. Ceaseless observance of and a firm adherence of the mind to the Guru's instruction generates unshakeable faith and stability of mind.

84. As a result of my attachment to this course of action, my attachment to Sai's feet also grew. I began to feel his inconceivable power. It is indescribable.
85. That power generates devotion and an attachment to the powerful feet of Sai; it leads to renunciation of worldly life, while still living in it, and a state of incessant joy.
86. The forms of devotion are many, spoken of variously by various schools of thought. I will speak briefly of its nature and characteristics according to my aptitude.
87. Pointed attention on one's real self is the principal sign of devotion, say those who are learned, and proficient in the *Vedas* and the Scriptures.
88. Love of ritual worship is one kind of devotion. *Parashara* and *Vyasa* call it "devotion by worship".
89. Having a garden for the Guru, gathering the *Parijat* and other flowers for him, sweeping his courtyard, washing it with water and smearing it with cow-dung;
90. A bath, prescribed prayers, levigation of sandalwood for God-the Guru-giving him a sacred bath, incense and light;
91. Offering him food, waving of incense and light and singing his praises—all these done with love are called "worship".
92. Begin worship by invoking in the idol, the pure, awakened and sinless Supreme Spirit in the heart.
93. At the end of the worship, regain in your heart, consciousness of the Supreme Spirit.

94. *Gargacharya* propounds another kind of devotion, namely, absorption of the mind in expounding the virtues of God and its immersion in the resulting devotional atmosphere.
95. According to *Shandilya* ceaseless attention to the soul, narration of religious tales and upright conduct is another type of devotion.
96. To achieve salvation, act as prescribed by the *Vedas*, avoid prohibited and improper conduct, and all else which adversely affects its achievement.
97. When you begin to feel from the bottom of your heart that you are neither the doer of any action nor the enjoyer of its fruit, it is surrender to the Supreme Being for union with it.
98. Acting thus, the feeling that you are not the doer of any action is born naturally. Yet action can never be given up. What can be given up is the feeling that you are the doer.
99. Just as a thorn can be removed only by a thorn, *karma* cannot be ended without *karma*. Realization of True Self alone can overcome *karma*.
100. Ending of the desire for the fruit of action, is the very secret of the renunciation of its fruit. The doing of the usual and specially prescribed duties is called "the law of pure conduct".
101. To offer all action to God, and to sorrow for losing remembrance of God even for a moment, is devotion of another kind according to *Narada*.
102. There are many kinds of devotion, each more extraordinary than the other. We will cross the ocean of life untouched by its waters merely by remembering the deeds of the Guru.

103. I developed a passion for listening to the deeds of the Guru and was captivated by it. I felt that I, too, should write about his deeds from my experiences.
104. And it came to pass that when I was once in Shirdi, I saw Baba grinding wheat in the mosque where I had gone to meet him. And I was amazed!
105. I will first recount that incident. Listen to (read) it quietly. Then listen to (read) how it made me write this Life of Sai.
106. A narration of the good works of the illustrious Sai, conversing about his all embracing love, will purify the mind, and the intellect, too, will be clear.
107. Singing his praises and listening to his wonderful tales will avert sufferings and the three fold afflictions incidental to created beings — psychical or corporeal (as sorrow, sickness etc.), physical (as earthquake, storm etc.), from the gods or devils or fate (as injury from lightning, pestilence etc.)
108. Troubled by three fold afflictions of human life, those who are impelled by a desire for salvation turn inwards, are urged to seek refuge in him and are then enriched by spiritual experiences.
109. And now pay attention to the charming account of his life and works. You will marvel at him and his gracefulness!
110. One day in the morning, Baba cleaned his teeth, washed his face and began grinding wheat.
111. He took up a scuttle-basket in his hand, went to a wheat-sack and took out from it into the basket several measures of wheat.

112. He then spread an empty sack on the ground, put the quern on it and hammered its peg firmly into it that it may not come off while he ground.
113. He then rolled up his sleeves, arranged the spread of his cloak and seated himself near the quern spreading out his legs.
114. I greatly wondered at Baba's keenness to grind (the wheat) when he had no possessions and wealth of his own!
115. Baba held the quern-peg, held his neck down and turned the quern with his own hands, as if crushing the inimical forces!
116. I had seen many saints, but among them he was the only grinder. He alone knew the pleasure and novelty of grinding wheat.
117. People watched him with surprise but did not dare to ask him as to what he was doing. When the news spread in the village, men and women actually came running.
118. Four of the women who came running, got tired, entered the mosque and struggled with Baba, snatching away the quern-peg from his hands.
119. Baba argued with them, but they began grinding at once; and grinding, sang of Baba's playful deeds.
120. Seeing their affection, Baba's anger subsided. Anger turned into love and he smiled.
121. Eight pounds of wheat were ground, emptying the scuttle-basket. Waves of thought then began dancing uncontrollably in the minds of the women.

122. They thought: "Baba does not himself make any bread and goes the round of begging. What would he do with this flour?"
123. "Baba is alone, and has no wife, nor a daughter. He has no house and no family. Why does he need so much flour?"
124. One of them thought: "Baba is very kind. He was in fact grinding for us. He will now give the whole of it to us."
125. All of them imagined rather pleasurably, that he would divide the flour into four parts, giving one each to the four of them.
126. Baba alone knows the motive of his play, none else can divine it! But the women thought greedily of looting Baba of his flour.
127. The wheat was ground, and flour was spread out. The quern was rested against a wall. The women filled the scuttle-basket with the flour and were about to carry it home.
128. Till then, Baba never spoke. When the women divided the flour into four parts, he then spoke thus:
129. "Are you mad? Where are you carrying the flour to? Does it belong to your father? Go to the boundary of the village and throw it there.
130. "Free-booters! They came running to loot me. 'Did you loan the wheat to me that you seek to carry it away?'"
131. The women fretted, felt ashamed of their greed, then whispered amongst themselves and atonce went to the village boundary.

132. No one understood Baba's intention at first. Patient waiting ultimately bore fruit. Baba was wonderful.
133. I then asked the people around why Baba had acted thus; and they told me that he had thereby averted the spread of disease in the village.
134. The wheat symbolised an epidemic of cholera which he ground in the quern as its enemy! The flour was then ordered to be cast at the village boundary.
135. The flour was cast on the banks of a brook, and thenceforth the epidemic ebbed. The evil was averted promptly. This was a miraculous achievement of Baba.
136. The village was affected by an epidemic of cholera. This was the antidote devised by Sainath.
137. When I saw this process of grinding (by Saibaba), I was a little mystified. But then later I was in a position to connect or relate this (the scattering of the flour and the ebb of the epidemic) cause and effect.
138. What could be the connection between the wheat and the disease? As its cause was unimaginable, I thought of writing this book.
139. Love upsurged in me and I felt that I should tell the sweet tale of Baba to my satisfaction.
140. Hemada (the author) surrenders himself to Sainath. Here ends the invocation of the auspicious, and the obeisance to relations, friends and the saints. Obeisance for ever to the great Guru!

141. In the next Chapter, I shall speak according to my capacity of the purpose of this book, of the persons for whom it is intended and other correlated aspects which let the listener (reader) listen (read) with a calm mind.

142. It will also be clear, later on, who is this Hemadpant the composer of this "Shri Sai-Sat-Charita (The Venerable Life of Shri Sai)", which is for the benefit of the Listeners (Readers) and the Writer.

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



श्री साईलीला — जुलै १९८६

हिन्दी विभाग

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श्री 'साईलीला' का आत्मभाव

श्री साईलीला साईभक्तोंकी अपनी पत्रिका है। इससे रचनात्मक प्रतिभा और श्री साईबाबा के चरित्र का स्वरूप व्यक्त होता है। आध्यात्मिक विषय में सुरुचिपूर्ण लेखों के द्वारा जन-मानस का मार्गदर्शन किया है। समाज परिवर्तनशील होता है। सामाजिक जीवन दोषों से बचा रहे एवं उचित पारमार्थिक प्रारूपों को अपनाए यही साईलीला और साईभक्तोंका परम कार्य है। साई-आनन्द धीरे-धीरे सारे संसार में पहुंचाने का कार्य हो रहा है।

सामान्यतः अत्यन्त भावुक व्यक्ति का व्यवहार एकांगी और असंतुलित हो जाता है वहीं बुद्धिमान व्यक्ति के बौद्धिकता के प्रभाव से जीवन का रस सूख जाता है, ऐसी स्थिति में साईतत्वों से प्रेरित वृत्तियोंका विकास जीवन और व्यक्तित्व में अनायास सौन्दर्य प्रदान करता है। मनुष्य के भाव वृत्ति और ज्ञान वृत्ति के प्रतीक धर्म एवं संस्कृति का यथार्थ ग्यान है। अग्यानसे मानव भटकता रहता है। धर्मकर्तव्य की पूर्ति में शिक्षा प्रणाली असमर्थ रही है। नैतिक शिक्षा का ज्ञान होना अत्यन्त आवश्यक है। आज युवा पीढ़ी अपनी वैदिक परम्परा, सभ्यता और संस्कृति भूलकर सामाजिक परिवर्तन लाने में किसी भी क्षेत्र में सफल नहीं हुई है।

समाज की बहुत सी बातें, व्यवहार कार्य करने के ढंग बदलते जा रहे हैं। आज की शिक्षा गुरुकुल प्रणाली और त्याग के सिद्धांतों से दूर व्यावसायिक आधार पर विकसित हुई है। मनुष्य के व्यक्तित्व और मानसिक विकास के लिए धार्मिक पत्रिका पढ़ना एवं अपने धर्मग्रंथों का अध्ययन आवश्यक हो गया है। मानव जीवन में शिक्षा का महत्वपूर्ण स्थान है। प्राचीन शिक्षा प्रणाली में छात्र और अध्यापक सरल तथा संतोषपूर्ण जीवन बिताते थे। गुरुजी अपने शिष्य के प्रति जागरुक रहकर समय-समय पर उसको मार्गनिर्देश करते थे। श्री सद्गुरु साईबाबा समाधिस्थ होने के दूसरे ही दिन प्रातःकाल शामा के मामा लक्ष्मण जोशी को स्वप्न में निर्देश देने आये कि वह उनको कांकड आरती करना है जैसे ही परम भक्त दास गणु को बतलाया की बाबा के पार्थिव शरीरपर फूलमाला चढ़ाने शिरडी जाना है। श्रीसाईनाथ जब तक देहधारी थे स्वप्न में अपने प्रिय भक्तों को दर्शन देते थे। उनके महासमाधि के पूर्व उनके अनेक चमत्कारयुक्त दृष्टांतोंसे हम सब भक्तगण परिचित हैं। इतनी अलौकिक शक्ति शायद ही उस काल के अन्य सन्त में विराजमान होगी। नागपुरके ताजुद्दीन बाबा और शेगांव के गजानन महाराज के नाम इस सन्दर्भ में लिये जाते हैं। भक्तवत्सल साईनाथ कहते थे की अल्लाह परवर दिगार मालिक ने उन्हें जीवों के उद्धार हेतु संसार में भेजा है। उनकी पूजा, सेवा और आरती से आत्मदर्शन होने में सहायता मिलती है।

— वि.म. हटवार,
१४९, रेशिमबाग, नागपुर-९

साई - प्रभु बोल रहे

त्रेता युग में मर्यादा पुरुषोत्तम भगवान राम का अवतरण हुआ और साथ ही शक्तिस्वरूपा मां का भी प्रादुर्भाव जगत-जननी सीता जी के रूप में हुआ था। इस संसार में रह कर श्री रामचंद्र जी और माता सीता ने वह सभी कृत्य किये जो एक सांसारिक प्राणी को नर तन पाकर करने पड़ते हैं, जिन्हें महात्मा तुलसीदास जी ने "लीला" कर कर पुकारा है :- (शंकर जी पार्वती से कहते हैं)

गिरजा सुनहू राम कै लीला ।
सुरहित दनुज विमोहन सीला ॥

भगवान राम जब श्री विश्वमित्र के साथ जाते हैं तब संध्योपासन आदि करते दिखलाई पड़ते हैं और माता सीता भी बाटिका में जाकर गिरिजा जी का पूजन करती हैं ।

तेहि अवसर सीता तंह आई ।
गिरिजा पूजन जननि पठाई ॥

साई बन्धुओं के सम्मुख उक्त दृष्टान्त रखने का भाव एक ही है कि - यदि मर्यादा पुरुषोत्तम राम त्रेता में प्रकट (भये प्रकट कृपाला) होकर अपने इष्ट का ध्यान और पूजन करते हैं तो कलियुग में हमारे प्रभु साईनाथ भी "राम रखे" और 'अल्लाह अच्छा करेगा' तथा "गरू स्थान का महत्व" बतलाकर उसी परम इष्ट की ओर इशारा करते हैं जो नर-नारायण को अभीष्ट है ।

प्रभु साईनाथ ने इस पञ्च भौतिक शरीर को त्याग कर ६८ वर्ष पूर्व समाधि ली और कहा था कि — "समाधि में हमारी हड्डियां बोलेंगी ।" तब बाबा के भोले-भाले भक्त इन शब्दों को भले ही न समझ सकें हों, किन्तु बाबा के शब्द उसी प्रकार सत्य थे जिस प्रकार श्री बाल्मीकी अवतार - महात्मा तुलसीदास जी ने मानस में जनकपुरी का चित्र खींचा है :-

जब सबसे पहली भगवती सीता माता के आदेशानुसार गिरिजा-पूजन के लिए पूजन-सामग्री आदि लेकर परम्परा-रूप में माता गौरी जी की मूर्ति का पूजन करती हैं, वर मांगती है तब उस मूर्ति से पूरी चैतन्यता का साक्षात्कार नहीं होता है और न मूर्ति से कोई स्वर ही निकलता है, लेकिन सखियों के साथ वापस लौट कर वह फिर से दोबारा मन्दिर में बिना पूजा की सामग्री आदि के ही प्रवेश करती है और गिरिजा जी की प्रार्थना करती है, त्योंही मूर्ति मुस्करा पड़ती है और उसके मुख से आशीर्वाद का मधुर स्वर गूँज उठता है :-

बिनय प्रेम बस भई भवानी ।
सखी माल मूरति मुसुकानी ॥
सादर सिय प्रसाद हिय घरेऊ ।
बोली गौरि हरष हिय मरेऊ ॥
सुन सिय सत्य असीस हमारी ।
पूजहि मनकामना तुम्हारी ॥

श्री गोस्वामी जी ने यहां मूर्ति पूजा को दिखलाते हुए कहा है कि - जब सीता जी के द्वारा प्रथम पूजन परम्परागत पद्धति से सम्पन्न होती है तब मूर्ति से कोई उत्तर नहीं मिलता है, किन्तु वहीं जब वह दोबारा हृदय की प्रेरणा से प्रवेश करती हैं और प्रार्थना करती हैं तभी हार्दिक प्रेरणा और विश्वास की पूर्णता से ही उन्हें मूर्ति से उत्तर प्राप्त होता है।

भाव यही है कि एक सच्चे भक्त के लिए प्रतिमा (मूर्ति अथवा समाधि) एक प्रतीक मात्र न होकर साक्षात् उसमें वह अपने इष्ट देव के दर्शन करता है और पूजा की सम्पूर्णता यही है कि - भक्त हार्दिक प्रेरणा और पूर्ण विश्वास के साथ जब मूर्ति के सम्मुख पहुंचता है या ध्यान धरता है तभी उसे उत्तर प्राप्त होता है जैसा कि हमारे सद्गुरु श्री साईनाथ महाराज ने स्वयं कहा कि - "मुझ पर पूर्ण विश्वास रखो। यद्यपि मैं देह त्याग कर दूंगा, परन्तु फिर भी मेरी हड्डियां आशा और विश्वास का संचार करती रहेंगी। केवल मैं ही नहीं मेरी समाधि भी वार्तालाप करेंगी, चलेंगी फिरेंगी और उन्हें आशा का सन्देश पहुंचाती रहेंगी जो आनन्दभाव से मेरे शरणागत होंगे। निराश न होना कि मैं तुमसे विदा हो जाऊंगा। तुम सदैव मेरी हड्डियों को भक्तों के कल्याणार्थ ही चिन्तित पाओगे। यदि मेरा निरन्तर स्मरण और मुझ पर दृढ़ विश्वास रखोगे तो तुम्हें अधिक लाभ होगा।"

प्रभु का समाधि मन्दिर प्रत्यक्ष प्रमाण है।

श्री दत्त प्रभु का अवतरण समय-समय पर जन कल्याण के लिए ही होता रहता है जो मानवता को 'मानव-धर्म' और 'प्राणी-सेवा' का सन्देश प्रदान करते हुए भक्तों में नव-शक्ति का संचार करता है और अनन्तकाल तक प्रेम-ज्योति जगमगाती रहती है।

जय जय, हे प्रभु। साईनाथ।

जय करूणाकर, जय रमानाथ ॥

— लेखक- डा. दुर्गाप्रसाद शुक्ल

४८०, कुम्हारमण्डी,

कानपुर शवनी-२०८ ००४

संवेदनशील बाबा

यह सर्वविदित तथ्य है कि "भगवान भक्त के अधीन होते हैं"। करूणामय बाबा तो भगवान के ही अवतार हैं। बहुत सारी घटनायें प्रकाश में हैं जहां पर बाबा ने भक्तों की आन्तरिक प्रार्थनाओं पर सहायता पहुंचायी। बाबा की भक्तवत्सलता व संवेदनशीलता का एक नवीन उदाहरण इस लेख में प्रस्तुत है।

श्री जे.पी.एस. शर्मा आदर्श वंग विद्यालय इण्टर कालेज, कानपुर के एक अवकाश प्राप्त अध्यापक हैं। वे अत्यन्त निष्ठावान, कर्तव्यपरायण व प्रतिष्ठित शिक्षाब्रती रहे। वे मेरे तीनों बच्चों के गृह शिक्षक भी रहे हैं। मेरे निवास में उन्हें बाबा के चित्र

दर्शन का सुअवसर मिला। इसके पूर्व बाबा के बारे में उन्हें कोई जानकारी नहीं थी। चित्र से एवम् बाबा की अपूर्व कहानियों से शर्मा जी का आकर्षण ज्ञात होने पर शिरडी से बाबा के एक सुन्दर भव्य चित्र व "साई सच्चरित्र" पुस्तक की एक प्रति उन्हें मंगा दी गई थी। विशेष हर्ष की बात यह है कि पति-पत्नी दोनों ही अतीव निष्ठा से बाबा की यथाविधि पूजन करते हैं।

मेरे पड़ोस में ही कुछ दूरी पर उनका मकान है। गत माह अपने मकान के ऊपरी खंड में वे निर्माणकार्य करा रहे थे। ऊपरी खंड में पानी चढ़ाने के लिये उनका एक मोटर पम्प है जो कि निचले खंड के बाहर वाले कमरे में रखा रहता था। नल में पानी का दबाव कम होने पर ही उसका उपयोग किया जाता था।

एक दिन वह पम्प अचानक अपने स्थान से गायब मिला। इसके बिना निर्माण कार्य में बहुत बाधा पड़ी। परिवार का हर सदस्य बेहद दुःखी व किंकर्तव्यविमूढ़ हो गया था। मिस्त्री-मजदूर उस कमरे से आते-जाते थे। गृह निर्माण-सामग्री पहुंचाने वाले भी उस रास्ते से ही आते जाते रहते थे। इस परिस्थिति में किस पर संदेह किया जाय तथा समस्या का किस प्रकार समाधान हो, सबकी चिन्ता का विषय बन गया।

शर्माजी की धर्मपत्नी बहुत विचलित होकर पूजा के कमरे में बाबा के चित्र के सामने जाकर विनंती करने लगीं। उन्होंने बाबा से इस मामले को तुरन्त निपटारा करने व सहायता देने के लिये प्रार्थना की व पांच रुपये प्रसाद चढ़ाने का भी संकल्प लिया।

दूसरे दिन बाबा का चमत्कार देख सब कोई आश्चर्यचकित रह गये। चोर, जो कि निर्माण सामग्री वालों में से ही एक था, ने वह पम्पसेट लाकर शर्माजी को वापस दिया व अपने पाप कर्मों के लिये क्षमायाचना करने लगा। बाबा की अनुकम्पा से इस प्रकार आसानी से समस्या का समाधान होते देख परिवार वालों के हर्ष का पारावार न रहा।

शर्माजी की धर्मपत्नी ने आनंदविभोर होकर बाबा को धन्यवाद देते हुए अपने संकल्पानुसार प्रसाद चढ़ाया व सबको वितरण किया।

इस संदर्भ में "श्रीसाई सच्चरित" का अध्याय - २५ विशेष उल्लेखनीय है। बाबा के परम भक्त दामु अन्ना कासार के घर में एक बार चोरी हो गई थी। चोर ने उनकी धर्मपत्नी के मंगलसूत्र समेत समस्त आभूषण चुरा लिये थे। वे बेहद दुःखी होकर बाबा के चित्र के सामने रोने लगे। भक्तवत्सल बाबा की असीम अनुकम्पा से चोरी गई सम्पत्ति शीघ्र ही उन्हें प्राप्त हुई थी। चोर, जो कि उनका एक पुराना मित्र निकला, ने सारे सामान को लौटकर उनसे क्षमायाचना किया था।

प्रसंगानुसार बाबा के एकादश बचनों में से छूटा बचन विशेष ध्यान देने योग्य है:-

“मेरी शरण आ खाली जाये।
(ऐसा) हो तो कोई मुझे बताये ॥

— श्रीमती उमा दास

३०५/१, मीरपुर कैन्ट कानपुर-२०८ ००४ (उ.प्र.)

बाबा की भक्त वत्सलता

मुझे अपनी बाल्यावस्था में, अपने अभिभावकों के साथ शिरडी में लगभग एक सप्ताह रुकने का सौभाग्य प्राप्त हुआ था। स्मृति पटल पर, उन मधुर दिनों को भूल नहीं सका। वर्ष पर वर्ष व्यतीत होते गए पर चिकित्सकीय शासकीय सेवाओं में व्यस्त रहने से जो व्यवधान होता था वह एक दिन अकस्मात् दूर हो गया। हुआ यह कि सन १९८४ में साई कृपा ट्रेवल्स द्वारा विभिन्न तीर्थस्थलों जिसमें शिरडी भी सम्मिलित था का विज्ञापन पढ़ा। मेरी धर्मपत्नि सौ. सुरेखा नाफड़े की, श्री साईबाबा के प्रति श्रद्धा, भक्ति भावना व तीव्र प्रेरणावश इस यात्रा में सम्मिलित होने का निश्चय कर लिया। तात्कालिक यात्रा-खर्च और शासकीय सेवाओं के नियमों के अन्तर्गत ४५ दिनों पूर्व अवकाश स्वीकृत होना यह समस्याएँ एक ओर थीं, दूसरी ओर तीव्र यात्रा व दर्शन इच्छा। किन्तु यह सब व्यवस्था अनायास ही हो गई, मेरे प्रवास-भक्तों की राशि मिल गई, एक सप्ताह पूर्व आवेदित अवकाश भी स्वीकृत हो गया। इस प्रकार दि. २६-१०-८४ को नागपुर स्थित शिरडी साई मन्दिर से हमारी यात्रा प्रारम्भ हुई। सच है जब श्री साईबाबा की इच्छा होती है तभी व्यक्ति-विशेष वहां पहुंच पाता है और व्यय-व्यवस्था की अनुकूलता स्वयं श्री बाबा बना देते हैं।

यही नहीं, श्री बाबा की दयालुता की एक और घटना प्रमाणित हुई, यह कि दो भद्र महिलाएं जिन्हें वर्षों विभिन्न उपचारों के बाद शादी के दस-बारह सालों तक संतति सुख उपलब्ध नहीं हो सका था। मेरी चिकित्साधीन आई। मैंने चिकित्सा के साथ उन्हें आश्चस्त किया कि मैं शीघ्र ही श्री साईबाबा के दर्शनों हेतु शिरडी जा रहा हूँ वहां आप लोगों की ओर से श्री बाबा से प्रार्थना करूंगा। मैंने शिरडी पहुंचकर इनके कल्याणार्थ श्री बाबा से प्रार्थना की। धन्य श्री बाबा का आशीर्वाद, जो इन्हें शिरडी बिना पहुंचे मिल गया और तीन माह के अंतराल में दोनों महिलाएं गर्भवती हो गईं और संतान सुख प्राप्त हो गया। इन दोनों महिलाओं को जो मध्यप्रदेश में बिलासपुर व जबलपुर जिले की रहने वाली हैं उन्हें शिरडी जाने हेतु मैंने कह दिया था। वे गई हों या नहीं, पर श्री बाबा के प्रति अत्यन्त दीन-विनम्र भाव से मैंने कृतज्ञता स्वीकार करने हेतु निवेदन कर लिया है। शिरडी से लौटकर उन दोनों महिलाओं को मैंने शिरडी व शेगांव के प्रातः स्मरणीय संतों के चित्र, प्रसाद, ऊदी आदि दे दी थी। यह सत्य है कि श्री साईबाबा के पास न पहुंचा जावे तो भी श्रद्धा और सबूरी का कवच रखते हुए, उनके प्रति शरणागत हो सकते हैं तथा दवा से दुआ अधिक कारगर होती है।

— डा. सुधीर शंकर नाफड़े,
अस्थि रोग विशेषज्ञ,
प्राथ. स्वा. केन्द्र पाटन,
जिला- जबलपुर-४८३ ११३

साईनाम रस पीना

नवधा भक्ति से तू मनवा, कर ले सार्थक जीना
मनवा! साईनाम रस पीना ॥टेक॥

गुरुपुष्पामृत योग आया
जीवन में उल्लास ही लाया
बना अगूंठी सोने की तू पहन गुरु का नगीना ॥१॥

नव ग्रहों सम नवविधा भक्ति
नव रसों में अद्भुत शक्ति
नव-पंचम की युति अति सुन्दर, फल उत्तम गुरु दीन्हा ॥२॥

सप्त स्वरो की बहती गंगा
नव रसों से मन हो चंगा
साई महिमा, साई गवैया, भक्तिभाव रस भीना ॥३॥

साई की ये लीला न्यारी
श्रद्धा-सबूरी दौलत प्यारी
चमत्कार को नमस्कार है, गुरुचरणामृत पीना ॥४॥

सद्गुरु मेरे बाबा साई
अंतर में यों ज्योति जलाई
'साई महिमा' घर घर गावे, तनही सुफलित जीना ॥५॥

— राधाकृष्ण गुप्ता 'चेतन'
पाटकर वाडा, भगतसिंग पथ
डोंबिवली, (पूर्व) जि. थाने
४२१२०१.



श्री साई वन्दना

नमो नमो श्री साईचरण, बन्दौ बारम्बार!
साई स्मरण ध्यान से, होते भव सागर पार!!
मन से साई आराधना, तन से करो गुरु सेवा!
करत करत अभ्यास से, पाते परमार्थ किमेवा!!
साई महिमा अगम है, मुख से कहि न जाय!
क्षणभर भी याद उसकी, शान्तीमय बन जाय!!

साई बिन ज्ञान न ध्यान, नहीं योग न वैराग!
 प्रेम भक्ति पा लिजीए, साई से कर अनुराग!!
 सुख अखंड नर पावेगा, साई चरण में जाकर!
 संशय, शोक भ्रम, सब भुलो शिरडी जाकर!!
 और कोटी उपाय करो, आत्मसुख नहीं मिलता!
 साई प्रसाद तीर्थ से, घट में सुख सर्व हो जाता!!
 बिन पूर्ण गुरु साई के, न कोई है हितकारी!
 गुंडू स्वार्थ के मित्र सब, सुतबन्धु अरु नारी!!

— प्रा. गुंडेराव पटवारी नागवारकर
 "साहित्य रत्न" यन्.यफ्.जे. कॉलेज
 बिदर - ५८५४०१.

शिर्डी के साईबाबा, तुम्हें हमारा प्रणाम

शिर्डी के साईबाबा, तुम्हें हमरा प्रणाम
 श्रद्धा-सबुरी पर है, हमको बड़ा अभिमान
 त्रेता युग में राम बनें, तुम कृष्ण बने द्वापर में
 साईबाबा बनके आये, अब फिर कलयुग में
 हिन्दु या मुस्लिम हों, सबको दिया प्यार
 सिख हों या ईसाई सबको, दिया तुने दुलार
 शिर्डी के बाबा तुम्हें....

श्रद्धा से फुल जिसने, तुझको चढायें
 बिगड़े कामों को उसके पल में बनायें
 सुबह और शाम लेना, साई का नाम
 पूरे हो जायेंगे, मन के अरमान
 शिर्डी के बाबा तुम्हें....

जो भी बाबा को समझें, बाबा उसको समझेंगे
 झोली उसकी खुशियों से, पल में भर देंगे
 किसी को ना लौटाया, उसने खाली हाथ
 ऐसे बाबा को हमारा, शत् शत् प्रणाम
 शिर्डी क साईबाबा.....

— श्री. प्रकाश प्र. कर्वे
 २४, रामबाग, इन्दौर (म. प्र.)

“श्री साईनाथ सद्गुरु से विनती”

श्री. साईनाथ सद्गुरु, आया हूँ
मैं तेरे चरणों में। दया कर के
मुझे आपका दर्शन दे दो।
यही मेरे आप से वीनती है।

तन, मन और धन तुम को
अर्पित करता हूँ। आप हमेशा
मेरे दिल में रहो। आप का रूप
हमेशा मेरे आँखों में, रहने
दिजीये, साईनाथ प्रभू, आप से
ए विनती है।

मेरे गलती यों को माफ
करके, मुझे सन्मार्ग के ओर
ले चलो। साईनाथ सद्गुरु, यही
मेरे आपसे वीनती है।

मेरे जीवन भर, आप का
सेवा करने का मौका देकर
मुझको उधार किजीये।
साईनाथ महाराज यही मेरे,
आपसे वीनती है।

— बी.आय्. मनवी अंडव्होकेट
गदग ५८२ १०१.



‘आर्त धावा’

आवो बाबा, ओ साईबाबा
जल्दी आवो, दरस दिखावो
मत तरसावो, मत तरसावो।धृ।

कबसे मैंने तुमको पुकारा
सुना नहीं तुमने, मेरा पुकारा
किसलिये बाबा, किसलिये बाबा।१।

तुम्हारी आँसु लगी, वैसे ही आ गयी
 आँसु लेके कितनी, द्वार तुम्हारे आयी
 क्या दिया बाबा, क्या दिया बाबा ।२।
 रखलिया अपने पास, पूरी की मन की
 लेकिन बुझायी नहीं, प्यास मेरे मन की
 किसलिये बाबा, किसलिये बाबा ।३।
 क्या दिया बाबाने, लोग मझे पूछेंगे
 क्या जवाब दूँ, क्या बताऊँ उन्हें
 कहो न बाबा, कहो न बाबा ।४।

जाती हूँ वापस लेके, दर्द भरे दिल से
 सहा नहीं जाता अभी, ऐसे यह दुःख से
 क्या करूँ बाबा, क्या करूँ बाबा
 आवो बाबा, ओ साईबाबा —

ओऽऽ मेऽऽ रे - बाबा

— 'निर्मल' (एम्.ए.बी.एड.)

बि.आय्.टी.ब्लॉक नं. १, रुम नं. २ प्रिन्सेस स्ट्रिट, मुं. ४०० ००२.

“मेरा-बाबा”

मेरा बाबा है तू ही,
 मेरा दाता है तू ही।
 मेरा बन्धु है तू ही,
 मेरा भ्राता है तू ही॥
 मेरा पिता है तू ही,
 मेरी माता है तू ही।
 मेरी विद्या है तू ही,
 मेरी लक्ष्मी है तू ही॥
 मेरी नैया का, तू ही है खिवैया बाबा।
 बैठा हूँ दर पे तेरे, आस लगाये बाबा॥
 पार कर नैया मेरी,
 आस है तेरी मुझे।
 प्यासा हूँ दर्श का मैं,
 प्यास बुझा बाबा॥
 मेरा बाबा.....

— सुरेश सुखीजा

1अ-22अ, फरीदाबाद-१२१००१

साई बाबा संत हमारा ।

(चाल : झेंडा उचो रहे हमारा...)

सबका है वो दुःख निहारा ॥१॥
भक्तोंपर ओ, करता है प्रेम ।
जो चाहे वह, देता है फल ॥
दयालू है ओ, साई संत ।
गाओ भजन साईका प्यारा ॥१॥ साई....

जैसी करणी वैसा भोग ।
नही हटेगा, कर्म का भोग ॥
एकही है ओ, तारणेवाला ।
टलता है वह कर्म की रेखा ॥२॥ साई....

श्रद्धा सबुरी, उनके शब्द ।
लगते है वह, चांद सुरज ॥
भक्ती दो हमे, साईबाबा ।
नही भुलेंगे, नाम तुम्हारा ॥३॥ साई....

हम है अग्यान सेवक ।
सच्चा कर्म, करलो हमसे ॥
यही है प्रार्थना, साईबाबा ।
वासुदेव को, करो सहारा ॥४॥ साई...
साईबाबा संत हमारा ।

— वासुदेव व्यंकटराव काळे
केळकर वाडी वा नं. ३
वर्धा



साई-भजन

सुमिरन साई साईनाथ बाबा, बिनती करूं कर जोर के
दास नत मस्तक हुआ चरणों में नाता जोड़के
बीच भँवर नैया फँसी, साहील का पता कुछ भी नहीं
सद्गुरू जब साथ साई मंजील की चिंता अब नहीं

भजन शिरडी के साई बाबा, मोरे हे कंध-या
मोरे हे कंधईया बाबा; मोरे है कंध-या
नमवा तोहार बाबा बड़ा है जहनवा में
तोहरेन सहारे बाबा, चले मोरी नैया ॥
जन्मे हैं बाबा जाय शिरडी नगरीयामें
दुनिया में फैली देखो, बाबा के कहानिया ॥
मेरे भगवान बाबा, तुम्हीं एक दुनिया में
तोहरेन भजन में बाबा, बीते मोर उमरिया ॥
बिगड़ी बनाओ बाबा, नैया बीच दरिया में
दर्शन में प्यारे बाबा, तडपें दिन रतिया ॥

— श्री. प्यारेलाल मंगलप्रसाद अविश्वकर्मा,
फ्लोट नं. ३, एम्बेसी अपार्टमेंट,
सिद्धर रोड, आंबोली अंधेरी, बॉम्बे- ५८



साई माँ

हे मेरी साई माँ,
दया करो माँ, दया करो,
अपने बच्चों पर रहम करो
मेरी माँ बहुत दयालू है।
अपने बच्चों की ममतामयी
साई माँ रखवाली है ॥
मैं अपनी साई मइया के
चरणों को अपने भक्ति के
आसुओं से घोऊ फिर उस
अमृतरूपी चरणामृत को पीकर
अपना जीवन सफल बनाऊँ ॥

हे मेरी साई माँ
अपनी बेटी को 'श्रद्धा' और 'सबुरी'
का आशीर्वाद दो ॥
बच्चा माँ की गोद में पाए आनंद अपार।
बाल दुखी तो माँ दुःखी जानत सारा संसार ॥

— रूबी दत्ता

10G, पोकेट-L | शेख सराय, फेज-11

नई दिल्ली-१७



शुभकामना संदेश

शुभागमन नववर्ष का,
सतत साई मंगलमय हो,
जीवन मधुमय करने वाला,
नववर्ष यह आपको हो।

तन स्वस्थ रहे, मन निर्मल हो,
मानसिक शान्ति का संचय हो,
साई संकल्पों की जय हो,
नववर्ष सतत मंगलमय हो।

लौकिक अनुतापों का क्षय हो,
आशा विश्वासों में लय हो,
जिस तरफ बढ़ मंजिल तय हो,
नववर्ष सतत मंगलमय हो।

फैले सुयश चारों ओर को,
आशीर्वाद ईश्वर का हो,
जीवन सुखमय करने वाला,
नववर्ष यह आपको हो।

— एम. सी. पन्त. प्राचार्य

रीजनल इंस्टिट्यूट आफ एज्युकेशन,
अल्मोड़ा

श्री साई बाबा की आरती

साई बाबा वरदाता ।
आरती सारा जग गाता ।

शिर्डी में प्रगटे बाबा भक्तों के सुख दाता
निज भक्तों के तुमही हो सर्वस्व पिता माता ॥ १ ॥
हिन्दू मुसलमान इसाई - सबके ही त्राता
सबके कष्ट हरो तुम बाबा जो शरणै आता ॥ २ ॥
मनोवांछा पूरो सब की - बाबा वरदाता
जो चाहो सो मिले, न कोई खाली घर जाता ॥ ३ ॥
ऋद्धि सिद्धि बरसे उन पर जो चरण शरण आता
त्रिविध ताप मिट जायें क्षण में - बाबा वर दाता ॥ ४ ॥
शिर्डी वाले साई बाबा से सच्चा नाता
जो भी जोड़े भवसागर का सहज पार पाता ॥ ५ ॥
साई बाबा की आरती जो प्रेम सहित गाता
सुख सम्पत्ति भरपूर होय आनन्द सदा पाता ॥ ६ ॥
दास अनंत साई चरणों में सदा शीश नाता
श्रद्धा भक्ती देना बाबा-दिपक गुण गाता ॥ ७ ॥

— अनन्त राय पारीख
सरकार मान्य-आयुर्वेदिक एडवायजर
२४२, सराय नजर अली, गाजियाबाद

ओ! साई बाबा मेरे

साई बाबा मेरे
आए हैं द्वार तेरे
दे दे उजाला मुझको
मिटा दे अँधेरे

ओ! साई बाबा मेरे
कब तक मैं भटकूँ साई
मुझसे जुदा मेरी परछाई
तू ही एक सहारा मेरा
ओ शिरडी के बाबा साई
ओ! साई बाबा मेरे

सुनता है सबकी बाबा
सुनेगा तू मेरी बाबा
पापों को मेरे घो दो
तुम्हीं हो काशी काबा

ओ! साई बाबा मेरे

— शिवकुमार 'सरोज'
१/२४, न्यु सर्वोत्तम
इरला ब्रिज, अँधेरी (पश्चिम)
बम्बई- ४०० ०५८

साई-ग्राम

साई राम, साई राम,
बिगड़ी बनाना तेरा काम।
शिर्डी तेरा पावन धाम,
मेरा तुझे भावभीना प्रणाम।
नाम लेना सुबह शाम,
हो जाए हर कोई काम।
उदी-पानी का लेकर जाम,
हर रोग से मिले मुक्ती-धाम।
कोई कहे शंकर, कोई शाम,
पर साई ही है तेरा नाम।
भक्तों को बचाना यही काम,
सुबह हुआ लिया तेरा नाम।
दुनिया में हैं हजारों धाम,
पर हमारे लिए पावन नाम,
बस एकही वह 'शिर्डी ग्राम'।

— डॉ. दत्तात्रय पुंडलिक पाटील,
घर नं. २१, वसंत नगर, नांदेड.
पिन : ४३१६०२.



आजा वापस आजा साई

जब जब साई किया ध्यान तेरा
तूने मुझे दिया है। सहारा
आजा वापस आजा साई।

बिन तेरे सूना जग सारा
लड़ते हैं सब भाई भाई
हिंदू मुस्लिम सिख इसाई
पिता एक तू सबका है
सबको ये बतला जा साई
आजा वापस आजा साई।

हो रहा देश का बंटवारा
कर रहे प्रभु को वो न्यारा
तू ही पालनहारा सबका
सबको ये बतला जा साई
आजा वापस आजा साई।

सारा विश्व हमारा है
सबसे हमको प्यारा है
हम सब मिलकर गाये साई
ऐसा कुछ बतला जा साई
आजा वापस आजा साई ॥



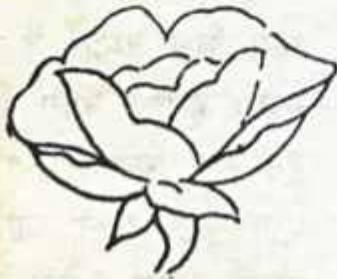
— कुमकुम श्रीवास्तव
रेल्वे स्टेशन, जवले - ४१३३०९
ता. संगोला जिला- सोलापूर

साई तुम्हारी कृपा सहारे

साी तुम्हारी कृपा सहारे
चली हूँ मैं इस पथ पर
एक तुम्ही हो साई मेरे
रहना सहाय सदा हम पर।
दिल में हैं प्यार और श्रद्धा बहुत
जुबां पर नाम तेरा हर दम
तुम हो पालनहारा प्रभू तुम ही दुखियों का सहारा
एक तुम ही साई मेरे
रहना सहाय सदा हम पर।
गर तुम हो साथ सदा मेरे
हर मुश्किल आसान हो जायेगी
रटते रटते नाम तुम्हारा
जीवन नैया पार लगेगी
अब सिर्फ तुम्ही हो साई मेरे
रहना सहाय सदा हम पर॥

— कुमकुम श्रीवास्तव
रेल्वे स्टेशन, जवले,

ता. संगोला जिला- सोलापुर (महाराष्ट्र)



साई-कन्हैया

शिरडी का यह कृष्ण कन्हैया
जादुगर मतवाला है ॥१॥
शिरडीको सब साथ बुलाकर
समता भाव बढ़ाता है ॥१॥
भक्त-दिलमें प्रेम भावना
शिर्डीवाला बढ़ाता है ॥२॥
अच्छा कामना पूर्ण करके
भक्त को शिर्डी बुलाता है ॥३॥
उच्चनीच का भेद मिटाकर
दरबार में लेके आता है ॥४॥
रामकृष्ण रहिम झोरू
सबको अेक ही कहता है ॥५॥
"मेरा फकीर भला करेगा"
आशिर्वचन भी देता है ॥६॥
पश्चातापी दीन भक्त का
पाप जलानेवाला है ॥७॥

— प्रभाकर कोळमकर

बी.ए.बी.एड.एलएल.बी. पर्यवेक्षक
ताडदेव म.न.पा.मा. शाळा मुंबई - ३४.

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