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SHRI

# SAILEELA

OFFICIAL ORGAN OF SHIRDI SANSTHAN







SHRI  
**SAILEELA**

**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.*

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## A QUOTE FOR THE MONTH

Would you know whence it is that so many false spirits have appeared in the world, who have deceived themselves and others with false fire and false light, laying claim to information, illumination and openings of the divine life, particularly to do wonders under extraordinary calls from God? It is this: they have turned to God without turning from themselves; would be alive to God before they are dead to their own nature. Now religion in the hands of self, or corrupt nature, serves only to discover vices of a worse kind than in nature left to itself. Hence are all the disorderly passions of religious men, which burn in a worse flame than passions only employed about worldly matters; pride, self-exaltation, hatred and persecution, under a cloak of religious zeal, will sanctify actions which nature, left to itself, would be ashamed to own.

*William Law*



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# SHRI SAI LEELA

OCTOBER 1986

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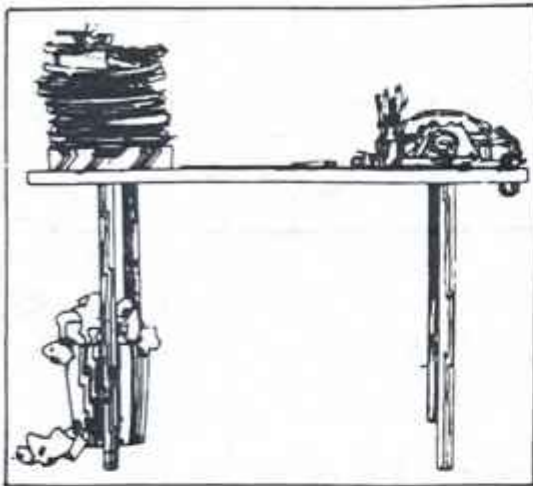
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## EDITORIAL



Dassera, the day of Baba's mahasamadhi, is for us a day of remembrance and contemplation. On this day, more than on any other day during the year, our thoughts turn intently to Baba's life and his message.

Of all the objects at Shirdi which are a constant reminder of Baba's simple and austere lifestyle and of his teachings, the Dhuni and the Udi are two symbols which carry greatest

significance in so far as they sum up the whole purpose and meaning of the human existence. All that Baba has taught his devotees on various occasions, at different times, through precept and through example, converges towards the fulfilment of the main purpose of our existence and for this a true understanding of the significance of life becomes imperative.

An ideal life is of course, a life spent entirely in the service of humanity, no matter what hardships and suffering it might entail. Often enough, it is compared to the sandalwood which, in producing the cool fragrance for others, melts out of existence; or to the large shady tree that endures the fury of the sun, the rain and the wind so that it may protect those that have sought refuge in its cool shade. The ever-blazing fire in the Dhuni is similarly a constant reminder to us all of a life of selfless service and sacrifice such as the one that Baba led. The fire burns itself out so that it may give warmth and light to others.

But there is much more to the fire than this. It also stands for purity or rather it is a means of purification. As one embraces a life of service to others, petty desires and jealousies, wickedness and hatred are gradually burnt in this fire of sacrifice; the thought of the ego gradually begins to recede filling the soul with love and friendship and fellow-feeling. The process of the purification of the soul has already begun. No wonder that Baba was very particular about the fire in the Dhuni being kept burning day and night and through all seasons, and often used to sit gazing into the fire. To



this day, the Dhuni still burns brightly and is eloquent with Baba's message.

When a fire is lighted, the embers begin to glow and are soon fanned into a bright flame, which, when its force is spent gradually dwindles and dies down, leaving behind nothing of its former bright self but just a handful of ash! Just so is the life of this physical body with which we tend to identify ourselves so completely. Elements of nature combine to make it and when its hay-day is over, back it goes to the elemental nature again! All that is left of it is a handful of ash! As a reminder of this, whenever devotees came to take leave, Baba always blessed them with the parting gift of a handful of udi from dhuni, smearing it liberally on their foreheads. It was a kind of warning not to get entangled in this physical aspect or to pamper the body unduly. No doubt, it has its use and is necessary as a means of attaining God, it is certainly not an end in itself. The physical body needs to be nurtured, to be tended; but only so that it may serve us in the purification of our jiva and in taking us nearer to God. A pinch of Udi has so much significance attached to it!

Finally, the physical body must end up by returning to the soil from which it came. But the soul does not disintegrate. The purity and power that it derived from the noble life that it led while dwelling in the mortal body, is imparted to the earthly remains which are left behind. When Baba assured his devotees that his bones will speak and come to their rescue from his samadhi even after he is no more, it was to this spiritual power that he was referring.

Once again, if Baba's udi has miraculous powers today, as it has always had, and can ward off evils of every description, it is precisely due to this spiritual power and strength, provided of course, that we have faith.

Thus the Dhuni and the Udi are two precious symbols and are central to Baba's teachings. They are preserved with utmost care and reverence at Shirdi and are like a guiding light to all of us who are only too apt to stray from the right path!





## AHIMSA — A CORRECT PERCEPTION

In Valmiki Ramayana in Ayodhya Kanda there is an incident in which Rama, after his hut is erected in Chitrakut Forest by his younger brother Laxmana, asks him to kill a deer and bring it for pacification ceremony (vastu-shamanam) of the hut:-

*mrugam hatva anaya kshipram Laxmana ih shubh  
ekshana (23)*

(Oh! Laxman of auspicious looks! kill a deer and bring it quickly here) (23)

*Sa Laxmana krishna-mrugam hatva medhyam  
pratapavan,  
atha chikshepa Saumitrihi samiddhe  
jatvedasi (26)*

(That valorous Laxman having killed a black deer, fit for the sacrificial rites, threw it in the burning fire) (26)

*tata tu pakvam samadnyaya nishtaptam  
chhinna — shonitam,*

*tata tu pakvam samadnyaya nishtaptam  
chhinna — shonitam,  
Laxmanaha purush — vyaghram Raghavam  
abraveet (27)*

(Then having ascertained that the deer was well-cooked, burnt and dried of blood, Laxman addressed thus Rama, a tiger amongst men) (27)

— *Ayodhya Kanda Ch. 56*

While translating the above shlokas, one of the Hindi translators has, by quoting lexical authorities, twisted their normal meaning in order to avoid describing Rama ordering Laxman to kill a deer, as follows:-

“Oh! Laxman of auspicious looks! *Tear up or dig out a gajakanda (a large esculent root)* and bring it quickly here. (23)

That valorous Laxman having *dug out* a black-skinned *gajakanda*, fit for sacrificial rites, threw it in the burning fire. (26)



Then having ascertained that the *gajakanda capable of driving off blood-diseases like black leprosy etc.*, was well-cooked, Laxman addressed thus Rama, a tiger amongst men. (27)”

The Sanskrit language of Valmiki Ramayana is considered to be the simplest in our Sanskrit literature. It is therefore not convincing as to how Valmiki would use the simple and colloquial words like ‘mruga’ and ‘hatva’ in their unusual and far-fetched senses in the above shlokas.

It is true that a devotee normally desires to paint or decorate his deity of worship according to his likes and dislikes. For instance, if we see pictures of Rama and Sita in Maharashtra, Sita is shown dressed in a 9 yards Maharastrian saree but the same Sita in the North (U.P.) is shown dressed in a 5 yards saree and wrapped in a different style altogether. Similarly the translator here, being a strict vegetarian, cannot think of his beloved deity Shri Rama ordering killing of a deer.

But in my opinion this is wrong. The translator forgets that even if Rama is considered as Almighty God descended on earth for “the protection of the virtuous and destruction of the evil doers”, He has come in the garb of a kshatriya prince and hence is supposed to behave like a kshatriya prince. In those days hunting was permissible for the kshatriyas and naturally they were allowed to eat their hunted game also. The reason is obvious. A kshatriya or a warrior always carried his weapons with him — Rama when he went on 14 year’s exile, although dressed like an ascetic, did not leave his bow and arrows behind. He carried them with him to protect himself from demons and wild animals. Now if the weapons are to be carried they must be used to save them from rusting and the archer must practise his archery to keep himself in touch. What better opportunity a warrior can have of this than in the game of hunting? It is an ideal training ground for him (of course, there have to be strict rules to avoid murdering of innocent and young animals) and once an animal is killed, will it not be doubly immoral, if not utilised as food afterwards?

The question is not just about being a vegetarian or a non-vegetarian. In India most of the vegetarians are not vegetarians by choice — like westerners, for health or on the principle of non-injury. They are vegetarians because of religious traditions in their families, and have not even tasted the non-vegetarian food. They therefore





have a strong disgust for it just as a non-vegetarian Indian would have for the meat of a frog or a snake. Secondly, they do not mind striking a dog with a stick or shouting at and abusing a beggar child. In business, they are not aware of injury (himsa) caused by their cheating the customers and others. Anyway nowadays quite a few of the so-called vegetarian families also are found enjoying non-vegetarian dishes in Five Star Hotels and restaurants. Therefore, the question of vegetarianism on account of Ahimsa has lost its significance.

The question, therefore, is of Ahimsa as a principle or mental attitude. Never causing pain by thought, word or deed to any living being is an ideal principle. But how far the same can be practised *in toto* in day-to-day life, needs serious thinking. Firstly, the principle of Ahimsa is befitting only for a strong person and not for the weak. Ahimsa does not mean not to develop a strong and muscular body or not to possess arms for protection against thieves and robbers. Because of such wrong notions, today, in our country we see our own daughters and sisters being raped/molested or innocent persons being looted/murdered without being offered any resistance. In this context, the following words of Swami Vivekananda, uttered more than 80 years ago, are very telling:-

“All great teachers have taught, ‘Resist not evil’, that non-resistance is the highest moral ideal. We all know that if a certain number of us attempted to put that maxim fully into practice, the whole social fabric would fall to pieces, the wicked would take possession of our properties and lives and would do whatever they liked with us. Even if only one day of such non-resistance were practised, it would lead to disaster.”

Also look at our sacred book ‘Geeta’! How Lord Krishna advises Arjuna, who hesitated killing of his elders and near relations on the battle-field:-

“Yield not to impotence, O Partha! It does not befit thee. Cast off this mean weakness of heart! Stand up, O Parantapa (Scorcher of foes)”

Ch. II — 3

Indeed a re-thinking is badly needed at our personal as well as national level. Under the influence of Ahimsa, we Indians have



cast off our kshatriya personality. Lord Krishna has vividly described this personality in Geeta (ch. 18:43) and Swami Chinmayananda has very correctly commented on it as below:-

“These eight qualities — bravery, vigour, consistency, resourcefulness, promptitude, courage in the face of the enemy, generosity and lordliness — enumerated by Lord Krishna as duties of a kshatriya, really means that it is the duty of a true man of action to cultivate, maintain and express these traits in himself. In no society can leaders of men and affairs, claim to be at once the spiritual leaders of the people. The secular heads cannot be the spiritual guides. But a true leader is one who has the subtle ability to incorporate the spiritual ideals of our culture into the work-a-day life and maintain them in the community in all its innumerable fields of activity.”

In short if we want to defend our country, we cannot avoid Himsa (injury to others). If the enemy countries acquire the latest missiles and arms and increase the strength of their armed forces, we also have to do the same. Even if our policy is not to attack other nations to rob them of their freedom, we still have to be strong militarily and be in the forefront in research and production of latest armaments. Then only other nations will be afraid of us and will neither trouble us nor take us for granted. As it is wisely said, “Even though devoid of venom, a snake should keep his hood raised; because the display of hood is in itself enough to cause terror.”

In the context of armed forces versus Ahimsa the following remarks of a learned commentator about Emperor Ashoka, the famous protagonist of Ahimsa, are interesting:-

“Ashoka renounced war and practised Ahimsa after Kalinga War. But it is precisely because all opposition to his Empire had been ruthlessly crushed in that war that he could afford the luxury of renouncing war as a policy. It is not known if in pursuance of this policy he had disbanded the army. Had he really done so, one may be sure that there would have been uprisings sooner or later in various parts of his Empire. The fact that the Empire survived for a few generations after Ashoka, indicates that the army was intact.”

Again in this context it is worthwhile having a look at the famous and most recognised amongst the religious Hindus,





“Vishnu Sahasranama Stotra”. In it Shri Vishnu is described as ‘Shasta’ (Shloka 35) (Ruler or Administrator) of the universe and is considered as an ideal for all the kings and those responsible for the administration of a nation. Readers will be surprised to know that out of 1000 odd names, 102 describe Shri Vishnu as a warrior carrying dangerous weapons (e.g. Bhim-parakramaha, Durjayaha, Dhanurdhari, Shatrughnaha, Sarva Praharan ayudhaha etc.)

Secondly what picture of Shri Vishnu is in our mind while meditating on Him? In His two hands, He is carrying Conch and Lotus to bless His devotees, but at the same time in other two hands He is carrying Mace and Discus to protect His devotees and to destroy the evil-doers. Thus it is clear that for governing a country, the necessity of trained warriors possessing deadly weapons and practice of Himsa (injury), whenever necessary, has been accepted by all our religious books (shastras).

Even for those engaged in spiritual activities, Ahimsa (non-injury) is to be interpreted in the correct sense. Shri Sai Baba understood this very well and that is why He carried a sataka (stick) and occasionally showed a very high temper shouting and abusing the gatherings. This was an outward show to make sure that the people did not trouble him unnecessarily taking Him for granted. In the heart of His hearts, Shri Sai Baba was full of compassion not only for human beings but even for birds and animals. He hated hypocrisy and extreme ritualism in observing religious customs, and that is why He never insisted on his meat-eating devotees to give up meat and yet advised them not to harm even deadly animals like serpents and scorpions. He also did not like His devotees slandering others or using sharp and piercing words to anybody. Thus Shri Sai Baba preached Ahimsa (non-injury) in the correct and very practical sense without any ostentation or outward show and we, as His sincere and true devotees, should also follow it in the same sense for our material and spiritual well-being.

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## THE MESSAGE OF SAI BABA

*“The mind is like the stomach. It is not how much you put into it counts, but how much it digests.”*

— *Albert Jay Nock*

My grand daughter, 3 years old Aswini is a true child of Sai Baba. She is a pure soul — pure as a pearl. Fair is her face and charming is her figure, and regal is her bearing. She lives and moves as a princess — a child of the Eternal King — Sai Baba. And out of her exudes a wondrous influence which casts a spell on anyone who sees her.

She is very fond of eating Sai-udhi. She always bows to Sai Baba saying ‘Thatha — Mami’ etc. My daughter is married into a family who are quite conservative and are strict followers of Madhwa-philosophy. As such on one fine morning, when my wife asked me to bring a talisman from Sri Raghavendra Swamy Mutt, somehow I felt like leaving the young kid to the wholesome care of Sai Baba and went on postponing to get a talisman from Raghavendra Mutt.

But ultimately on the 4th March '86, I was forced to bring a ‘Navagraha talisman’ from the Mutt. On the 5th morning, when I sat for my morning ‘communion’ with Lord Sainath, my mind posed a question: ‘How is it that I lost faith in Sai Baba? Why did I yield to the proposal of bringing a talisman from Sri Raghavendra Swamy Mutt, when I knew very well that we are safe in the hands of Sai Baba. Lo! Sai Baba suddenly answered my doubt: ‘Remember that I am omnipresent and omniscient and omnipotent. Don’t show any disrespect to any saint. I am in everything.’ This made me recapitulate: ‘You will never be able to understand thoroughly how great Sai Baba is. He is the very personification of perfection. If you know him as I know him, you would call him the Master of Creation.’

The whole day, my mind was full of Baba’s advice to Bhai Krishnaji when the latter intended to visit Akkalkot for ‘darshan of padukas’. How Mule shastry was granted darshan of Gholap Maharaj by Sai Baba! Sai Baba also fulfilled the desire of Shiva-worship by Megha. I was reminded of many more incidents





in Sai Satcharitra to the effect that all saints operate at the same wavelength and there is no difference between them.

I recalled the unique incident when H.H. Jagadguru Chandra Sekhara Bharathi Swamiji — the 34th pontiff of Sringeri Mutt dissuaded a learned christian-brother from embracing Hinduism. The Shankaracharya then told him: “If you are a true Christian you are a true Hindu and vice versa.”

My mind also mused over what the Kanchi Pontiff advised devout Hindus recently when they planned to boycott the visit of Pope John Paul II: “Show no disrespect to the Pope, the Head of an organised world-wide God-fearing sect. Organised conversion should be met by equally organised spiritual discipline among us.”

On the 5th March, '86, I disclosed my dilemma to my Sai-brother Shri T.K. Iyengar, who stays close to my residence. After a patient hearing what he told me, made me feel as if Lord Sainath was clarifying my doubt.

Shri Iyengar brought to my notice the end of Shri Madhwacharya. As he was about to merge in the eternity, Madhwacharya said to his disciples: “Throughout my life I have been advocating the principle of DWAITA, but now I am wondering whether ‘God is *Dwaita* or *Adwaita*!’ The disciples first gave him some pure water to drink and then some quantity of sugar to eat. He ate the sugar. Afterwards they gave him water mixed with sugar to drink and asked him to find out the result himself — whether God is *Dwaita* or *Adwaita*. After drinking this sugared water he left his mortal coil peacefully.

Shri Iyengar and myself also discussed as to how the divine singer Purandaradasa, though belonging to Saiva-sect danced to glorify Lord Hari, and as to how Vijayadasa, a Madhwa-saint sang the glory of Lord Shiva!

A Mohamedan Nawab offered meat to Raghavendra Swamiji, which by the latter's benign grace was converted into fruits and flowers. H.H. Narasimha Swamiji has narrated in his Biography of Sainath as to how Mother Krishnabai of Ramachandrapuram — a known devotee of Raghavendra Swamiji — was blessed by Sai in a unique manner.

After recalling several incidents which show us that all saints are one, my mind became still and I offered my prayers to Lord Sainath: "Lord Sainath, I sailed on the wings of thought

Crossing many deep streams where  
My feet would have sunk in weight ;  
But the wings of thought carried me to the  
unwonted shores of life where I found Thee,  
And in Thee I found my rest."

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## **THE MAP OF LIFE**

*"Be patient. Continue to think of Vittal without complaint. Bear all suffering in patience and Vittal, the Beloved, will reveal Himself to you."*

— *Sant Tukaram*

Sai Satcharitra is a great philosophical work in the religious literature of the world. It contains a timeless message. Yet it is more than a philosophy. It is in fact a map of our life. Lord Sainath — the one who has seen the secret of life — has given us a map of life in Sai Satcharitra.

I have culled out three important points to be noted from Sai Satcharitra — the map of our life.

The first thing is DUTY. Lord Sai has commanded: "Let us be content to remain as He makes us, to submit our wills to His. ALLAH RAKEGA VAHISA RAHENA. Take what comes. Be contented and cheerful. Never worry. Not a leaf moves, but by His consent and will."

In the measure in which we perform our duties sincerely, honestly, faithfully, in that measure do we grow in perfection. Your duty is the role you have to play in the great cosmic drama of life.





Play your part well. Even if your duty be an ignoble one, says the Lord in the Gita and the duty of another be a noble one, you must not renounce your duty to do the duty of another. "Better death in the discharge of one's own duty. To follow another's duty is full of danger." Each one of us has his or her duties to perform.

The second point to note in the Sai's map of life is SEVA — service of the poor and suffering ones. We must realise that we belong to one large family of humanity and it is our duty to extend our hand of helpfulness to those in need. 'He who cooks only for himself is a thief' — says the Lord in the Gita. If in my house there is no food for a hungry one or for a tired wayfarer, am I any better than a thief? Let us remember always what a philosopher once said: "I shall pass through this world but once. Any good thing, therefore, that I can do, or any kindness that I can show to any human being, let me do it now, let me not defer it or neglect it, for I shall not pass this way again." These lines speak of what Sai wants his children to be.

Sai Baba gazed at His Guru in silence for twelve years. He instructed Upasani Shastri to sit quiet in Khandoba mandir. Meher Baba observed silence for over 25 years. So the third point that Sai Satcharitra stresses in SILENCE. Listen to what H.H Saipadananda Radhakrishna Swamiji has said: "It is said silence is golden, silence with meditation is bliss." Let us be in silent communion with Lord Sainath daily. Let us make it a daily appointment with Him. After we have done our duty, after we have helped someone in need, let us sit in a silent corner. We should do it everyday at the same time and the same place. Then we will be one with the Spirit of Sainath.

Let us follow what Lord Sainath has taught us. Let not religion and life be different for us. Let us lead a creative Sai-life.

Here are five guidelines to lead a life in accordance with the map of life as it is indicated in the Sai Satcharitra:

1. Let us not waste our time in idle pursuits but utilise it in doing noble deeds. The day on which we have not helped someone in need is a lost day indeed.
2. Let us remember the words: "I slept and dreamt that life was beauty. I woke and found that life is duty." Let us be true to our own duty.

3. Let us rejoice in everything that Sai's will brings to us, knowing that there is a meaning of mercy in all that happens. Let us greet every incident, accident, misfortune, calamity, adversity etc., with the words: 'I accept', 'I accept'.
4. We should do our work in the very best way because it is an offering to the Lord. Work done in this spirit instead of becoming a cause for boredom or frustration, becomes a source of endless joy and peace. Sant Tukaram says: "What others called service was to me a sacrifice, a YAJNA, an offering which I placed in reverent love at the feet of my Beloved."
5. Let us get rid of our ego. High place or low position, let us take it as Sai-will. Sai Baba acted as an attendant of Javar Ali. Lord Krishna acted as a charioteer to Arjuna. Jesus Christ has said: "He that would be the greatest amongst you, let him be a servant of all". In Sai-durbar, we are all one.

"Every human being is a spark of a primeval light, a revelation of God. He who is one with God, or with the Infinite, forever incomprehensible power which governs the universe, will live in the beam of supreme spiritual force". — that is how the modern spiritual author Prentice Mulford has said.

Let us look at Sai Satcharitra for guidance in every moment of our life. And since Lord Sainath created us, He is the one who would really like to see each one of us be the unique person. He knows we can be.

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## MEMORABLE TRAIN JOURNEY FROM MANMAD TO HAZRAT NIZAMUDDIN (N. DELHI).

Reading various articles written by Sai devotees depicting their experience in Sai Leela Magazine prompted me to write my experience as to how our Sai Sadguru helped me when I prayed for His help.

I left Delhi on Tuesday the 29th April, 1986 for going to Shirdi. I was planning to return by Friday the 2nd May, 1986 from Shirdi. I had requested my office people to book my return ticket in 3 tier compartment in the Bangalore-Nizamuddin Express on Friday the 2nd May, '86 leaving Manmad Junction that evening. On my arrival at Manmad Junction on the morning of 30th April, '86 I enquired about my reservation for the return journey and I was informed that the quota of berths intended for Manmad was full and hence they could not make my reservation. I went to the reservation office and asked them to put my name on the waiting list and I was third on the waiting list. The quota of berths for passengers entraining at Manmad by this train was 8. On the day of departure, i.e., after visiting Shirdi, ie. Friday the 2nd May, when I came to the station at 7 P.M., I enquired whether any drop-outs were there. The ticket examiner told me that there was no chance of my getting the berth reservation. Further when the train arrived, I found that each and every coach was over-crowded and in fact the passengers were squatting on the floor. Somehow I got in the coach 'I' meant for the passengers travelling from Manmad Junction. Since there was hardly any space left, I decided to try my luck in the adjacent compartment, ie in 'H' coach. There also the position was equally bad. Still I decided that I would somehow travel and pass the night. I then just sat in the little space available in the lower berth near the door where a passenger was already sleeping. I had never travelled without proper reservation and this was the first occasion. I was then praying to Sai Baba saying that probably I would have to travel the whole night in that sitting position. Just at that moment a gentleman who was occupying the upper berth called me and enquired as to where I was proceeding. I replied that I was going to New Delhi. Immediately he told me that he was having an extra berth available with him, and that berth would become vacant after about an hour's time and that I could occupy that berth after an hour. Further, he asked me that I could just go up and sit comfort-

ably with him as he was not going to sleep because of the disturbance of the light in the corridor. Then we started conversing for some time. I then told him I was returning from Shirdi and how Sai Baba helped me in getting the berth. By that time the train came to a halt for 2 minutes at a station and five passengers got down. Then I occupied one of the berths vacated by the passengers. This happened even before I could occupy the berth promised by that gentleman. This is how I received our Sai Sadguru's help., which made my travel very comfortable. For me this is nothing but a miracle.

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## SAI'S SIMPLE SERMON

— “That man is true  
Who taketh to his bosom the afflicted; in such a man  
God Himself Dwelleth, augustly present.  
The heart of such a man is filled abrim  
With pity, gentleness and love; He taketh the forsaken for  
his own.....”

So sang Sant Tukaram: How perfectly true is this in ‘Sai Avatar’!

The Saint of Shirdi led a simple life. So is his sermon simple, highest philosophy — the essence of wisdom he spoke in simplest language to be understood by the most illiterate. All devotees are well acquainted with his sermon, which roughly is,

“Why fear,  
When I'm here!  
On Me cast your care —  
Them, shall I bear!  
Ram, Ram! or Sai, Sai, Repeat!  
Your Sadhana's complete!  
And, ever know this well —  
In all living beings, I dwell!”





For modern men! How simple, they look! Yet, how difficult to PRACTISE! I've heard, folks say, "We've surrendered to Baba!" and yet continue to keep a castor-oil face! They frown and worry! Is this surrender? It is a "spontaneous self-giving" to a "greater consciousness of which we are a part". It is extinguishing the ego. By such a surrender, one is purified of pollution of mind. We must endeavour to achieve such a surrender. One who had surrendered thus, will be the happiest man on earth, dancing in joy with Lord's name ever on his lips!

Which takes us to the Sermon No. 2 — Repetition of Lord's Name.

In repeating His Name, the first requirement is Purity of mind, Faith, Devotion and Wisdom... It is not just parrot-like repetition! Although, the Name has potency and is in itself a purifier, it can effect a good transformation of the individual if he or she has that essential thing called FAITH and a genuine feeling of Devotion!

When this is properly done, it automatically fructifies in the wisdom of beholding "Him in every living being". When one devotionally repeats His Name, His boundless Grace pours on the devotee illumining him into the Divine Glories — one of which is His Immanence, His Omnipresence!

Thus we see, Sai's simple sermon, when truly practised in day-to-day life, gradually opens the lotus of our heart in the sunshine of His Grace embellishing it with the beauty of Wisdom which is the Passport to enter the Land of Immortality!

Please note, as our enlightened editor once remarked, these words are not my own but they are written by the Great One — the Hidden One — using me just as His instrument for the benefit of the devotees.

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## **HOW BABA GRANTS ANTICIPATORY BAIL TO HIS DEVOTEES IN DIRE NEED**

The following occurrence took place in the winter of '57 or '58. It concerns a friend of mine, Shri A.K. Kumthekar by name, aged about 40 at the time and employed as an Asst. Foreman in the Inspectorate of Armaments in the Ordnance Factory at Khamaria, Jabalpur. He was a highly principled brahmin hailing from Pune greatly devoted to his parents. His first concern in life was about his aged and bed-ridden father, and he could not think in terms of living away from the old gentleman leaving him to be looked after by others. It was in these circumstances that one fine morning his boss, a hard-boiled Lt. Colonel notified him to be ready to go and attend an 18 week Senior Armament Examiner's Course at Kirkee, Pune.

The above order acted as a bomb-shell on Shri Kumthekar and he found himself in a quandary. For one thing, the passing of the Course was in the nature of a qualification for promotion and no option was allowed. For another, it would mean being away from his father for the period or shifting him to and fro which would jeopardise his health. So, he put up his request to be exempted from the Course, or alternatively to be transferred to Kirkee on compassionate grounds. He then rushed to me for solace and advice. He was on the verge of tears. He had heard from me many an account of the incredible miracles worked by Sri Sai Baba in my life and how He came to be the Sheet Anchor of my existence. I instinctively felt that Baba's sanction was there in his coming to me and His intercession and protection to enable him to fulfil his filial obligation. I told him accordingly beseeching him to rest assured that no power on earth could come in the way of Baba's children discharging their duty conscientiously. Only, from that moment, he should without question put his faith in Baba knowing HIM to be but the incarnation of Datta worshipped by him in his family. These words had the desired effect on him and cleared the gloom of despair.

Personally I had no qualms about Shri Kumthekar being enabled to surmount the seemingly insurmountable obstacle in his way for, this was not the first time that I had been impelled, sub-consciously or super-consciously as the case might be, by Baba to





hold out similar guarantees in cases of illness considered to be hopeless, but by His Infinite Mercy happily ending in complete recovery in due course.

Hardly a week had passed when my friend came to me with a crest-fallen countenance with the Lt. Colonel's reply summarily rejecting his request and peremptorily telling him to obey the order. He was given a week's time to collect the T.A. and leave the station. He understandably felt that Baba was not acting in his behalf as expected. I, however, was not at all perturbed knowing Baba's inscrutable Wisdom and Methods. I therefore encouraged him to be hopeful. I assured him that not unoften Baba acts in the last split second when all help disappears. This had some effect and he left.

In the next two weeks I was so completely occupied with the work on hand that I clean forgot about the affair. Then one afternoon I rang up my friend's office to know the situation. To my pleasant surprise Shri Kumthekar himself answered the call. Murmuring some apology, he said he was coming straight to meet me. And so he did. He was sorry he could not see me earlier due to an urgent time-bound assignment, he said.

It seems, that submitting to the inevitable, he collected his T.A. and was planning to travel with the whole family to Kirkee by the end of the stipulated week. Then TO HIS ASTONISHMENT, ON THE EVENING PRIOR TO THE DAY INTENDED FOR THE JOURNEY, A LETTER FROM HIS BOSS WAS DELIVERED TO HIM CANCELLING THE ORIGINAL ORDER! It left him speechless and overwhelmed at the INCREDIBLY WONDERFUL MANNER IN WHICH BABA HAD ACTED. THE REALLY THRILLING PART OF THE WHOLE AFFAIR FOLLOWED. THE NEXT MORNING, ABOUT 11 A.M. AS SHRI KUMTHEKAR WAS ABOUT TO START HIS MEAL A FAKIR DRESSED LIKE BABA CAME AND STOOD AT THE DOOR. WHEN SOME COINS WERE OFFERED TO HIM IN THE USUAL WAY, HE DECLINED SAYING HE WANTED FOOD WHICH WAS READILY OFFERED. ACCEPTING IT, HE GAVE A SMALL PACKET OF UDHI TO SHRI KUMTHEKAR ASKING HIM TO KEEP IT BEFORE DATTA'S PORTRAIT, OFFER 'AARTI' AND THEN OPEN IT. ACCORDINGLY, IT WAS DONE. WHEN THE

PACKET WAS OPENED, INSTEAD OF THE UDHI, THERE WERE FIVE MINIATURE CONCH SHELLS. SHRI KUMTHEKAR HASTENED BACK TO THE DOOR ONLY TO FIND THE FAKIR GONE. ONLY THEN DID IT DAWN UPON HIS MIND THAT THE FAKIR WAS NONE OTHER THAN BABA HIMSELF. The conch shells were kept as objects of worship.

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## REACHING FOR SAINATH'S GRACE

When we were holidaying at Sai-Brother Dr. Vijayakumar's lovely estate resort in Chikmagalur District of Karnataka, something he showed me has helped me a lot when I can't seem to turn my worries over to God.

"Try this, Usha" Dr. Vijayakumar advised: "Find a quiet place by yourself where you will feel comfortable talking right aloud to the Lord. Then raise your arms high, as if you are reaching up to Lord Sainath and handing over your problems to Him. Tell Him that you have not been able to trust. Let your voice be strong and confident. Ask Him to take your burdens now. Remind yourself how wonderful and powerful He is. You can even tell Him about it. Say 'Lord Sai, I know you hurled the stars into space and set the boundaries of the oceans. I know you can carry any burden!' Then see what happens.

What happens is this. As I pray, my arms gradually begin to drop lower and lower as my strength — or willingness — to hold them high fades away. By the time they are down at my sides, it is as if Lord Sainath has taken over the problems I handed to Him. I actually feel physically lighter and more relaxed. On some days, I have to repeat the hands-high prayer, but it always brings peace.

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## SAMKEERTAN

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनं । अर्चनं वंदनं दास्यं सख्यआत्मनिवेदनं ।

The Nine forms of devotion are thus stated by Prahlada. "To hear the Names, Praises and Stories of Lord Vishnu, to chant them, to offer worship and salutation to Him, to dedicate one's actions to Him, to cultivate friendship with Him and to offer one's own body as well as one's belongings to Him are the nine forms of Devotion."

The second one viz. "Keertan" is considered to be the only way to attain salvation in this Kaliyug very easily.

Whatever one achieved through meditation of the Lord in Kritayug, through performance of Yagnas in Tretayug, and through service of the Lord in Dwaparyug, all that can be had by Sankeertan in Kaliyug. Dhyana or Meditation, performance of Yagaas and Yagnas, service of the Lord are all difficult for the man living in this Kaliyug. So an easy way is suggested namely Sankeertan, which does not require any mental or physical strain.

Eventhough this Kaliyug is notorious for its bad qualities, there is one good thing in it. Moksha can be attained very easily in this Yuga by simply doing Sankeertan while in the other yugas one had to strain a lot to attain it. We mortals of Kaliyug are unable to follow even this simple and easy part of devotion to attain salvation. Lord's Name is not difficult to pronounce. Unlike the mind, the tongue is in our control yet we do not use this faculty to chant His Name. What wretched men are we!

Who can save us from going to Naraka? We are surrounded by evil doers, corruption, adharma, debauchery and *papaacharana* (committing sins). We have fallen into the quick sand of commission of sins and we are unable to come out. It is easy to destroy all our sins, it is easy to come back to the path of Dharmaacharana, it is easy to attain salvation, if only we care to chant His Name. There are no preconditions or restrictions to chant His Name. Whether you are a Brahmana, Khshatriya, Vaishya, or Sudra, to whichever caste you may belong you can chant His Name. So it is stated in Vishnu Sahasranama".

Whether you are in your own place or elsewhere, whether it is season or not, whether it is morning, noon, evening or night,

whether you are clean or unclean there is no ban to do Sankeertan or to recite the Lord's Name.

Still our mind refuses to say Sri Hari, Sri Rama, Sri Krishna or any one of His thousands of Names.

There may be a time prescribed for doing Daana, Snaana or Japa or any other thing but no time is prescribed for doing His Naama Sankeertan. So easy it is! Yet sinners, as we are, we fail to chant His Name. One can get salvation if he utters Krishna's Name either with all devotion, Bhakti or with disrespect or carelessness. We know how Ajaamila attained Vishnuloka just by calling his son 'Narayana' at the moment of his death. All his sins perished and Vishnu's messengers respectfully guided him to the Lord. Even carelessly or derisively we refuse to say Harinaama!

We mortals are afraid of diseases, death and daridraya, we may not bother about Moksha or salvation but we do continuously worry ourselves about our family's welfare, business, property, official worries and about our enemies. The panacea for all these is — only Naama Sankeertan of the Lord's Leelaas — singing of the Lord's Kathaas. Yama Dharmaraja forbade his messengers from touching a mortal if he does utter the Lord's Name.

In Prapanna Geeta it is stated that whoever is in dire circumstances, sorrowful, utterly run down by worries, full of fears or suffering from several diseases can get rid of all these by simply uttering the name "Narayana".

In this Kaliyug there is no other way for attaining salvation except by doing Nama Sankeertan.

Lord Sai Baba is an incarnation of Dattatreya who is in turn only the embodiment of the TRINITY i.e. Bhahma, Vishnu and Shiva. Chanting his name is chanting the Name of the Trinity. So we mortals should always do sankeertan of Sai's Leelas, chant his Name at all times, recite Sai-Sachcharitra and songs in His praise to attain His grace. He is not only present in His abode in Shirdi but is all — pervading. Doing sankeertan sitting before His portrait is enough to dispel all our griefs.

*R. V. V. L. Narasimha Rao  
Sai Bhaktapaadarenu*





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## MALADY OF THE AGE

*“On the journey through life in this world nobody remains happy. The pilgrimage to the Goal of human existence is the only path to supreme happiness. Try to tread that path which is your very own, where there is no question of pleasure and pain, the path that leads to freedom from egotism and to the highest Bliss.”*

**Sri Sri Ma Anandamayi**

I am a humble Sai devotee. Having cast all my burden on Him I am leading a happy and contented life and am looking forward to the call from Him, as this body has already completed eight decades of life. Unfortunately in this evening of my life, Sainath made me see the untimely demise of my grand-daughter, 18 year old Jyothi who was called by Sainath, for reasons best known to Him.

At this terrible happening, my other grand-daughter, Meera cried out: “If Sainath exists, why does He permit such suffering? How can I believe in a loving, merciful God when he did not save his own affectionate devotee like my sister”. I told her that no amount of intellectual reasoning, of trying to figure out Lord Sainath’s plans, can convince her of His reality or make her realise His love.

I quoted to her words of Paramahansa Yogananda: “No cruelty exists in God’s plan, because in his eyes there is no good or evil — only pictures of light and shadows. The Lord intended us to view the dualistic scenes of life as He does Himself — the ever joyous Witness of a stupendous cosmic drama.”

When Appa Kulkarni passed away, Sai Baba consoled his wife: ‘Appa has gone to change his *kufni* earlier than Sai Baba’ and not to grieve over his loss.’ Perhaps my grand daughter Jyothi must have cleared her debt of past Karma earlier and that is why she was called by Sai Baba so soon.

I do not know whether my reply convinced my grand daughter Meera. She put me another question: “Is it right on the part of Vishnu-dutas in interfering with Yama-dutas when they were taking away the life of Ajaamila who was a bad man and did not chant God’s name NARAYANA directly and intentionally?”



I prayed to Lord Sainath to enlighten me more on this issue. As an ordinary mortal, I know I am not in a position to reply to my grand-daughter's question. There is an answer, but I discovered it only when I saw the world with divine awareness.

By following the moral and spiritual laws taught in all religions we permit God's patterns of goodness and beauty to manifest in our lives. And the more we are in tune with Him, the more we perceive His light, His infinite love, wisdom and joy, behind all scenes — happy or sad of this world.

I asked my grand-daughter to think of it this way: In a motion picture we may witness tragedies and comedies, suffering and heroic deeds. But if we divert our attention from the screen to the beam of light coming from the projection booth, we instantly understand that all these seemingly lifelike dramas are actually only patterns of light and shadow projected on a screen. Similarly science has proved that our entire world is essentially patterns of indestructible light just as in a motion picture. However we see that even the greatest scientists are not necessarily free from the fears and sufferings of life because of their findings. When sickness or the death of a loved one confronts us, having a degree in science won't necessarily make it easier for us to smile and say 'it is only a movie'.

To see the world as God sees it, we must go from intellectual theory to actual realisation that all creation is composed of light. That is why I asked my grand daughter to look into the pure beam of God's light. Then she would understand as to why the Vishnu dootas interfered with the work of Yama dootas.

I called upon my grand daughter: Why waste time trying to understand anything by an intellectual approach? If you are reading a novel in which the hero is being ill-treated, the villain is winning and each chapter seems to contradict the preceding one, you will feel frustrated and angry with the author. But when you read the last chapter you are satisfied, and you think how wonderful that novel was because it was so complex. So God is the Master Novelist and one is wonderstruck at the paradox and intricate plot of his creation. Don't try to solve the riddles; you will be lost. When you find Him, in that last chapter, he will give you the solutions to all the enigmas of human life — not only the Ajamila's case but all your riddles.





In conclusion, let me quote verse 831 of GARLAND OF GURU'S SAYINGS: This variegated universe we see appearing all around us is a mere dream we dream within ourselves. Those who know this and watch it uninvolved destroy the treacherous veil of maya. Others know not how to see through illusion tricks.

Dear Sai Brothers and Sai Sisters: Live with Lord Sainath in your heart and have no fear in the world. Love Sainath, then He will tell you everything.

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**SHIRDI NEWS**  
**FOR JUNE 1986**

As usual Shirdi was crowded with devotees some of whom were on a pilgrimage to Pandharpur. Some of the artists who performed in the Samadhi Mandir were:

**Keertan:** 1) Shri Madhukar Ganesh Suryavanshi, Sansthan Artist, Keertankar who performed keertans on Ekadashi and other days of religious importance during the month. 2) Shri Vishwanath Maharaj Suralekar, Vaijapur.

**Pravachan:** Shri Laxman Maharaj Wakchoure, Shirdi.

**Bhajan, Vocal Music:** 1) Jayavantrao Kulkarni, Bombay 2) Shri Tapal, Bombay 3) Shri Sharadrao Galvankar, Bombay 4) Shri Veerkumar Shah, Bombay 5) Shri Subhash Pogam 6) Shri Sunil Desai, Bombay 7) Ram Dikshit, Dombivli 8) Smt. Malati Samant, Bairagpur 9) Sujata Samant 10) Shri Anil Shet, Delhi 11) Sow. Asavari Waykul, Ghatkopar 12) Shri Vilas Waykul 13) Shri Ninad Waykul 14) Ramesh Nagpal, Gorakhpur 15) Shri Rajesh Nagji, Nasik 16) Shri Ramesh Dube, Indore 17) Dr. B. Chunder, Delhi 18) Shri S.S. Narayan Achary, Bhopal 19) Shri T. Narsimh, Jaggiapet 20) Shri Ranganath S. Sastur, Sangamner 21) Shri Gulab M. Ghatbisave, Bombay 22) Shri Jayvant S. Doublee, Chindwara 23) Kum. Bharati Naidu, Dhamtari 24) Shri Sanjay Bhosale 25) Shri Devendra C. Devlankar, Pune 26) Shri Jitendra G. Jadhav, Pune, 27) Shri Rajendra G. Jadhav 28) Shri S.K. Saxena, Delhi 29) Shri C.R. Jadhav, Sholapur.

# SHRI SAI-SAT-CHARITA

## CHAPTER — 3

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

1. To resume the Story. Sai assures me fully and says, "You have full permission to narrate my life as it is."
2. "Proceed with your work, do not falter, have faith in me and be of resolute mind.
3. "If you write of my *leelas*, it will dissipate ignorance and worldly existence will cease to trouble you."
4. "It will cause waves of love and devotion to rise on the ocean of the mind and if dipped into now and then, will bring up gems of knowledge".
5. These words cleared my mind of all doubts. I bowed at the feet of Sai and began writing his life as I recollected it.
6. These words coming from the lips of Baba were a good omen, I thought. The book will complete itself. I will only be the bondsman (instrument) physically writing it.
7. Inscrutable are the ways of God. Without His grace they do not become intelligible. Even the Vedas and Scriptures become silent and no one is able to plumb their depth.



8. Do not go after those well-versed in Scriptures and in the letter of the Vedas (not the Spirit), men of talent, the learned and the disputatious given to splitting hairs.
9. Hari (God) is the embodiment of His devotees, and is fond of the simple and the guileless. He succumbs to those who love Him but shuns hypocrites.
10. Said Sai, "Your well-being is in narrating my life. It is also the fulfilment of my descent upon this earth. I have always said that I will bear all your burdens.
11. "And I also say that I grant the wishes of anyone who repeats my name with love. I feed his love.
12. "I protect a person totally if he sings with feeling of my deeds, of my powers, virtues and excellences.
13. "It is but natural that those of my devotees who attach themselves to me fondly with heart and soul, will be delighted by reading the Story of my life.
14. "I will give complete joy, everlasting happiness and peace to whoever sings of my deeds. Believe me.
15. "It is my promise to redeem one who, with faith, sings my praises, totally surrenders to me, remembers me constantly and meditates on me.
16. "How will anyone who repeats my name, who is devoted to me, who peruses the record of my *leelas* and my *Pothi* and constantly meditates on me enthuse over objects of sense?

17. "If a person were merely to listen to (read) the Story of my life, I will draw him out of the jaws of death and he will be cured of his disease.
18. "Listen to (read) the Story of my life with reverence, meditate fully upon it, intently contemplate upon it and you will have peace.
19. "The mind will transcend the consciousness of self and the differentiated consciousness will vanish. And by single-minded and complete faith the *Chitta* (heart) will become a mass of divine energy.
20. "Repetition of the Name 'Sai' will burn away all sins of *Kali Yuga* and a prostration before me will destroy past sins of speech and hearing".
21. Although the task of writing the life of Sai is not an ordinary one, I respectfully bowed to his command. With one so powerful as Baba to support me, why should I plead helplessness?
22. He got some devotees to build temples, some to lose themselves in the joy of *Keertan*, some he sent on pilgrimages to holy places but he bade me write his Story.
23. Lowly as I am amongst all, I do not know what quality in me made Sai, the ocean of compassion and fountain of mercy, to confer grace on me.
24. Such is the marvel of the Guru's grace that it makes a dry and stiff plant effortlessly and profusely blossom forth even where there is no trace of water.
25. Some men will in time to come build monasteries, some will build temples and some *ghats*



- (wharves) on banks of rivers or tanks. For ourselves, let us take the beaten track of the study of the life of Sai.
26. Some men reverentially worship Sai, some press his feet. My mind is yearning to sing of his divine qualities.
  27. What could be attained by meditation in the *Krita Yuga* (*Satya or First Yuga*), by ritualistic sacrifice in *Treta Yuga* (*Second Yuga*), and by ritualistic worship in *Dwapara Yuga* (*Third Yuga*), can now be attained in this present *Kali Yuga* by chanting the *Nama* and by singing the praises of the Guru.
  28. As for myself, I am obviously unqualified — Jack of all trades but master of none. How can I then undertake this heavy and difficult task (of writing the life of Sai)?
  29. Yet, if I do not exert myself and remain passive, I will be guilty of disobedience to the Guru's order. And if I obey him how can I be equal to the task?
  30. No one can perfectly describe the inward state of the powerful Sai. Sai alone can describe it through a devotee of his, by conferring grace upon him.
  31. Why then did I develop this craving where words reach not and return? Sai gave no opportunity to, nor left any room for anyone, to say anything in the matter.
  32. When I took up the pen, Baba obliterated my own identity ("I-ness). He himself began writing his own Story. The credit is entirely his.
  33. Who but a saint can write of the life of Sai? To conceive the inconceivable qualities of Sai is like embracing the sky.

34. Sai's greatness is very difficult to grasp. I have not the intelligence to speak of it. He himself should do it to free himself from his promise.
35. "Baba, although I am born a Brahmin, yet I do not have knowledge of the *Shrutis* (Knowledge of Reality as it is which can be verified and is universal in character) and the *Smritis* (Social and religious Code of Conduct). And although this is a deficiency in my life, my association with you is to my credit.
36. "The *Shrutis* and the *Smritis* are the eyes of a Brahmin. If he is without knowledge of both, he is totally blind. I am deficient and pitiable like him.
37. "Blind as I am, when you are my staff, why should I worry? Following your footsteps, I will tread the beaten track.
38. "I am humble; I do not know how to proceed. You, Baba, must grant me the intelligence to get your life-story written (by me)."
39. The mystery of that inconceivable power which moves the dumb to speak like *Brihaspati* (The Guru of the gods) and the lame to cross Mount *Meru* is known to Baba alone.
40. Baba, I am only a humble servant of yours. Do not make me despondent. Get your work completed before the breath departs from this (my) body."
41. Oh, you Listeners (Readers), you already know by now the object behind writing this Book. Sai himself writes it for the welfare of the devotees and I am merely his instrument.



42. Just as the flute or the harmonium are not worried about the notes they produce, it is the concern of the player — likewise, why should we feel troubled?
43. Is the nectar which the *Chandrakant* (the moon-gem) oozes, its own? It is the miraculous work of the Moon, at moon-rise.
44. Is the full tide of the sea, its own work? It is dependent on moon-rise, not the work of the sea.
45. Just as a buoy with red lights is anchored in the sea to guide the movements of ships by warning & them to keep off rocks and whirlpools, so will the tales of Sai, which in their sweetness put even
46. nectar in the shade, navigate us safely across the ocean of life, so hard to cross.
47. Blessed are the tales of saints that find their way into the consciousness through the ears and cleanse it of its attachment to the body and of the sense of duality (separateness from Universal Consciousness).
48. As you store more and more of these tales in your heart, the doubts begin to disappear; and when spiritual knowledge takes firm root, your identification with the body ceases.
49. Narration of the divine tales of Baba and listening to (reading) them with love will destroy the sins of devotees and make for easy attainment of salvation.
50. What is the nature of *Brahman* which is beyond *Maya*, what are the means for overcoming *Maya*, how God favours His devotees who lead virtuous and pious lives, what is bliss for which a human being should strive, what is the significance of

51. devotion, deliverance, detachment, *varna* and *ashrama dharma*, *advaita* (non-duality) — all these subjects are very abstruse. Those who are interested in seeking answers to them will derive immense satisfaction by a study of the works of Dnyaneshwar and Eknath.
52. &
53. Salvation was secured in *Krita Yuga* by restraint of senses and subduing of passions, in *Treta Yuga*, by performance of sacrifices, in *Dwapara Yuga* by worship (ritualistic). In *Kali Yuga* chanting the *Nama* and singing the praises of God is the easiest way to salvation.
54. Listening to (reading) the life-story of the Guru is the easy road to salvation for all the four *varnas* of the Hindu Society like Brahmins and others including women, Shudras and even the casteless.
55. Only those who have acquired religious merit will read these tales. God will create an urge even in those who are disinclined.
56. The elixir of the life-story of saints will free from sense-objects even habitual addicts to sensual pleasures, who become abject when these are denied to them.
57. Yoga, ritualistic sacrifices, meditation and dharana (concentration in the sense of continued and exclusive attention to one object or idea for a time) — these can be accomplished only with great effort whereas listening to (reading) these tales requires no effort other than attentiveness.
58. May the devout listen to (read) with love this Story which is so pure, that it will destroy totally the five sins, leaving no vestige thereof.



59. Chained as we are to the worldly existence, which conceals from our view the Real Self, listening to (reading) this Story will loosen the shackles and reveal the Real Self.
60. May these tales be remembered and studied continually by the devotees till the end of their lives, to free them from worldly attachment and to bring them peace.
61. May they be read or listened to with devotion so that meditation on Sai will be easy; his *Saguna* form will be seen and imprinted on the heart.
62. May the devotion to the Guru grow so that detachment (from all worldly affections and passions) will follow. May the urge for chanting his name become intense thus purifying the mind.
63. With this object in mind, Sainath conferred grace upon me and made me the instrument while he himself wrote the Book.
64. Although the cow's udder is full of milk to overflowing, it is natural with her to release the milk only to her calf. Just so is Sai's love.
65. I longed like a *Chataka* bird for his grace and he showered it upon me like a cloud pouring out. He quenched my modest thirst, he will quench that of his devotees abundantly.
66. Love and devotion are beyond words. Overflowing with the instinctive love for her child, the mother forces her milk into its mouth even when the child does not ask for it.
67. Who knows what the mother has to undergo for her child? Certainly not the child. Who but the

- mother will take the child to her breast without its asking?
68. When the mother adorns her child with an ornament, the child does not appreciate it. The pleasure is entirely the mother's. So it is with the Guru.
69. Who but the mother will so lovingly satisfy the childish desires of her little one? Mother's love is unparalleled.
70. To be born to a good mother is God's gift and a good fortune. Yet the child is blissfully ignorant & of the mother's pangs at its birth. Now listen to (read), attentively and respectfully, something which Baba said in this matter.
- 71.
72. In the year nineteen hundred and sixteen, my service with Government came to an end and my pension was properly fixed. I then made a trip to Shirdi.
73. It was the day of "Guru Purnima". Devotees of Baba had gathered together to worship him, when one of them, Anna Chinchnikar, on his own, made a request to Baba.
74. Anna in his anxiety for my welfare entreated Baba, "Have compassion on his (the Writer's) & growing family. Bless him with another service, his present pension amount will not suffice for his needs. Please do something to free him from his worry."
- 75.
76. Baba replied, "He will certainly get some service, but let him now serve me. He will have a happy life.
77. "To the end of his days, he will have abundantly and will not want for anything. If he devotes



himself to me with faith, all his tribulations will end.

78. “Know that those persons who say that they will behave as they like (thoughtlessly) have strayed from the path. Turn away from such as have & abandoned the path of righteousness. And realizing how dangerous they are, you should swerve away from their path, fearing even their shadow, even if you have to suffer.
- 79.
80. “One who is devoid of a code of conduct and without character, who is thoughtless and doomed to destruction, who cannot distinguish between right and wrong — how will such a one attain any good (in life)?
81. “Without some special bonds of past lives no one comes to us. Therefore, do not repulse a dog, a pig or even a fly.
82. “Henceforth he should serve me devotedly and God will bless him. He will lay up a treasure in Heaven.
83. “To be able to serve me, he must know with certainty for what I am. Sai’s body is mortal, but the sacred *Brahman* is deathless.
84. “Omnipresent as I am, I am the personification of the eightfold Nature. So revealed the Lord to Arjuna through His discourse in the Bhagwad Gita.
85. “I exist in all that has form and name, that is moveable and immoveable. This eightfold Nature is a manifestation, a wonderful handiwork of mine.
86. “The mystical symbol *Aum* expresses me. I pervade everything in the Universe.

87. "Where there is nothing different from the *Atman*, there is no desire. I pervade all the quarters of the Universe and everything therein.
88. "When I am thus all pervasive, the feeling of "I" and "Mine" dissolves. Whence can any worldly desire arise where all is filled with 'the Whole' " ?
89. "Worldly desires are born in the intellect and are unrelated to the *Atman*. Sai Maharaj is the embodiment of the *Atman*. Whence can desires arise in him?
90. "Manifold are the worldly desires. With the realization of the *Atman*, they dissolve like the hailstones under the Sun's burning rays.
91. "I am not the gross form with the mind, the intellect and other sense organs, nor the Universe. I am not the unmanifest *Hiranyagarbha* (the seed of *Brahman*) but am the Seer of all, timeless and without a beginning.
92. "As I transcend the (three) *gunas* and all the senses, the objects of sense do not affect me. I am not the doer, nor the cause of any deed.
93. "With the realization that the mind, intellect and other senses are gross instruments of the physical body, detachment (from all worldly affections and passions) will arise unveiling the concealed Self Knowledge.
94. "Oblivion of the Real Self (Spiritual Blindness) causes the illusion (that the world is real). Realization of the Pure Bliss within is knowing me as being the Real Self.
95. "To turn inwards and to concentrate on me, is to render real, devoted service to me which results in the awareness of the blissful state. This is Pure Knowledge.



96. This *Atma* (Self) is *Brahman*. *Anandamaya Atma* (Pure Consciousness full of Bliss) is *Brahman*. The world is illusory because it is unreal. In truth, I am that *Brahman*.
97. "I am Vasudeo (God), the sacred letter 'AUM', the Eternal, the Pure, the Enlightened One, the Liberated One (from the wheel of births and deaths). Your good lies in worshipping me with true faith and devotion.
98. "Realizing this, my true nature, worship me whole-heartedly. Moreover, surrender yourself completely to me and be one with me.
99. "Once the river gives herself up to the ocean, she loses her identity; and her existence as a river is dissolved.
100. "Just as a wick soaked in oil when joined to a flame of light itself becomes a bright light, such also becomes the state of one who surrenders himself to a saint.
101. "He who thinks of nothing but *Allah Malik*, the Supreme Being, he has peace (which passeth understanding), has no desires and looks upon all with an equal eye. He has no separate identity (from the Supreme Being).
102. Ego has no place in one who possesses the four-some qualities of freedom from — desire, pride, pairs of opposites (heat and cold, pleasure and pain etc. — the seeming contradiction of the relative world) and possessions.
103. "To sum up, when Sai is the embodiment of these eight qualities, where is the place for the ego? I have no existence apart from him.

104. "Of him whose consciousness pervades the whole universe I am but a part. What better service can be rendered other than a total surrender to him?"
105. "A divine text in the Bhagwat says: 'My service, and My adoration, and complete surrender to Me, lead to Union with Me.'
106. "A worm by constantly thinking of the black bee (in fear of death awaiting it in its confinement after being caught) itself becomes the bee. A disciple who constantly contemplates his Guru becomes one with his Guru.
107. "The idea of 'likeness' with the Guru implies 'separateness'. But the Guru will not accept it. The Guru-disciple relationship is one and inseparable."
108. I have tried to give an idea of the One whom I was ordered (by Sai) to worship. In this connection I remember an incident which I will recount to support what I have been saying.
109. A Rohila (Pathan) came to Shirdi and was attracted by Baba's virtuous ways. He continued there for many days and lovingly devoted himself to Baba's service.
110. He was as fat and plump as a he-buffalo. He was self-willed and heeded no one. He wore only a cloak reaching down to his feet and lodged himself in the mosque.
111. Day and night in the mosque or in the *Chavadi* (village-hall) he loudly and fervidly uttered the '*Kalmas*' (verses) from the Koran at will.
112. Sai Baba was Peace incarnate. But the villagers grew weary of his (Rohila's) loud and noisy reci-



- tation which continued even at mid-night. It disturbed all in their sleep.
113. They toiled by day, in fields or forests, under a blazing sun, and could not sleep even at night.
114. May be, it did not affect Baba, but the villagers were angry as they could not have quiet sleep even at night.
115. They were as one caught between Scylla and Charybdis. How long could they suffer, for it was a continuous nuisance by day and night. They were greatly worried.
116. By nature the Rohila was crazy and, to add to it, he had Baba's strong support. He became more uncontrollable than ever before and also overbearing.
117. He became arrogant and stiff and used offensive language to the people. He behaved more recklessly than before and the whole village too turned against him.
118. Sai was lovable like a mother and protected those who surrendered to him. The villagers, therefore, turned to him and entreated him to intervene.
119. But Baba paid no attention. On the contrary he upbraided them, saying "Don't trouble the Rohila, he is very dear to me.
120. "The Rohila's wife is dissolute and refuses to stay with him. Eluding him, she is eager to come to me.
121. "She is without modesty and is shameless. If driven out, she comes back forcibly.

122. "The moment he stops shouting, the wicked woman seizes the opportunity to enter. No sooner he resumes his recitation, than she flees, leaving him pure of speech, body and mind which is conducive to my happiness.
123. "Do not cross his way, let him shout freely, I cannot pass the night without him. With him here, I feel very happy.
124. "His clamour benefits me. He is benevolent and very agreeable to me.
125. "Let him clamour as much as he likes. His clamour is beneficial to me. Or else, his wicked wife will trouble me.
126. "He will himself get tired and automatically cease. That will serve your purpose. His wife will not trouble me."
127. Since Baba himself said this, any further effort was futile. If Baba's mind was not agitated, why should we be concerned either?
128. Baba's encouragement inflated the natural enthusiasm of the Rohila. As a result, he clamoured even louder until his throat was parched!
129. The people were amazed at Baba's forbearance. Instead of the splitting headache, the clamour sent him into rapture!
130. Terrible as the clamour was, it was a wonder that it did not parch his (Rohila's) throat. However, Baba only exhorted all, not to admonish him.
131. The Rohila looked somewhat deranged and yet had utmost reverence for Baba. He religiously recited the *Kalmas* with great delight.



132. He had no care whether his voice was soft or shrill. Whenever he felt like it, he instantly shouted the Name of God.
133. Nature had endowed the Rohila with a rattling voice and he regularly and constantly shouted "*Allah-ho-Akbar*" and the *Kalmas* with great joy.
134. Baba disliked association with one who loathed God. He did not, therefore, think of driving away the Rohila who continuously repeated God's name.
135. Baba made use of this occasion to prove the truth of the Lord's saying: "Wherever my praises are sung, I am always present."
136. The Rohila subsisted on whatever he got by way of alms, or else, went without a meal occasionally. How could he have a wife who can trouble Baba?
137. Penniless as the Rohila was, marriage or a wife for him was unthinkable. Moreover, Baba was a celibate from his childhood. Obviously, the whole story was fictitious.
138. As Baba was delighted with the recitation of the *Kalmas*, the clamour (of the Rohila) did not disturb him. Listening to them (*Kalmas*) day and night was far more preferable to slumber which was like poison.
139. The recitation of the enlightening *Kalmas* on the one hand, and the airing of petty grievances by the villagers on the other hand, were as heaven and earth apart! The whole incident was a device used by Baba as a lesson to the villagers.
140. In this way, Baba conveyed the lesson to one and all that whoever loved God's Name like Rohila was dear to him.

141. To Baba, who viewed the object of sight, the Seer and the act of seeing as the manifestation of one and the same Supreme Spirit, a Brahmin or a Pathan were equal.
142. Hear now the string of sweet words which once came out of the mouth of Baba as the people were dispersing after the mid-day *Arati* (Ceremony of waving of lights).
143. "Always remember, that wherever you are and whatever you are doing, I come to know everything to the minutest detail.
144. "As described before, I am the In-dweller of all, I rule the hearts of all; I am the Lord and the Master.
145. "I fill this entire creation within and without, to the point of overflowing. This creation is the divine mystery of which I am the Motive Force.
146. "I am the Mother of all beings, I am the equilibrium of the three *gunas* (constituent qualities of Nature), I impel all the senses, I am the Creator, Preserver and Destroyer of all.
147. "He who fixes his attention on me is without any troubles. But when he forgets me, he suffers from afflictions caused by *Maya* (Illusion — the world being an illusion, because seen as something which it is not partly by veiling and partly by ascription).
148. "I take the form of whatever is visible, whether a worm, an ant, a poor wretch or a king. This immeasurable Universe, moveable and unmoveable, is itself the Real Self of Baba."
149. What an interesting message! — that the saints and God are not distinct but one and God is in



- things, movable and immovable. He takes the human form for Salvation of the Universe.
150. If you wish to surrender at the feet of the Guru, you should sing his praises or recount the tales of his life or listen to tales about him with devotion.
151. So intently should a seeker (after Truth) listen (to spiritual instruction) that he becomes one with what he is listening to. Thus he will experience the presence of God and transcend the three states of consciousness and the knowledge thereof.
152. If, while you are engrossed in *samsar* (daily life), you chance to hear the tale of a saint, without any effort on your part, it will make for your good.
153. Then, just think in your interest, how much it will benefit you if you listen to it with a devout heart!
154. It will increase your love for the Guru and gradually make for your (spiritual) well-being. No other devout religious practices or disciplines are then necessary. The Supreme Good will be attained.
155. When the mind is thus disciplined, it will increasingly become fond of listening to the tales of saints, and attachment to sense-objects will vanish. And there will be exceeding joy.
156. On hearing these sweet words of Baba, I resolved not to take up any service (for livelihood) but to devote myself entirely to the service of the Guru.
157. But my mind kept hovering round Baba's assurance that 'I would get some employment' and wondered whether it would come true.

158. That Baba's words would not come true was not possible. He had already hinted that I would have another service but it would do me no good.
159. But it was not as if I did not want it either. I was also interested. What comes unasked is destined. But the desire to enjoy it or not is the choice of the individual.
160. In the heart of my hearts, I also sought employment to support my family. And Sai offered me a sugar-coated pill by way of a remedy!
161. I partook of the medicine as it was sugar-coated and fortune smiled on me! For, an employment unexpectedly followed and I accepted it out of my desire for money.
162. Ultimately one gets fed up even with good things in life. It was Baba's counsel which acting as a medicine really benefited me.
163. The employment was not a permanent one and ended as unexpectedly as it had come. Baba restored the *status quo ante*, much to my lasting good.
164. This Universe full of animate and inanimate things is a manifestation of God (*Eeshwar*). But *Eeshwar* is beyond even the Universe, and the Supreme Spirit beyond all.
165. *Eeshwar* is immanent in worldly creation but the creation is distinct from *Eeshwar*. Creation, animate and inanimate, has God as its basis.
166. There are eight types of objects for worship of God, such as, the idol, the sacrificial altar and others. The Guru is the greatest in comparison with them all.



167. Even Shri Krishna who is the Supreme Brahman itself bowed at the feet of his Guru Sandipani. "Remembrance of the Sadguru is the surest way to please Me (Narayana)", says the Lord.
168. "Singing the praises of the Sadguru rather than My praises is dearer to me a thousand fold. Such is the excellence and the profound significance of the Sadguru".
169. He who turns his back on the service of the Guru is an unfortunate sinner. He is caught up in the cycle of births and deaths and becomes the cause of his own ruin.
170. Birth, death, rebirth — so rotates the wheel endlessly. Hence let us listen to (read) these tales to obtain salvation.
171. Even casual words uttered by the saints dispel ignorance and save (one) from calamity. So let us store them up in our hearts.
172. We do not know what the future has in store for us and what will be the result of the forces at work. This is all the play of the Almighty. The loving devotee is just a spectator.
173. Being without any wisdom, it was by a stroke of good fortune that I got a powerful Guru like Sai. This is nothing but his *leela* (play).
174. I have already stated the reason for writing this Book and the assurance that I obtained (from Baba) which explained the true nature of God (*Eeshwar*) and His worship.
175. Oh, you Listeners (Readers)! now hear (read) in the next Chapter an account of how *Samarth* (Powerful) Sainath appeared in Shirdi.

176. Oh (you), all people, young and old, simple and believing, spare a few moments from your worldly life and read this out-of-ordinary (remarkable) life-story of Sai.
177. Though an incarnation himself, Sai, remaining unaffected, enacts various roles just like an ordinary man engrossed in his daily life and is subject to the influence of *Maya*.
178. Sai's feet are holy and can be meditated upon by the short *Mantra* (The Divine Name), '*Samarth Sai*'. He moves the strings for the deliverance of his devotees from worldly existence. Sacred is his life-story.
179. Since it is so, blessed is he who recites and he who listens to the life-story of Sai, for their hearts will be purified.
180. A reading of these tales of Sai will dispel all sorrows of worldly life. Sai will shower grace upon them, awakening the Real Self.
181. Sloth, a wandering mind, attachment to sense-objects (*Kashaya*) and indulgence of the palate are detrimental to study. Steer clear of these and the study will be enjoyable.
182. Religious vows and ceremonies at their successful completion are not necessary. Nor are fasts and mortification of the flesh necessary. Nor yet wanderings and pilgrimages. A study of the life of Sai is sufficient.
183. Genuine love and awareness of the secret of devotion will easily lead to the attainment of the Highest Good and the destruction of Ignorance (*Avidya*).



184. It is needless to exert in trying out other means (of achieving Union with the Divine). A study of the life of Sai will exhaust all Karma, past and present (*Sanchit*, the store of *Karma* committed in all previous lives) and *Kriyamana* (*Karma* in the present life which makes for rebirth).
185. A miser, wherever he may be, by day and by night, has before his mind's eye his buried treasure; so may Sai dwell in our minds (all the time).

May it be well with you! This completes the Third Chapter named "Permission to state the Reason for this Book" in the Venerable Life of Shri Sai, the Powerful, composed by his devotee Hemadpant, impelled thereto by the saints and good people.



# श्री साईलीला — अक्टुबर १९८६

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## साई का रूप

— मिलिंद बारट्के  
ग्राम तथा पोष्ट हरनई  
ता. दापोली  
जिला रत्नागिरी

विजया दशमी के शुभ अवसर पर श्री साईबाबा ने अपना अवतार कार्य समाप्त किया और सिर्फ मनुष्यधारी देह को छोड़कर वे चले गये। लेकिन बाबाके समाधी के जरिए आज भी बाबा जीवीत है। आज भी बाबा पहले की तरह अपना कार्य कर रहे हैं।

किसिको मनमें शंका आ भी सकती है क्या बाबा सचमुच आज भी जीवीत है?

लेकिन आप आज भी साई की लीला देखे तो क्या आप यह नहीं कह सकते हैं कि साईबाबा आज भी जीवीत है? आज भी भक्तगण बाबा के प्रशाद का अनुभव लेते हैं। आज भी जो भी साई के चरण में श्रद्धाभाव से शरण आता है तो उसको साईकृपा जरूर ही हो जाती है। उसकी बिगड़ी बन जाती है। उसको मनकी शांती मिल जाती है।

और स्वयं अपने साईने ही कहा है, 'अगर मैं गया तो भी मैं मेरी समाधी से बोलने लगूंगा और लाखों लोग मेरी समाधि के पास आयेंगे।'

कितने सच निकले हैं साई के ये बोल!

इसलिये तो हम भी साई के चरणमें आते हैं। साई के समाधी के पास जाकर मंत्रत मांगते हैं। जब हम साई के मूर्ती के सामने अपना माथा टिकाते हैं तो हमें लगता है की हम खुद जीवित साई के पास ही आये हैं। वो हमें आशिश दे रहे हैं। हमे अपने प्रेमभरे नजरसे देख रहे हैं।

साई का जीवनही एक साक्षात्कारी जीवन है। उससे हमें कई प्रेरणाएं मिल सकती हैं। इस साई के जीवन का अंतिम रूप भी कितना विलक्षण और प्रेरणादायी है। हमारी संस्कृती में दान लेना यह एक बड़ा शुभ कार्य माना जाता है। अपने पास जो भी अधिक मात्रा में है उसे किसी जरूरत मंद को देना यह ही दान देने के पीछेवाली कल्पना है। साईबाबा भी अपने भक्तों को अनेक बार रुपये देते थे। और अपने अंतिम समय पर भी साई ने लक्ष्मीबाई को पहले पांच और बाद में चार इसी तरह नव रुपये में दे दिए थे।

कितनी भाग्यशाली थी वो लक्ष्मीबाई जिसे ये आखरी दान मिलने का सौभाग्य प्राप्त हुआ।

साई का हर रूप अनोखा है और भक्त गणोंको बड़ी प्रेरणा देता है। दाता साई का ये रूप भी ऐसा ही अनोखा और प्रेरणादायी है।

साई कृपा से सब मिल जाता है सिर्फ साई पर अपनी श्रद्धा रखना और साथ में सबूरी रखना बहुत जरूरी है।

इसी श्रद्धाभाव से मैं अपने साई को इस पुण्यतीथी के अवसरपर सादर प्रणाम करता हूं।

— जय साई समर्थ —

## साई सन्देश और राष्ट्रीय एकता

— प्रा. गुंडेराव पटवारी  
एन्.एफ्.जे. कॉलेज  
बिदर (कर्नाटक)

जैसा के भारतीय सन्तो ने कहा है :—

दोनों भाई हाथ पग, दोनो भाई कान  
दोनों भाई आंख हैं, हिंदु मुसलमान!!

गंगोत्री से उदित होकर हरिद्वार के समतल तक आते आते गंगा में कई नदियां मिलती हैं, उसी प्रकार भारतीय धर्म कई धर्मों के मिलन का प्रतिफल है।

भारत के धर्म ने "वसुधैव कटुम्बकम्" और "सत्यमेव जयते" की गरिमा को गौरन्वित किया है।

आज भारत को देखने से, हालात कुछ इस प्रकार बनते जा रहे हैं के, धर्म-मतभेदों के द्वारा मनो को दूषित कर रहे हैं, भाषा-प्रांत-धर्म-सम्प्रदाय के नाम पर हम एक दुसरे के शत्रु बन रहे हैं। इस समय का भारत, महा भारत के काल से भी खतरनाक बनता जा रहा है। इस भारत को, भारतीय जीवन को यदि एक रूप में लाना है तो साई के सन्देश को घर घर पहुंचाना होगा।

प्रेम की भावना को जाग्रत करना होगा- हिंदु मुसलमानों के दिलो को मिलाना होगा, ईसाइ-जैनी-पारसी हम सब का मालिक एक है इस प्रकार का साई संदेश लेकर भारत के कोने कोने में साई धर्म का प्रचार अत्यंत आवश्यक है।

प्रत्येक नेता पुकार पुकार कर कह रहा है के राष्ट्रीय एकता की आवश्यकता है, भारत जननी को एक हृदय बनाना है, कैसे संभव है? इस प्रश्न का उत्तर एक ही है, गांव गांव जाकर हम को साई संदेश देना होगा, केवल मैं ही एक साई की भक्ति कर लिया और आनंद में रहा, और समझा के मेरा कार्य समाप्त हो गया — इस प्रकार की भावना को अल्प संतोषी कहा जायगा, साई की सच्ची भक्ति साई की सच्ची पूजा, साई के विचारों का प्रचार है।

केवल शिरडी यात्रा आपको सन्तोष का कारण बन सकती है, पर सच्ची यात्रा तो दुसरो को प्रेरणा दो के वह शिरडी जाकर साईबाबा के संदेशों का मनन करें, घर घर साई की उदी पहुंचाओं और कहो प्रेम ही हमारा साई है। प्यार ही हमारा धर्म है, मानवता का प्रचार करने वाला साई बाबा का सच्चा फकिर है। आज देश की एकता के लिए आवश्यक है की साई का प्रेम भाव, जो एक कडी की तरह सब को मिला जूलाकर रख सके।

यह एक राष्ट्रीय प्रश्न है, भावनात्मक एकता का प्रश्न है। संकल्प शुद्धि का सात्विक परिणाम ही क्रिया सिद्धी है। हमें साई के विचारों के प्रचार के लिए तन, मन, धन से प्रयत्न करना चाहिए।





प्रेम, मानवता, नैतिकता सारे धर्मों का बुनियाद साई सन्देश का प्राण है। जहां साई है वहां शान्ति है, जहां साई है वहां एकता है, जहां साई है वहीं स्वर्ग है।

“साई के लगन में मनो की एकता हो,  
साई के प्रेम में, दिलों की एकता हो,  
मिलेगा तुम्हें साई, जब दिल दोगे तुम,  
साई के संदेश में, भारत की एकता हो

## “सीय राम मय सब जग जानी”

(बाबा द्वारा सभी प्राणियों में ईश्वर-दर्शन करने की शिक्षा)

श्रीमती तर्खड ने किया था शिरडी आगमन।  
और परोसा जा रहा था दोपहर का भोजन॥  
कि एक भूखा कुत्ता लगा भौंकने उसी काल।  
उठकर उन्होंने टुकड़ा रोटी का दिया डाल॥  
तब खाया कुत्ते ने उसी बड़ी रूचि के साथ।  
फिर शाम को मस्जिद में बाबा के जोड़े हाथ॥  
तब उनके श्रीमुख से निकले ये वचन।  
“माँ, बड़े प्रेम से तुमने आज कराया भोजन॥  
तृप्त हो गई उससे आज मेरे क्षुधित आत्मा।  
उत्तम फल इसका देगा तुम्हें परमात्मा॥  
करती रहो मुझ पर अनुग्रह यूँ ही तुम।  
पहले खिलाओ भूखे को, फिर खाओ स्वयं॥  
“मेरी क्षमता कहाँ कि करा सकूँ किसी को भोजन?  
पराधीनता मेरी जानते है अन्तर्यामिन॥”  
तब बाबा ने उत्तर दिया उन्हें इस प्रकार।  
“तृप्त हो गया रोटी से, मुझे आर ही डकार॥  
भोजन के पहले देखा था तुमने जो स्वान।  
मेरा ही स्वरूप था वह, नहीं था कोई आन॥  
सभी प्राणियों में करता जो मेरे दर्शन।  
अतिशय प्रिय है मुझको ऐसा सज्जन॥”

— जनार्दन प्रसाद श्रीवास्तव

अवकाशप्राप्त प्राध्यापक

सिविल लाइन्स डाकखाने के निकट

रीवा (मध्यप्रदेश)

४८६-००१

## साई तुम्हारी जय हो

अष्ट सिद्धी, नवनिधि के दाता,  
विघ्न विनाशनकारी तुम,  
कितना निर्मल नाम तुम्हारा,  
महिमा, मंडित साई तुम ॥ १ ॥  
साई तुम्हारी जय हो  
नित्य, आनादि परमब्रह्म,  
सर्वज्ञ, दीनानाथ परमपावन,  
इसरूप में समझा जिसने भी,  
उसका जग में जीवन धन्य ॥ २ ॥  
साई तुम्हारी जय हो  
भक्तों पर इतनी सहृदयता,  
ना देखो ना सुनी कभी,  
साई नाम लेने से ही,  
मिट जाती भव-बाधा सभी ॥ ३ ॥  
साई तुम्हारी जय हो  
ऐसे साई को नमन करूं,  
तन, मन अपना अर्पण करूं  
विनती साई इतनी मेरी  
शरणमिले मुझे तेरी ॥ ४ ॥

साई तुम्हारी जय हो  
चिल-इच्छा सब मैंने,  
अर्पण साई की तुमको  
सात्रिध्य तुम्हारा पाकर भी,  
चिन्ता होगी क्या मुझको ॥ ५ ॥  
साई तुम्हारी जय हो  
रहस्य तुम्हारा किसने जाना,  
जान न सकेगा कोई भी,  
परम ब्रह्म स्वरूप तुम,  
यह तो जाना कुछ ने ही ॥ ६ ॥  
साई तुम्हारी जय हो  
साई दास को कृतार्थ करो,  
अनुग्रह सदा भक्तों पर रखो,  
सात्रिध्य सदा रहे तुम्हारा  
भक्ति चरणों की प्रदान करो ॥ ७ ॥  
साई तुम्हारी जय हो,

— एम.सी. पन्त प्राचार्य

रीजनल इन्स्टिट्यूट ऑफ एज्युकेशन, अल्मोडा,  
(कुमाऊं हिल्स) यूपी

## साई-कृपा

श्री शिरड़ी साई बाबा कृपा करो।  
कृपा करो साई नाथ कृपा करो ॥  
जो भी आया शरण तिहारी।  
हो गया तेरी कृपा की बलिहारी ॥  
श्री शिरड़ी....  
हम है दुखी पापी संसारी जीव।  
जानते नहीं भक्ती की नीव ॥  
श्री शिरड़ी...  
हमें दो शक्ति की भीख।  
ताकि हो पूरी श्रद्धा सबूरी सीख ॥  
श्री शिरड़ी.....

साई शरण में लगे रहें।  
जीवन सार्थक बनाते रहें ॥  
श्री शिरड़ी.....  
कहे "कैलाश" सुनो मेरे साई।  
कृपा करो माई की नांयी ॥  
श्री शिरड़ी.....

— कैलाश नारायण शर्मा

प्लॉट नं. ११, आमेर रोड़  
सीतारामपुरी, जयपुर - २  
(राजस्थान)





## ‘साई-भक्त- श्री साई शरणानन्द स्वामी जी’

जन्म: १८८६

मृत्यु: २५-८-१९८२

— डा. दुर्गाप्रसाद शुक्ल

४८०, कुम्हारमण्डी

कानपुर शवनी - २०८ ००४

श्री साई शरणानन्द जी का जन्म तालुका बारदोली, गुजरात राज्य में वर्ष १८८६ में एक सुशिक्षित ब्राह्मण परिवार में हुआ था। उनका पूर्व नाम वामनराव प्राणगोविंद पटेल था। बालक वामनराव जब ७-८ वर्ष के थे तभी वह प्रायः श्री सोमनाथ जी के मन्दिर में दर्शनार्थ जाने लगे थे। एक बार जब वह दर्शनार्थ गये थे उन्हें मन्दिर के बाहर एक फकीर घूमते हुए मिले जो उन्हें आगे भी दर्शन करने जाने पर और कई बार श्री सोमनाथ जी के मन्दिर के इर्द-गिर्द दिखलाई पड़े। बालक वामनराव उसकी ओर अत्यधिक आकर्षित हुए और उनके बाल-हृदय में उस फकीर की एक छवि अंकित होकर रह गयी।

उनके घर वालों ने उनकी १४ वर्ष की अल्पायु में ही शादी कर दी। अध्ययनशील वामनराव अपनी पढ़ाई में अनवरत लगे रहे और उन्होंने २२ वर्ष की आयु (१९१०) में अपनी बी.ए. की स्नातक परीक्षा उत्तीर्ण करली।

जैसा विख्यात है कि श्री साई बाबा अपने भक्तों को समय स्वयं बुला लेते हैं— जैसे डोरे से बंधी कोई चिड़िया, और वामनराव के साथ भी वही हुआ। पहली बार वह २३ वर्ष की आयु (दिसम्बर, १९११) में शिरडीघाम पहुंच गये तथा भगवानदत्त के अवतार प्रभु साई नाथ को मसजिद में देखकर उन्हें १५-१६ वर्ष पूर्व श्री सोमनाथ जी के मन्दिर में मिलने वाले फकीर के साक्षात् दर्शन फिर मिले और तब वह हमेशा-हमेशा के लिए उस फकीर (बाबा) के बन गये।

अमरावती (मध्य प्रदेश) के सुप्रसिद्ध स्वामि विज्ञान वकील आद. दादा खापडें जी, जो स्वयं दिसं. १९११ मे. शिरडी में मौजूद थे, अपनी प्रसिद्ध एवम् महत्त्वपूर्ण शिरडी-डायरी में लिखते हैं कि:-

दि. १८-१२-१९११:- “प्रार्थना के बाद मैं, शिंगने, वामनराव पटेल और दुर्वेश साहब जिनका पूरा नाम कल्याण वाले दुर्वेश हाजी मुहम्मद सादिक होता है, के साथ बैठकर बातें करते रहे।”

दि. १९-१२-१९११:- “(दोपहर की आरती के बाद)--वामनराव पटेल आज (वापस) चले गये।”

दि. २०-१२-१९११:- “(प्रातः) काकड़ आरती में गया। आरती के आखिर में मैंने बड़े आश्चर्य से वामनराव को वहां देखा और मालूम हुआ कि उन्होंने (कल वापस जाते समय) मार्ग में कोपरगांव के नजदीक जब अपनी बैलगाड़ी चालक को अमरूद खरीदकर लाने को भेजा तभी बैल दौड़ पड़े। वह इधर-उधर घूमें और बहुत परेशान हुए। कहानी बहुत आश्चर्यजनक थी।”

दि. २३-१२-१९११ :- "वामनराव पटेल ने अपनी एल.एल.बी. परीक्षा उत्तीर्ण करली है।"

दि. २४-१२-१९११ :- "वामनराव पटेल भी गए।"

इस प्रकार श्री वामनराव की पहली यात्रा का समापन हुआ। वर्ष १९१३ में श्री वामनराव पी. पटेल ने बम्बई की एक सालीसिटर्स की फर्म में कार्य करना प्रारम्भ किया तथा ग्रीष्मावकाश के समय जब न्यायलय बन्द हुए तभी वह दोबारा शिरडी पहुंच गये। अवकाश समाप्त होने पर जब वह बम्बई वापस जाना चाह रहे थे तब साई बाबा ने उन्हें वापस जाने की स्वीकृति नहीं दी और इस प्रकार लगभग एक वर्ष तक उन्हें शिरडी में ही रोक रखा, क्योंकि अभी तो देव कार्य पूरा होना था। वेद का प्रथम सूक्त कहता है :-

अग्रिमीले पुरोहितं यज्ञस्य देवमृत्विजम्  
होतारं रत्न धातमम् ॥ (ऋ.१. १. १)

भाव - समुख आत्मा के है परमात्मा  
दिशाओं में दर्शित है परमात्मा।

जिधर देखता हूं, है संमुख खड़ा,  
हुआ उसका दर्पण मेरा आत्मा ॥

मेरी पन्चतत्व की कुटिया,  
उसमें दिव्य देव ने आकर।

उसे दिव्य कर दिया युति से

जगमग-जगमग ज्योति जगाकर ॥

आत्माग्रि का ब्रह्माग्रि के साथ पहले साक्षात्कार, फिर स्तवन और तब आत्म समर्पण का कार्य तो अभी सम्पन्न होना ही था क्योंकि ब्रह्माग्रि का साक्षात्कार होने पर साक्षात्कर्मा (आत्माग्रि) की इच्छा होती कि बिना रूकावट के उसे परम मनोहर प्रियतम देव प्रभु साई नाथ के दर्शन होते रहें और वह ब्रह्म के आदेश का पालन करते हुए, नतमस्तक रहकर आत्म-धारणा से दिन-रात कर्म करते हुए "मैं" और "मेरा भूलकर नन्हें शिशु" की भांति परम-पिता की गोदमेंही बैठा रहे और वह अपने प्रियतम देव से कभी भी अलग न हो। तब फिर वह एक वर्ष के अन्तराल के पश्चात वापस जा सके थे।

"निर्भरा-भक्ति" में फिर भी अभी कुछ बाकी था। श्री वामनराव पटेल ने अपनी २८ वर्ष की आयु (१९१६) में अपनी २१ दिवसीय तृतीय शिरडी-यात्रा बड़े अनोखे ढंग से सम्पन्न की। परिचय के कुछ साई बन्धु शिरडी यात्रा पर जा रहे थे तभी वह उन लोगों को रेल्वे स्टेशन पर विदा करने साथ गये। साई बाबा का बेतार-का-तार खट्खटाने लगा और उन्होंने जो वस्त्र शरीर पर पहिन रखे थे, केवल उन्हीं में, सबके साथ-साथ यात्रा पर चल पड़े। श्री वामनराव शिरडी पहुंचने पर आश्चर्य में पड़ गये जब बाबा ने उनसे कहा - "आओ, मैं तो तुम्हारी प्रतीक्षा ही कर रहा था।" इस शिरडी प्रवास में एक अनोखी घटना, किन्तु क्या सचमुच वह उनके सहस्रार-भेदन क्रिया का रूप लेकर तो नहीं घटित हुई थी-? घटित हुई। जब श्री वामनराव बूटी बाड़ा





(वर्तमानपत्र समाधि मन्दिर जिसका उस समय निर्माण कार्य (१९१६ में) चल ही रहा था, के समीप खड़ी हुए तभी एक पत्थर ऊपर से लुढ़क कर उनके सिर पर गिरा और वह बेहोश होकर वहीं गिर गये। बाबा को जैसे ही खबर लगी उन्होंने तुरन्त कोई औषधि भेजी और श्री वामनराव जी ने तत्काल आंखे खोल दीं। बाबा का मधुर प्यार उन्हें मिला और साथ ही अमर-सन्देश:-

“यदि तुम्हारे पास कोई आकर गाली देता है तो उससे झगड़ा मत करो। यदि तुम उसे उसे बरदास्त नहीं कर सकते हो तो उससे एक-दो साधारण शब्द बोलो अथवा वह स्थान ही छोड़ दो, किन्तु उससे झगड़ों मत-जैसे को तैसा न करो। जब तुम दूसरों से संघर्ष करते हो तो मैं क्लेश और आत्मग्लानि महसूस करता हूं। न किसी से झगड़ा करो, नाहि किसी को बदनाम करो। जब कोई तुम्हारी बुराई करता है, बिना उलझन के उसे भूला दो। उसके शब्द तुम्हारे शरीर को नहीं छेद सकते। दूसरों के दुष्कर्म उसी को पीड़ित करेंगे नाकि तुमको। यह केवल तुम्हारे ही कृत्य है जो तुम्हारे ऊपर प्रभाव डालेंगे। यदि दुसरे हमसे घृणा करते हैं तो हमें उन्हें भुला कर अर्थात् नजरअन्दाज कर नाम-जप करना शुरू कर देना चाहिए। लोगों पर क्रोधित मत होओ, झगडालू मत बनो, दूसरों की निन्दा झिड़की को बरदास्त करो। यही प्रसन्नता का मार्ग है। दुनिया उलट-पलट जाये किन्तु उसकी चिन्ता मत करो, अपने मार्ग पर सीधे बढ़ते चलो। संसार में लोग एक दूसरे के बीच दीवाल खड़ी कर देते हैं। इस दीवाल को नष्ट कर दो। ईश्वर ही सर्वोच्च सत्ता है।”

श्री वामनराव पटेल जी ने अहमदाबाद में मॉडल हाई स्कूल में कुछ समय तक प्रधानाचार्य पद पर कार्य किया फिर १९२१ में वह पदत्याग कर बम्बई वापस चले गये और वहां मेसर्स कांगा एण्ड सायानी सालीसिटर्स फर्म में कार्य करते रहे। इस बीच सन १९१८ में बाबा के समाधि लेने तक वह कई बार बाबा की सेवा में पहुंचते रहे। उन्होंने सन् १९२३ में स्वयं सालीसिटर की परीक्षा उत्तीर्ण करली और तब अहमदाबाद के ला-कॉलेज में प्रवक्ता पद पर कार्य किया तथा साथ ही सद्गुरु साई बाबा के मानव-धर्म-‘वसुधैव कुटुम्बकम्’ प्रेम और भक्ति मार्ग का अनवरत प्रचार कार्य भी करते रहे। उन्होंने १९४६ में “श्री साई बाबा” नाम की एक ४०० पृष्ठों की पुस्तक गुजराती भाषा में लिखी जो गुजराती-भाषा भाषी जनता में बहुत लोक-प्रिय हुई तथा सन् १९६६ तक उसके ६ संस्करण प्रकाशित हुए। उन्होंने दर्शन और धर्म पर भी अनेक पुस्तकें लिखीं जिनका समाज में अच्छा स्वागत हुआ।

आज शिरडी पावन घाम के समाधि मन्दिर में स्थापित संत-शिरोमणि, श्री दत्त-अवतार सद्गुरु श्री साईनाथ महाराज की प्रस्तर मूर्ति, जिसकी रचना बम्बई के सुप्रसिद्ध शिल्पाकार श्री बाला जी वसन्त तामिल द्वारा की गयी थी, की स्थापना श्री वामनराव प्राणगोविन्द पटेल के कर-कमलों द्वारा सन् १९५४ में संपन्न हुई थी।

इस महान-कार्य का पुण्य प्राप्त कर श्री साई भक्त श्री वामनराव पी. पटेल ने ६४ वर्ष की आयु में, सन् १९५३ मे. सन्यास आश्रम ग्रहण कर लिया और तब

उनका नाम श्री साई शरण-आनन्द स्वामी हो गया। इस मार्ग पर चल कर स्वामी जी श्री सद्गुरु साई प्रभु के एक निष्ठावान् भक्त की तरह बाबा के अमृतमय उपदेश -“श्रद्धा” और “सबूरी” की साक्षात् मूर्ति बन गये। वह जीवन पर्यन्त श्री साई नाथ महाराज का सन्देश जन-जन पहुंचाते हुए लोक-कल्याण में लगे रहे। उन्होंने १९६२ में अंग्रेजी भाषा में एक लघु पुस्तिका “अलौकिक-श्री साई” लिखकर बाबा के जन्म, जाति, परिवार, श्री साई प्रभु के गुरु, श्री साई के उद्गार, मानव-धर्म के कार्यों, उनकी अलौकिक शक्तियों, दैवी, स्नेह आदि-आदि विषयों पर अटूट-तथ्यों को उजागर करते हुए “गांगर में सागर” भर दिया जिसे श्री साई बाबा संस्थान, शिरडी द्वारा प्रकाशित किया गया और अब तक उसके दो संस्करण निकल चुके हैं।

योगीन्द्र सद्गुरु साई प्रभु की कृपा से श्री साई शरण-आनन्द स्वामी जी जन-जन को श्री साई “लीला”, सन्देश और कथाये सुनाते हुए ९३ वर्ष की आयु प्राप्त कर २५ अगस्त, १९८२ को सत्-चित आनन्द, सद्गुरु श्री साई नाथ प्रभु में लीन हो गये। शत्-शत् नमन्।

॥ जयतु श्री साई महाराज ॥

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## साई महिमा अपरम्पार

साई महिमा अपरम्पार,  
साई करता है उद्धार।  
'साई-साई' नाम जपो,  
साई का गुणगान करो,  
हो जायेगा बेड़ा पार। साई महिमा अपरम्पार  
अगर भक्तगण 'श्रद्धा' रखते,  
कृपा सदा है साई करते,  
रहते साई हरदम साथ,  
साई महिमा अपरम्पार।  
साई पर विश्वास करो,  
सदा 'सबूरी' पान करो,  
कर्तव्य मार्ग को अपनाकर  
साई का संबल पकड़ो।  
हो जायेगी नैया पार। साई महिमा अपरम्पार॥

— पूर्ती सक्सेना,  
द्वारा- डी.डी. सक्सेना,  
भारत सरकार मुद्रणालय  
फरीदाबाद - १२१ ००१.





## “शिरडी के साई बाबा का साम्प्रदायिक समन्वय”

— पी.एल. गोयल

जिस प्रकार मन्दिर या घर का निर्माण एक ही प्रकार के ईट या पत्थर के माध्यम से या एक ही शिल्पीकार के निर्णय पर अवलम्बित है, ठीक उसी प्रकार एक ही वस्तु या पाषाण इत्यादि को जो भी रूप दिया जाए उन दोनों में तुलनात्मक दृष्टि डालने पर भिन्नता प्रतीत होती है जैसे-कि शेर, हाथी इत्यादि जानवरों की मूर्तियां या साधारण मानव की मूर्तियों को देखने पर दर्शनार्थी पर किसी प्रकार की प्रतिक्रिया नहीं होती, जबकि दूसरे पाषाण (संगमरमर) से बनी हमारे आराध्य देवों या इष्टों की निर्मित मूर्तियां हमारी धार्मिक भावनाओं में चेतना लाकर जागृति पैदा कर देती है। तथा हम लोग सगुण रूप में ईश्वर मानकर उसका आदर करते हैं तथा अनायास ही उसकी ओर झुक जाते हैं।

मानव अपनी भावना एवं श्रद्धानुसार अपने इष्टों एवं आराध्य देवों की भिन्न-भिन्न प्रकार से पूजा अर्चना करते हैं। अधिकांश जनसमुदाय अपने महान पुरुषों को सर्वस्व समझकर उनकी भक्तिभाव सहित स्तुति करते हैं। क्योंकि उनमें साधारण मानव की अपेक्षा अलौकिक गुणों की प्रचुरता होती है। अवलोकन करने पर तो दोनों प्रकार के मानव एक जैसे प्रतीत होते हैं लेकिन महामानव (महापुरुष) साक्षात् ईश्वरीय सत्ता की उज्ज्वल विभूति है। इसी कारण उनमें प्रायः बाह्य आडम्बर नहीं होता, तथा सम्पूर्ण विश्व को “वसुधैव कुटुम्बकम्” की दृष्टि से देखते हैं वैसे भी कहावत में कहा जाता है कि:-

अयं निजः परो वेति गणना लघुचेतसाम्।

उदारचरितानां तु वसुधैव कुटुम्बकम्॥

**सरलार्थ :** यह अपना है या यह पराया है इस प्रकार के गणना तो संकुचित हृदय वालों की होती है, उदार हृदय वालों के लिए सम्पूर्ण धरा ही परिवार के समान होती है।

**भावार्थ :** अपने पराये का भेद सिर्फ संकुचित मन वाले करते हैं महान पुरुषों में ऐसी बात नहीं; उनकी समान दृष्टि होती है।

महापुरुष किन्हीं विशेष उद्देश्यों को लेकर अवतरित होते हैं। तथा निश्चित अवधि तक सीमित रहते हैं। अन्त समय में कार्य पूर्ण हुआ जानकर पंच तत्व के नश्वर शरीर का परित्याग कर देते हैं।

इन्हीं महापुरुषों के अंतर्गत शिरडी के साई बाबा एक युवक के रूप में अवतरित हुये उनका ऐसे विषम समय में प्रगट होना जबकि हिंदू-मुस्लिम दोनों एक दूसरे के परस्पर विरोधी थे, आश्चर्य होता है। उनका ऐसे समय में प्रगट होना साम्प्रदायिक समन्वय स्थापित करना था एक अवतारी पुरुष ही इस कार्य को कर सकता है। बाबा ने कई ऐसे महत्वपूर्ण कार्य किए जो कि ईश्वरीय सम्पदा के अतिरिक्त करना अत्यधिक कठिन है।

बाबा ने अपने उच्च आदर्शों के माध्यम से दोनों सम्प्रदायों के बीच चल रहे

द्वंद्व किया तथा उनमें परस्पर एकता स्थापित करने में सफल हुये। वे एक मुस्लिम फकीर की तरह परिधान धारणा करते थे लेकिन सम्पूर्ण व्यवहारिक कार्य कलाप हिंदुओं की तरह करते थे। अपने निवास स्थान का नाम "द्वारका माई" रखा जबकि वह एक जीर्ण मस्जिद थी।

आरंभ में उन्हें लोग पागल समझते थे लेकिन समयान्तराल में उनके अलौकिक ज्ञान, विचार-विमर्श से सभी आश्चर्य चकित थे। जो भी उनके सानिध्य में आया उन्हें हर प्रकार की सुख-समृद्धि एवं मानसिक शांति मिली। उन्होंने हिंदुओं की "रामनवमी" तथा मुसलमानों के उर्स एवं चन्द्रोत्सव को बड़ी श्रद्धा से मनाते थे इस कारण सभी सम्प्रदायी के लोग उनके अनुयायी बन गये तथा उन पर अटूट श्रद्धा उत्पन्न हुई।

इस प्रकार दोनों सम्प्रदायों ने अपने-अपने इष्ट के रूप में बाबा को पूजा। आज जबकि बाबा भौतिक शरीर में नहीं है, लोग उन्हें मूर्तियों के रूप में साक्षात् ईश्वर के रूप में पूजते हैं।

बाबा सदैव कहा करते थे कि अल्लाह मालिक है अल्लाह अच्छा करेगा तथा यह कि वह तो ईश्वर का एक सेवक है। ईश्वर का सन्देश लेकर इस संसार में आया हुआ है। परंतु उनके सांसारिक कार्य-कलापों पर दृष्टिपात करने पर हम प्रतीत करते हैं कि वे एक अवतारी पुरुष थे। तथा हम उन्हें कलंकी का अवतार अनुभव करते हैं, तथा उन्हें सम्मान देते हैं।

इस अन्धकारमय युग में वे तेजस्वी सूर्य के सम्मान चमक रहे हैं, इसी कारण विश्व के सभी सम्प्रदाय एवं जातियों के लोग उन्हें भिन्न-भिन्न प्रकार से भक्ति भाव सहित आज भी शिरडी के साई बाबा के रूप में विभिन्न मूर्तियों में उनका दर्शन करके उन्हें देखते हैं।

इस विवेचन के अंतिम पड़ाव पर हम इस निष्कर्ष पर पहुंचे हैं कि बाबा की अपने भक्तों पर चाहे वे किसी भी जाति वंश या सम्प्रदाय के हों उनकी आपार कृपा रही है तथा आगे भी इसी प्रकार की कृपा दृष्टि रखेंगे।

उनके अलौकिक व्यक्तित्व को ध्यान में रखे हुये हमारा परम कर्तव्य है कि उनके उच्च आदर्शों का यथासम्भव प्रचार प्रसार करके साम्प्रदायिक समन्वय तथा राष्ट्रीय एकता को बढ़ावा देवे तथा उनके प्रतिक चिन्हों इत्यादि का भरपूर लाभ उठावें क्योंकि आज बाबा इन्ही प्रतीको में सगुण रूप से विद्यमान हैं। उन्हें देखने के लिए श्रद्धा रूपी दृष्टि की आवश्यकता है। बाबा ने कहा भी है कि यदि तुम मेरी ओर एक कदम बढ़ाते हो तो मैं तुम्हारी ओर दस कदम बढ़ता हूं।

इतिशुभम्







## संकल्प

बाबा लेता हूँ मैं आज संकल्प  
करूंगा सदा भक्ती तेरी  
सदा चलूंगा सत्य की राह पर  
जीवन में कष्टों को सहन करूंगा  
बाबा तेरा नाम लेकर  
लेता हूँ बाबा मैं यह संकल्प  
अपनी उन्नति को समझूंगा बाबा तेरा प्रसाद  
बस बाबा आपसे है इतनी प्रार्थना  
देना मुझमें इतनी शक्ति  
की मैं चलू सदा सत्य की राह पर



## श्रद्धा

किया बाबा तुने भक्तों के कष्टों को दूर  
जीवन कि कठिनाइयों को किया असान  
सत्य और प्रेम की राह  
बाबा अपने भक्तों को दिखाइ  
जीवन की राह पर सच्चाई से चलने कि  
बाबा अपने दि शिक्षा  
हिन्दु, मुस्लिम का भेद मिटाकर  
दिया सभी को आशिर्वाद  
बाबा हम भक्तों को है  
आपके प्रति श्रद्धा।

— कन्हैया मल्होत्रा

सी.सी.आई नयागांव सिमेंट फैक्ट्री

पोष्ट - नयागांव - ४५८ ४६८

जिला - मन्दसोर (मध्यप्रदेश)



## प्रार्थना

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प्रस्तोता: किशनकुमार 'केन'

हरि निवास, ३/१८ लालाबहादूर शास्त्री मार्ग

कुर्ला, मुंबई- ४०० ०७०

आजकल के लोगों से प्रार्थना की बात करना पहली नज़र में काफी निरर्थक श्रम प्रतीत होता है। परंतु क्या-क्या क्रिया-कलाप हमारे सामर्थ्य में हैं, यह जानना क्या लाजिमी नहीं है? क्योंकि यदि इनमें से एक भी शक्ति को हम बिना कोई उपयोग किये छोड़ दें, तो हम अपने लिए और अपने वंशजों के लिए भयंकर खतरा पैदा कर लेंगे। हम देखते हैं कि पवित्रता की भावना और नैतिकभावना का क्षय भी उतना ही हानिकारक होता है, जितना कि बुद्धि का क्षय।

हम पश्चिमी लोगों को तर्कबुद्धि अंतर्ज्ञान से बहुत श्रेष्ठ प्रतीत होती है। हम बुद्धि को भावना से बहुत अधिक तरजीह देते हैं। विज्ञान चमकता है, जब कि धर्म टिमटिमाता है। हम देकार्त का अनुगमन करते हैं, पास्कल का परित्याग।

साथ ही हम अपने भीतर सबसे पहले यत्न करते हैं अपनी बुद्धि को पुष्ट करने का। आत्मा की जो बौद्धिकेतर गतिविधियां हैं, जैसे नैतिक-भावना, सौंदर्य-भावना और सबसे बढ़कर पवित्रता की भावना, उनकी पूर्ण उपेक्षा कर दी जाती है। इन मूलभूत गतिविधियों का क्षय आधुनिक मानव को आध्यात्मिक दृष्टि से अंधा बना देता है। ऐसी विकलांगता उसे समाज के ढांचे के लिए हितकारी नहीं रहने देती। हमारी सभ्यता के चरमरा जाने का कारण व्यक्ति का यह घटिया स्तर ही है।

असलियत यह है कि जीवन की सफलता के लिए आध्यात्मिक तत्व भी उतना ही अनिवार्य है, जितना कि बौद्धिक और भौतिक तत्व। इसलिए अपने भीतर उन सभी मानसिक गतिविधियों को पुनरुज्जीवित करना तुरंत आवश्यक है, जो हमारे व्यक्तित्व को बुद्धि की अपेक्षा अधिक शक्ति देते हैं।

पवित्रता की भावना मुख्यतया प्रार्थना के रूप में ही प्रकट होती है। पवित्रता की भावना की भांति ही प्रार्थना एक आध्यात्मिक वस्तु है। ... ऐसा लगता है कि प्रार्थना मूलतः विश्व के अभौतिक आधार के प्रति आत्मा की व्यग्रता है।

साधारणतः प्रार्थना शिकायत, दर्द-भरी पुकार, या सहायता की मांग होती है। कई बार वह समस्त वस्तुओं के अंतर्दामी और अतिगामी तत्व का प्रशांत मनन होती है। उसे हम 'परमात्मा' की ओर आत्मा का उत्थान भी कह सकते हैं। यह जीवन-रूपी चमत्कार जिससे निष्पन्न होता है, उसके प्रति प्यार और भक्ति है वह।

जो अदृश्य तत्व समस्त चराचर का स्रष्टा है, परम ज्ञान, शक्ति और सौंदर्य है, हममें से प्रत्येक का पिता और त्राता है, उसके साथ मानव के संवाद का प्रयत्न है प्रार्थना। सच्ची प्रार्थना मंत्रों का महज पाठ नहीं है; बल्कि वह एक रहस्यमय स्थिति





है, जिसमें चेतना परमेश्वर में लीन हो जाती है।

यह स्थिति बौद्धिक कोटि की नहीं होती। साथ ही यह दार्शनिकों और पंडितों की पहुंच और समझ से परे होती है। सौंदर्य-भावना और प्रेम-भावना की भांति ही इसके लिए भी किताबी ज्ञान आवश्यक नहीं है। सीधे-सादे आदमियों को परमात्मा का वैसा ही सहज भान होता है, जैसे सूर्य की ऊष्मा और फूल की सुगंध का।

परंतु प्रेम करना जानने वाले के लिए इतना सुप्राप्य यह परमात्मा, केवल समझना जाननेवाले के लिए ही निगूढ़ है। उस स्थिति का वर्णन करने जायें तो विचार और वाणी विकल हो जाते हैं। तभी तो प्रार्थना अपनी सर्वोच्च अभिव्यक्ति पाती है, बुद्धि की अंधेरी रात में से प्रेम के ऊंची उड़ान में।

प्रार्थना के लिए केवल इतना आवश्यक है कि परमात्मा की ओर हाथ बढ़ाने का यत्न किया जाये। यह यत्न भावनात्मक होना चाहिये, न कि बौद्धिक। उदाहरणार्थ, परमेश्वर की महानता का चिंतन प्रार्थना नहीं है - हां, यदि साथ ही वह प्रेम और श्रद्धा की भी अभिव्यक्ति हो तो अलग बात है। इसीलिए वाचिक प्रार्थना बौद्धिक ध्यान के दायरे से निकल जाती है, ताकि प्रत्यक्ष भावना के दायरे में पहुँच सके।

प्रार्थना छोटी हो या लंबी, वाचिक हो या मानसिक, वह पिता के साथ बच्चे की बातचीत जैसी होनी चाहिये।

प्रार्थना सुनी जाये इसके वाग्मी होना आवश्यक नहीं है। प्रार्थना का मूल्य अगर उसके फल के आँके, तो प्रतीत होता है कि हमारे नितांत सादे याचना और स्तुति के शब्द भी चराचर के स्वामी को अत्यंत सुंदर शब्दों में निबद्ध आवाहन जितने ही स्वीकार्य है।

प्रार्थना क्रिया रूप भी हो सकती है। संत लुई दे गोंजाग ने कहा है कि कर्तव्यपालन प्रार्थना का पर्यायवाची है। निस्संदेह परमात्मा से संलाप का सर्वोत्तम उपाय है उसकी इच्छा सर्वांश में पूरी करना। 'हे पिता, तुम्हारा राज्य आये, तुम्हारी इच्छा स्वर्ग की भांति धरती पर भी पूरी हो।' और स्पष्ट ही हमारे ऊतकों में, हमारे रक्त में, हमारी आत्मा में प्रकृति के नियम जिस रूप में अंकित है, उनका पालन करना परमात्मा की इच्छा पूर्ण करता है।

धरती की सतह से विशाल बादलों की भांति ऊपर उठने वाली प्रार्थनाएँ परस्पर उतनी ही भिन्न होती हैं, जितने कि प्रार्थना करने वालों के व्यक्तित्व भिन्न होते हैं। परंतु वे होती हैं दो मुख्य विषयों के ही विभिन्न रूप। वे विषय हैं क्लेश और प्रेम। अपनी आवश्यकता की पूर्ति के लिए परमात्मा से सहायता की प्रार्थना करना सर्वथा उचित है। परंतु अपनी फितुर की पूर्ति के लिए या जिसे हमारी मेहनत हमें दिला सकती हो, उसके लिए प्रार्थना करना बेतुका है। आग्रही, जिद्दी जोरदार याचना सुनी जाती है।

सर्वोच्च रूप में प्रार्थना याचना नहीं रह जाती। सर्वेश्वर के सामने मनुष्य अपना हृदय खोलकर रख देता है कि मैं तुमसे प्यार करता हूँ, तुम्हारे वरदानों के लिए तुम्हारा कृतज्ञ हूँ; तुम्हारी इच्छा चाहे जो भी हो उसके अनुसार चलने को मैं तयार हूँ।

प्रार्थना ध्यान बन जाती है। एक बूढ़ा किसान एक सुने गिरजे में पिछली बेंच पर अकेला बैठा हुआ था। उससे किसी ने पूछा - 'तुम यहां किस चीज का इंतजार कर रहे हो?' इस पर वह बोला - 'मैं भगवान को देख रहा हूँ, भगवान मुझे देख रहा है।' परिणाम से विधी का मूल्य आंका जाता है। प्रार्थना की जो भी विधी मनुष्य को परमात्मा के निकट ले जाये, वही अच्छी है।



## भजन

आज गुरुवार है खुला दरबार है,  
आजा मेरे साई बाबा तेरा इन्तजार है,  
बाबा दुआरे एक पंगुल पुकारे,  
पंगुल को पैर दिया करता जय-जयकार है  
आजा मेरे साई बाबा तेरा इन्तजार है  
आज गुरुवार है खुला दरबार है ॥

बाबा दुआरे एक गूंगा पुकारे,  
गूंगे को वाणी दिया करता जय-जयकार है,  
आजा मेरे साई बाबा तेरा इन्तजार है,  
आज गुरुवार है खुला दरबार है ॥

बाबा दुआरे एक नारी पुकारे,  
नारी को पुत्र दिया करती जय-जयकार है,  
आजा मेरे साई बाबा तेरा इन्तजार है  
आज गुरुवार है खुला दरबार है ॥

बाबा दुआरे एक कन्या पुकारे,  
कन्या को वर दिया करती जय-जयकार है,  
आजा मेरे साई बाबा तेरा इन्तजार है,  
आज गुरुवार है खुला दरबार है ॥

बाबा दुआरे दुखिया ललिता पुकारे,  
ललिता को धीरज दीया करती जय-जयकार है,  
आजा मेरे साईबाबा तेरा इन्तजार है,  
आज गुरुवार है खुला दरबार है ॥

— श्रीमती लाल बहादुर शास्त्री  
अध्यक्ष, श्री लाल बहादुर शास्त्री  
सेवा-निकेतन, १, मोतीलाल नेहरू  
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