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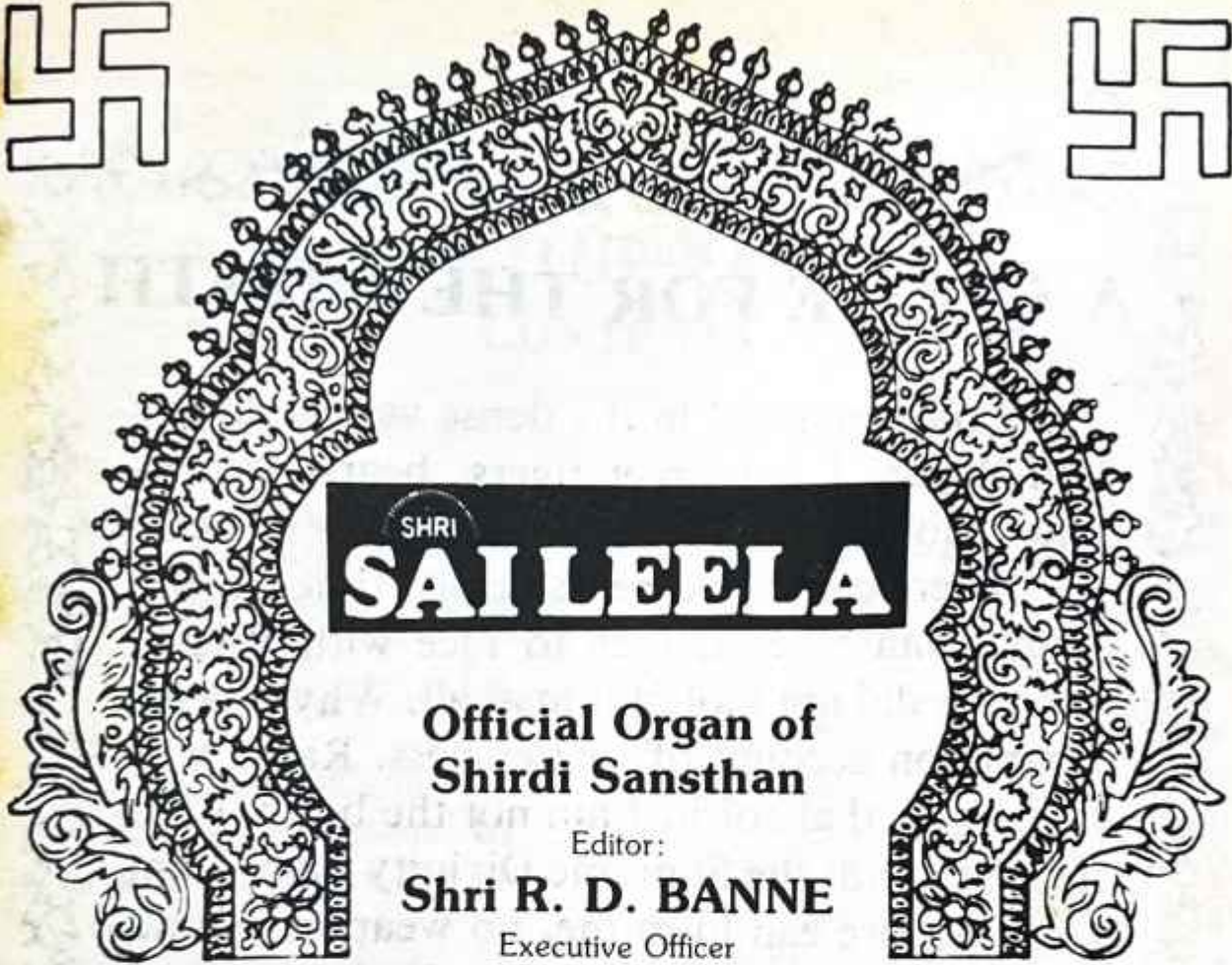
SHRI

# 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.*



## A QUOTE FOR THE MONTH

I have roamed in the dense valleys of the Himalayas. I have met tigers, bears, wolves and venomous animals. No harm was done to me. There came five bears at one time, in the Himalayan forests, face to face with Rama, but they did not molest him at all. Why was it? Simply on account of fearlessness. Rama was filled with that spirit, I am not the body, I am not the mind; the Supreme Divinity I am, I am God: no fire can burn me, no weapon wound me. They were looked straight in the eyes and they ran away. At one time a wild wolf was outstared; at another time a tiger likewise fled. If we are fearless we can overcome and tame lions and tigers. Thus it is, be fearless and none can harm you. Despair is weakness, avoid it. The whole strength comes from fearlessness. Mark my word, Fearlessness, be fearless.

● *Swami Rama Tirtha*



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# SHRI SAI LEELA

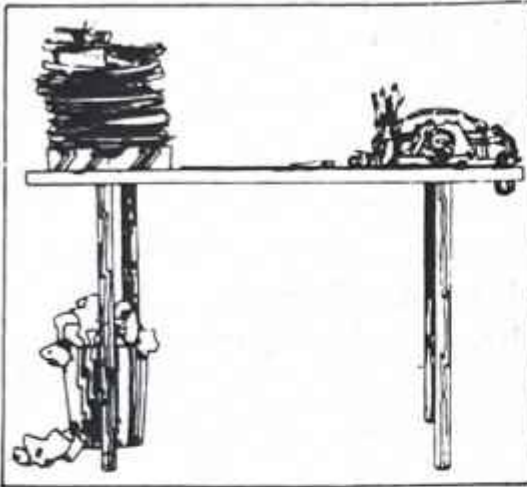
SEPTEMBER 1986

## CONTENTS

1. A Quote For The Month		2
2. Editorial		4
3. A Peep Into The Self	Chakor R. Ajgaonkar	6
4. My First Visit To Shirdi	Mrs. Jayanthi Subramaniam	7
5. Sai Baba My Saviour And Protector	R.R. Kansal	8
6. A Review Of The 12th Writers' Meet	Janardan Bhuvan	9
7. The Greatness Of Udi	Jayashree P.U.	11
8. Sai's Affection Towards Us	G. Nagaraja Rao	11
9. Seek Not In Return For What You Do	A.N. Ramesh	13
10. Half A Dozen Enemies	S.R. Joshi	14
11. A Devotion Accepted And Blessed	Smt. Vijaya Gopalakrishna	16
12. My Shirdi Yatra	C.P. Nambiar	17
13. Sai Devotion And Seva Dharma	An Observer	21
14. Cloak Over The Soul	P.K. Kapoor	22
15. Am I Not Taking Care Of You?	S. Sreenath	23
16. Chapter X of Gita....Shri Sai Sat Charita	S. Mallikarjun	25
17. Sai Baba Saved Me	D.G. Ghag	26
18. Divine Glory	K. Venkataramaiah	27
19. The Kneeling Heart	R. Radhakrishnan	33
20. Strange Recipes Of Sainath	R.S. Ramakrishnan	34
21. Curative Power Of Baba's Udi	Mrs. Madhur Mathur	35
22. Expand Spiritual Empires	V. Ganesh	37
23. When Truth Is Stranger Than Fiction	Dr. P.S.R. Swami	39
24. Sri Dattamurthy	Y.C. Subba Rao	42
25. Sai Ke Karshmae	N. Machander Das	42
26. Nishkama Karma	Col. G.N. Gopalkrishnan	45
27. Not Mere Coincidence	R. Ramachandra Rao	47
28. Shirdi News		48



## EDITORIAL



“Naked I come into this world and naked do I go out of it, journeying briefly between the two darknesses” of birth and death. How well do we know the truth of this and yet how easily, how conveniently, do we forget it, behaving as if we have come to stay here permanently! And so, we want plenty of money (much more than our basic needs); we want food, and good food, tasty food; we want fine

clothes and so the list grows as that enchantress Maya, entangles us in her meshes. We may possess all this and much more, and yet lasting happiness may elude us!

Baba always said that it is in poverty that the true majesty and grandeur resides, which no amount of wealth can give (“गरीबी अब्बल बादशाही अमीरीसे लाख सवाई”) and he was himself a living example of it. His dress consisted mainly of a simple robe, torn and patched up in places; his belongings—if at all they can be called belongings, were there to serve other people than himself—the tumbler used as a begging bowl, the mud vessels, the clay pipe, and such like; his food, the simplest of the simple food and that too, different dishes mixed up together so that they may not pamper the palate; his abode, the dilapidated mosque (until it was his devotees who decided to repair and improve it); his bed, a plank of wood on which he spread plain white cloth or dhoti. And yet, he was the very Godhead—always happy and at peace with the Creator.

Offerings of money, fruit, sweets poured in every day during the latter years of his stay in Shirdi, but by the end of the day he kept nothing for himself. The money was given away to the poor and the needy, and the fruits and sweets were all distributed as prasad to one and all. Apart from the small sums ranging from one rupee to fifty rupees which he distributed to little Amani, Dada Kelkar, Tatya, Fakirbaba and others, the pilgrims, the travelling troupes of artists etc. also received small or large sums of money from him. Even before he left his physical body he did not forget to give nine rupees to Laxmi. It is said that when he took Maha-samadhi, there was just enough for the last rites.

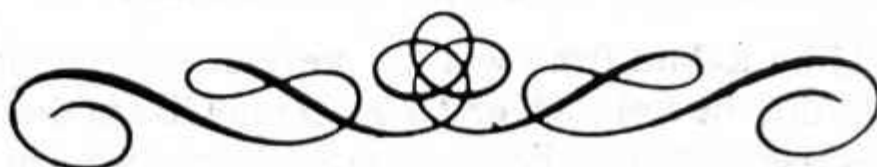


To his devotees Baba always advised such detachment which, at times, put them to a sore trial. Mhalsapatty, for instance, was perpetually in straightened circumstances, but without Baba's permission he would not touch a penny and Baba never permitted him to accept the gifts. Amidas Mehta has narrated an interesting incident in this connection. About the year 1914, a rich lady from the royal family of Baroda came to Shirdi accompanied by the eminent physician, Sir Bhalchandra Bhatavadekar. She had brought two trays, one full of silver rupees, and the other full of gold sovereigns which she placed before Baba. Baba returned both. She then offered a few sovereigns to Mhalsapatty who stood nearby. He looked at Baba, doubtful whether to accept the gift or not. But Baba said, "Why do we want these?" And so the money was returned. Baba then said, "I have to keep accounts for Malik, or Sarkar".

Such detachment is indeed hard to practise, — especially if one is faced with dire need, as in the case of Mhalsapatty. Often, however, it is a matter of our feeling. The little girl, for instance, who, quite unawares, solved Das Ganu's great difficulty of interpretation through her song, was as happy wearing the new sari as when she came the very next day in her old wornout clothes. It was the feeling of having that new sari at home which made the difference.

For most of us, ultimately, it is a matter of feeling or the attitude of the mind. If one feels all the time that one does not have this thing or that which others have, contentment will never come. Basic means of subsistence everybody needs, and even Baba never denied that. But thereafter one must know where to stop. And for this, once again, a constant awareness of our ultimate goal is of prime importance. For that alone will prompt us to shun whatever comes in the way of our spiritual progress. Far more difficult is the disciplining of the mind that will take us forward.

It is true that these things are more easily said than done. But someday, somewhere, we have to make the beginning. We can begin by reminding ourselves of these simple truths.







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## A PEEP INTO THE SELF

In my last article on the subject of Sadhana and Self-realisation, I had briefly recapitulated the four layers of consciousness a man has to live in. The necessity of purification of the body, mind, intellect and consciousness is the basic and vital foundation on which individual sadhana is launched. The orientation of the Jiva towards the divine life in order to be fit to have a glimpse of the reality is achieved by the sublimisation, purification and upliftment of the four layers of human consciousness. If this basic preparation is not made, the further efforts are likely to be unfruitful and futile from the point of view of gaining the desired objective of self-realisation. *Many times Sadhana made in the past births as well as the grace endowed by the saints, gurus and siddhas during the present birth are helpful in bringing the purification at an accelerated or unusually rapid pace.* Hence, the company of Saints like Sai Baba or the passing of Sadhana days at some spiritually endowed Gurusthana like Shirdi, Kashi, Haradwar or Natha and Siddha samadhis is very much helpful in reaching the goal.

The *Gurugeeta* in the Skandhapurana which also forms a part of the famous *Gurucharitra* says in unequivocal terms that the grace of Guru enlightens the soul and launches it on the pedestal of intensive Sadhana. All the physical and mental rituals, rigours and tapas are the mile stones on the way of spiritual orientation. The japa, tapa, dana, pilgrimages, penances are the steps towards this orientation. The jiva immersed in the dark night of ignorance cannot easily come out of the veil of *adnyana*. He has to imbibe or inculcate in his mind the transience of samsar and its pettiness. He has to elate his consciousness by the sublime sight of the eternal snowclad peaks of Himalayas and the purifying touch of the waters of the Holy Ganges and Yamuna. *This is only symbolic. The mountains and rivers cannot directly purify one's consciousness.* But they can create an atmosphere of sublimity, purity and divinity in the mind of the Jiva steeped in the depth of samsar at least temporarily. *This experience would be of vital significance later, when he returns to his daily life of sadhana and tapas.*

As said by Kabira (who was the previous incarnation of the Saint of Shirdi), the real Ram or Allah does not live in the Temples or Mosques. He lives in the heart of every man and woman. He has



to be discovered and reinstalled on the golden throne of devotion, dedication and absolute self-surrender. *The aim of all sadhana is thus to throw away the dirt and the debris of the mundane life from the heart, so as to discover the inner-self and to polish it by purification of body, mind, intellect and consciousness.* Further light will be thrown on this topic in the next article on this subject.

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## **MY FIRST VISIT TO SHIRDI**

It was in the year 1980 February, I happened to go with my husband to Shirdi soon after my marriage. My visit was purely out of interest to see a new place. Soon after reaching Shirdi, we took a room in "BHAKTHA NIWAS". After a bath we went to the Samadhi Mandir and I had the darshan of Baba for the first time. The next day we took a receipt for the Pooja and stood in queue waiting for our turn which was to come only after an hour or so.

As I stood uttering the Sai Name, I thought if Baba could read his devotee's mind the next chance of getting in near the Samadhi should be ours. Lo! to my utter astonishment we were called by the men clad in red dress who were controlling the queue. I was overwhelmed with joy. From thence, I have surrendered myself to HIS LOTUS FEET always uttering His Name.

At that movement of ecstasy, I thought the rose kept on Baba's head should be given to me as a blessing of Baba and that too happened. I was thrilled when I got the same flower from Baba's head. I was overwhelmed and extremely gratified. I am fortunate that I could receive Baba's grace in full measure from then on.

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## **SAI BABA MY SAVIOUR AND PROTECTOR**

I had never heard the name of Sai Baba nor of the town of Shirdi. It appeared as if Sai Baba was himself calling me towards him. One day he sent to me one of his devotees whom I had never known before, who told me that I should visit Shirdi along with him. I replied to him that I had not heard the name of Shirdi and Shirdi Sai Baba and therefore was totally ignorant about his name and place. He then brought some Books of Baba in Hindi and English for me. When I read through these Books, I was much impressed by the incidents narrated in these Books. Then I decided to visit Shirdi. Before my visit to Shirdi I had been having so many personal problems which were solved by him on my praying. I give below details of some of the incidents of my protection and his grace for the benefit of other devotees.

1. In November, 1984, I started from my Bank at Chandni Chowk, Delhi to my residence alongwith my Brief-case containing valuable documents, keys etc. valuing about Rs. 2 lacs. My car was parked in front of the Red Fort (Delhi) and before opening the lock of the Car, I left the Brief-case on the ground and forgot to lift it and keep in the Car. I immediately started the car and reached near the Samadhi of Mr. Sanjay Gandhi i.e. about 1½ Km. from Red Fort, when I noticed that my Brief-case was not in the Car. I atonce realised the misfortune and disaster which I was facing. I was totally perplexed and was about to weep. I stopped my car and prayed to Sai Baba. After a moment a divine voice came that I should go back to the place where I had parked my car. I immediately rushed to the Red Fort and it took me about 30 minutes to reach there because of heavy rush of traffic at 7.00 p.m. With great difficulty I reached the place where my car was parked. To my great astonishment my Brief-case was lying there intact as I had left it, without any article missing. Tears of joy flowed from my eyes. I went to Sai Baba temple at Lodhi Road (New Delhi) to thank him for his kind protection and mercy upon me.

2. Udi of Sai Baba: I was suffering from Cervical Spondylosis for the last 3-4 years. When I went to Shirdi I brought, back Sai Baba's Vibhuti (Udi) and then began to apply it on my neck, forehead and heart. Since then I have no complaint of Spondylosis. One day while I was sitting in my office I had a severe pain in my left arm, which became unbearable. I immediately applied Udi and

took some in the water. I was thinking of going to the Doctor in the evening, but after taking a pinch of Udi in water the pain totally disappeared by the evening and thereafter I did not go to the Doctor.

3. Recently my younger sister Lakshmi was suffering from cancer which was in an advanced stage. I gave her Udi in water twice or thrice daily and she died a very peaceful death without any suffering.

4. I myself and my wife had been to U.S.A. in May, 1985. There my younger son Shri V.C. Kansal was having some problem in his factory where he was employed, and similarly his wife was also having some trouble in the Hospital where she was employed. They both prayed to Sai Baba and after few days their problems were solved entirely to their satisfaction.

5. My eldest son Shri K.C. Kansal took us in his car to Geeta Temple in New York. I was astonished to see Sai Baba's statue installed in the temple. We never expected to see it in New York! It was all his grace that we had his Darshan in New York also.

I have narrated the above instances for the benefit of other devotees, so that they may pray to Sai Baba for any problem or difficulty, which may arise in their life.

*R.R. Kansal  
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## **A REVIEW OF THE 12TH WRITERS' MEET**

I just returned to Bombay after attending the 12th Writers Meet at Shirdi on 2nd and 3rd February, 1986. Indeed it was a very happy gathering in which I could exchange my views with my Sai-Brothers and Sisters. This is, therefore, an attempt to record some of the valuable thoughts from the point of view of making programs in our future annual gathering.

(1) Each one of us must bear in mind that our Meeting Place at Shirdi is a very sacred one and therefore every attempt must be made to keep its Sanctity by good behaviour and perfect discipline.





(2) The badges that we wear on such auspicious occasion should be uniform to indicate our unity in diversity.

(3) Too many devotees should not be flocked on the platform meant for the purpose. Only very few persons required for conducting the function should be seated thereon. This will not then give rise to unnecessary egoism that needs to be eradicated in the spiritual field. This will also help to maintain sacred love amongst each other. It is obvious that love begets love and at the same time it avoids hatred which is absolutely undesirable in general and for Sai-devotees in particular.

(4) When duty and discipline are connected with devotion the latter gets special lustre which illumines the gathering keeping the atmosphere of sacred place very healthy and pleasant.

(5) It is a well-known fact that when all speak, none hears. It is therefore advisable that only those who have got important suggestions to make or important events to narrate should be given an opportunity to do so. This will also help to save the time and energy for some useful purpose.

(6) For discussion purposes, there should be two groups. One for Marathi and the other for English and Hindi. This will then facilitate those who want to participate in such discussions from the point of view of improving our efforts in publishing Sai-Leela magazines. The Editors of these magazines will also get thereby an opportunity to meet the writers and poets face to face. Such a golden opportunity is lost by our over-enthusiasm and absurd emotions which create a bad impression and unhealthy atmosphere in a spiritual gathering.

(7) Alongwith a special issue of Marathi poems published on such an occasion, an issue of articles and poems in English and Hindi, if published, would be apt and encouraging for all writers and poets taking part in the gathering.

With Love and Respects at the Lotus Feet of Sai Baba.

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Dadar (W), Bombay 400 028.*

## THE GREATNESS OF UDI

Believe me, though I pass away, My bones in my tomb will give you hope and confidence. Do not be anxious that I would be absent from you. Remember me always, believe in Me, heart and soul and then you will be most benefited.

With salutation to Sai Baba's lotus feet I would like to narrate one of my experiences.

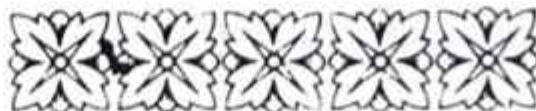
This incident took place in April, 1974. My brother Sainath was one year old then. After having had our lunch we all were resting. Baby Sainath was playing with a big bucket full of water. No one had noticed him. After some time when my mother went to look for him he had fallen into the bucket. Only his legs could be seen. A lot of water had entered his body and all types of artificial respiration was given to him. But it was of no use. We all had given up hopes.

My grandparents then placed him in front of Baba's photo and they put some Udi into his mouth and applied it all over his body. Immediately he started crying. Dear Readers, you all can imagine how happy we all were! This incident brought our family very close to Sai Baba.

Now Master Sainath is hale and hearty and is studying in 6th standard. We all visited Shirdi in April, 1980.

Bow to Shri Sai — Peace be to all.

*Jayashree P. U.  
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Cox town, Bangalore 560 005.*



## SAI'S AFFECTION TOWARDS US

On 30th January, 1986, one of my colleagues in the office approached me and offered "SAI PRASADAM", as she had performed "SAI POOJA" on that day being Thursday. I never knew her as a Sai Devotee, until the day when she gave me the Sai Prasadam. I asked her where she performed the pooja. She replied that





she had performed the pooja in Gestetner Operators' Room, where a calender with Sai's photo was hung on the wall. I enquired with her, why she could not do pooja at home? She said that she had no picture of Sai. I atonce decided to give her one photograph of Sai for her pooja.

In the evening, after returning home, I told my wife to pack the Sai photo in our home for presenting it to my colleague. My wife did not agree with me. She objected to giving the photo from the house. She advised me to give a new photo, if at all I desired to give. I did not listen to my wife and decided to give the photo, which I kept last time for my "SAPTHAHAM POOJA".

As usual, I performed Sai Bhajan with my family members in the night and distributed the prasadam. This was completed by 8 P.M. At about 8.30 P.M. my temperature rose upto 102°F. My wife gave me some medicine and also Baba's UDI. In spite of all these, my temperature did not come down.

My wife was very much worried. Suddenly, in high fever, I thought that it would be better to listen to my wife's advice. Immediately I told my wife that I do not want to give Sai's Photo from the house to anybody, as SAI PRABHU does not like to leave us. I prayed to Sai with a request to excuse me for entertaining the idea of parting with His Photo. Immediately after the prayer, within minutes, my temperature came down to normal. I was able to converse with my people as usual. By next Thursday, I purchased a "SAI PHOTO" from a shop and gave it to my colleague for her pooja. I am reminded here of how Baba admonished his devotee Kaka Mahajani for parting with a holy book given to him by Baba and giving it away to Madhavrao Deshpande. This teaches us a lesson that any photograph or book of Saibaba which we use for our daily worship should not be given away, no matter who asks for it.

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## SEEK NOT IN RETURN FOR WHAT YOU DO

Sai Baba once said to his devotees gathered in Dwaraka Mai: Do your duty; while doing it perceive and get familiar with God who is Sat-Chit-Anand. Do what comes up as your duty, but assign the agency for the action to HIM. Surrender the fruits for action to HIM so that you may remain unattached. Enthusiasm you must have while you act, but the same must be given up in getting the fruits thereof.

Scriptures repeatedly point out that the human birth is a golden opportunity that should not be wasted and that man being endowed with intelligence should strive for God realisation. How can the individual soul acquire Knowledge of reality, free itself from bondage and get united with the supreme is the theme of many a Religious texts.

One of the major obstacles on the path of spiritual progress is the individual's I and Mine egosense. Under this influence he acts claiming agency for his actions and their fruits and thereby the soul gets caught up in the cycle of births and deaths to undergo the inevitable consequences. Thus the Karma meant for our moral and spiritual uplift becomes a source of our downfall. Hence do good without craving for the spiritual merit and rewards and avoid the evil naturally. Do your duty with an attitude of indifference not to good and bad but to their fruits.

Remember only God's grace can snap the fetters binding the soul. So make yourself worthy of His grace through practice of undaunted devotion and contemplation. Also love and serve your fellow brethren.

(COMPILED FROM SAI PRABHA & THE HINDU)

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## HALF A DOZEN ENEMIES

Birth of a jiva in the human form is an excellent opportunity for achieving salvation (Moksha), i.e. freedom from the cycle of birth and death. However half a dozen enemies are ever active to foil all attempts of a human being. These enemies are Lust, Anger, Greed, Attachment, Ego and Jealousy.

It is quite interesting to note that although all of them could be identified separately, they do fulfil complementary and supplementary roles in defeating the human being.

LUST is the enemy Lord who is almost the commander of this enemy army. Only the chosen few are exceptions who are not attacked by Lust. Just to overcome the ill effects of Lust, the human society has introduced matrimonial alliance system. Man/woman crossing the laid down standards of moral code is subjected to social boycott and legal action. In spite of these provisions, Lust continues to play havoc with the human beings. Past history of mankind as well as the present day news gives ample evidence of a heavy toll which Lust alone takes in the spiritual mortality of human beings. It is difficult and doubtful to suggest the steps which are really effective in overcoming the lust. However one sure step of combating this enemy number one is to remember the presence of our Lord Sai while dealing with the opposite sex. Thought of the presence of the Lord will make the attitudinal change in the mind, thoughts, words and deeds when a devotee encounters the opposite sex.

ANGER is present when the desires are not fulfilled and the expectations are not realised. Therefore we must adopt an attitude of no expectations. Initially it may be difficult but the characteristics of Faith, Patience and Surrender automatically introduce an attitude of no expectation. Expectation not only includes material achievements but also includes authority, assertion, recognition, power, name, fame, etc. If these traits are neutralised, anger is automatically subdued. Unchecked anger results in the destruction of a human being.

GREED is the desire to acquire more and more of personal belongings. At one stage there is a modest target which when achieved gives momentary satisfaction and raises the greed to higher level. This unending exercise does not stop even at death



bed. Greedy persons do not care for the means to achieve their objective. They commit all sorts of crimes. When they achieve their targets, ego is evident in their behaviour. If they fail to achieve, frustration and anger appear.

ATTACHMENT to food, clothes, house, wealth and personal attachment to parents, wife, children, friends and relations attacks the human being throughout his life. He shows great satisfaction when these things belong to him and suffers serious mental and physical pain when he is, by stroke of circumstances, deprived of them. Although it is a well known fact that the above referred are subject to decay and death, the feeble man clings to them for permanency. When the Lord showers his Grace on a devotee, he detaches himself from the above and remains unattached just like lotus in a pond.

EGO is the outcome of good health, intelligence, wealth, prestige and power. In the absence of the above, man shows his ego on the strength of his family members, friends or even great grandfather. He wants exclusive treatment and deals crudely with less fortunate fellows. Humility is the antidote to ego. Lord loves them who practise humility and who share the sorrows and joys of the poor and deprived. The face of this earth would have been quite different if the religious, social and political leaders could shake off their ego. Only then it would become possible for them to practise what they preach.

JEALOUSY is the rear guard of the enemy army. Lust, Anger, Greed, Attachment and Ego raise their heads quite often and when they cannot have their way cause excitement and agitation in the mind of man. This results in his inflicting harm, taking revenge, causing physical and mental torture and ultimately extinguishing the very life of the opponent. Jealousy rebounds with equal force and one who adopts it suffers equally or even more than his own victim.

No amount of learning or sermons can prepare a person to fight the battle with these half a dozen enemies. Why not adopt the easiest method of winning the battle by putting an effective shield around yourself; shield of your SADGURU?

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## A DEVOTION ACCEPTED AND BLESSED

It was a cold winter morning in the month of January 1984. We were at Shirdi. The time was 5 A.M. The Kakkad Arathi to Sri Sai Baba was about to commence. Hurriedly, we made our way to the Samadhi Mandir.

A crowd of devotees had already gathered in the spacious hall of the Mandir. We could see, straight ahead of us, the majestic marble Murthy of Sri Sainath. On either side of the Murthy and Samadhi of Baba, stood men and women in queues, awaiting their turn for worship. They had flowers, milk, rose-water and incense with them. The air was filled with the fragrance of the flowers and incense. The devotional atmosphere, early in the morning, was so blissful and serene.

During our previous visits to Shirdi I had noticed only Zendu or Marigold flowers on the Samadhi of Baba. Now, beautiful, large roses formed a magnificent carpet on the Samadhi. I observed ladies reverently placing bunches of roses on the holy Samadhi and take back a few as prasad. I blamed myself for not getting even a single rose flower for Baba and wondered from where they secured those lovely flowers — uneasy, disappointed and sad, I moved forward for worship. After my turn, I stood aside near the back door, waiting for my husband.

Just then a young boy with a broad smile approached me with a bunch of roses and offered it to me. I did not know the boy and was taken by surprise. I thought he had mistaken me for somebody else and hesitated to accept the flowers — Almost simultaneously my husband approached me with quick steps and said “Take them, take them, they are Baba’s prasad”. I saw the boy asking the Poojari and removing the flowers from the Samadhi. Thrilled with joy, I accepted the flowers and thanked the boy for his gesture. Baba had, read my thoughts and sent them!

“Baba, as one feels intently you give him experiences and realizations accordingly”!

Back in our room I recollected a small event. Before leaving Mysore, when we were dressed and waiting for an auto-rickshaw my neighbour’s son came to me and offered a beautiful rose flower. I chided him for plucking such a good flower for me.

“Aunty, you are going away now, please have it”, he said. But I went inside to our pooja room and placed the flower on Baba’s small silver padukas.

In Chapter IX Sri Sai Satchritha Page 52, it is given under the heading ‘Devotees experiences’, the Bhagavatgita sloka.

“Whosoever devoutly offers to me a leaf, a flower, or a fruit or water, of that pure hearted man I accept the offering”. In the case of Sai Baba, if a devotee intended really to offer anything to Sai Baba, and if he afterwards forgot to offer the same, Baba reminded him or his friend about the offering and made him present it to Him and then accepted it and blessed the devotee.”

I intended at Shirdi to offer roses to Baba and felt sad I had none with me. But Baba reminded me about the offering at Mysore accepted and blessed me.

I offered only one, but He blessed me with many. Like Dakshina (Page 81 Sai Satcharitha) He blessed me with more than what He had received!

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## **MY SHIRDI YATRA**

From 1978 onwards I had been going to Bombay a number of times every year, but my desire to go to Shirdi somehow could not be fulfilled. It is rightly said that nobody can go to Shirdi on his own accord, unless Baba wills it. It proved to be so in my case also. Last year, when my tour to Bombay was finalised, I had an overwhelming desire to make use of the opportunity to go to Shirdi but I was in a dilemma as to how I could go there being a new place and the route unknown to me. All the same, I felt that I would be able to make it this time. When I approached my superior officer with a request for leave, he readily agreed. On that day, when I came home another surprise awaited me. My nephew, an ardent Sai devotee came via Mangalore using his student concession ticket by Indian Airlines. He was leaving for Bombay on 11th of that month whereas I was to leave for Bombay the next day. I was so happy at





this turn of event and told him of my plan to visit Shirdi. He in turn promised me that he would make necessary booking for both of us from Bombay Central by bus on the following Saturday night and he would accompany me to Shirdi as it was vacation for him. On reaching Bombay I went to Ambarnath at my sister's place and to my surprise I found my father there. He also wanted me to take him to Shirdi. Subsequently, on Sunday morning of that week, we three reached Shirdi at 6 O'clock without any trouble. I felt so light-hearted on stepping on the holy soil of Shirdi. I forgot all about my sleep, fatigue and tiredness of the journey. My nephew took me straight to Sansthan for booking the accommodation but we were told that we would have to wait upto 8 O'clock. As we were standing there undecided, an employee of Sansthan in uniform suggested to us to take a locker for keeping our belongings on payment of 50 paise. He showed us the way behind the Sansthan building where we could get water etc. There we found a number of people having their bath sitting on a stone with one bucket of water, which was served to them by some women on duty for Rs.2/-. As we were waiting there a muslim boy standing nearby volunteered to take us to a building nearby where there was plenty of water as well as bathroom, lavatory etc. Being Keralites, a fresh cold water bath was what we wanted. We had a good bath by the grace of Baba and left for Samadhi Mandir. On the way, we bought garlands, flowers, naivedya etc. from a shop nearby. The shopkeeper led us to the main queue, which was very long. When we were nearing the mahasamadhi, we observed that we could not ourselves garland Baba's samadhi and had to hand over the pooja materials and garlands to the Poojari waiting for that purpose. We handed over the pooja materials to the Poojari and on getting the prasad, we came out. Just then new abhisheka coupons were being issued from the counter nearby. Without losing time we joined the queue. As we were reaching almost near the counter the sale of coupons stopped and they told us to wait there for one hour or so for the next batch. Then we realised that since morning we had not taken any food. We were all quite hungry and remembered Baba's dictum that one should not seek Baba on an empty stomach. So we decided to partake the prasad available with us. As we were waiting I observed that all people in the queue had garland in their hands and also pooja materials, whereas we had already offered the same to the poojary. I had a keen desire to buy a garland which I had bought earlier and asked the watchman standing nearby from



where I could get a garland. He gave me the direction to the nearby shop and allowed me to go. I went to the shop asked for the garland which I wanted. The shop-keeper told me that it would cost Rs.25/- whereas I had bought it for Rs.5/- in the morning. As I was standing undecided, another shop-keeper a few yards away called me from behind and shouted that he would give the garland for Rs.5/- which was a great surprise to me. I bought the garland, ran back and joined the queue and after getting coupon, we were directed to go to Samadhi Mandir. There, we were allowed to go one by one and garland Baba's Moorthi which was a great experience. As soon as I stepped on the Samadhi, a stillness took control of me and I offered dakshina as per my vow and also sat near the Baba's Samadhi and touched the Samadhi with my forehead and finally garlanded Baba's moorthi and made pranams to the holy feet of Baba's moorthy. Then we went to Dwarakamayee. There we saw Baba's beautiful life like oil painting where I did Namaskar and sat near the dhuni where some mud pots are kept. Some people there were reciting slokas from Bagavat Geetha. I also felt an inner urge to recite Vishnu Sahasranama as I do every day morning at 5°clock regularly, which is dear to Baba. My nephew agreed to wait outside Dwarakamayee for me to finish the recitation. As I started my recitation I proposed a test in my mind that before I complete my recitation if Dr. Babaji happens to come there, it is an indication that Baba had accepted my humble offering. While standing in the queue I had heard earlier from somebody that Dr. Babaji was camping at Shirdi. I had only read about Dr. Babaji but had not seen him in person. As I was just finishing my recitation of Vishnu Sahasra Nama, a tall fair looking gentleman came there, wearing a white pyjama and kurta and with a japamala in his hand. He climbed up and went near Baba's portrait and did Namaskar and touched the nimbar and slowly went back. I also completed my recitation and my inner sense told me that this tall looking gentleman was Dr. Babaji. After completing my recitation I came down and asked my nephew whether the gentleman going down was Dr. Babaji. He said, 'May be'. So we decided to go and ask Dr. Babaji himself who was walking slowly towards Samadhi Mandir. On asking the gentleman whether he was Dr. Babaji, he curtly replied that he was not. I felt dejected and went back. Then we thought of taking a pradikshina covering Baba's chavadi building and Gurusthan etc. As I went to Chavadi we saw Baba's dormitory as well as the cot in which Baba's holy





body was kept and had bath, last time. We asked the Sanyasins there whether we could see Dr. Babaji and he directed us near a bookstall and told us that Dr. Babaji stayed there. As we went in front of the bookstall, we saw the same gentleman who told us that he was not Dr. Babaji, sitting inside. The shop-keeper prevented us from going near him as he came out after finishing his meal we bowed to him. Dr. Babaji said that he was coming to Samadhi Mandir for noon Aarti and then we could see him there. It was just 12°clock. We hurried to Samadhi Mandir. There were a lot of people and there was heavy rush. Somehow, I got standing room at the farther end of the Samadhi Mandir hall. I stood holding the rope tied in the centre. As I was trying to have a view of the Aarti I was disappointed. Then I bent down like a child and then I could see the entire Samadhi and Aarti that was going on there. The Aarti ceremony was something beyond my imagination. During the Aarti we could feel the presence of real Sakti there. The whole place was vibrating with the spiritual power. Something powerful was pulling us towards the Samadhi. The experience is inexplicable and beyond words and as soon as the Aarti ceremony was over we saw Dr. Babaji going into a room along with other sanyasins. We rushed in through the crowd and touched the feet of Dr. Babaji. I wanted to talk to him and he asked to come at 3°clock. Then he just tapped my forehead. So we left him and went for meals.

As we had booked our journey back to Bombay at 2.30 p.m. by state transport bus, it was difficult to meet Dr. Babaji at 3°clock. I was sad that I could not meet him. After seeing Lendibaug etc. we got into our bus at 2.30 p.m. Next to me was sitting a Gujarati Engineer turned businessman. While talking about his business he suddenly took his purse and presented to me a picture which he had made in his factory. It was a beautiful card size photo of Balagopala. I felt this is Baba's prasad to me as I had recited Vishnu Sahasra Nama in Dwarakamayee. Throughout our journey, we had no problem and we reached safely Bombay and then returned to our town, after I had completed my work at Bombay.

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## **SAI DEVOTION AND SEVA DHARMA**

It is highly encouraging to note that Sai cult is gaining momentum, thanks to the Shirdi Sai Sansthan and Pujya Narasimha Swamiji, founder President of All India Sai Samaj. Sai Mandirs have sprung up in hundreds and Sai Samajams in thousands attracting innumerable devotees. But alas, there is also an under current of envy among the various sections of Sai cult which even exhibit unhealthy competitive tendencies! This is mainly because each group thinks that its approach alone is correct and laudable. While the sacred name SAI unites the devotees with diverse views, tastes and talents, the real Sai spirit seems to be lacking in them.

For example, there are quite a number of Sai magazines in English which charge a much higher rate of subscription than Sai Sudha of AISS and Sai Leela. One considers it as national waste if printing charges, cost of paper, and labour are taken into account. The same argument holds good for the Sai literature printed in English and other languages. While one has recourse to Sai Sat Charita in English and other Indian languages, which is the most authentic and authoritative, there is hardly any need to bring out in print any booklet or pamphlet on Sai, all of which finally are thrown into the waste paper basket or sold to kabadiwalas! Instead, it is humbly suggested that the various Sai Institutions amalgamate under one organisation, say SAI SEVA DHARMA SAMAJ and work on the pattern of Rama-Krishna Mission. Swamy Ranganathananda of R.K. Mission and with international repute once remarked that Bhakti can be appreciated only when it is coupled with Seva, Dharma, and not otherwise. It is well to hearken to his advice if we have true love for Sai Nath.

'Manava Seva is Madhava Seva'. Service to man is service to God. Let the Sai devotees engage themselves in planning and organizing medical care units, giving free medical aid to the poor, primary schools to cater to the needs of the backward classes, handicraft centres, home industries which will provide work for the poorer classes and help them eke out their livelihood, and other such service — oriented schemes.

Let Sai Samajams awake, arise and do something constructive and earn Sai Nath's blessings. May He guide us, to fulfil His Mission.

*"An observer"*.





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## CLOAK OVER THE SOUL

Regular reading of Sai Satcharitra makes us feel that the body is indeed no more than a cloak over the soul. If a person's overcoat becomes ragged and torn, he does not ordinarily grieve over it; he repairs it, or replaces it with another. In the same manner, we should never allow the consciousness to become identified with bodily coat that the soul is temporarily wearing.

When Sai Brother Dr. G.R. Vijayakumar of Durgadabetta (Karnataka) was with us for a short stay in July 1985, I saw that he never prayed for himself. In fact, he once said: "I cannot pray for myself. I have given my life wholly to Lord Sainath, to do with it as He will". I could see that his has been a life of surrender.

In the highest sense, if we believe in God and have faith in Him, there is no reason to ask Him for anything. He knows our needs better than we, with our limited understanding. To pray for oneself, then, is a contradiction of our faith in God.

Just before he left, I presented a few photographs and books of my Gurudeva HH Ganapathi Sachidananda Swamiji, to Dr. Vijayakumar. He liked a snap of Sufi-saint HH Abu Babaji, which was in our shrine. Even though I did not have a spare photograph, I gave it to Dr. Vijayakumar.

Lord Sainath brought forth a miracle the same evening, as a Guru-bandhu of ours presented me a copy of H.H. Abu Baba's photograph unsolicited. When I went to my shop on the 29th July morning a packet awaited me. It was from one of our business-brothers — Shri H.S. Lakshminarayana Rao of Mysore and contained three photographs of HH Ganapathi Sachidanandaji. I was thrilled to the core when I saw that the three photographs were copies of the same I had given to Dr. Vijayakumar, two days earlier.

I have tried to analyse philosophically the significance of the mysterious manner in which I got back similar photographs of two great saints I had gifted. Persons who do not understand the ways of Lord Sainath often have the notion that spiritual perfection means perfection of the body too — that the body of a person who is in tune with God will not be subject to physical desires. I am not saying that one should not give the body reasonable care. Swami Sri Yukteswara Giri said: 'Why not throw

the dog a bone? (Autobiography of a Yogi — Chapter 12). What I mean is, give the body what it needs and then forget it. And Jesus Christ said: Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on....your father knoweth that ye have need of these things (Luke 12 : 22-30). This is the assurance Lord Sai has given to all His devotees (vide Sai Satcharitra, Chapter — 3).

I was very happy at this flow of Sai-grace on me and retired to bed in these pleasant musings. I had a dream-vision in the night in which I have received a packet from Shri M. Rangachari of Hyderabad, containing Sai-prasad of three Sai-photos, literature and udhi. In one picture, Sai looked like Lord Krishna. This dream-vision is indicative of 'Pratyaksha' prasad of Sai at 'Apratyaksha' level.

Therefore, let us surrender to Lord Sai — cast all our burden on him. He knows our needs and let Him sustain us as He wills. In stressing the virtue of surrender, we ought not to ignore the place and value of prayer and affirmation. To me, two of the most helpful affirmations are: 'Lord, not my will but only Thy will be done through me' and 'Lord, Thou art the doer, not I'.

Dear Sai Brothers and Sai Sisters: Know for certain that if it is ultimately for the higher good, cosmic law and even the will of God can be influenced by the power of prayer and affirmation, when one's thought is strong and faith is perfect.

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## **AM I NOT TAKING CARE OF YOU?**

“Rush to Kurnool Medical College Hospital at once. You have become almost blind. Why have you delayed so long?” Said the doctor to my wife after examining her eyes.

My wife, a diabetic, was losing eye sight fast. She became unable to see objects which were very near. We immediately went to Kurnool as per the doctor s advice.





The eye specialists at Kurnool Medical College examined her eyes and said that it was a very serious case. They wanted her to take medicines and injections to the eyes for atleast six months and then have a surgical operation, if necessary. My wife started taking the medicines and injections.

We are Sai devotees. We became despondent on hearing the medical opinion; we prayed to Sai. We were blessed by our Guruji, Sri Sri Sri Shyama Charan Baba of Sri Sai Karunalayam, Nandyal. A few days later, at dead of night, my wife, who was sleeping, got up and said, "Open the Door, Sai is coming" I switched on the lights. A small picture of Sai, which was on the switch Board, had fallen on her bed by her side.

In three weeks the doctors found dramatic improvement in the condition of the patient. The treatment continued. The Chief Medical Officer, himself a Sai devotee, after coming to know that his patient was also a Sai devotee, openly stated, "The progress is unbelievable. It is Sai who is curing you. This amazing progress in such a hopeless case can not be due to our efforts and medicines."

A few days later my wife had a dream that she underwent a surgical operation to her eyes. After one and a half months, the doctors at the Kurnool Hospital told my wife "you can stop the treatment. You are completely cured. All Baba's Grace."

The same doctors conducted an eye camp at Mahanandi. The Doctors sent for my wife to see the devotee who was miraculously cured by Saibaba. In gratitude to Sai, my wife worked as a Volunteer at the eye camp under the guidance of the Doctors and Sri Sri Sri Shyam Charan Baba Guru. Now she is almost free from Diabetic complaint also, even without taking medicines.

This experience reminds us that our Lord SRI SAINATH MAHARAJ will never let His devotees down and will protect them always in all ways.

JAI BOLO SRI SATCHIDANANDA SADGURU  
SAINATH MAHARAJ KI JAI

SRI GURU DEV DATTA

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## **Chapter X of the Gita and Chapter XI and XV of Shri Sai Sat Charita**

The article "The glory of the Gita" by Sri Kolar Krishna Iyer, B.A. published in "Sapthagiri" for May '78, Tirumala Tirupati Devasthanams illustrated monthly, has inspired me to write this article to bring home the Glory of Shri Sai Sat Charita in general and efficacy of its Chapter XXV in particular.

I am very much thankful to Mr. Iyer for inspiring me so, by his article.

According to Varaha Purana, Lord Vishnu said to the Mother Earth that though engaged in the performance of worldly duties, one who is regular in the study of the Gita, becomes free and is not bound by Karma. But it may not be possible for all to read or recite all the eighteen discourses of the Gita daily. When complete reading is not possible, even if only parts of it are read, he attains the merit as indicated in each of the eighteen interesting and enlightening stories told to the Goddess Laxmi by Lord Vishnu and by Lord Maheswara to the Mother Parvati. These stories are contained in the Padma Purana.

Each story relates to each discourse of the Gita.

I intend to deal with the Tenth Discourse of the Gita and its related story. According to the related story one who recites the Tenth discourse of the Gita, earns the unique privilege of being followed by Lord Siva at all times and to all places.

Similarly in the chapter 52 of Shri. Sai Sat Charita it is stated that "if you hear or read a chapter daily Sai will ward off all calamities and you will reap fruit according to your faith. If you read with reverence your ignorance will be destroyed. It is efficacious to complete the reading of Sai Sat Charita in one Saptaha. If it is not possible to read a Chapter daily, by reading atleast Chapter XI and XV daily, all of our miseries will be removed by the grace of Sadguru and all our desires fulfilled. It is not known whether the reading of the above two chapters viz. XI and XV have been prescribed by Shri Hemad Pant under the instructions of Baba or the same has been advocated by Hemad Pant's and Sri. Gunaji's personal experience. He who reads these Chapters will be able to enjoy the bliss.

Similarly by my experience I can vouch Sai devotees if one reads Baba's assurance and the second question put by Sri Damu





Anna to Baba and Baba's answers in Chapter XXV of Sri Sai Sat Charita, he will also have the unique privilege of being followed by Sai who is undoubtedly Lord Siva, at all times and all places, as the reading of the discourse X of the Gita Vouches.

Finally Baba assures "Believe Me, though I pass away, My bones in My tomb will give you hope and confidence. Not only Myself but my tomb would be speaking, and communicating with those who would surrender themselves whole-heartedly to me. Do not be-think for a moment that I would be away from you. You will hear My bones speaking and discussing your welfare. But always remember Me, believe in Me heart and soul and then you will be most benefited".

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## **SAI BABA SAVED ME**

During the last week of March, 1986 two of my colleagues working in Air-India went to Shirdi. On their return, they gave me Udhi and Prasad on 30th March, 1986, for my use. The very next day, I had some urgent work in the afternoon. I took leave and came to the Santa Cruz Railway Station and was waiting for the train to come. I occupied a seat on the bench at the platform. Within a few seconds, the ceiling fan fitted onto the roof of the platform above the bench suddenly fell off with a thud very near me. I was so dazed at the event that I could not imagine what would have been my fate had the heavy object fallen on me! Soon I realised at this crucial time that the Baba's Udhi carried by me had saved me from the calamity. It is only Baba's blessings which had saved me; I firmly believe that His grace and the power of His Udhi averted a major accident in my life.

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## DIVINE GLORY

We are living in a rapidly changing world. Science and its marvellous achievements have shaken our old faiths and a new vista has been opened to modern man. Material advancements has placed modern man in an advantageous position. The forces generated by science and democracy have been operating in a variety of ways to transform human life.

Our old values and the good old days are going out fast, never to return. "The age demands of our citizens an understanding of the forces, an acceptance of them and an intelligent assimilation of their values so that India may forge a new character and a new destiny for herself."

Our nature is based upon Divine Love and religion. Religion has been the most vital force moulding our individual and collective life. It is so even to-day. Our land is specially fortunate to get the unerring guidance of successive sages and saints during all these centuries to keep us firm on our grounds wedded to the highest values of life, love, peace and harmony. From the birth of Ramakrishna Paramahansa to this day, India has been blessed with Divine guidance. Sai Baba, the sage of Shirdi, has been pouring out his Divine Love to thousands and hundreds of thousands since 1845. The unending stream of devotees at Shirdi day in and day out is but a manifestation of Divine Love, compassion and pity. Sai Baba did not believe in a religion which cannot feed the hungry, clothe the naked and shelter the homeless.

Swami Vivekananda taught that the only way God can come to a hungry man is in the form of a morsel of bread. The sage of Shirdi opened our eyes further and demonstrated in unmistakable terms that material improvement is a condition precedent for India's spiritual and moral advancement. One is the means and the other the end. There is no conflict between the two. Visit the sacred shrine of Lord Venkateswara and witness the hundreds of millions of people adoring and worshipping the Lord. There, we find, materialism in the service of spirituality. To heal the physical and mental sufferings of humanity, material prosperity and spirituality must work hand in hand; the deficiency of the one affects the progress of the other.





Religion will ever remain the national passion in India, and the search for the meaning of life lies beyond the region of man's material desires and struggles. Modern man has been able to go round the moon in a few minutes. Nature is revealing its mysteries. Startling discoveries have been made and greater discoveries are in store for us. Civilization has advanced far. Barriers separating countries and nations have been destroyed. Man has conquered distance and the craze for further discoveries leads man to restless life. He feels a vacuum. There is an urge to know the soul, to know God, to pierce the mystery that veils nature. This constitutes the religious impulse in man. He faces the three fold questions;

- (1) Who am I?
- (2) Whence have I come?
- (3) What shall I do to return to my true homeland?

“Each soul is potentially Divine. The goal is manifest, achieve this divinity within by controlling nature, external and internal. Do this and be free. This is the whole of religion.” Thus spoke Vivekananda.

To know who you are, spend some time everyday in silence, in meditation. Sit in a silent corner away from the din and roar of daily life and meditate on the adventure of existence. Ramana's message to humanity is to know ourselves. Reflect, recollect, concentrate, meditate.

The gates are opened. How to know God? What is the easiest way to God? That was a question put to Mahatma Gandhi. What was the answer? He said: “To me Seva, service of the poor, opens the easiest way to God.” Let us contemplate the way of Gandhi, the Father of the Nation. He says in one of his books, “I would rather be torn to pieces than disown my brothers and sisters in suffering and pain.” He identified himself with the poor and needy. Religion to Gandhi was not creed, but right life, a life of sympathy and love, of fellowship with the poor. Therefore, to know God, love is a pre-requisite. God is love itself. “The ignorant feel that God and love are separate. God and Love are one, and once this is known they will realise that God is love.” So said the great Tamil sage, Thiruvalluvar.

Service of the poor is worship of God. Mark the words of Rabindranath Tagore: “What does thou do in the dark corners of

the temple, chanting the hymns and counting the beads? Open thine eyes. God is not before thee. He is there with the tiller of the soil and the stone cutter. So work and serve the poor. Work is worship. Meet thy God in the sweat of thy brow.”

So, duty forms an integral part of our Sadhana. It is an act that is done not under obligation, but a sacrifice out of intense love for the Lord and His creation. In discharging our duties we should not commit sinful acts and harm others. Do thy duty and leave the rest to God. Feel that you are an instrument in the hands of God. Get rid of ‘I’ Duty is selfless loving service and submission to the will of God.

“Blessed is he works with love in his heart. His work is beautiful, is radiant, because it reveals love.

Does he grind the corn? He does it in the aspiration that his beloved may bake the bread and bless it.

Does he build a hut? He does it that his beloved may some day dwell in it and make it beautiful with his presence.

Does he decorate his room with a picture of the beloved? He does it that the beloved may bless the room with a breath of his spirit”. So sang a saint.

To know God and the Atman, our Sastras have prescribed three fold margas. The Ganga Marga or the path of knowledge is very difficult, It is not easily accessible to all. All cannot acquire adequate knowledge of the infinite, the endless, the incomprehensible. one. It is the privilege of a rare few.

The Karma Marga, the path of action, is within the reach of some. It is equally difficult, for to tread the path of action one must renounce all desires for fruits of action. Who can say that he has renounced desires for all fruit? Very few.

The Bhakti Marga is the easiest of all. Man is weak. Love, Bhakti, devotion is the secret, which can, with less difficulty, be seized by the average man of the age in which we live. Neither knowledge by itself nor Karma-action, but Bhakti, living faith or love can draw man the quickest to God. So Sai Baba’s upadesha is that we should sit before our Ishta Devata, whatever it may be, Baba, Rama, Krishna, Allah, Jesus, Siva or Sakti and offer our prayers.





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When we sit in meditation we enter into the presence of God. He meets us in the depths. We live on the surface. In the depths within us move the presence Divine. Each day, then, go into silence and sing the Nama and rejoice in the Holy presence.

What is love? Love means to give all that thou hast to Him whom thou lovest so that nothing remains to thee of thine own. Conquer desire through the power of love. Love God for His own sake not for any reward. Seek the giver, not the gift. Never forget that our goal is union with God. It is the deepest love that takes man to God. The lives of the 63 Nayanmars and the 12 Alwars are the beaconlights of this sublime love. Take the life of Kannappa Nayanar of Kalahasti. You and I visit temples and perform archanas. Thinnan, for that was the name of Kannappar, the son of a hunter king, got realisation in six days. The moment he saw Kudimbi Thevar, the Sivalingam at the top of the hills, he was moved, thrilled and he embraced the Sivalingam.

He could not bear the sight of the Lord staying exposed to the Sun and shiwer all alone. He feeds the Lord with pork roasted in the fire and tasted by him. God takes the food and when Siva Kochanar, the Thavamuni of Thapovanam, feels shocked at the sight of bones near God and gets worried, the Lord appears in his dream and asks him to witness the love of Kannappar a next day.

When Kannappar saw one of the eyes of the Lord bleeding, he fell down, wept and tried all medicines. Finally, he removed his right eye and placed it in Lord's right eye socket. That was not enough to show the depth of Kannappan's love. So the Lord made his left eye bleed. What was the reaction? Did Kannappar fail? Certainly not. Placing his left foot on the Lord's bleeding eye, he right side for ever. This is the Love that everyone should try to could not bear the sight. Holding the hand of Kannappar, He said, stop Kannappa, stop Kannappa. He blessed him to stand on His Sai Baba repeatedly reminded us that we should cry to see God. It is have. In six days by his loving service Kannappan had God-realisation.

Andal, Meera and a host of other devotees are the loud proclamations of the power of Bhakti. We can see God if we crave for it, Sai Baba repeatedly reminded us that we should cry to see God. It is this divine love that takes man to God realisation. It needs no



knowledge; all that is required is pure love from the depths of our hearts. Divine love pours out to all who love Divinity. Manifest your love by serving the poor. Whosoever serveth the least and the lowest they serve me are the words of Jesus.

Truth will triumph and Dharma will reign supreme in the world of today and tomorrow when matter and spirit work in harmony and perfect unison.

Hinduism is not a religion per se. It is the name sought to be given by aliens to the Indian way of life perfected by seers of India through the ages by intuitive perception and long practice and which has best been described as Sanatana Dharma or eternal religion.

The followers of this Dharma were called Hindus, taking perhaps the cue from the river Indus on whose banks the vedas were nursed, some would have, it came to be so called because it shuns Himsa or violence. Not being a formal religion, change of religion has no locus standi in it.

This Sanatana Dharma holds the Vedas as its ultimate authority they being the collective vision of ancient seers of the Ultimate Reality and Wisdom and as such are of universal applicability.

Again, this faith is by no means dogmatic; for, when faced with contradictions, real or apparent, later savants like Sankara have brought their intellect and logic to bear upon them and in the process propounded philosophical systems for interpreting Truth based of course on the main theme of the Vedas, as in the light of their understanding, perception and experience.

Indeed, Indian philosophic thought stemming right from the Upanishads arose out of the discontent of the intellectual spirit over temporal life, even at Vedic times. Having fully probed the contents of the Vedas, it geared itself to remove the cobwebs, of temporalism from it and divinise human life through discipline and immunised it against future contamination too. This is the reason behind the formulation of Samskaras or sacraments which seek to tag man to God at each strategic point in life, from the cradle to the grave eventuating as the spirit ton de force.





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In the Hindu ethos, misery and bondage arise out of Avidya or ignorance intellectual, spiritual and psychological. Vedanta or philosophical thought seeks to banish it through cogent reason and logic. Sadhanas like yama, niyama, etc., are availed to aid this process. Incidentally our philosophical thought and systems are not individualistic, but social, nay universal in their applicability.

Hindu thought believes in a universal moral order both in the macrocosm and the microcosm. Along with Satya or Truth, it constitutes the Ultimate Reality. It is known as Rita. In god or cosmos, man, bird, beast and inanimate nature move in a harmonious pattern on this matrix or quantum fields (Ritagm, satyam, param-Brahma). Ecosystem can be considered as its pejorative form.

This order works on the cause effect principle and Karma is the input or motivating force passed through its infrastructure. According as this input is morally good or bad, the end product emerges in the form of Fate or Destiny which shapes future life for the better or worse. Thus Free-will (motive force behind Karma) and Fate (End-product) are the observe and reverse of the same coin.

To put in differently, free-will is the deposit we make into the Bank of Karma which we encash through the cheque known as destiny, as you sow, so do you reap. Solvency at this bank leads you to material prosperity. When however the debit column zeroes, the accumulated credit, unlike in the material world, burns itself out like the lighted camphor leading to the soul's emancipation which is the goal of life.

Rebirth is the pay order issued by the Bank of Karma and the two are cardinal to Sanatana Dharma. Depending on the entries in your folio in the Karma Bank your rebirth oscillates from the good to bad and viceversa. The soul strives to manipulate them to its advantage through evolution catalysed by prayer via Grace of God which is an essential part of the game of attaining freedom from rebirth.

Different philosophical manuals prescribe different inputs (to suit aspirants) like Gyana, Bhakti, Japa etc., for achieving this summum bonum of life. Gita for instance recommends Nishkama

Karma. The Vedas enjoin total devotion to Truth, Tapas and Faith.

Thus in the Indian ethos, problems of philosophy-cum-religion and life are not divorced, but knit together in one compact called Dharma which has earned a wide connotation and where there is no hiatus between man and God; indeed it is held that man is the miniscule poised to become the majuscule form of God.

Here is sage Vysa's clarion call towards that goal:

With hands up-raised I proclaim at the height of my voice:  
From Dharma alone flow Artha and Kama; why then do people fail to practise Dharma? but no one listens to me!

Dharma should never be given up whether from desire, fear or even threat to life. Dharma is eternal; pleasure and pain are transitory. Jeeva is eternal, but Avidya or ignorance is unreal.

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## THE KNEELING HEART

Lord Sainath, not on bended knee — my knees are sore,  
They are stiff from years and work and standing tall  
Yet in my kneeling heart I voice my soul,  
You listen, knowing well my spirit's call,  
Thank you for understanding as you ease,  
The weariness and take my hands  
I cease my explanations, feel your smile;  
"It doesn't matter, child" —  
Sainath understands.

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## STRANGE RECIPES OF SAINATH

Shri Babusaheb Booty a millionaire of Nagpur was an ardent devotee of Baba. In the Wada built by him in Shirdi, our Sai Maharaj's mortal remains rest and Sai rules the heart of all His devotees from there.

Once Mr. Booty had an attack of cholera and was feeling very thirsty. Baba prescribed drink of almonds, walnuts and pista, boiled in sugared milk. Had this mixture been prescribed by any Doctor it would have not only aggravated the sickness, but might have also proved fatal. But in implicit obedience to Baba's order the infusion was administered and strange to say Booty was cured.

Kaka Mahajani another devotee of Baba was supervising the pavement construction in front of the Masjid. One day he suffered from diarrhoea and to answer the frequent calls of nature, he had kept a pot of water for use, close by. Baba who was watching his uneasiness, suddenly started shouting. Everyone in the Masjid ran helter skelter. Baba caught hold of Kaka who also tried to run away. In the melee, someone had left a bag of groundnuts. Baba took some nuts rubbed them to peel off the covering and made Kaka eat the nuts. Baba also ate some. Then Baba asked Kaka to fetch water. After drinking some water, Baba asked Kaka to drink it, and said, "Your diarrhoea has stopped". What a recipe for diarrhoea!

To Shama who suffered from piles, Baba gave a decoction of Sonamukhi decoction which aggravated the disease. But by Baba's had the same trouble and without consulting Baba, he took the Sonamukhi decoction which aggravated the disease. But by Baba's grace he got cured.

Nanasahib Chandorker had a severe stomach pain and spent sleepless nights. All the patent medicines he took were of no avail. He came to Baba who advised him to eat *burphy* mixed with ghee which gave him immediate relief.

Bala Ganpat Shimpi, another devotee of Baba suffered from a malignant type of Malaria, which was not cured even after gulping several patent drugs. Finally he came to Baba who said: "Give a black dog in front of Lakshmi temple a plate of curds and rice". Bala collected a plate of curd-rice from his house and went to

Lakshmi temple where a black dog wagging its tail ran towards him. He fed the dog with the curd-rice and got cured of his illness. What an incredible recipe! The real medicine that cured the various incurable diseases permanently was Sainath's words and grace.

Let alone the strange recipes of Baba. But the Master Medicine is the Udhi from Baba's Dhuni. It has not only cured several incurable diseases and saved the lives of many devotees stung by scorpion and bitten by poisonous snakes, but also played a vital role in the Sai Devotees' lives.

The UDHI helped Mainatai, the daughter of Nana Chandorkar to have a safe delivery. Dr. Pillai got cured of his guinea worms; the wife of Shama's brother was saved from plague and the incurable diseases of hundreds of devotees disappeared to whom the doctors gave no hope. When they came to the Doctor of Doctors, they had their KARMAS tempered and absolved as soon as the Sai Doctor put UDHI on their forehead and blessed them. Chronic and incurable ills vanished just like the mist before the Sun.

The UDHI has helped many devotees to gain both material as well as spiritual ends. UDHI the bestower of boons is a *Kamadhenu* and the wish fulfilling *Kalpa Vruksha*. Such is the efficacy of UDHI the *MANI MANTHRA OUSHAD* and *TALISMAN* of SAINATH MAHARAJ!!

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

I have experienced many leelas of Sai Baba, but the one I am relating now is exceptionally wonderful. Since 1980, whenever we are in doubt or whenever we undertake a journey we always first seek guidance from Sai Baba by putting marked chits before him. My husband this time asked whether we should undertake a





journey to Shirdi-Pandharpur-Mahabaleshwar and back to Bombay. With Baba's blessings, the chit was of 'Yes' so we started our journey on 2nd November 1985. We had a nice and comfortable stay at Shirdi. On 5th Morning we started for Pandharpur by bus.

My husband booked and reserved for our stay through out in advance. We had a beautiful Darshan of Vithal of Pandharpur. On the morning of 7th we had to start for Mahabaleshwar from Pandharpur by bus; it was an 8 hours' journey. On the night on 6th I started having suddenly acute diarrhoea and vomiting. I was purging and vomiting after every five minutes. My husband started worrying and even thought of calling a doctor at about 1 a.m. That place was completely unknown to us. We prayed to Sai Baba who was sitting there in our room in blessing posture. We told Him frankly that with His blessings we started this journey, and he was sitting there and watching! Then my husband, who always carries, udi with him, put some udi in a glass and mixing it with water asked me to drink with SAI BABA'S blessing. Meanwhile we were continuously chanting, His name. My husband gave the mixture of UDI at about 2 a.m. My vomiting and diarrhoea continued upto 4 a.m. Till then I was not able to control myself. At about 4 a.m. I had sleep. About 6 a.m. I suddenly woke up and my husband asked me how I was feeling. Since 4 a.m. I did not have any vomiting and motion. Our bus departure time was 7 a.m. With Baba's udi I was feeling O.K. so we started journey to Mahabaleshwar, with Baba's blessing, as scheduled.

Till we reached Mahabaleshwar I didn't have any type of discomfort. Even in Mahabaleshwar I didn't have any attack of diarrhoea; I was completely normal. Now just think how udi had cured such an acute diarrhoea. It is another leela of SAI BABA. His udi has again proved to be a miracle medicine!

I pray to SAI always to protect His devotees and guide them at every stage.

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## EXPAND SPIRITUAL EMPIRES

It is recorded that in KRITA YUGA, Righteousness was eternal when duties remained steady and people did not waver. In TRETA YUGA, sacrifices started and righteousness diminished by one-fourth. In DWAPARA YUGA, righteousness further reduced by a half and men began to veer away from Goodness. In KALI YUGA, Righteousness is confined to one-fourth only and three-fourth consumed by wickedness of various calibre with the result men have to face calamities of all sorts.

Hundred times more than chemical pollution is the pollution of minds which generate vicious vibrations threatening to ruin the whole world. In her book "KARMA", Annie Besant beautifully observes: "When men generate a large number of malignant thought-forms of a destructive character and when these congregate in huge masses on the Astral Plane, this energy, may be, and is, precipitated on the physical plane, stirring up wars, revolutions and social disturbances and upheavals of every kind, falling as collective karma on their progenitors and effecting wide-spread ruin...."

And, my father would often say: "It is up to every one of us to realize our respective capacities to think along constructive lines and marshal our ideas in such a way as to make them contribute to universal well-being. In that case we shall have led a life useful not only to others but to ourselves and accelerate the pace of our evolution. For instance, thoughts of peace, goodwill, kindness, sympathy, etc., issue positive thought currents."

Herein comes the importance of spiritual institutions like *SAI SAMAJ* and magazines such as the *SAI LEELA*.

The world-teacher ADI SHANKARA BHAGAVADPADA the apostle of Advaita philosophy who resurrected Hinduism from its impending downfall sang the popular Song: BHAJA GOVINDAM. One of its stanzas illustrates logically the potential benefits of spiritual meets or *Sat Sang*: Says Adi Shankara: "From the company of the noble and truthful, non-attachment is born; non-attachment begets freedom from delusion; from delusionfree condition, blossoms Immutable Reality. This Reality gives rise to Liberation in life."





*Sat Sang* is collective Sadhana. When like-minded devotees' souls gather in one place, chant or meditate the Divine Name and glories, they radiate powerful thought-forces which is bound to do good to the surrounding area. So, if every *mohalla* or locality can have a place for *Sat Sang* they can do immense good.

Similarly reading spiritual literature stirs up spiritual thoughts. Man is known by the books he reads. Since the youth are more impressionable than elders, they should be inspired to engage themselves in study and discussion of spiritual literature. Involvement in such activities would prompt them to trigger noble thoughts and enlist more in their good company. Reading spiritual books is also *Sat Sang*.

*Sat Sang*, therefore, is worth cherishing. Especially, in modern times, when wickedness such as blackmarketing, food-adulteration, counterfeiting currency, vending pornographic stuffs, blackmailing, smuggling, etc. etc. are spawning our beautiful world, the only way to enervate and eradicate these evil doings is to organize an 'establishment of an alternative society' which is the society of pious souls — getting together — praying for world's welfare...

Responsibility of the members of spiritual organizations is enormous. They should all be altruistic in their approach. '*Loka Samastha Sukhino Bhavanthu!*' (May all prosper!) should not be a mere lip-chanting but spring from the core of the heart. And, when this prayer is chanted at the end of every 'Bhajan' session, collectively and whole-heartedly without the least trace of bias or ego, it is bound increase the area of goodness. By such prayer and by translating the spirit of this prayer into our day-to-day activities, we effectively contribute our vital bit towards the *Lok Sangraha*' (Welfare of the world) in which saints and sages the world over are engaged for twentyfour hours! It is chiefly for this purpose, Saints like Sai Baba and others incarnate in the world. It is no use ending up by garlanding his picture and conducting Thursday Bhajans. The purpose of his '*Avatar*' must be put into action. The *Samajas* and *Sai Leela* magazines serve as reminders of our responsibility as devotees.

To repeat my father's words, "Just as the rose or the jasmine diffuses a sweet perfume in the atmosphere without itself remaining conscious of its greatness, so devotees do good to the

world without their ever giving a thought to their remaining useful to others. The blissful self-forgetfulness on their part in doing good, on account of making this serviceability a matter of routine or habit to themselves, is what constitutes the principal element of their greatness..." which, in brief is effacement of the ego.

Bearing the foregoing thoughts, the devotees should march forward and expand the spiritual empire at par with the position of Righteousness in the Krita Yuga and for this, there should be a proliferation of Sai institutions or such spiritual organizations and magazines such as Sai Leela!

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## WHEN TRUTH IS STRANGER THAN FICTION

मूकं करोति वाचालं मृतमुज्जीवयत्यपि

— *The Upanishads*

Behold, it came to pass that the dumb spoke and the dead came back to life.

— *The Bible*

Yes, there He stood at the gate, with His serene indulgent face and benevolent eyes, clothed in 'Kupni' with the cloth over the head falling loosely over the shoulders, the 'Biksha-paatra' held in the right hand with the left folded and resting over the right shoulder, exactly as in the portrait facing P. 112 of the Satcharita (Eng. edn.). I was stunned with amazement. It was INCREDIBLE!

Only a moment before, in my frenzied despair at the passing away of my first-born son aged 10 years, I had denied Him, His Divinity and His Omnipresence testified again and again by His devotees' experiences both before and after His 'Mahaasamaadhi'. I had declared Him to be a false deity and beseeched my





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wife to throw His portrait on the dung-hill. But, here He stood to prove the TRUTH OF HIS ETERNAL EXISTENCE.

You see, the medicine I poured into the mouth of my semi-conscious son remained there. I shouted to him to swallow it but the mouth remained open. I became frantic and tried to close it. No, the jaws had become rigid. I checked the pulse. It too had stopped. It was then that I called out my wife from the kitchen and spoke those blasphemous words. She just sat by the bed, head bent and tears trickling down, as much hurt by my profanity no doubt as by the bereavement.

I had come to the end of my tether spiritually. I was not myself for the nonce. Thus I had the brutal impudence to ask my grieving wife whether she had cooked adding, "He has anyway gone. I don't want to die, too. I shall go and eat."

Imagine the father, however forlorn, to be so devoid of all feeling as to put such an inhuman question to the mother just bereaved.

There is no limit to which human nature can sink though thank God it can also soar to Elysian heights. Here I must say that my wife's faith unlike mine has throughout been unflickering, standing 'foursquare to all the winds that blow'. Whenever my mind harks back to that scene, I cannot help wondering how I escaped her righteous indignation for my frenzied out-burst. Where else except in this land hallowed by Sita and Savitri, Damayanti and Mandodhari, Nalaayini and Renuka Devi can one meet with such phenomenal forbearance? It is not far fetched to say that it is for such paragons of virtue that the Sun shines, it rains and Mother Earth continues to yield her bounty. It has been said that the greatness of a man does not consist in never falling but rising every time he falls. Indeed, it is by the magnetic charm of their devotion the 'homo sapiens' are not completely debased.

In her own gentle manner she said, "I just finished cooking rice for the children. Pray, serve yourself for this once", and lapsed into what I know now in retrospect to have been prayer to Baba.

You see, there were four younger children, two of them twins hardly six months old. But my mind and heart had become dry, no thought or feeling for any one, not even Baba!

So I betook myself to the kitchen *to eat!* I sat with a 'Thali' before me and mechanically served myself some rice. Before I could bring myself to eat, while sitting and staring at the rice vacantly, I became schizophrenic, as it were, one part of me questioning the other, "Look, what are you trying to do? There lies your first born son dead and you are going to gorge your self." This shocked me into realising how perfectly horrid of me it was. I turned to look in the direction of the bed in the front-room which was in line with the kitchen. It was then that my eyes behold the wonderful, form of Baba. Was it a mere vision, a figment of my imagination? I shouted to my wife with head still bent, "Kamu, look out and see who has come". Reacting to the frantic urgency in my voice, she looked up and glanced at the gate. At once, as if touched by a live wire, she sprang up; and as if that was the consummation she was devoutly praying for she exclaimed, "Amma Naayana! Baba Vachcheru!" (Oh! at long last Baba has come!)

Actually, neither of us had seen the Satcharita portrait of Baba by then. Our puja portrait showed Him sitting crosslegged. However, in His Inscrutable Wisdom, He had led us into buying at a 'mela' a few months earlier a wood-cut portraying Him in five different poses including this one. Thus we were able to recognise Him at once.

Now I felt sure it was indeed HE. I was back in my senses. My heart was full of gratitude to Him for coming in the nick of time, and saving the situation. Else, in my forsaken condition, with no thought of Him or for Him I might have polluted the food before me. In this new found happiness, I reverentially took the thali up to Him and put the rice in the lifted "Biksha-paatra", He received it with His beatific face and went away. No word was spoken. Indeed there was no need for any. My heart was too full for it, too. There was 'peace that passeth understanding'.

As I stepped into the house, my son opened his eyes and said, "Father, I am thirsty. Give me some water." This occurred in March 1944, twenty six years after Baba's Mahasamadhi.

The humanly impossible had come to pass!

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## SRI DATTAMURTHY

Sages described Sri Dattatreya as a deity, having three heads. These three heads represent Akara ( 'अ'कार ), Ukara ( 'उ' कार ) and Makara ( 'म'कार ) i.e. ओं (Om) or Pranavam ( प्रणवं ). The three-headed Lord is Parabrahma. His body is Pranava-swaroopa. Therefore, it is said that his three heads represent the trinity — Brahma, Vishnu and Maheswara, wielding their three-fold functions of creation, preservation and destruction, the two kalas — Nada ( नाद ) and Bindu ( बिंदु ), the three Vyahrutis ( व्याहृती ) the three Vedas known as Trividya ( त्रैविद्या ) the three-footed Gayathri and the three Agnis, Garhapatya, Ahavaneeya and Dakshina.

He has four dogs always serving him, which represent Antakarana Chaturstaya (अंतकरणचतुष्टय). Though mean and fickle animals by nature, these dogs serve their master faithfully and protect Him from thieves, representing evil qualities (gunas). They serve those devotees, in whose hearts Lord Dattatreya dwells.

The cow near Lord Dattatreya is known as Kamadhenu, ( कामधेनु ) which is satwik by nature and represents the mind, which can assimilate the four purusharthas i.e. Dharma, Artha, Kama and Moksha. The mind which has controlled the four anthkarana Chatushtaya is the Kamadhenu. Kama means Purushartha. It bestows Dharma, Artha, Kama on only those who are not desirous of knowing God and Moksha on those, who are devotees of Sadguru Datta. Hence it is called Kamadhenu.

मन एव मनुष्याणां कारणं बंध मोक्षयोः ।

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**SAI KE KARSHMAE**

SAI miracles for the last three years are many with me but special mention may be made of the following few worth recording.

It is in the month of June, 1982 the matrimonial issue of my only daughter was decided. The betrothal ceremony was per-

formed. The match settled down got perturbed beyond our imagination when knotty problems and wide difference arose between the bride groom and my family. We lost mental peace and our cup of sorrow was indeed full. What is to be done at this stage and what is the alternative I prayed LORD SAI NATH with a heavy but sincere heart. Suddenly SAI came to my rescue. My own brother-in-law's son gladly accepted my daughter in marriage to him and this match was unanimously agreed upon by my relatives and friends. What ever happens is for our good.

I was told to perform the marriage ceremony by December 1982. I had no sufficient money to meet the expenditure. Again SAI helped me by managing the money through my relatives and closest friends. Accordingly the marriage was celebrated splendidly on 31-12-1982 with the grace of SAI.

Another worth recording SAI KARSHMA occurred when my daughter went to Hyderabad in the month of March, 1985 for the purpose of first delivery. In the month of February 1985. I predicted that my daughter would deliver to make a child on Thursday i.e. 9-5-1985 and the baby will be named SAI KRISHNA SURI. The doctors and my relatives laughed at me and did not believe my words. My daughter was hospitalized in the last week of April, 1985 for delivery. The operation was postponed thrice. What a great astonishment. She underwent major operation on Thursday 9-5-1985 and delivered a very handsome male child by SAI KRUPA. As usual I performed SAI pooja on Thursday i.e. on 9-5-1985 at my house but this time with tears of joy and distributed sweet.

There is no end to SAI miracles. The new born child was kept in emergency. The baby neither wept nor consumed even a drop of milk. 13th May, 1985 was the most hopeless day for the specialist with the best medical aid failed and declared no ray of hope. My wife wept bitterly. The doctors consoled her by saying that God alone can save the baby. My co-son-in-law came to Warangal on 13-5-1985 to take me to Secunderabad M.G.M. Hospital so that I could see the baby once for all. I visited the hospital the same day. What could I do except shedding tears, applying UDI and praying Lord SAI. The Almighty heard my voice. On 14-5-1985, the baby opened eyes and started bodily movements. All including the doctors were taken by surprise. The





baby started weeping and consuming milk. The cradle ceremony was performed with great enthusiasm and happiness on 6-10-1985 and as vowed I named my grand son SAI KRISHNA SURI. Now the baby is perfectly alright and I have decided to put my grand son on the Lotus Feet of Lord of Events at SHIRIDI.

SAI showered the fifth KARSHMA after fifteen days of the birth of my grand son. I received telegram in the last week of June, 1985 from the Government in Planning and Finance Department, Government of Andhra Pradesh nominating me to undergo training on Evaluation for 3 weeks commencing from 11-6-1985 at PUNE. I was the only one to represent Andhra Pradesh. My joy knew no bounds. During the training course at Pune I left for SHIRDI on 22-6-1985 and paid my homage. As per the orders of SAIBABA I visited SHIRDI twice in the year 1985, once for Annual gathering in the last week of January, 1985 and the second in June, 1985.

The Last SAI LEELA occurred on 5-1-1986 when I was invited to attend the meeting convened at Thousand Pillars temple, Hanamkonda, Warangal, A.P. The Chief purpose of the meeting is to consider the proposals for constructing SAI Mandir. As expected the SAI devotees assembled. I was introduced for the first time to the convenor and to the great surprise of one and all, I was proposed to preside over the meeting. I hesitated for a while but was told that it is the cherished desire of SAIBABA. On hearing these words I whole heartedly accepted the proposal. The devotees delivered speeches in the local languages i.e. Telugu. In the last I was requested to offer my presidential remarks. The pity is that I know English better than Telugu. I was doubtful whether I could explain my views in local language. SAI made me to speak boldly in Telugu. I advised the devotees to utilize the accumulated money through donations and contributions for the noble purpose of constructing SAI Temple and not even a single naye prise should be used by any one for personal ends.

*N. Machander Das*

*Asst. Director*

*Planning and Statistics*

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## "NISHKAMA KARMA"

Shri Sai Baba's teachings are multifarious and cover all aspects of our day to day life. If we can only translate Baba's teaching into practice then everlasting peace and joy will be ours in this very life. As given in Shri Sai Satcharita in Chapter XXXII, Shri Sai Baba told His devotees "Let us do our prescribed duty and surrender our body, mind and five pranas to Gurus' feet. Guru is God all prevading. To get this conviction strong unbounded faith is necessary."

The above Baba's saying is proclaimed in our Vedas and scriptures. "Act without any expectation of the 'fruits' of action and thy achievements shall be supreme" is the injunction given in the Bhagwad Gita. But how many of us perform our day to day actions with this conviction? Let us examine this theory in application and see if it can be practical. For example let us take the case of a 'commission agent' who has an appointment with a millionaire to strike a business deal whereby he stands to gain lakhs of rupees as substantial commission. The day before the appointment if the Agent allows himself to indulge in his expectations of the business deal and starts dreaming about the lakhs of rupees he would be getting and the ways he would spend the money to buy a car, build a house etc. to make his life pleasant, then he would be a great loser. For on the appointed day when he meets the business magnate he would have already lost the mental poise of alertness, cheerfulness etc., very essential for a successful Agent. He has by then imagined himself to be living in the new house with new car etc., acquired from the business. This expectation for "fruit" binds him with such strong bondages of fears that he trembles at the thought of not realising them if he cannot make the business deal. He enters the office of the business magnate carrying this storm within him and in his anxiety utterly fails to put forward his points to convince the business magnate with the result that he loses the business deal. On the other hand another Agent is intelligent enough to reject the anxieties for the "fruits" and does not indulge in dreams of expectations. He acts with ease and poise and strikes the bargain with business magnate and walks off with pleasant smiles and handshakes.

The above example has clearly shown that renunciation of attachments to "fruits" of action is a sure way to success. If in a





market place bargaining one can achieve such big results following this noble principle then how much greater will be our success if we adopt this principles in our higher and nobler social and national activities. Therefore let us not waste our potentialities in worrying about the unborn future, but act on, act on in the living present.

But how many of us practice this noble principle in our day to day activities? None of us do that in our life. We are always worried about the results of our actions and are attached to the "fruits". We start indulging in our expectations even before we start our activities. How can we apply this noble principle in our life to gain the maximum benefit in this very life. The answer to this is given by our Sad Guru Sai in the above quoted saying that "To get this conviction strong unbounded faith is necessary." Therefore we must surrender our body, mind and ego at the feet of our Sad Guru Shri Sai Nath and continue to do our prescribed duties and surely Shri Sai will help His devotees in all their endeavours.

The only way to get this strong conviction is by the act of self surrender. The taller we are, longer will be our egotistic shadow. Bend double the shadow in half. Sit-down the shadow is still smaller. Fall flat at the lotus feet of our Sad Guru Sri Sai Nath and the shadow is no more there. Shri Sai Baba will surely guide us to attain the supreme goal of life through right living.

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Srinagar Zone, Srinagar 190 004.*



## NOT MERE COINCIDENCE

Our Baba's ways of helping His devotees are really wonderful. The experiences of His devotees are not mere coincidences in life. They are beyond the reach of science. I reiterate that they are miracles. I firmly believe that if we have the unswerving faith in Baba, His presence is always felt by us. Many times Baba answered my prayers whenever I was in difficulties. I narrate an incident — one of many happened in my life — which proves that Baba is always kind to those who utter His name whole heartedly. My wife was admitted to a hospital and the specialist doctor thought that the caesarian operation had to be performed on my wife as the delivery in the normal way appeared to be very difficult. Baba answered my prayer and my wife was brought to bed of a child normally, much to the astonishment of the doctor. Then my mother-in-law used to bring food to my wife in the new food carrier of their neighbour. As all had gone well, she went to Baba's temple to have a pooja performed in gratitude. After taking the prasada, she went home late in the night. In her haste to attend to the needs of her waiting husband, she had forgotten the bag — which had the carrier and the prasada of Baba — in the rickshaw. A few minutes later she realised her mistake. My father-in-law and brothers-in-law searched for that rickshaw puller in that night, but in vain. Everyone lost hopes. At that time they were in financial difficulties and the cost of that new carrier was a big amount to them then. My mother-in-law prayed to Baba to show His kindness to her. We know that Baba is a synonym for kindness. The next day in the early morning the rickshaw puller came enquiring about my mother-in-law. He searched for her, lane after lane. He said that the bag in the rickshaw made him restless in the night. Something in him told him to give it back to its owner. He waited for the morning and went out at the very first ray of the sun. My eyes were filled with tears for the kindness of Baba.

*R. Ramachandra Rao,  
H. No. 507-D, 10th Ward,  
Markapur - 523 316,  
Prakasam (Dist.)*





## SHIRDI NEWS

MAY 1986

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

**Keertan:** 1) Shri Madhukar Ganesh Suryavanshi, Sansthan Artist who performed Keertans on Ekadashi and on other days of religious importance 2) Sou. Manjushi Khadilkar, Pune 3) Shri Tukarambua Pardesi, Shirdi.

**Pravachan:** 1) Shri Vishnu Balaji Shinde, Shirapur Pathurdi 2) Shri Laxman Maharaj Wakchoure, Shirdi 3) Shri Vishwanath Maharaj, Surale.

**Bhajan, Vocal & Instrumental Music etc.:** 1) Kumari Mallika, Hyderabad 2) Shri T. Yadagiri, Hyderabad 3) Shri Abdul Rahim, Machhalipatam 4) Shivrambua Worlikar, Bombay 5) Shri Eknath Shivaram Walikar 6) Shri Tukaram Mahadev Paithankar, Pune 7) Shri Bhaskarrao Amembal, Puttaparathi 8) Shri Kishore Amembal 9) Shri Jayant Ganjawala 10) Dr. P. Nageshwar Rao, Vijaywada 11) Sou. Supriya Subhash Desai, Dombivli 12) Shri M.K. Saxena, Delhi 13) Smt. Vedavani, Chaitanyapuri 14) Shri Damodar Jagjivan Shah, Chikhli 15) Geeta Shah 16) Jayaram Hari, Ridervale (Apica) 17) Smt. Kankumari, Delhi 18) Shri Saibaba Mission, Ongole 19) Shri Shrikant Waman Khadilkar, Pune 20) Shri Nataraj Khadilkar 21) Kumari Aguta Khadilkar 22) Shri Mukund Govind Zambare, Gaonbhag 23) Shri K. Haribabu, Nellore 24) Shri K. Ramaswami, Bangalore 25) Shri Pandurang Purushottam Joshi, Gwalior 26) Shri Radhakrisan Sant, Yeola 27) Shri Arun Raghunath Sant 28) Shri Pandurang Narayan Kulkarni, Sholapur 29) Shri Raghunandan Radhakisan Sant 30) Shri R. Pratap Raju, Pagada 31) Shri Pannalal Jain, Gurusarai 32) Smt. Vatsalabai Ayyar, Bombay 33) Shri Ramesh Begrur, Pune 34) Smt. Nateshwani Gupta, Hyderabad 35) Shri Baburao Uppalwar, Deglur.



# श्री साईलीला — सप्टेंबर १९८६

## हिन्दी विभाग

### अनुक्रमणिका

क्रमांक	लेख का नाम	लेखक-कवि नाव	पृष्ठ क्रमांक
१	कष्ट निवारण "उदी"	— जगू महाराज	५०
२	हे नाथ	— एम. डी. पंडित	५१
३	मैं द्वार तुम्हारे आई जी	— कु. सरला मुदलियार	५१
४	साई नाम-संजीवनी	— महेश कुमार पांडेय	५२
५	मुझे साई चरित सुनाओ	— प्रा. गुंडेराव पटवारी	५५
६	हर साँस में बाबा	— मनोरमा शुक्ला	५६
७	दासगणू का प्रयाग स्नान	— गोपाला तृप्शा गुरुरानी	५७
८	साई ही रखवाला	— प्रमोद गुप्ता	५८
९	सब का तू सहारा	— सुरेश सुखीजा	५८
१०	साई की कृपा	— विरेंद्र आर. रावल	५९
११	जब आप का आश्रय मुझे प्राप्त है	—	६०
१२	कृपा करो साई	— विजय	६१
१३	हमको ऐसा बदलों साई	— जे. के. शास्त्री	६१
१४	शिरडी धाम	— श्रीमती निर्मला पांडेय	६२
१५	साई भजन	— वि. म. हटवार	६३
१६	मैं भक्तों के बस में हूँ	—	६४





## कष्ट निवारण "ऊदी"

— जगू महाराज

४४९, शांति नगर,

दमोह नाका, जबलपूर

यह घटना सन १९८४ बरसात के मौसम की है। मेरा ८ वर्षीय पुत्र पवित्रकुमार एक रात्रि अचानक उठकर बैठ गया और बिलकूल विक्षिप्त अवस्था में इधर उधर देखता रहा, उसे सुधबुध नहीं थी, एक तरह से वह अपनी याददाश्त खो बैठा। हम सभी परिवारजन, मैं, मेरी पत्नी, माता श्री एवं मे बड़ा पुत्र सभी इस कारण परेशान हो गये कि अब क्या करें। बच्चे को उसका नाम लेकर पुकारना शुरू किया। सभी कुछ पूछने के उपक्रम किये कि शायद उसे कुछ याद आ जाये और हमारी परेशानी युक्त चिंता से मुक्ति मिले लेकिन सभी उपाय व्यर्थ गये। आखिर हारकर साईबाबा का ध्यान किया और उनकी फोटो जो हमारे घर में प्रतिष्ठित है के सामने समस्त परिवारजनों ने खड़े होकर प्रार्थना की, इसी प्रार्थना के समय मेरी माताश्री ने याद दिलाया कि बाबा की ऊदी दी जाये बाबा सब ठीक करेंगे। बच्चे को ऊदी खिलाई और माथे पर लगाई थोड़ी देर में उससे पुनः पूछा कि तुम्हारा नाम क्या है तब उसने अपना नाम बताया और साईबाबा की ओर इशारा किया कि ये कौन हैं। फिर ५ बार साईराम साईराम का उच्चारण कराया इसके बाद वह पुनः सो गया सुबह हमेशा की तरह स्कूल गया और पढ़ने खेलने लगा तबसे आज तक ठीक है। इस घटना के बाद उसने मुझसे शिर्डी चलने कहा और मैं उसे शिरडी लेकर गया तब से आज तक ऐसी कोई शिकायत नहीं हुई। आज हमारा समस्त परिवार किसी भी संकट के समय बाबा का ही स्मरण करता है किसी भी रोग में ऊदी को ही श्रेष्ठ दवा के रूप में उपयोग करता है। हमारा ऐसा विश्वास है कि ऊदी समस्त कष्टों की एक अचूक दवा है जो भी साईबाबा की ऊदी दवा के रूप में उपयोग करेगा, बाबा उसके समस्त दुख दूर करेंगे। अनाथों के नाथ सच्चिदानंद सद्गुरु साईनाथ महाराज श्रद्धा एवं विश्वास के प्रतीक हैं उस कलियुग में नाम जप खुमरिण ही ईश्वर की सच्ची भक्ति है। समस्त प्राणियों पर मेरे साईश्याम साईराम की ही कृपा है। साईराम कृपा के सागर हैं, कृपाप्यन दयामयी हैं, करूणा के सागर करूणामयी है, उनकी कृपा अनंत है, साई नाम में अपार शक्ति है। वे सच्चे पतित पावन हैं-जो साई को ध्यावेगा समस्त दुखों से मुक्ति पावेगा। हे दीनों के दीनानाथ सद्गुरु साईनाथ सदा अपनी चरण शरण में लेना सच्ची शक्ति सच्ची भक्ति अपने चरणों की प्रीति देना यही हम समस्त परिवार जनों की सच्ची श्रद्धांजलि है। हे साईबाबा आपको एवं आपकी ऊदी को हमारा बारंबार कोटिशः प्रणाम।



## —: हे नाथ :—

हे नाथ  
अनाथो के नाथ  
शिरडी के श्री साई नाथ  
अर्चन नमन वंदन ॥ १ ॥

“देव”

उत मन लिये

ॐ हूँ चौखट पर आपकी  
श्रद्धा के फूलों की माला  
अम्जन नार लिये

ग प्रणाम ॥ २ ॥

और “सबूरी” के सहारे

हूँ अबतक

सबूरी का बाँध

हा है

आशा पूरी करोगे कब तक ॥ ३ ॥

“प्रभू”

अंधकारमय भविष्य  
कचोटता है दिनरात  
जो भी शिरडी जाता  
पूरी होती उसकी मुराद ॥ ४ ॥

“बाबा”

स्नेह की बाती  
और आशीर्वाद की तेज से  
मेरे अन्धकारमय जीवन में  
उजाला कर दो स्वामी ॥ ५ ॥  
शिरडी के श्री साईनाथ  
अर्चन-नमन वंदन

## मैं द्वार तुम्हारे आई जी

मेरे साई मेरेसाई मेरे साई जी ।  
मैं तो द्वार तुम्हारे आई जी ।  
तेरा रूप समाया कण कण में,  
प्रतिबिंब समाया गण गण में  
तेरा ध्यान हमारे क्षण क्षण में  
सारे जग में है तेरी दुहाई जी ।  
मैं तो द्वार तुम्हारे आई जी ।

तेरी दया मेरा आधार बनी,  
तेरी कृपा सुलभ पतवार बनी,  
तेरी ममता उज्ज्वल हार बनी,  
तेरी भक्ति बड़ी मनभाई जी ।  
मैं तो द्वार तुम्हारे आई जी ।

तेरा ध्यान सभी को प्रसन्न करे,  
तेरा दर्शन सबको धन्य करे,  
तेरी पूजा हमें अनन्य करे,  
तेरे नाम की अलख जगाई जी ।  
मैं तो द्वार तुम्हारे आई जी ।

तुम ही मेरी गति तुम ही मेरी यति  
तुम ही मेरे साई मेरी नियति,  
तुम ही मेरी धृति, तुम ही मेरी मति  
तुममे मेरी प्रीति समाई जी,  
मैं तो द्वार तुम्हारे आई जी ।

मेरे बाबा, बाबा, मेरे साई जी ।  
बाबा साई, बाबा साई, बाबा साई जी ।  
साई बाबा, साई बाबा, साई साई जी ।  
मेरे साई, मेरे साई, मेरे साई जी ।  
मैं तो द्वार तुम्हारे आई जी ।

— एम.डी. पंडित  
पारसी चाल  
रोड (राजस्थान)

— कु. सरला मुदलियार  
आझाद नगर, (मसालीनी)  
बिलासपूर (एम.पी.) ४९५ ००१.





## साई नाम-संजीवनी

आश्चर्ये वा भये शोके क्षते वा यम नाम वै!

व्याजेन ह्युच्चरेद्यस्तु स याति परमां गतिम्!!

साई भक्तों की श्रद्धा-भक्ति और विश्वास का स्मरण कर मैं अभी की घटित एक ताजी सत्य घटना का यहाँ उल्लेख कर रहा हूँ। वैसे यह घटना ही नहीं वरन् बाबा की दिव्य कृपा लीलाओं से जीवन का हर भाग संस्मरणीय बन गया है। बाबा सर्वसमर्थ अखिल ब्रह्मांडनायक सर्वेश्वर, दीनेश्वर शिरडीपति परम ब्रह्मसद्गुरु साईनाथ का नाम अनुपम है। नाम स्मरण में संजीवनी का चमत्कार है। असामयिक मृत्यु से बचाने में समर्थ श्रीसद्गुरु साईनाथ का नाम स्मरण किस प्रकार संजीवनी बन गया इसी घटना प्रसंग का उल्लेख मैं अपने इस लेख में अपनी छोटी सी बुद्धिज्ञान से प्रस्तुत कर रहा हूँ।

हमारे पूज्य पिताश्री अचानक दि. २६/४/८६ को अस्वस्थ हो गए और अन्त में दि. २८/४/८६ की रात्रि ८ बजकर ३ मिनट पर उनकी पावन आत्मा दिव्यात्मा में विलीन हो गई। दूसरे दिन पिताजी की अन्त्येष्टि सम्पन्न हुई और दि. ७/५/८६ की रात्रि उनकी अस्थिविसर्जन करने हेतु मैं और बड़े भाई साहब इलाहाबाद के लिए काशी एक्सप्रेस से रवाना हुए। रात्रि ११.३० बजे करीब जबलपूर प्लेटफार्म पर ट्रेन रूकी। गर्मी की छुट्टियों; शादी विवाह के कारण वैसे भी हर दिनों की अपेक्षा गर्मीयों में हर वाहनों में भीड़-भाड़ ज्यादा ही रहा करती है। ट्रेन के रूकते ही जबलपूर जंक्शन से बैठने वाले यात्रियों के कारण बड़ी जटिल समस्या उत्पन्न हो गई। यहां ट्रेन करीब ३० मिनट रूकती है। रेल स्टॉफ भी यहाँ से बदल जाता है। जबलपूर स्टॉफ के आते ही हम ट्रेन में सफर कर रहे यात्रियों पर बर्बरतापूर्ण व्यवहार किया गया। टी.टी.आई. स्वयं लाठी लेकर रेल्वे सुरक्षा बल एवं अन्य लोगों के साथ हर डिब्बे में घुस कर पहले से यात्रा कर रहे यात्रियों को बिना सही पूछताछ किये, टिकट चैक किये! गंदी गालियाँ देते हुए नीचे उतारने लगा। लगभग ७००-८०० यात्रि इसी उपेक्षित व्यवहार से नीचे उतार दिये गए, और जबलपूर से यात्रा करने वाले यात्रियों को जबरन डिब्बों में बैठाया जाने लगा! कुछ महिलाएं, बच्चे बेचारे रोने लगे, भागते हुए स्टेशन मास्टर के कक्ष की ओर एकत्र होने लगे; लेकिन पता लगा स्टेशन मास्टर साहब ट्रेन की ओर ही गए हैं! जंक्शन पर उपस्थित पुलिस बल से कष्टप्रद स्थिति को बताया गया किन्तु उपहास के अलावा कुछ न प्राप्त हो सका। अचानक ट्रेन ने सीटी दी, गार्ड की सीटी सुन भागते हुए ट्रेन तक पहुँचे हर डिब्बे के द्वार बंद कर लिए गए थे। खिड़कियों से अंदर बैठे यात्री भी पाषण प्रतिभा बने; बधिर गूंगे बने बैठे देख रहे थे, विवश आँखे सजल हो गई। धीरे-धीरे ट्रेन प्लेटफार्म से सरकने लगी आंखों के सामने से धीरे-धीरे एक-एक डिब्बे आगे सरक रहे थे किन्तु कुछ समझ नहीं आ रहा था क्या किया जाए? भैया को देखा वे फर्स्ट क्लास



कम्पार्टमेंट में चढ़ गए थे और मैं छूट रहा था। पिताजी की अस्थियाँ बगल के एयर बैग में रखी थी। दूसरे दिन दि. ८.५/८६ को दसवाँ एवं श्राद्ध पिण्डक क्रियाएँ, इलाहाबाद ही में सम्पन्न की जाना अनिवार्य था! यदि समय पर न पहुँचा जा सका तो सारे आगामी बनाए कार्यक्रम बिगड़ जाने का भय था। मेरा एल्.एल.बी. का दि. १०-५-८६ को पेपर भी था। यह सब विचार करते-करते ट्रेन की गति बढ़ चुकी थी और मात्र दो डिब्बे बच रहे थे जो तेजी से सामने की ओर भाग रहे थे। कुछ समझने बूझने का समय न था और मैं बाबा का नाम स्मरण कर लपक कर डिब्बे की ओर बढ़ा और डिब्बे का बंद द्वार से लगा पाइप हाथ लग सका; उसे ही थाम कर बंद द्वार से पीठ टिका पायदान पर एड़ी के बल खड़ा हो गया।

ट्रेन ने गति पकड़ ली थी। आँधी की तरह तेज रफ्तार से ट्रेन भागी जा रही थी। लगभग १२-१५ बज रहे थे। जबलपूर से रवाना हुए अभी सिर्फ १५ मिनट हुए थे और इस बीच अनुभव होने लगा था, यह यात्रा कितनी कष्टप्रद थी। पाइप को दोनों हाथों से पकड़े शरीर का संतुलन संभालते हुए हाथ थकने लगे थे। सिर पर बंधा अंगोछा सिर से सरकता हुआ गर्दन के आसपास लिपटता हुआ हवा के झोंकों से फैलने लगा। दोनों हाथ शरीर को सम्हाले थे। हाथों से अंगोछा समेटना दुष्कर था और आनेवाले किसी भी आउटर सिग्नल से यह अंगोछा उलझकर एक सटके में जीवन लीला समाप्त करने में पर्याप्त था, अतः इस भय से भयाकान्त हो मैं मुख से अंगोछे को समेट समेट कर गर्दन की ओर दबाने लगा। बदन थककर काँपने लगा था। ट्रेन वायुवेग से भाग रही थी। दोनों हाथ अकड़ से गए थे। अँगुलियाँ शरीर का वजन संतुलित किये-किये अकड़ सी गई थीं। सारा शरीर पसीने से नहा गया; काँधे से लटका एअर बैग टेरीकॉट के कुरते से फिसलता हुआ कोहनी के ओड़ों पर आ कर हवा में झूलने लगा! इस प्रकार दाहिने हाथ पर बोझ अधिक बढ़ गया। ऐसा प्रतीत होने लगा; कि किसी भी क्षण हाथ छूट सकते हैं और शरीर ट्रेन से गिरकर धज्जियों में परावर्तित हो जाएगा। इस क्षण सारे देवी-देवता सारे पुण्यकर्म जीवन रक्षार्थ याद हो आए। इसी संघर्ष और रक्षा के आर्त्तनाद की जूझम-जूझ में हवा में झूलटा एअर बैग आउटर सिग्नल से टकरा गया; एक तेज झटके के साथ दाहिना हाथ पाइप से छूटकर अलग शून्य में लहरा गया और यदि बायाँ हाथ पाइप को मजबूती से पकड़ा न होता तो शरीर समाप्त हो गया होता; बड़े जोर से शरणागत वत्सल श्री साईनाथ का नाम स्मरण कर शून्य में लहराते हाथ को पुनः ट्रेन के बाहर खिड़कियों में लगी सलाखें हाथ लग पाई और मैं चिपट गया अब और भी अधिक भयावह स्थिति बन गई थी। दायाँ हाथ झटके के कारण पीड़ा दे रहा था! बायाँ हाथ संतुलन बनाते हुए हाथों की माँस पेशियाँ जड़ हो चली थीं। पीठ के ऊपर हवा में एअर बैग लहरा रहा था। इस नाजूक स्थिति में बस "साईराम शरणागतम्" साईनाथ रक्षा करो; यही छोटा सा नाम मंत्र स्मरण करते हुए जीवन की अंतिम साँसें लेते जीवन मृत्यु के साथ जूझ रहा था। दूर-दूर तक अँधेरा ही अँधेरा नजर आता था। रास्ते में ट्रेन कहीं रूक भी





नहीं रही थी और प्राण छटपटा रहे थे। एक मात्र बाबा के अलावा अन्य कोई जीवन रक्षक उपाय प्रतीत न हो पा रहा था। बाबा के चमत्कारपूर्ण व्यक्तित्व का स्मरण कर मैं भी प्रतिक्षा में था कि बाबा का अवश्य ही कोई न कोई चमत्कार होगा। बाबा अवश्य मेरी, रक्षा करेंगे। मैं संकल्प कर चुका था "अब जिद न करूँगा" बस एक बार बचा लीजिए"! शायद बाबा इसी संकल्प की प्रतिक्षा कर रहे थे। कुछ ही समय पश्चात शनैः शनैः ट्रेन की गति धीमी पड़ने लगी दूर किसी स्टेशन की रौशनी दीख रही थी। सूखे होठों पर मृत्यु के भय से झपकती आंखों पर जीवन आशा की चमक मुस्कान उभरने लगी। पाँच मिनट पश्चात ट्रेन प्लेटफार्म से आ लगी मैं कूद पड़ा, सही सलामत प्लेटफार्म पर आ खड़ा हुआ शरीर में अभी भी कंपन था। बड़े भैया मुझे खोज रहे थे उन्होंने मुझे प्लेटफार्म पर देखा वो भी ट्रेन से उतर मेरे सम्मुख आकर पूछने लगे क्यों क्या बात है? तुम ट्रेन से क्यों उतर गए? मैंने रास्ते का कष्टप्रद सारा वृत्तान्त उन्हें बताया वे अवाक् हो सज्ज रह गए। ट्रेन ने सीटी दी और आगे बढ़ गई हम दो ही यात्री थे जो इस प्लेटफार्म पर उतरे थे। यहाँ से न तो कोई ट्रेन में चढ़ा और न कोई अन्य ट्रेन से उतरा था। शायद बाबा ने हमारे लिए ही यह अचानक व्यवस्था की थी। भैया बोले हम से यह ट्रेन छूट गई अब हम लोग लेट हो जायेंगे। सारे कार्य पिछड़ जायेंगे किन्तु मैं सन्तुष्ट था अपनी जीवन की यह दूसरी जिद थी, इसी मोह का यह भयानक परिणाम था—शायद बाबा द्वारा मेरे लिए यह एक नसीहत ही थी किन्तु सचमूच उनकी कृपा बड़ी विचित्र रूप में कब कैसे मिलेगी? कैसे किससे मिलेगी? यह कोई नहीं जान सकता! किन्तु जब भी पुकारा जावेगा वे अवश्य दौड़े आयेंगे यह विश्वास है! बाबा की कृपा से सारा कार्य बाबा पर हम छोड़ हम लोग निश्चिंत हो गए और बाबा ने सारा कार्य बड़े अच्छे से निपटा दिये। बाद में पता लगा जो १० तारीख का होने वाला पेपर था उसकी तारीख भी बढ़ गई एक महिने का समय मिल गया था, यह भी बाबा का ही चमत्कार था। इस प्रकार वास्तव में अपने सामर्थ्य के अहंकार से मदमस्त हम जब तक गर्वित रहेंगे तब तक भगवदकृपा हम से दूर रहेगी और जैसे ही हम करुणा से दीन हीन भगवद्-समर्पित हो जाते हैं स्वयं ईश्वर आकर अपनी कृपा से निहाल कर देते हैं। अतः जिस भी स्थिति में रहो बस बाबा को पुकारते रहिये ताकि इस जीवन की भाग दौड़ में बाबा हम से और हम बाबा से दूर न हो सकें। बाबा को भक्त प्रिय हैं और भक्तों को बाबा प्रिय हैं। शरीर, मन, आत्मा, अधिव्याधि से सदा रोग ग्रस्त बनी रहती है इसे सदा औषधि के साथ रहना पड़ता है, अतः बाबा का नाम स्मरण रूपी संजीवनी औषधि सदा अपने साथ बनाए रखिए, शरीरात्मा, मन सभी स्वस्थ, निरोग बने रहेंगे! शरीर मन, आत्मा का निरोग रहना ही मुक्ति का साधन है।

अतः बाबा के प्रति समर्पित होकर जीवन जीने का अभ्यास ही निर्भय जीवन जीने का सदुपाय है। बाबा के वचनों पर विश्वास रखिए।

“मेरी शरण आ खाली जाए  
 हो तो कोई मुझे बताए  
 मुझ में लीन वचन मन काया  
 उसका ऋण नहीं कभी भुलाया  
 आ सहायता लो भरपूर  
 जो माँगा वह नहीं है दूर  
 भार तुम्हारा मुझ पर होगा  
 मेरा वचन न झूठा होगा!!  
 मुझे सदा जीवित ही जानो  
 अनुभव करो सत्य पहचानो  
 त्याग शरीर चला जाऊँगा,  
 भक्त हेतु दौड़ा आऊँगा!  
 मन में रखना दृढ़ विश्वास,  
 करे समाधि पूरी आस!

ॐ श्री साई अपर्णमस्तु

— महेश कुमार पांडेय

“शांति सुमन”

४/१- रवि शंकर मार्ग,

कोठी बाजार, बैतूल, (म.प्र.)

## मुझे साई चरित सुनाओ

मेरे एक मित्र असाध्य रोग से पीड़ित हैं। उन्हें मिलने दवाखाना गया, डाक्टरों के प्रयत्न के बावजूद रोग का इलाज नहीं हो रहा था। उनका दिल किसी बात में नहीं लग रहा था, परेशान थे, मैंने कहा भय्या, बिस्तर पर लेटे लेटे ठाकुर भूपतिसिंह का श्री साईचरित पढ़ते रहो, बाबा की कृपा हो जायेगी, मन को सांत्वना मिलेगी, मेरा यह वाक्य सुनकर उन्हें धैर्य आया कहने लगे-पटवारीजी कृपा करके नित्य थोड़ी देर के लिए क्यों न सही आइये और मुझे साई चरित सुनाओ, मुझे भी आनंद हुआ और नित्य सायंकाल मेरा सारा कार्य समाप्त कर, साईचरित सुनाने दवाखाना जाने लगा। बाबा का शिरडी को आगमन चांद के साथ उनकी मुलाखत, म्हालसापती का साई शब्द से पुकारना, साईबाबा का शिरडी में वासतव्य, आदि आदि पढ़ने लगा, सुनने लगे, प्रथम दिन जहां वे रोगी मित्र सो कर सुनते थे, उठ नहीं सकते थे, कमजोर थे, शरीर में खून कि कमी थी, तीन चार दिन में उठकर बैठने लगे, आसपास के रोगी भी जमा होने लगे, सब को आश्चर्य दवाखाने में बाबा की तसवीर हर रोगी के पास था, साईराम का जप दवाखाने में आरंभ हुआ। स्वयं मेरे रोगी मित्र कहने लगे, साईचरित इस भयानक संघर्ष में अमृत का कार्य कर रहा है।





ठाकुर भूपतिसिंह का एक एक दोहा राम चरित मानस की तरह एक एक मंत्र है। लगता है कवि ठाकुर जी ने अपने साईचरित में प्रभु साईराम को साकार कर दिया है।

अखिल ब्रह्मांड नायक साई ब्रह्म है। उनका व्यक्तित्व प्रकृति के समस्त अनुबंधों के परे है।

मैं तो यही समझता हूँ साई चरित जीवन को संतुलित और शक्ति सम्पन्न करने का महामंत्र है।

आश्चर्य केवल एक महिने के समाप्ती पर, साईबाबा के चरित पठन से मेरे मित्र चल फिरने लगे, आज कभी कभी स्वयं चलते हुए आकर मुझे कहते हैं, पटवारीजी - मुझे साई चरित सुनाओं।

मेरा अनुभव है जो कोई श्री साई के सहज रूप में आत्मीयता जोड लेता है वह मृत्यु से डरता नहीं।

केवल साई नाम स्मरण में अनेक घटनायें समय समय पर अपने आप आती हैं और जाती हैं।

अंत में मैं यही कहूंगा के जो शक्ति हेमाडपंत के मराठी साईचरित में प्राप्त है वही शक्ति ठाकुर भूपतिसिंह के हिन्दी साईचरित में है

साहित्य और कला इन दोनों नजरों से देखा जाय तो श्री साईचरित विश्व साहित्य के लिए एक देन है।

गरीब, श्रीमंत, रोगी, ज्ञानी और अज्ञानी, पुण्यवान और पापी सब को प्रेम मार्ग पर लाकर यह साईचरित अंतः में शान्त करके, इस मोह माया से दूर कर देगा।

प्रिय साई भक्तों से मेरी प्रार्थना है कृपया प्रेम से, भक्ति से, अंहकारसे रहित होकर इसका पाठ करें, सुने सुनायें, तब सदा आप यही कहते रहोगे के "पटवारीजी - हमें साई चरित सुनाओं"।

— प्रा. गुंडेराव पटवारी

एन.एफ.जे. कालेज,

बिदर ५८५४०१



## “हर साँस में बाबा”

लोग कहते हैं कि एक सच्चा भक्त वही होता है जो हर-साँस में “सोऽहम्” या “ओऽम्” अथवा “राम” का अभ्यास करके ऐसा बन जाता है जिसे वेदान्त में-शुद्ध, बुद्ध, मुक्त और सत्य कहा जाता है।

हमारे साई बाबा अपने परम प्रिय भक्त माधवराव देशपाण्डे पर बहुत कृपालु थे-यह सभी जानते हैं। अमरावती वाले आदरणीय दादा खापडें जी जब दिसम्बर, १९११ में

शिरडी दोबारा पहुंचे थे तब वह आठ दिसम्बर को अपनी डायरी में लिखते हैं कि "माधवराव देशपाण्डे जी यहीं (दीक्षित वाड़ा में) थे और सो गये। मैंने अपनी आंखों से वही देखा और कानों से सुना जिसके विषय में केवल पढ़ा ही था किन्तु अनुभव नहीं किया था। माधवराव देडपाण्डे की हर बाहर निकलने वाली और भीतर जाने वाली स्वासों से- "साई नाथ महाराज, साई नाथ बाबा" की स्पष्ट ध्वनि होती थी। यह ध्वनि इतनी साफ है कि जितनी होनी चाहिए और जब वह (माधवराव) खरटि लेते हैं तब तो दूरी से भी सुनी जा सकती है।"

धन्य है श्री माधवराव जी जो बाबा के साथ रहकर बाबामय हो गये और हमारे सगुण-ब्रम्ह बाबा उनकी सांसो में बस गये। आईये। हम सभी भक्त-गण भी "साईबाबा- साईबाबा" का हर स्वांस में जप करते-करते बाबामय हो जायें। कलियुग में यही आधार है।

— मनोरमा शुक्ला

द्वारा- डा. दुर्गाप्रसाद शुक्ला,

४८०, कम्हारमण्डी,

कापुर छावनी-४



## दासगणू का प्रयाग स्नान

दासगणू थे उद्यत, जाने को प्रयाग  
आदा लेने पहुँचे साई के पास।  
साई बोले, सब तीर्थ यही तो हैं  
आश्वस्त रहो सब शिरडी में है।

दासगणू अब, चरणों में नत थे  
चरणों की महिमा, लख रहे थे।  
यह क्या, चरण तो भीग रहे थे  
प्रेम विव्हल हो, 'दास' रो रहे थे।

धन्य गुरू तुम, ऐसी लीला दिखा दी  
गंगा यमुना की धारा, अंगूठे से बहा दी।  
प्रयाग का संगम, श्री चरणों में लाकर  
दासगणू के दिल को, दिलासा दिला दी।

अब दासगणू के, माग के जागे  
तीन लोकों के, देव थे आगे।  
श्री चरणों में, प्रिति लागी ऐसी  
श्याम चरणों में, 'रसखान' जैसी।

— गोपाल तृष्णा गुरुरानी

प्रवक्ता

क्षेत्रीय शिक्षा संस्थान

अल्मोड़ा, कुमापूँ हिल्स





## साई ही रखवाला

साई की लीला है न्यारी,  
भूला है साई को संसारी,  
साई छोड़ बना है व्यवहारी,  
फिर क्यों न उठाये दुखभारी ॥ १ ॥  
कण-कण में है साई समाया,  
भ्रमजाल से सब जग भरमाया,  
जो कोई साई के दर्शन पाता,  
पल-पल सुख का अनुभव करता ॥ २ ॥  
चहुँ ओर साई का है बोलबाला,  
जगत का है यह अदृश्य रखवाला,  
हर पल जपूँ साई श्याम मेरे बाबा,  
“साई बालक” को यही आशीर्वाद देना मेरे बाबा ॥ ३ ॥

— प्रमोद गुप्ता “साई बालक”  
रेल्वे क्वार्टर नं. आर/बी/डी/२५७/५  
रेल्वे स्टेशन के सामने, सुभाष कॉलोनी  
जबलपूर (म.प्र.)

## “सबका तू सहारा”

जिसने पुकारा तुझको, तूने उसे सम्भाला ।  
सारे जहाँ में देखा, चर्चा अजब तुम्हारा ॥  
शिर्डी की पावन भूमि, पर रखे कदम जो कोई ।  
दुःखड़े हो दूर सारे, यह करिश्मा तो है तुम्हारा ॥  
पानी के दिये जले जब, तो अहसास जग को आया ।  
कि भिखारी नहीं है यह तो, भगवान है हमारा ॥  
धरते हैं ध्यान हम भी, जग में रहे सुखी सब ।  
आस हो सबको तेरी, बने सबका तू सहारा ॥  
आयेंगे दर पे तेरे, जो तूने हमें बुलाया ।  
बनायेंगे सफल जीवन, गर हुआ दीदार तुम्हारा ॥  
सारे जहाँ में देखा-----

— सुरेश सुखीजा  
१ ए/ २२ ए, फरीदाबाद  
पिन - १२१ ००१

## साई की कृपा

बाबा जिसे अपना बनाना चाहते हैं उसे किसीभी तरह दर्शन देते हैं।

एक दिन हम एक रिश्तेदार के घरपे गये तो वहां हमने बाबाकी तस्वीर देखी और हमारा सारा जीवन बदल गया।

हमें जिवन निर्वाह के लिये एक अच्छी कंपनी में नौकरी मिल गयी वहा हमारा इंटरव्यू भी एक साई भक्त से हुआ जैसे बाबा खुद हमारा जोश उठाते हुए लगा।

नौकरी मिलने ही हमारे रिश्तेदारोने हमारी शादी कर दी।

बाबा की कृपा से हमारे विचार और स्वभाव से मिलनसार मिली जैसे बेलगाडी के दो चक्र समान।

शादी करके बाबा के आशिर्वाद के लिए हम शिर्डी गये, वही हम बाबा के अभिषेक (दर्शन) को गये तो वहां के पुजारी ने हमारी गोदमें नारियल रख दिया जैसे बाबा ने हमारी गोद भर दी और बाबा की कृपा से हमे पुत्र हुआ जैसे बाबा ने हमारे माता-पिता और सास ससुर का बोझ हलका कर दिया और समाज में हमारा मान बढ गया।

बाबा बहुत दयालु हैं।

बाबा ने जैसे हमारा संसार बसाया वैसे रहने के लिये भी प्रबंध कर दिया।

बाबा ने हमे एक हाऊसिंग स्कीम में सभ्य बना करके हमारा खुदका मकान बनावा दिया जिसे हम साई कृपा समजते हैं और हमारे निवास स्थान का नाम भी हमने साई कृपा रख दिया है।

मानो हमारे सारे जिवन का दुःख और सुख बाबा खुद संभाल करके हमारी जिवन नौका बाबा चलाते हैं।

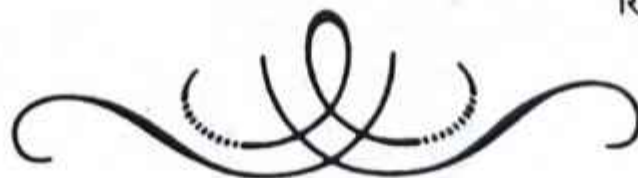
साई शरणानंद बाबा ने कहा अब सौंप दिया सारे जिवन का भार तुम्हारे हाथों में साईनाथ तुम्हारे हाथों में मानों सचमुच वैसे ही हमारा संसार बाबा चलाते हैं।

ये हमारी जिवन की सत्य घटना है जो आज भी हमें बाबा का चमत्कार और दर्शन होते हैं और बाबा हयानीका दर्शन कराते हैं।

सद्गुरू साईनाथ महाराज की जय

— विरेन्द्र आर. रावल

९८, साई-कृपा,  
गोरवा जासल सोसायटी,  
रिफाअनरी रोड, बरोदा







## जब आपका आश्रय मुझे प्राप्त है —

श्री सच्चिदानंद परब्रह्म भगवान साईं के चरणों में साष्टांग प्रणाम ।

हे आदिनाथ साईं, जिस प्रकार मुझे जन्म देने वाली देवी स्वरूप मेरी मां और मेरे महात्मन पिता हमेशा मेरे कल्याणार्थ चिंतित रहते हैं और उचित उपदेश दे मेरा मार्गदर्शन करते हैं, उसी प्रकार, आप हमेशा मेरे हितार्थ उद्योग करते रहते हैं, और जब जब भी मैं अंधकार में घिर जाता हूँ आप रोशनी दिखलाकर मुझे उचित राह पर लगा देते हैं।

आज भी मैं अत्यन्त ऊहापोह की स्थिती से गुजर रहा था। अंधेरे फिर मेरी बुद्धि और हृदय पर अधिपत्य जमाने लगे थे। कुछ और देर हो जाती तो मैं अवश्य ही एक बार फिर पतन के गहरे गर्त में जा गिरा होता। लेकिन ठीक वक्त पर आपने आकर मुझे एक बार पुनः उबार लिया और अपने वचन कि 'जो एक बार भी मेरी समाधी की सीढ़ी चढ़ेगा, उसकी चिन्ता मैं स्वयं करूंगा' की लाज रख ली। आप जी की कृपा से मैं एक बार फिर उत्तम राह चुन पाने में सफल हुआ। मेरी आपसे यही प्रार्थना है कि आप मुझ पर पुनः अनुग्रह कर मुझे सफलता प्रदान करें।

आपने बार-बार मुझे परिक्षा में उतार कर मेरे विश्वास की दृढ़ता को परखा है। मैं बार-बार असफल हुआ हूँ और उन असफलता के क्षणों में मैं आपको कोसने से भी बाज नहीं आया हूँ। परन्तु आपने हमेशा नादान और भटका हुआ प्राणी जानकर मुझे क्षमा कर दिया है और पूर्ववत् मुझपर स्नेह बनाए रखा है। आप दया के स्रोत हैं और क्षमा के सागर हैं। आप मुझ नाचीज को शक्ति प्रदान करे कि मैं आपकी कृपा से चुनी गई राह पर बिना डगमगाए, बिना रूके निरन्तर चलता रहूँ और आप जी के शुभ आशीर्वाद से अपने लक्ष्य को प्राप्त करूँ। साथ ही अपने श्री चरणों में दास को अखण्ड विश्वास का दान दें।

आपपर विश्वास है, आपका सहारा है,

आपके चरणों में बारम्बार प्रणाम है

सारा जग भी मुझसे रूठे तो

परवाह क्यूँ मैं करूँ?

जब आपका आश्रय मुझे प्राप्त है।

चरणकमलों का दर्शनाभिलाषी एवं शुभ आशीर्वाद का आकांक्षी आपका एक तुच्छ सेवक ।



शिमला १५.३.८६

## कृपा करो साई!

श्वेत कमल लक्ष्मी सम सिन्धु पे विराजे  
 दया कृपा क्षमा शील अंग-अंग साजे  
 डूब रहा भक्त तेरा भक्ति डगमगाई  
 कृपा करो साई.

द्वारिका माई दूर शूल भरे मग हैं मेरे  
 मैं असहाय दीन हीन पावों में छाले पड़े  
 टूट रहा श्वास मेरा आँख डबडबाई  
 कृपा करो साई.

मोह संग रात कटे भोर नित्य लोभ भरे  
 माया के घुंघरू घर मनवा नृत्य करे  
 है अशांत चित्त मेरा आत्मा अकुलाई  
 कृपा करो साई.

उंगली में पीर भरी वीणा के तार टूटे  
 राधा की पायल मूक यमुना के तीर रुठे  
 भ्रम की चिता में जले तन की अमराई  
 कृपा करो साई.

नयनों में अश्रू दो तो मीरा सी भक्ति दो  
 मोह अगर देना तो ध्रुव सम आसक्ति दो  
 वृन्दावन शिर्डी हैं और तुम हो कन्हाई  
 कृपा करो साई.

— विजय

७६, पटौदी हाऊस

नई दिल्ली - ११० ००१



## “हमको ऐसा बदलों साई”

हमको ऐसा बदलों साई, अनबदला जीवन शरमाए।  
 तन मन अपना इतना रंग दो, हर दिल में रंग तरंग उठजाएं।  
 बिखरें न रहे हीरिमोती, माला के मन के एक बनें।  
 हैं एक अगर गुमराह कही, सबके हित में वे नेक बनें।  
 वे सुख सागर की नय्या में तरजाए।  
 हमको ऐसा बदलों साई,-----





अपने बल, वैभव पर गरूर न कर, बस दो दिन की यह माया है।  
इन्सान वही है, मर्द वही है जिसे पराये दर्द को अपनाया है।  
बस समझलो आज ही से यह शुभ कार्य किया जाए  
हमको ऐसा बदलों साईं,-----  
साईं कहे शास्त्रीय जो पंछी पिजरे से बहार आया।  
वह मुक्त होगा सचमुच उसने अनमोल खजाना पाया।  
नये निर्माणों की जागृत साईं जगाए।  
हमकों ऐसा बदलों साईं,-----

— जे.के. शास्त्री,  
११, महात्मा गांधी मार्ग,  
नागदा जं. मध्यप्रदेश.



## ‘शिरडी धाम’

शिरडी का धाम अपार, रटे जा साईं साईं।  
जपे जा साईं साईं, भजे जा साईं साईं ।।  
यह शिरडी की पावन रज है,  
इसमें न कोई अचरज है।  
है सत् पूजा का धाम, रटे जा साईं साईं  
मजे जा साईं साईं, जपे जा साईं साईं ।।  
मसजिद की महिमा है भारी,  
यह द्वारिका माई हमारी।  
धूनी की जय जय कार, रटे जा साईं साईं  
भजे जा साईं साईं, जपे जा साईं साईं ।।  
साईं ने धूनि रमाई,  
तब पावन ऊदी पाई।  
हुए दूर सभी विकार, रटे जा साईं साईं  
मजे जा साईं साईं, जपे जा साईं साईं ।।  
चावड़ी की रैनक न्यारी  
जो बाबा को थी प्यारी।  
साईं सोते थे दिन बारी, रटे जा साईं साईं,  
भजे जा साईं साईं, जपे जा साईं साईं ।।  
‘बूटी’ ने धाम बनाया  
जो मन्दिर है कहलाया।  
यहां सत् साईं का वास, रटे जा साईं साईं,  
भजे जा साईं साईं, जपे जा साईं साईं ।।

नीम वृक्ष की थाती  
जहां धूप जले दिन राती ।  
हैं गुरु बाबा के पाद, रटे जा साई साई,  
भजे जा साई साई, जपे जा साई साई ।।  
मैंने मानुष तन जो पाया,  
साई का नाम न गाया ।  
मेरा सब जीवन बेकार, रटे जा साई साई,  
भजे जा साई साई, जपे जा साई साई ।।  
प्रभु 'निर्मल' को दे दो ज्ञान,  
साई का कर ले ध्यान ।  
दो 'श्रद्धा' 'सबुरी' का दान, रटे जा साई साई,  
भजे जा साई साई, जपे जा साई साई ।।

— श्रीमती निर्मला पाण्डेय  
द्वारा डा. रमेश चन्द्र पाण्डेय  
प्राचार्य दिगम्बर जैन कॉलेज, बड़ौत  
मेरठ (उत्तर प्रदेश)

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## साई भजन

साई तुम्हारी महिमा, अद्भूत दिखा रही है ।  
माया भुला रही है, मन को जगा रही है ।।  
जो भक्त देखे तुमको, खो देय अपने भ्रमको ।  
दर्शन के लिए तुम्हारे, नित भीड़ ही लगी है ।।  
धुनी प्रचंड जलती, उदी की चोट चलती ।  
मिट जाये मनकी गलती, कहना पड़े सही है ।।  
नेकी हो या बुराई, जो भावना हो भाई ।  
संतोष करना मन को, जो बात थी कही है ।।  
देखी कही न माया, अपना न कोई पराया ।  
सब एकसा दिखाया, कोई कामना नहीं है ।।  
आशा यही है दिलमे, रहे ध्यान साई चरण मे ।  
लहानुसुत कहे हमेशा, बस कामना यही है ।।

— वि. म. हटवार  
रेशीमबाग, नागपूर-९.





## मैं भक्तों के बस में हूँ!

सदाचार, श्रद्धा और प्रेम हमको साईपूजा के लिये प्रेरित करता है। मानवी जीवन के दो प्रकार हैं — ऐहिक जीवन और पारमार्थिक जीवन। नश्वर तथा अशाश्वत जीवन स्वानुभव में अपूर्ण है। पारमार्थिक जीवन में अध्यात्मज्ञान की स्वानुभूती होती है। संतकृपा हुई तो आत्मबोध से पवित्र संस्कार प्रतिदिन बढ़ते जाते हैं। दया, करुणा, संतोष आदि गुणों से क्षमाभाव प्रगट होता है। आत्मा और परमात्मा की एकरूपता ज्ञात होती तथा भक्त जिज्ञासु बनकर अपने लक्ष की तरफ बढ़ता है।

श्रद्धा जिसको भावनायुक्त भक्ती कहते हैं और सबुरी मनुष्य को जीवन में सुखी बनाने में बुद्धि से संयमीत रखकर शक्ती प्रदान करती है। यही कारण से हम कभी निराश नहीं होते हैं। सफलता हमारा साथ देती है। मनसे हम श्री साई के चरणों में नतमस्तक होकर प्रार्थना करते हैं। भोले साईनाथ हमारे मुक्तीदाता, करुणामय स्थिती को सदा ही जानकर, पथदर्शक बनते हैं।

श्री साईबाबा आत्मशक्ती से सच्चे भक्त को जानते थे और ऐसे भक्तों के बस में रहकर परमार्थ की शिक्षा सबको देते थे। उनकी भक्ती में सर्वश्रेष्ठ मानव धर्म का ज्ञान पानेवाले आज भी सर्व धर्म के भक्त शिर्डी जाकर दर्शन का लाभ पाते हैं। ऐसे आत्मविश्वास रखनेवालेही आत्मानंद का अनुभव लेते हैं।

परमात्माने जैसा हमें मनुष्यजन्म दिया है वैसेही अपने कर्तव्य को समझनेके लिये बुद्धि दी है। लेकिन मनुष्य संसार की माया मोह में फसकर अज्ञानी बनता। संत की संगत तथा पुज्य भाव प्राप्त हुये तो सच्चे धर्म की प्रेरणा मिलती है। अपने कार्य में ईश्वरी शक्ती का अधिष्ठान होने से कार्यसिद्धि होती है।

साई मूर्तिके ध्यान से, अध्यात्म ज्ञान हो जाय  
गुरु समाधि सेवा करै, साईराम के मन भाय।  
गुरु गुण नित गाता रहै, प्रेम सहित निष्काम  
साई के दर्शन करै, पूरण हो सब काम।  
तन मन धन अर्पण करै, साईमन्दीर में जाय  
आत्मानंद में मगन हो, समदर्शी पद पाय।  
काम, क्रोध, मद लोभ से, पीडित है सब संसार  
साई सार बताय कर, दिखा देत निज नूर।  
जय साईनाथ दया निधी, दीनन के हितकारी  
रम गये दरबार में, हिल मिलकर सेवा करी।



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