

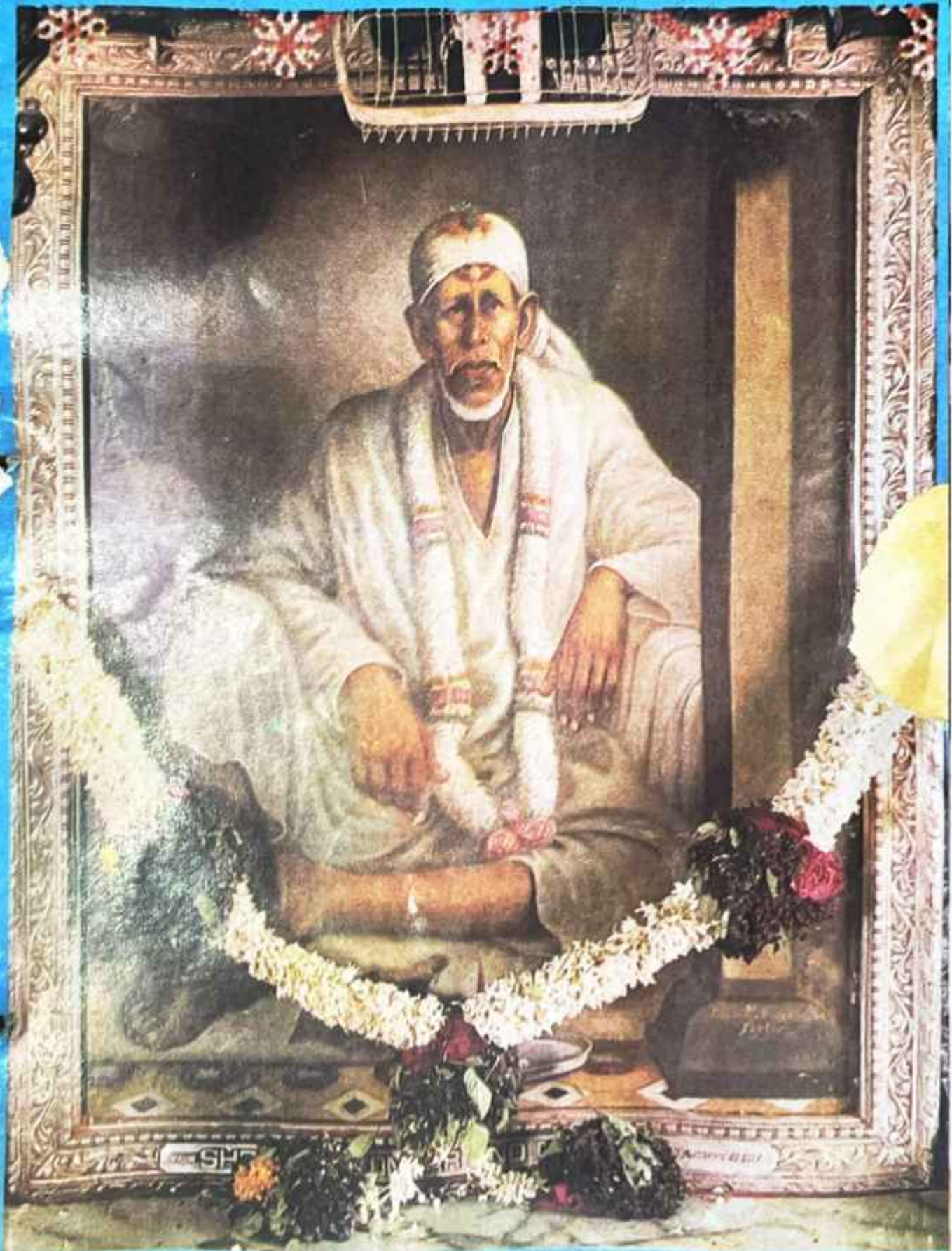
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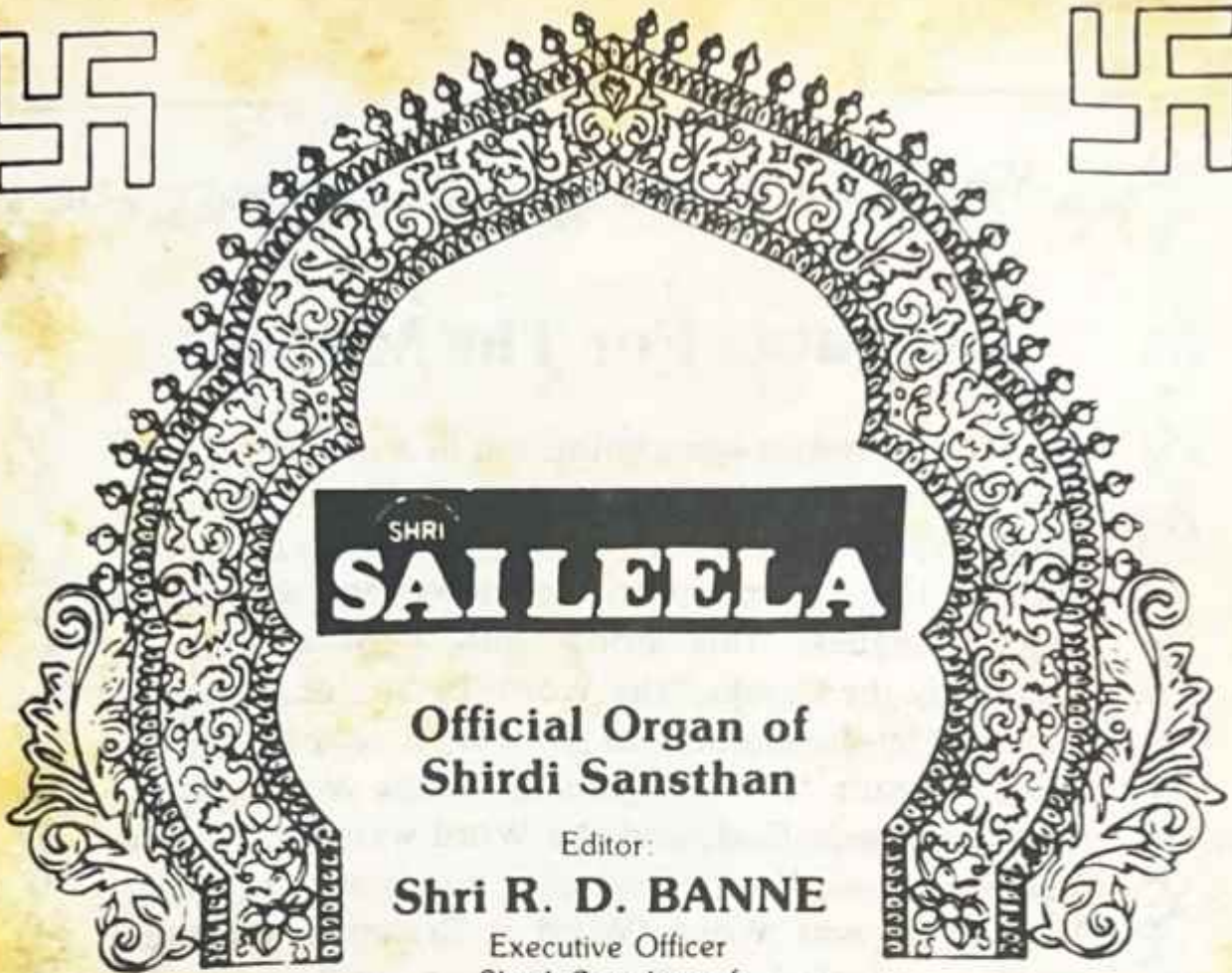
SHRI

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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**

VOLUME 66

APRIL 1987

NO. 1

Office:

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

Telephone: 412 25 61

Annual Subscription Rs. 10.00 • Single Copy Rs. 1.00

*The Editor does not accept responsibility for the views expressed in
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A Quote For The Month

There arises a question in the heart of every spiritual aspirant: 'I have not seen God. How can I love Him?' And the answer has been given. There is a bridge between the known and the unknown, and in philosophical language this bridge has been called 'the Logos' by the Greeks, 'the Word' by St. John, and the 'Sphota' by the Hindus. In the Gospel according to St. John we read: 'In the beginning was the Word, and the Word was with God, and the Word was God.' In the Vedas we read: 'In the beginning was Brahman, (God). His second was Word. 'Word is Brahman.' In every religion we find a great emphasis laid upon this medium, the Logos, that is one with God. According to yoga psychology the very repetition of the holy name of the Lord leads to illumination. It bridges the chasm between our sense universe and the divine beyond. What the Hindus call *japam*, chanting of the name of the Lord, is a great spiritual discipline in itself. Sri Rama-krishna used to say that the holy name is like a rope; hold fast to it, and it will take you to God. With the help of the rope which is something definite and concrete, we reach the eternal, inexpressible Reality.

Swami Prabhavananda

SHRI SAI LEELA

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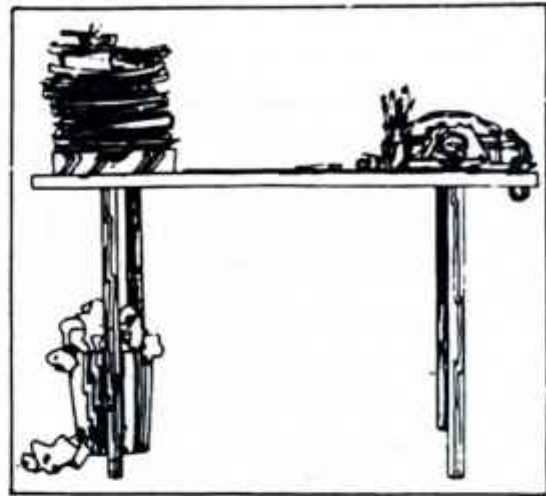
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Who can stop the inexorable march of Time? Who can put back the clock of this world to bringing back the "good old days"? Certainly, it is not given to us to do it. And yet, in a sense, if any one, it is we alone who can steal a march over Time and conquer it — by defeating the forces of evil and upholding the forces of good, by leading virtuous and disciplined lives and ushering in Satyayuga, the age of Truth and Goodness!

EDITORIAL



Times are bad; the world in which we live seems to be right in the middle of the age of decadence or Kaliyuga. It does not require very great perception to see the collapse of the entire value system which seems to have lost its relevance to the life of the modern man; or to see the old institutions lose their credibility and crumble in a rubbish heap. In his unrestrained pursuit of material wealth and temporal power, modern man seems to have lost sight of his Maker and the very purpose of his existence. When things come to such a pass, the great deluge or Pralaya cannot be far behind. The need of the hour is a Noah's Ark. But raising our hands to Heaven in supplication will not be enough, for we will have to engineer such an Ark ourselves and for that each one of us has to exert.

Times are indeed bad! All around us there is a glib talk about decadence and corruption, bribery, selfishness, inhumanity and such like words are freely bandied about. Promptly we sit in judgement on others without first examining ourselves. We conveniently forget that we are society and if each one of us took care of himself the problem itself will vanish into thin air.

Rules and regulations are formulated; legislations are passed to curb such evil tendencies and to establish the reign of law and order, of peace and harmony. But with what success? It is common experience that such external controls serve a very limited purpose, if at all, and sometimes may have just the reverse effect. They may generate defiance or ingenuity in circumventing such restrictive measures.

What then is the remedy? It lies in disciplining ourselves. It is

not a discipline super-imposed from outside but a discipline that comes from within and is self-imposed. It is born of conviction and whole hearted acceptance of Truth. It comes of understanding and self-realization. This is the discipline that is needed in our public life and personal life, be it political, religious, spiritual or social. It is once again, not easy and requires tremendous patience and determination. But it is absolutely necessary if we are to make anything out of our lives.

And, discipline must begin with oneself first. Before advising others we must put our own house in order. "Shri Sai Satcharita" has expressed the idea of discipline most poetically by comparing the body to a chariot which is drawn by the ten horses i.e. the ten organs which are constantly in danger of running riot. Human intellect is the charioteer that holds the reigns. Everything depends on the skill of the charioteer and his balanced judgement as to when and how far to pull the reigns so that the horses are under perfect control and the destination is reached effortlessly. (Ch: 17) The difficulty of the task need not deter us, for as Baba told Nanasaheb Chandorkar, success in these matters, comes slowly, gradually, but surely. What we need is plenty of patience and a staunch faith.

—●—
SRI SAI

What I relate below proves that Baba comes to the rescue of His devotee when he surrenders himself to HIM completely. My brother-in-law is a Headmaster of a High School. He had suffered from hyperacidity for sometime. Despite the medicines he took, his health showed no improvement at all. The ailment often troubled him. He was unable to concentrate on his work and was very much upset. One night he prayed to Baba to help him. Baba appeared to him in his dream and gave him some 'udhi'. He assured my brother-in-law that all would be well. My brother-in-law woke up to find it all to be only a dream. But to the astonishment of all of us, my brother-in-law got over the suffering without taking any medicine. Since then the hyperacidity has not given him any trouble at all. We all know that it is nothing but a miracle of Baba wrought for the sake of His devotee.

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OM SHRI SAI RAM

KARMA — AN ANSWER TO THE RIDDLES OF LIFE

*Who toiled a slave may come anew a Prince,
For gentle worthiness and merit won;
Who ruled a King may wander earth in rags
For things done and undone.*

From 'THE LIGHT OF ASIA'

The lame, the deaf, the deformed, the blind, the incurable — these are perhaps the most conspicuous examples of human suffering. When we see such an affliction in another, we are moved to pity of the deepest kind. When we experience such an affliction ourselves, and know the sad frustrations, we begin bitterly to question the ways of God to man. Why has this thing happened to me? We ask plaintively. Why has it happened to me?

This belief that suffering must be due to wrong doing of some kind has been discarded by the modern mind as a superstition of outworn religion; few people now-a-days are inclined to think of suffering in terms of "SIN". Yet in the view of Ancient Wisdom, sin and sufferings have an exact cause and effect relationship, even though the point of origin of the sin may be hidden from view. Karma is a Sanskrit word literally meaning action; in philosophic thought, however, it has come to mean the law of cause and effect, or action and reaction, to which all human conduct is subject. Emerson referred to this concept as the law of compensation. Christ formulated it very concisely when he said "Whatsoever a man soweth, that shall he also reap". Newton's third law of motion, namely that every action has its reaction which is equal and opposite, applies as much to the moral law as to the law of physics.

We are already familiar in science with the conception of the whole universe as an expression of energy. The electron is a storehouse of energy; so too, though on a larger scale, is a star. This energy is continually changing motion transforming itself in heat, light or electricity and so on from one transformation to another. Man himself is a storehouse of energy; he takes in energy with his food, and transforms it into the movements of his body. The energy in man, when utilized for a kindly action is beneficent, and we call such a use 'Good'; when it is employed to injure another,

we term such a use "Evil". All the time that man lives, he is a transformer; the universal energy enters into him, to be transformed by him into service or into injury.

The law of Karma is the statement of cause and effect as man transforms energy. It takes into account not only the visible universe and its forces, but also that larger, unseen universe of force which is man's true Sphere of activity and with each thought and feeling, man changes the adjustment of himself, and the adjustment of the universe to himself.

The first principle to grasp, in the attempt to understand Karma, is that we are dealing with force and its effects. This force is of the physical world of movement, or of the astral world of feeling, or of the mental world of thinking. We are using all three types of force, the first with the activities of our physical bodies, the second with the feelings of our astral bodies, and the third with concrete and abstract thoughts of our mental and causal bodies. To aspire, to dream, to plan, to think, to feel, to act — all this means to set in motion forces of three worlds; and, according to the use made by us of these forces, we HELP or we HINDER. All the force we use, on all the planes, is the energy of the Almighty God. We are but transformers of that energy. As we so transform and use that energy, it is His Desire that we use it to further His Plan of Evolution. When we help that Plan, our action is 'Good'. When we hinder it, our action is 'Evil'. And since we use this force all the time, we must at each moment of time, either help or hinder that Plan.

Since man is not an individual by himself, but is one unit in a Humanity of millions of individuals, each thought or feeling or act of man affects each of his fellow men, in proportion to the nearness of each to him as the recipient of force. Each such use or misuse of the force helps or hinders the whole and brings with it a result to him either in same incarnation or in some future incarnation according to the degree of strength of force applied. The result is briefly stated, in terms of his action and its resultant reaction.

ACTION AND REACTION

1. Aspirations & desires become ideals & capacities.
2. Repeated thoughts become Tendencies.
3. Appreciations become Inspirations.
4. Wills to perform becomes Action.



5. Criticism becomes worries.
6. Sympathies become joys.
7. Resentments become griefs.
8. Experiences become Wisdom.
9. Painful experiences become Conscience.
10. Helpful acts become Comforts.
11. Hurtful acts become Pain.

Each hurtful act or thought is so much force thrown out into the universe, which works itself out, in the injury inflicted on another; but the equilibrium must be restored at the expense of the wrong doer. This Karma for injury is 'pain'; the force which produces that pain discharges itself through the injured as the fulcrum, and thus restores the original equilibrium. Similarly is it with a 'kind' act; its Karma or reaction is a force which adjusts circumstances so as to produce a 'Comfort'. In this universe of law, each type of force works on its own plane. One man may give alms to a beggar with pity and sympathy, but another merely to get rid of him as a nuisance; both perform a kind act, and to both the Karma of the act on physical plane is a 'Comfort', but there is to the former an additional Karma on the astral plane for his pity and sympathy and it returns to him as a happy emotion, while to the latter there is no Karma of this kind. Similarly I may have nothing but pity to give to a sufferer; I reap thereby an emotional 'happiness', but I do not reap a physical 'comfort' as well.

A man during his various life cycles creates large amount of Karma. This total of accumulated past Karma is known as "SANCHITA" or accumulated Karma. Out of this total, the Lords of Karma select a certain quantity for the new life of the soul before reincarnation. This stock of Karma, with which the soul starts his incarnation, is called "PRARABDHA" or starting Karma. This Prarabdha Karma is decided by carefully adjusting, so that, from the interaction between his good and his evil, the final result shall be an addition, however slight, to his good. If, as we enter life, all our Karmic forces of good and evil were to be set into operation, then, seeing how much larger stock we have of evil than of good, our lives would be so weighed with pain and sadness that we should have little spirit to struggle through battle of life. As a man's life is lived, the Prarabdha Karma exhausts itself. But the work it does has, however, the result of making him create NEW Karma by its reaction. This new Karma created is called "AGAMI or KRIYAMANA" or future Karma.

The quality of this new Kriyamana Karma which is produced according to the man's wisdom will be either good or evil. If his 'pains' teach him resignation and sympathy, if his 'griefs' and worries spur him to effort to right the wrongs, which he has done, if he pays his 'Karmic debts' with understanding, then the new Karma which he generates is good and not evil. But if he is resentful of the debts which he is called upon to pay, if his nature hardens and as a result causes misery to others. the new Karma which he makes is evil.

So far all that we have learnt, about Law of Karma and its operation, is from religious scriptures and statements of ancient Sages and Seers who had the Extra Sensory Perception to see and read the invisible universe. Lately we have been fortunate enough to have a man in this 20th Century who had the ESP and his readings have to a great extent confirmed a part of the above truths. There was a man named Edgar Cayce in U.S.A. Virginia possessing the gift. He was by profession a photographer and a Roman Catholic who did not accept the reincarnation theory. In the initial stages he could give amazingly accurate diagnoses of various illness of persons under induced self hypnosis. Thereafter people used to go to a physician with Cayce's readings and when treated were cured of many incurable diseases. Under hypnosis he could see like an X-Ray eye inside the body of his patients and describe everything like a qualified physician — although in normal state he did not know any medical terms as he had studied upto eighth standard only. Gradually Cayce's fame for diagnoses of illness spread throughout U.S.A. and a Hospital was established in his name at Virginia.

When Cayce's fame reached Arthur Lammers who was a printer in Dayton, Ohio and who was a believer in astrology and reincarnation theory, approached Cayce. Lammers suggested to Cayce to investigate the cause of disease by going back into the life of the entity. Initially Cayce confined backward reading up to the childhood of the patient. Thereafter Lammer suggested Cayce to go beyond the present incarnation in his hypnotic state. The answer given during this was startling and Lammers found that if it could be proved that reincarnation was a fact, the demonstration would modify present ideas about philosophy, religion and psychology. In fact during hypnotic state Cayce developed the ESP by which he could read the subconscious mind of the entity, wherein is stored



the experience and memory of all past life of the entity. Once this was found and recorded Lammer undertook to verify the official records of past, of places to find if such a person as stated by Cayce did actually live. In cases of not too distant past the records did show that person by that name as stated by Cayce lived. Thereafter from 1923 to 1945 Cayce had given thousands of life readings of various persons suffering from various ailments giving the causes set in some previous incarnations. All these records have been preserved as Cayce File and lot of people have investigated these files and written books. Edgar Cayce was born in 1877 and died in 1945. We will quote briefly some of the case history which will clearly show how the law of Karma operates on physical plane here.

A college professor who had been born totally blind applied for Cayce reading. The professor's life reading outlined four previous incarnations. One in America during the Civil War period, one in France during the Crusades, one in Persia about 1000 B.C. It was in Persia that he had set in motion the spiritual law which resulted in his blindness in the present. He had been a member of a barbaric tribe whose custom was to blind its enemies with red hot iron, and it had been his office to do the blinding. This type of Karma can be called Boomerang Karma, like the Australian boomerang, which when thrown returns to the thrower, a harmful action directed towards another person seems to rebound to the perpetrator of the action.

A girl who earned her living as a manicurist and who had been afflicted with infantile paralysis at the age of one year was left with both legs crippled and both feet stunted in size, to such a degree that she had to use crutches and braces. The Karmic cause of her condition was attributed to an Atlantean incarnation in which through some means — whether through drugs or hypnosis or telepathy she made people “weak in limb and unable to do other than follow.....” Thus we find the entity meeting itself in that very thing which it brought to others. In another example it is found that a lady of forty years suffered from food allergies and when she came in contact with certain materials like plastic or leather, she experienced excruciating pain in her left side. Cayce in his readings described that this entity was a Chemist and used many of those things for producing of itching in others. She also used certain substances that caused the breath itself to be poisonous to others. She therefore finds it in herself in the present itching and poisoned

in presence of those materials.

A second type of Karma in the physical realm might be called Organismic Karma. It involves the misuse of our own organism in one life, and result in an appropriate retribution in a succeeding life. An example of this type is seen in a man of thirty five who since infancy suffered from digestive weakness. The origin of his disability was attributed to an incarnation in the Court of Louis XIII of France, when he had been a kind of escort and protector of the King, he had one serious weakness — the weakness of gluttony. In his second incarnation in Persia as a Court physician he had been given to the pleasures of the table. Thus for two life times he had committed the psychological sin of excess; the imbalance needed some how to be equalized and so he is forced through predisposed bodily weakness to become temperate in the present.

A third type of physical Karma found in the Cayce readings might be given the name Symbolic Karma, which is most surprising and interesting. A young man, whose father was a physician, had since childhood suffered from anaemia and could not be cured by any known treatment. His life reading by Cayce traced the disease to deep seated Karmic cause. During his incarnation in Peru five life times back, where the entity had ruthlessly seized control of the country, thereby becoming its ruler "Much blood was shed", hence anaemia in the present.

Here are a few typical examples of the many instances of such symbolic retribution in the Cayce files. In a severe case of asthma, the sufferer was told "you can not press the life out of others without seeming at times to have it pressed out of oneself". A person who was deaf was admonished: "Then do not close your ears again to those who plead for aid". This entity had been a noble man at the time of French Revolution. A sufferer with tuberculosis of the spine was informed: "The entity thwarted others and is meeting it now in himself." A victim of progressive muscular atrophy learned that: "This is not merely the atrophy of the nerves and muscles of the lower limbs; it is the result of what you built in your life and the life of others in other incarnations". A most striking case of symbolic Karma is that of a young boy of eleven who had been a chronic bed wetter since his age of two. All psychiatric treatment failed to cure him. According to Edgar Cayce's reading, in the life previous to the present he had been a Minister of



the Gospel in early Puritan days, at the time of witchcraft trials; he had been active in punishing supposed witches by ducking them into a pond.

These examples lead us to generalize that: Karma is a psychological law and acts primarily in psychological realm, the physical circumstances being merely the means whereby psychological purpose is fulfilled. Therefore the reversal or reaction on the objective physical plane is not exact, but only approximate; on the psychological plane, the reversal is more nearly exact.

One of the cardinal sins of our religious theology is pride and particularly when this pride has expressed itself in mockery or scorn. Cruel laughter and disparaging words seem to be the equivalent of physical act of aggression, and thus set in motion Boomerang Karma which results in the same physical affliction as that suffered by the person mocked at. There are several cases of severe physical disability in Cayce file attributed to pride and mockery. Two instances are cases of polio. The first one is that of a woman of forty five, who at the age of thirty six was stricken with polio and has not walked since — confined to a wheel chair. Here again the Karmic cause is seen to have been in ancient Rome. She had been among the royalty of the time and was closely associated with Nero in his persecution of the Christians. “And the entity laughed at these who were crippled in the arena and lo! that self same thing returns to you. The second case is that of a woman of thirty four who was stricken with infantile paralysis at the age of six months, which resulted in spinal curvature and limping walk. Here again the Karmic cause is seen to have been two life times in Rome. The reading says: “The entity was then a member of Palestine household, and often sat in the boxes viewing the struggles of man with man and man with beast. In the present, much of the physical struggle arises from entity’s scornful laughter then at the weakness of those who fought for a cause”.

Another instance in this mockery group is that of a young man of twenty one. The central problem of his life was marked homosexual urge. The life reading shows him to have been in a previous life a satirist and gossipmonger in the French court who took particular delight in exposing the homosexual scandals of the court with his cartoonist skill. The reading concludes “What you condemn in another, that you become in yourself”. He who laughs at the

affliction of another is condemning a set of circumstances for which he does not understand the inner necessity. The act of mockery is an act of self assertion in the most ignoble sense of the term.

Another sin of the moral realm is Intolerance which may result in serious psychological problem causing personality difficulty in later incarnations. One of the readings says "As you have criticized, know that you yourself must be criticized. This should be tempered; for what one says of another will usually become one's own state also, in one form or the other. It must be noted that MOTIVE and PURPOSE are the impelling force of Karmic action. As always it is not the letter but the spirit that matters; not the form but the substance; not the act but the motive.

According to Cayce epilepsy is frequently the Karmic result of sexual excesses and also misuse of psychic powers for self gain. Similarly misuse of official power to gain money or become dictatorial brings the Karmic result of poverty, dispossession, homelessness and hunger. Dictatorial attitude brings subjugation and compels the entity to take orders from others.

Marriage is an episode in a serial story begun long ago. No marriage is a start on a clean slate. It is the opportunity for two imperfect individuals to help each other discharge their respective Karmic debts, forge new qualities of soul, and advance in spiritual understanding and strength. No Greek Nemesis was more relentless than the progress of destiny in the strange case to be considered now. The woman in this case was a very beautiful and desirable girl of twenty three when she married her husband. Even at the age of forty one, when she obtained her life reading from Cayce, she had the stunning type of beauty that made heads turn. In the eighteen year interim since her marriage to a well known and highly successful businessman, she had lived through a most difficult and emotionally thwarting experience. Her husband was completely incapable of sexual relationship. Annulment of the marriage or divorce might have ended the difficulty but this woman could not bring herself to take either of these steps. She loved her husband; she could not bear to hurt him. There was a period when a former suitor of hers came back into her life when she entered desperately into a liaison with full intensity with him. — not out of desire to be unfaithful to her husband, but out of sheer physical and emotional necessity.



Her life reading by Cayce takes back to two life times ago in France at the time of Crusades. Here we find the wife in the name of Suzanne Merceilien married once again to her present husband Monsieur Merceilien, who was one of those adventurous men whose imagination was caught by the crusader's cause. And so when he left his wife to go to preserve Christendom from the Infidel, there was one other thing he wanted preserved in his absence namely, his wife's chastity. In order to ensure this he subjected his wife to put on Chastity belt with a lock and took the key with him. With a chastity belt put on it was considered impossible for a woman to have any sexual relations. The exact words of the reading are "The entity was among those doubted by the companion and was forced to wear a stay that prevented liaison with others, determined to be free, some time, some where and to get even at all cost. Being forced to remain in a state of chastity caused the entity to form detrimental determination. That this has become a portion of the entity's present experience. If we analyze the retributive justice involved here.,the man suffered impotency for cruelty. The desire of the wife was fulfilled in latter life. The couple could not divorce as the husband must suffer the agony he gave to his wife. Extra marital affairs are invariably the result of unfulfilled desire of some previous life.

So far we have seen Karmic examples of frustrations and abnormalities, which are classified as retributive Karma. Similarly the continuity Karma shows, how human ability, talent, genius, distinction of any sort are the Karmic rewards of lives well spent along these same direction in the past. A favourable environment and a healthy body are also positive Karmic consequences. The readings have occasionally indicated that a beautiful body in the present is the result of care devoted to the body, the temple of the spirit, in the past. In the case of a striking New York model whose unusually beautiful hands bring her much in demand with nail polish, hand lotion and jewellery merchants who feature hands in their advertisement. The Karmic cause for her gift of beauty was found in the incarnation preceding the present, when she was a recluse in an English convent. Her life had been spent in performing menial and distasteful task with her hands; she did them with such a dedicated spirit of selflessness and service, that her consecration of spirit was transmuted into unusual beauty of her person and of her hands.

We must not, however, imagine that this 'FATE' selected for the individual is absolutely rigid and immutable; a man can, and does change his 'Fate' some times, by an unusual reaction to circumstances. For instance, suicide is not in a man's fate, though his visible and invisible circumstances may, seemingly to us, be too much for his strength; the plan for the individual is always to struggle through his 'pains', ('griefs' and 'worries') and not go under. Similarly, an individual may take an opportunity not specially arranged for him; some religious teachers, a Sad Guru like Shri Sai Baba, for instance, whose appearance and grace may affect him, and he may make for himself a new opportunity, putting out of gear his original fate.

Karma brings us back to rebirth, binds us to the wheels of births and deaths. Good Karma drags us back as relentlessly as bad. How then shall the weaving of the chain of bondage be put an end to, since man must think and feel as long as he lives, and thoughts and feelings are ever generating Karma? The answer to this is the great lesson of the Bhagwat Gita. Not in action but in desire, not in action but in attachment to its fruits, lies the binding force action. An action is performed with desire to enjoy its fruit, the Soul is expectant and Nature must reply to it, it has demanded and Nature must award.

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OUR FIRST DARSHAN OF A GREAT SAINT

I was chief inspector in a large public sector undertaking in Bangalore. By then, by the grace of Sai my wife and I had become humble devotees of His. The relations between me and the Officers in the department were extremely good. They would often gather in my room and when the pressure of work was not heavy, we often used to discuss about saints invariably. Very often, we would be talking about Sai Baba and his wonderful miracles and devotees' experiences.

Srimathi Lalithamma was a devout lady inspector in my department and she was held in great respect and esteem. She had often seen us talking about Sai Baba.

One day she informed me of the presence of a great saint in Sai Mandir in Thiagaraja Nagar near Narasimharaja Colony in Bangalore and suggested that I, with my wife, should take darshan of the Swamiji. It was my ill luck that I did not heed her repeated suggestions to me in that regard for some time. She felt exasperated and walking straight into my room one day, she said, 'Sir, one should be lucky in life to get darshan of a saint, and though I have spoken to you a number of times, you have not come. It is only your karma not to have Swamiji's darshan. I can not tell you more than this.'

That was an admonition to me and I deserved it well. It did have its intended effect on me almost immediately. I promised to visit her house with my wife on the succeeding Sunday. She gave me the necessary details to locate her house and promised to take us to Swamiji.

On the promised day, my wife and I went to the pious lady's house. It was around 10.30 in the morning. She was all kindness to us and treated us to good coffee and insisted that we should lunch with her that day. I did not want her to take any trouble on our account and therefore did not agree to her insistence. After Swamiji's darshan, we wanted to return home.

She took us to Sai mandir which was close to her house and in the hall Swamiji was alone. He welcomed us like a very loving father and before long we realised that we were in the immediate

presence of a great yogi. He spoke to us so kindly that we felt completely at home with him, though it was only our first visit. When he was talking to us, Smt. Lalithamma informed Swamiji that I had not agreed to lunch with her that day and she was not happy about it. Swamiji continued to talk to us as if he had not heard her. After a few minutes, he got up and beckoned to me to accompany him, saying that the two ladies could be there talking. Outside the hall, in the beautiful garden, Swamiji suddenly asked me to tell him:- 1) What would I lose if I and my wife lunched with Smt. Lalithamma. 2) What would be my gain, if we did not lunch with the good lady? The questions were straight, forceful and very purposeful and it became evident later. I had no answers.

Then, Swamiji very kindly spoke to me and advised me to take our lunch with the good lady and to meet him at 2.30 in the afternoon. While tendering that advice, he spoke thus:-

“You have no right to make anyone in the world feel unhappy. Your duty is as far as possible to make everybody you come in contact with due to rinanubandha, feel happy. Then only God will be pleased with you.”

This is in brief the teaching of all great saints and prophets of the world.

We obeyed him and lunched with the devout lady. In the afternoon, when we went to mandir, he was again all kindness to us. He gave us the greatest treasure and that he initiated us into *Sri Vishnu sahasranama* which has protected us throughout ever since.

That day, we had met in our lives, the great saint Paramapoojya Sripadananda Radhakrishna Swamiji, the great apostle of Sri Sai Baba. He became our Guru.

We are greatly indebted to the devout soul Smt. Lalithamma for showing us our Guru.

We have had our share of miraculous experiences of Sainath and the Swamiji as well. By their Grace, I may, in due course, share them with the devotees through the columns of Sri Sai Leela.

*K.S. Ramaswamy,
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Vyalikaval extension, Bangalore 560 003.*



OM SAI RAM

It was on 25th December 1985. We were carrying "Lord Sainath's Padukas" brought from SHIRDI. The Padukas were kept in a wooden Pallaki made exclusively for this purpose. The organisers of "OM SAI SRI SAI JAYA JAYA SAI" Akhanda Nama Sapta Saptahams from 26-12-1985 to 13-02-1986 at Sri Sai Baba Temple near Maristella College, Ring Road, Vijayawada had brought the 'holy Padukas of Sri Sai Baba' from Sri Marthanda Maharaj of Shirdi. They brought these 'holy Padukas' for darshan at different places of Andhra Pradesh and finally to our Machilipatnam and we decided to carry them by walk from Machilipatnam to Vijayawada. We started on 25-12-1985 with these Padukas at 8.00 A.M. by Padayatra, walking from Vuyyuru to Vijayawada a distance of nearly 40 to 54 Kms. nonstop with the above Namajap.

The wooden Pallaki in which Baba's Padukas were kept was very heavy. Moreover, we had to walk and cover such a long distance before the evening because on the 25th evening the organisers had arranged a procession with these Padukas at Vijayawada. After leaving Vuyyuru town i.e., after walking 2 to 3 Kms. with Pallaki on our shoulders we felt very tired and hungry. But every one of us was determined to walk the entire distance with Pallaki on our shoulders with nonstop namajap. One among us who had taken two halves of the coconut offered to Baba before starting, distributed its pieces to all of us. Exactly at that time we saw a Sadhu standing to the left of the road with four to five vibhuthi lines on his fore-head and with Kumkum in between the eye brows. He was short in size. Sri P. Madhava Rao, Manager, Zilla Parishad who was one among us asked me to offer his share of coconut piece to that Sadhu. While giving it I observed his face, which appeared very attractive, calm and peaceful.

We were almost running on the road with a determination to reach Vijayawada before the evening. In such a hurry, we had covered nearly 4 or 5 Kms. in half-an-hour. Every body in our group was uttering the above Sai namam loudly with great dedication. To our surprise we saw again the same Sadhu a little ahead of us standing to the left of the road and looking towards us.

All of us were thrilled at this. This old Sadhu, whom we had

seen standing still had overtaken us! How did he do this? No bus or any other conveyance had been seen by us in the mean time. How was it possible for him to come before us? In our heart of hearts, every devotee in our group concluded that he was not an ordinary Sadhu but was Lord Sai Himself. With enthusiasm and happiness we proceeded further with the Name of Sai on our lips. At last, we reached Lord Sai Baba Temple in Vijayawada. When we saw the idol in that temple it was short in size and four cross lines decorated its fore-head with a kumkum in between the eye brows. I was the first man to notice this and stood stunned to discover that Baba in the very form of this idol had come to receive us!

In a few minutes, we were directed by the organisers to see an old lady who had brought tea and biscuits for us. She told us that around 3.00 p.m. that day when she was sleeping, Baba told her in a dream to take something to his devotees who were coming completely tired and hungry. She also told us that she didn't know who these devotees were and from where they were coming. She didn't know about the Padukas and Padayatra. She prepared tea at her house, purchased some biscuits and came to Baba's temple by a City Bus. While in the bus she saw all of us coming with Pallaki towards Baba's temple. Then she recognised about whom Baba had told her, earlier in her dream.

Telling this story, she distributed biscuits and handed over a cup of tea to each of us.

Dear Sai Leela Readers! Please try to cast all your burden on Sai and he will look after you just as he followed us from the beginning till the end and also arranged tea and snacks, after our reaching his holy place.

OM SAI SRI SAI JAYA JAYA SAI

*A. Sambasiva Rao,
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HOW JAPA BENEFITS A SADHAKA

(The following extracts are reproduced by courtesy of Ramakrishna Mission from the article "Excursions Into Uddhava Gita" by Swami Yateswarananda which appeared in the February, 1975 issue of Prabuddha Bharat).

Desires become troublesome only when they become manifested as thoughts. Thoughts are invariably associated with vibrations of sound — subtle and gross. The external sound we hear through the ears is only the gross sound vibration. This is called *Vaikhari*. When these are comprehended in the mind they are changed into subtle vibrations called the 'middle' (*madhyama*) vibrations. These are transformed deeper down as still more subtle vibrations called the *pashyanti*. Beyond that lies the pure consciousness of the Self. Desires, subtle and gross, are connected to these 'sound' vibrations at all levels. Hence by controlling the sound vibrations we can exercise a certain amount of control on desires. Here comes the importance of *japa*.

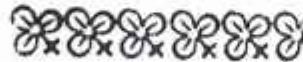
Japa means the repetition of a *mantra*, consisting of mystic syllables or divine names. By means of *japa* with the help of gross sound vibrations we are able to rouse holy, subtle sound vibrations. These powerful vibrations subdue the wrong vibrations of thoughts and desires automatically going on in our mind. This is an important point to note. Ordinarily we do not realize the great good that *japa* does to us. It is one of our most important practices and should always be performed with great attention and regularity. *Japa* is one of the best means of controlling the desires. The result may not be immediately known by the average aspirant, who does not have the capacity to tap the subtle vibrations of his mind. But if he persists in his practice of *japa* he will soon realize some of its great beneficial effects on his mind.

Japa in due course leads to awakening of consciousness. When we are in the gross plane we can hear only gross sounds. But as we progress in spiritual life we enter into subtle planes and then we are able to hear subtle sound. We are able to perceive subtle vibrations of thoughts going on within us. The vibrations of *japa* penetrate into these deeper planes. We have the sound aspect, the thought aspect, and the consciousness aspect. The gross sound is associated with the gross thought and gross consciousness, the subtler sound

with subtler thought and subtler consciousness, the subtlest sound with the subtlest thought and subtlest consciousness.

You can judge the condition of your mind by your perception of sound. When you are in deep concentration, when the mind is calm and peaceful, you can hear the subtle sound going on within you. This is called the *anahata-dhvani*, 'the unstruck sound'. It is not in any way created by you. It goes on eternally like a continuous fountain. The vibrations are always there. When you are gross-minded you do not hear this sound. Also, when you attain to still higher states of consciousness you do not hear it because you have risen above the sound plane. Until you have come in direct touch with higher consciousness you have to take the help of sound symbols and continue your *japa* with great perseverance. Through regular practice of *japa* you must create in yourself higher vibrations. This will guard you at other times also, e.g. when you are engaged in work.

Self-control there must be in all the paths. Without it *japa* loses much of its effect even though *japa* has got its own intrinsic power to control the mind. Both must go hand in hand. This is the best method for the majority of aspirants.



WHAT IS CHARITY?

It is SILENCE when your words hurt
It is PATIENCE when your neighbour is curt.
It is DEAFNESS when the scandal flows
It is THOUGHTFULNESS for another's woes;
It is PROMPTNESS when stern duty calls;
It is COURAGE when misfortune falls.

This is what Sai Baba expects His children to practise every moment of their lives.

*Dr. G.R. Vijayakumar,
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Kil Gotagiri – 643 216.
Nilgris (T. Nadu)*



SRI BABA'S GRACE

I am one of the innumerable devotees of Sai Baba, who have experienced Baba's Leelas in their daily lives. I would like to narrate here an incident, which has drawn me very closely to Baba.

I was posted to Basanthnagar Branch of our Bank as a Manager in November, 1983. The Branch had been audited earlier in January, 1982. So the branch was due for inspection any time from January, 1984. Days and months were passing by and the auditors did not turn up. In the month of May, 1984, I received a letter from my Regional Office asking me to be in readiness to appear for a written test, likely to be held in June for promotion to Middle Management Cadre through Merit Channel. Since then, I was anxiously looking forward to the date of the written test, wishing that the audit and the promotion test do not clash, with each other. In the month of June, the written test was not held and it was stated to have been postponed. The auditors also did not visit. Hence I decided to take my family to Bombay, Goa and Shirdi on leave travel concession. I was sanctioned 15 days' leave from 28th June for this purpose. Just at the time when I was proceeding on leave, I received a communication that the written test would be held on 15th July, '84. My joy knew no bounds because during the leave period I could study and prepare well for the written test. I cut short my pleasure trip just to 4 days. I stayed in Bombay for 1½ days and came to Shirdi for 2 days' stay with my family. This was my first visit to Shirdi and I prayed to Baba for success in my written test. I returned to Hyderabad on 2nd July, 1984 and made intensive preparation for the test and wrote well on 15-7-84. On 16th July, '84 when I was about to proceed to Basantnagar to resume my duty I got the news that auditors had arrived at the branch, ready to inspect the branch from 16-7-'84. It was really a miraculous happening that the audit which was already over-due, took place only after I took the highly competitive test in a peaceful and undisturbed manner. Had the auditors arrived before the written test was held, I might have cancelled my leave and faced the audit and as a result of this preoccupation I might not have fared well in the examination. It is only Baba's grace that helped me to avail of the leave at the appropriate time and fare well in the test without any distraction (audit) in my mind. Baba not only helped me in getting selected in the written test but made me

successful in the interview also. I was one of the 29 officers successful from the lot of 319 in the Hyderabad circle. I owe my success only to Baba and I have been drawn to Him like a bird pulled with a 'string tied to its leg' since then. I conclude that the existence of Baba on this earth is the greatest thing that has happened in this country as he is giving peace, happiness and solace to millions.

Sri Satchithananda Sadguru Sainath Maharaj Ki Jai!

V.V.K. Babu
1-9-485/15/A, Lalithanagar,
Hyderabad-44. (A.P.).



SAI KE KARSHME

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

I

In the month of June, 1982 the matrimonial issue of my only daughter was decided. The betrothal ceremony was performed. The match settled, got perturbed beyond our imagination when knotty problems and wide differences arose between the bride groom's family and my family. We lost mental peace and our cup of sorrow was indeed full. What was to be done at this stage and what was the alternative? I prayed to 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 and this match was unanimously agreed upon by my relatives and friends which proves that whatever happens is for our good.

II

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



III

Another worth-recording SAI KARSHMA occurred when my daughter went to Hyderabad in the month of March, 1985 for her first delivery. In the month of Feb., 1985, I predicted that my daughter would deliver a child on Thursday i.e. 9-5-'85 and the baby would 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 sweets.

IV

There is no end to SAI-miracles. The new born child was kept in emergency ward. The baby neither wept nor consumed even a drop of milk. 13th May, 1985 was the most hopeless day for the specialist as the best medical aid failed and showed no ray of hope. My wife wept bitterly. The doctors consoled her by saying that God alone could 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 to Lord SAI? The Almighty heard my voice. On 14-5-'85, the baby opened its 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 all right and I have decided to put my grand-son at the Lotus Feet of Lord of Events at SHIRDI.

V

SAI showered the fifth KARSHMA after fifteen days of the birth of my grand-son. I received a telegram in the last week of May 1985 from the Planning and Finance Department, Government of Andhra Pradesh nominating me to undergo training on Evaluation for three 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 other in June, 1985.

VI

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 was to consider the proposals for constructing SAI Mandir. As expected the SAI devotees assembled. I was introduced for the first time to the convener and to the great surprise of one and all, my name was proposed for presiding over the meeting. I hesitated for a while but was told that it was the cherished desire of SAIBABA. On hearing these words I whole-heartedly accepted the proposal. The devotees delivered speeches in the regional language i.e., Telugu. At 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 the regional language. SAI made me speak boldly in Telugu. I advised the devotees to utilize faithfully and honestly the whole of the money accumulated through donations and contributions for the noble purpose of constructing SAI Temple.

*N. Machander Das
Asst. Director
Planning and Statistics
Warangal (A.P.).*



SAI-BOND

*Do not hanker after the goods of Shirdi SAI,
Do just hunger for the bonds of Shirdi SAI!*

*T.A. Ram Nathen,
Sarangabad 743 319.*



THE STRANGER AT MY DOOR

“Share with him thy bread of blessing, sorrow’s burden share; When thy heart enfolds a brother, God is there.”

I had almost turned the woman away on that bleak, rainy day. She was a bent-over, poorly clad woman who had been slowly walking down our place, going from door to door. I was curious because she only had time to say a few words before the door was shut in her face.

The rain had been falling steadily all day. So had been my spirits. We had little money, (being the month end for a salaried employee) and time hung heavily on my hands and I did not like living in a God-forsaken forest area like ours, while my husband, Dr. G.R. Vijayakumar was on duty in his hospital. At that time, I was so full of doubts and questions that I had no faith in anything or anybody.

Then the woman knocked at my door.

“Madam” she said, trembling with cold, “do you have any house-work that I can do? I can scrub floors or do anything. I have hungry children at home and no money.....”

“I am sorry” I stammered, “I wish I could help you but I can’t”.

“Well, thank you anyway,” she said and turned to go.

Immediately I looked at Sai in the big photograph that adorns our drawing room. He looked as if He was making fun of me, as to what kind of a Sai devotee I was.

I ran to the door and called to her “Please come back”. She did, wiping the rain water from her face.

“Let me give you hot tea”, I heard myself saying.

“Why, God bless you” she said: “You are a good Bhakta of Shirdi Sai Baba”.

The words startled me — “a good Bhakta of Shirdi Sai Baba”.

I gave something to eat and she ate quickly, in the manner of a person who lives with hunger. Then she looked around the house and spotted my pile of clothes waiting for ironing to be done. Despite my protests, she began to iron.

I gave all the money I had in the house — just some change, and some sweets I had bought for the children. Then we talked about the things that make the world and its people good or bad.

When she left she thanked me for all I had done for her. I watched her begin again her slow measured journey down the street. But she had started me on a journey, too.

I began the journey towards the faith I now have — a faith that has seen me through many crises and made me more aware of others.

*Mrs. Seetha Vijayakumar
W/o. Dr. G.R. Vijayakumar
Kil Kotagiri Estate,
Kil Kotagiri,
Nilgris, (T. Nadu).*



SRI SAI IS OUR ANTARYAMI

I completed parayana of sacred Gurucharithra on Gurupoor-nima i.e., on 21-7-1986 commencing on 17-7-1986. My sons Sai Niranjan and Manohar too completed Shri Satcharithra parayana on the same day. We three did parayana strictly observing 'Upavasa' throughout the period, except taking little 'phalahara' in the evening after pooja. At first, we thought of going to Shirdi on 3-8-1986 and later on I decided to start on 4-8-1986 on 'Chaturdasi' before new moon day which is considered as the most inauspicious specially for travel by many people. But, I was quite confident that by Baba's grace all would be well, as our minds were centred in Baba and Baba alone.

We reached Guntakal junction by 2.30 P.M. A train bound for Bombay was ready on the platform. We immediately got into a compartment expecting that the train would start soon and thus hoping to reach Daund junction by 3 A.M. on 5.8.'86. The compartment was fully packed and there was not enough space even to stand. At once we got down expecting to go by the next train at 3.30 P.M. We took tea and were awaiting the departure of the halting train and the arrival of the Navajeevan Express. But Lo! the train at the station did not move at all though it was 4-00 P.M.



I enquired of the Railway porter who informed that Navajeevan was expected soon. We decided to travel by that train in the hope of securing comfortable seating at least. It was 4.30 P.M. The position remained the same. We again stepped into a compartment of the train already there for Bombay with the same discomfort of the crowd; we again got down expecting to board the next train. It was 4.50 P.M. There was no trace of Navajeevan. The standing train did not move and our anxiety grew worse. With determination to travel by the waiting train alone, we once again stepped into the same compartment and sat down on the floor near the doors as all available space had already been occupied. Immediately a man stepped in and took his seat by our side. He, of his own accord, informed that we had done better in concluding to travel by the same train as no other trains would come from Madras side for Bombay due to derailment of a goods wagon between Madras and Guntakal and the train which we boarded had arrived from Bombay about four hours earlier at Guntakal and the same was being sent back to Bombay instead of to Madras on account of the aforesaid accident ahead. He also emphasized that if we failed to travel by that train, we would have to wait for more than 24 hours at Guntakal itself for any other train bound for Bombay. Had not this stranger come suddenly and informed about the facts, we would have got down again for the third time also. Does this not remind us the scene wherein Shri Hemadipant was informed by a Muslim at Dadar to go to Boribander to catch another train for Shirdi as Manmad Express would not stop at Dadar. Had this miracle not taken place then, Shri Hemadipant would not have reached Shirdi in time as programmed and many a suspicion would have arisen in his mind about Sai Baba's greatness, as it were. Sai leelas are known to Himself alone and He would guide His devotees on the right path readily at all costs. With least difficulty, we reached Shirdi in time by about 7 p.m. on 5-8-'86 and the boys Manohar and Dinakar attended evening arati too.

The Reception Officer at Shirdi was very kind enough to allot us a room in Bhakthinivas on my request and permitted us to stay till 8-8-1986 (Friday). On 7-8-'86 at Dwarakanagar a young man was introduced by Shri Shivanesan swamy. He told us about his pilgrimage to holy places. He asked me to deliver Baba's Udhi, which he would be giving to me on the morning of 8-8-'86 for a particular gentleman at Nandyal, who in turn would deliver the

same to a teacher there. I accepted his request. He again, of his own accord, stated that the gentleman at Nandyal to whom Udhi had to be delivered in the first instance was a man of more worldly attachments than of Sai devotion, though he styled himself as an ardent Sai devotee. He left me for his prayers. I immediately thought that this young devotee should not hand over Udhi for delivery at Nandyal, and thus avoid contacting him, as in my opinion, also, the so-called Sai devotee was ill-famed. Again in the same evening the young devotee met me in sacred Samadhi Mandir, and informed me that he would be ready by 5 A.M. in Dwarakamahyi on 8-8-'86 when he would hand over Udhi along with a garland. At once I prayed to Baba that the young devotee should not hand over Udhi and garland on 8-8-'86 morning for delivery to the gentleman at Nandyal.

At about 4.15 A.M. on 8-8-86, I went to Dwarakamayi for offering prayers and obtaining Baba's permission to leave Shirdi. But the doors were not open. I sat on the steps awaiting the arrival of the priest. The young devotee was also present. He came to me and talked on some matter and never touched the subject of giving Udhi and garland to me of which he had been repeatedly telling me the previous day. Later the doors were opened and myself placing my head at the Lotus feet of Sri Sai prayed to grant me permission to leave Shirdi for home by 6 A.M. bus, when a rose flower fell on my head in token of Baba's permission to go home. My joy knew no bounds and I was filled with mental bliss as a result of this. We came to bus stand at Shirdi and got into a bus at 5.45 A.M. Baba is our Antaryami and He would make things occur as per the wishes of his trusted devotees. I assured my son Sai Niranjan that we would definitely catch the connecting train at Daund by 1.30 P.M. When we reached Daund, it was announced that the train supposed to start at 1.30 p.m. had been cancelled and any other train from Bombay towards Madras was not expected due to the fall of boulders on Railway track near Pune. I was disappointed, but some thing was striking me that the train would definitely come.

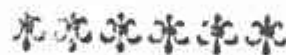
At 3.30 P.M. it was again announced that the same 1.30 P.M. train was arriving at Daund by 3.45 P.M. and thus it relieved us of the acute anxiety. If no train from Bombay came on that day as earlier announced, I would not have been in a position to reach Nandyal on 9-8-1986 for fulfilling my promise to my friends at my village to go to a Lawyer on 10-8-86 morning in connection with a



case involving an amount of nearly 4 lakhs. My prayers to Baba to have the train come to Daund at least by evening, were fruitful. We boarded the train and secured comfortable seats too, quite contrary to our anticipation and information, we reached home safely by 3 p.m. on 9-8-86. But for Sri Sai's grace I would not have returned home on 9-8-86 evening and thus my promise to my friends to meet the lawyer on 10-8-86 morning could not have been kept up. Their trust in me to take them to the lawyer, was thus accomplished.

O! Sai brothers and Sai sisters, Sri Sai is here with us even now, to guide us, satisfy us and to make things take place as per our wishes, provided we completely surrender to him with devotion, Nishta and Saburi. Sri Sai is our Antaryami and thoughts of us would materialise as Baba hears us being within us.

*D.L. Kanta Rao
Retd. Dy. Tahsildar,
Ponnapuram Vil. & Post.,
Nandyal Taluk,
Kurnool Dist., (A.P.)*



A LETTER OF GRATITUDE TO MY BELOVED SAI BABA

Dearest Shri Shirdi Sai Baba,

On innumerable occasions YOU have helped me and saved me, even when I had not been aware of danger. YOU are my Saviour Who is before me to guide me, behind me to guard me and above me to bless me. For that, Dear Baba please accept my humble and deep gratitude and thanks.

Once, when I was leaving for Bombay from Pune I hurriedly went to the bathroom at the last moment as others were waiting for me and getting late. Since I am a person of nervous disposition, my foot suddenly slipped and I would have fallen flat on my face as there was nothing to hold on to, and would have injured myself severely, but I fail to understand how I landed safely on my two feet. At that very moment my thoughts went to YOU, how YOU are always there to take care of me.

There are several such incidents, which might sound trivial and unimportant to others, but to me they are of vital importance. The air I breathe, the thoughts that arise and every small action that takes place in my life, remind me of YOU and YOU alone.

Dear Lord Sai Baba accept my heartfelt and sincere million pranams and ever be with all your devotees.

(Mrs.) K.J. Driver
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Parsi Colony, Dadar, Bombay 400 014.



THE MIRACLE OF MY MARRIAGE

It was in the year 1980, that I had just finished my B.A. Examinations and was waiting for the results. Those were my anxious days because I did not know what would be my future. I had lost my dear father four years earlier, i.e. in 1975. At home my mother, elder brother and married sisters were looking out for a suitable boy for marrying me. Some how their choice was not to my liking. I had already become a devotee of Sri Sai Baba. Everyday I used to worship him and do parayana of Sri Sai Sat-Charita, but I never asked Him for any particular thing. I would always say, 'Sai Baba, do whatever you feel is good for me.' He was like a father to me. I had, naturally, full faith in Him.

It was sometime in June, 1980, that suddenly on one night I dreamt that I was visiting some holy places which looked like temples that I had never seen in my actual life before.



After I woke up in the morning, I strongly felt that it was not a dream but I had really gone to these places and met the people there. I felt sure, also, those places actually existed. I experienced such kind of dream a couple of times. And also whenever I was sleeping, thereafter, I would often hear as though someone was calling out my name 'Rekha'. I was a bit puzzled at this and hence I told of these dreams and voices to my friend, seeking to know from her if such places as I saw in my dream ever existed at all any where. Whenever I dreamt this way, the next morning I used to bow before Sai Baba's picture and say 'Baba, I am dreaming of holy places all the time; I am sure some good thing is on the way'. And I said to myself, 'may be Sai Baba is sending someone with prasad to me'.

Few days passed by; one afternoon I felt like visiting my friend. I went over to her house which was only a few buildings away.

When I went there she told me that her foster brother was coming from Dubai to visit her that day and that she had arranged a meeting of her brother with a girl for marriage and hence she was going out for tea along with her family. She asked if I would like to join them. I said 'No, I have to be back home early'. Just then, the door bell rang and a very bright-eyed tall young man wearing a clean white shirt and dark trousers walked in. Somehow at the very first sight itself, I liked that person. I said to myself in my mind. 'I wish I could get a husband like him'. I was sitting in the hall thinking all by myself. My friend introduced that person, her foster brother Mr. Raju Whabi to me and left for her room to get ready. We were both left alone in the hall. He asked me my name. I said 'Rekha'. Then, suddenly he got up from his seat and gave me some prasad saying it was from Bhadrinath and Kedarnath. He said he had just returned from a holy place and added 'Have this, you will get married within a year'. As he gave me the prasad, I saw a ring with Sri Sai Baba's picture on one of his fingers. It surprised me for the obvious reason but I held myself without uttering a word. I do not yet know why I began to like him. But, I said to myself, 'No, nowadays, you can not say and decide about boys from abroad'. Moreover he was a Sindhi Bhatia and myself a Maratha. I knew full-well that my people would never approve of such an alliance.

So, I just got up and went home. But my mind was still on him. After two days, my friend came over and told me that her

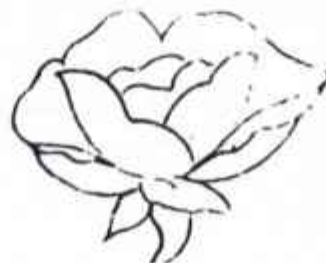
foster brother Mr. Raju wished to propose to me for marriage. I was much surprised and could not believe my ears. She further said that she had already given him my birth day and time and he had found that his and my horoscopes matched very well. I do not know how I felt a sudden faith in Mr. Raju and firmly believed that Sai Baba alone had sent him to me. Later on when we met again, I asked him about my dreams of holy places and temples describing the features of them and queried if he had visited those places. He said 'they are in Badrinath and Kedarnath'. He said that he thought that I had myself visited those places since my descriptions were so exact and accurate. Then I told him it was a dream I had dreamt. Both of us being pious, we got along very well. And we felt sure that Sri Sai Baba had arranged our meeting. But both our families were not in favour of our marriage although we both had faith in ourselves. So we got married. Today with Sri Baba's grace, we are very happy. We have two sons Ravi (5 ½ yrs.) and Rajiv (4 yrs.) and a daughter Priya (4 months). Now both our parents have also reconciled very well to our marriage. With Sri Sai Baba's blessings my husband started 'Raviraj Construction Company' and is doing very well. Whatever I am today and whatever we have is all due to Sri Baba's blessings.

Hence I feel that in every house there should be a Sai Sat-Charita and all must read about Sai Baba everyday. Through the reading of Sri Sai-Sat-Charita only, I learnt to choose the right path in my life.

Soon I propose to construct a Sai Baba Temple in Versova. I hope Sri Sai Baba will make this dream also come true.

Bow to Sai Baba and Peace be to all.

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HERE AND HEREAFTER

It is generally felt that in today's world while simple and honest people suffer, those who are worldly wise and make little distinction between right and wrong prosper. Sometime back a God-loving friend narrated a story which is interesting, inspiring and explains the point. I hope Sai-Bandhus will also enjoy it.

In some village there lived a happy-go-lucky lad (let us name him Kishan) who cared little for his own welfare and remained busy in selflessly serving the village folks. Some house-wife would call him and ask to carry her grain to the flour mill and get it ground; one or the other lazy man would ask him to go to the provision shop and bring a pack of cigarettes; some old man would request to bring his medicine from the village vaid and so on, throughout the waking hours. Our dear Kishan obliged one and all with a broad smile on his lips.

One day Kishan was passing through the zamindar's garden where the latter was busy with his friends in a game of chess. The zamindar beckoned Kishan and laughingly said to him, "You are a great fool". He then picked a stick which was nearby and handed it to Kishan directing, "Keep this stick always with you and if ever you find a fool greater than you, hand it over to him, otherwise it will always be with you". Dear Kishan nodded in agreement and took the stick.

Time went on seemingly without any change and this way a few years passed by. Our dear Kishan remained busy in serving the village folks and in obedience to zamindar's directions he carried the stick at all times. One fine morning dear Kishan while passing by the zamindar's haveli casually asked a servant about the welfare of the zamindar saying that he had not seen him for quite some time. The servant told him that the zamindar was seriously sick. Dear Kishan felt concerned and went in where he found the zamindar on sick bed with family members and close friends sitting around him in gloom. Kishan reached the zamindar, bowed and in a soft and loving tone enquired about his health. The zamindar in a feeble voice replied, "There is nothing more to say about my health than that the time to proceed on the long journey is approaching fast". Our friend Kishan could not understand the meaning of the zamindar's reply and as usual requested the zamindar to let him

know the items he would like to carry with him on his long journey so that he could securely pack them. The zamindar explained, "Dear Kishan, I am going on a journey to a place where nothing goes with the traveller". Simple lad Kishan could not follow and insisted that it was impossible, and that there must be something that goes with the traveller, no matter what type of journey it is. The zamindar sighed pitiously and said, "Yes, Kishan, only the credit of one's kind and charitable deeds done during his life time go with the traveller".

Kishan felt greatly relieved and said, "Then why worry, you must have done lots of good acts and your credit balance must be quite sizable?" The zamindar confessed with tears that he had done no good act at all throughout his span of life and that he remained always busy in enjoying worldly pleasures.

Kishan was amazed to hear all that and coolly said, "Sir, you might recall that once you named me a great fool and handed this stick to me asking me to carry it till I find a greater fool and in that event hand it over to that person. I am fully convinced that I have today found that person in you, Zamindar Saheb, for which please excuse me. You have amassed wealth, you own fields, tractors, buildings, gold and what not, none of which as you say, will go with you on the last journey, and you are without that wealth which could have gone with you! What a pity!" So saying dear Kishan bowed to the zamindar and handing him over the stick left the room.

Our insatiable thirst for a sensual life and hankering after worldly wealth is like a yoke on our neck. Imagine a yoke on the neck of a bullock pulling a loaded cart. The yoke causes excruciating pain in the neck of the poor animals, you would have seen large wounds on the necks of the bullocks where the yoke rests, but rarely there is any relief till the bullocks die. Are not our undue desires for acquisition of more and more worldly goods as a mark of status, make us do so many wrong things and act like the bullock with the yoke on his neck? If so, let us all Sai devotees practise 'SHRADHA' and 'SABURI' in the conviction that SAI BABA knows our wants and fulfills them. Then why be greedy? Let us increase our credit balance by doing good to others.

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SWEET FRUITS OF ABSOLUTE SURRENDER

In Shri Baba's Marga, study of Vedanta and its mechanical application to Sadhana is of no avail, for He takes full responsibility for granting ultimate spiritual welfare to His chosen devotees by changing them inwardly. In this context, it is interesting to cite the example of Shri Narasimhaswamiji who did tapas at Arunachalam while Shri Ramana Maharshi was in flesh and blood. After three years of arduous Sadhana Swamiji realised the emptiness of mere Jnana obtained through "who am I?" inquiry. He therefore set out in search of a Guru who could make the disciple perfect so that the latter would not feel he was wanting in anything. He met Shri Upasani at this time at Sakori who directed him to Shirdi.

It is astonishing but true, that Shri Narasimhaswamiji did feel at Shirdi that it has his tapas that had led him to Shri Baba who was then not in flesh and blood. The powerful presence of the eternal spirit gripped his soul and though no details of his apprenticeship with Shirdi Sai Baba are available it can be surmised that Swamiji made absolute surrender of his life at the lotus feet of Sai Baba.

What is the thing that Shri Sai Baba gave to Swamiji which led to his absolute surrender? The answer is simple. That is mere Jnana without intense bhava is of no use. For, in Baba's course of Sadhana as Swamiji himself said, "Love is the beginning, the middle and the end".

In Baba's Marga, spoken words are of no use; spontaneous outpouring of Love from the Sad-guru to the devotee and vice-versa lead a seeker to the goal. The surrender of Narasimhaswamiji was complete. He questioned nothing, asked nothing of the Guru, but experienced in the stillness of silence the eloquent ripeness, richness and fullness of Sad-guru's Grace which changed him inwardly.

Outwardly it would appear to disciples that Shri Baba is acting harshly but the intention is to mould the devotee so thoroughly that the latter remains firm even while the world goes topsy-turvy. Even if the so-called adversities or prosperities befall, a disciple, being a surrendered soul he experiences eternal joy through detachment. And this is the sweetest grace of this Spiritual Master. Perfect surrender leads to perfect joy and peace. Such a soul becomes a

magnet of Shri Baba to lead others in the path for, he becomes one with Shri Baba and can safely guide others.

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AN UNIQUE EXPERIENCE

I cannot call myself as devotee of SAI BABA OF SHIRDI because unless He himself recognises, no one can claim so. At the same time I can't resist my temptation to share with the Sai devotees the experience that I had and which changed my life completely. On June 13th, 1985, I had a very bad time of my life and on 14th June I left for Shirdi and reached there on 15th. I had been going earlier but this was the time when I was completely dejected with the life itself.

By chance, after reaching Shirdi, I went to the Library. Casually I picked up a book written by a South Indian, whose name I do not recollect to-day. But see the Leela of Sai, the Chapter that I opened in that book said "If anybody is in the whirlpool of life and does not find a way, he should then finish Sai Sat Charita in 7 days by reading in front of dhuni of Bába in Shirdi." Immediately I went to the Book Stall and wanted to buy the book but I did not have sufficient money to buy English Edition because I am fluent in English. Hence I bought Hindi Edition. I did not have enough money to last for 3 days' stay at Shirdi. Therefore, I chose to complete the reading in just 3 days. Accordingly I started with the prayers that with the end of the reading, my problems should also end, and luckily by the grace of Sai, I did complete the book in 3 days but as I progressed in the reading, I was so much moved that every word shook me to the bottom of my heart. On the final day, as I completed the last Chapter and offered one cocoanut, sugar-candy and flowers in the Dhuni, I felt as if a very heavy burden had been removed from my body and I was fairly composed. The same evening I left for my house and reached the next day, the 18th June, 1985. Wonder of wonders, one of the persons who met me in



U.S.A. in 1984, had called at my house and left a word that I should contact him in Hotel Sidhartha. On 19th morning I called him up and he asked me to meet him in the Hotel, where he offered me a job with handsome proposition. 19th June, 1985 changed my life completely and all my financial, domestic and health problems were solved and thereupon, I had recognised that it was the grace of Sai only that had helped me when I could not help myself!

Hence, I feel Shri Baba is alive to a sincere call from his devotee even to-day and he responds favourably if only the devotee is earnest in his desire and faithful to Sai.

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BELIEVE IT OR NOT

I am not telling you a story, but I am just narrating an incident and it is upto the readers to draw their own conclusion.

Both my brothers are doctors. One is a cardiologist and the other is a children's specialist. Both are good and competent in their respective fields, so much so, even their colleagues often take advice from them in complicated cases. About three years back, my brother, the children's specialist, got married and was blessed with a son in June, 1984, a boy, so to say, a lovely kid. We were all very happy and most of our relatives were wondering as to how and in what manner my brother would bring up that child. For two months, everything went on smoothly and afterwards the child started crying during night hours. My brother did not have belief in home remedies and hence treated his son himself with utmost care, but the child did not respond favourably. He consulted his brother Doctor who also treated him but in vain. Weeks after weeks were over, my brother and his wife became weak and most worried persons and were spending sleepless nights. Then he took the child to other doctors for their opinion. They also treated but failed to bring about the desired cure. Finally he yielded and started our house-hold remedies but even then with no positive results.

It is at this time, I wanted to utilize my L.T.C. during April, 1985. My wife insisted on our going to Shirdi since it was the first time I was availing of L.T.C. and since also she had not visited Shirdi earlier. I readily agreed. The day before my departure, I received a letter from my brother asking me to bring with me some sacred ash (Udhi) from Shirdi on my return. I was puzzled and was unable to understand as to what for he desired the same. With the blessing of Sri Sai Baba, we visited Shirdi without any problem whatsoever and returned to our place safely, with the sacred ash, the Udhi. I sent it over to my brother accordingly. The next time when I met him, I asked him what for he wanted the sacred ash from Shirdi. He replied, "I tried all methods, consulted many eminent doctors but yet I was not able to find out the reason for the baby's crying at all. Finally I put the sacred ash in a talisman and tied around the baby's waist. Believe it or not, a miracle happened, the crying stopped right from that day and the child continues to be well ever since."

"My fervent prostrations unto Him, the Ruler of the Universe".

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MY EXPERIENCE OF THE BLESSINGS OF SRI SAI BABA

Impelled by what I happened to read in Sri Sai Leela magazine, I give below a brief account of my experience of Sri Baba's blessings when I was in a state of restlessness and confusion.

Approximately 30 years ago, I had an opportunity of visiting Shirdi and having darshan of Sai Baba. A Gujarati lady who happened to be a friend, took me along with her relatives. Earlier I had absolutely no idea at all of the great saint of Shirdi.



When we reached, there was not much crowd and we could stay in the Samadhi Mandir itself in a room attached to it. This enabled us to attend 3 arties, namely kakad, noon and night arties. From that time onwards, I have been having full faith in the grace of Sai Baba.

After our return to Bombay, some times I have taken part in Sai Bhajans in the neighbourhood. A few years later, I visited Shirdi with my parents.

In 1979, I had the greatest blessings of Sri Baba through a dream.

My husband, the late Sri K.P. Iyer, suffered from a severe illness for about six months which made him feel very uncomfortable owing to the swelling both in the abdominal region and legs. Being himself a religious and God-fearing person, he suffered patiently with the realisation that it was due to his past karma. At this hour of difficulty in the family, my daughter's marriage was somehow fixed to be celebrated on the 17th November, 1979, although I was least prepared on account of my husband's illness. As matters thus stood, one day my husband called me and affirmed that the daughter's marriage should be celebrated as fixed despite the odds in the family.

This desire and stand of his threw me into a state of confusion and dilemma as to what to do and where to proceed from without the husband's help in such an important matter. With worry deep-set in my mind and prayers to the Almighty for his guidance and hope, I retired to bed one day and possibly would have slept a little. Suddenly, I had a dream in which I saw the Great Sri Sai Baba with a garland of white flowers in his hand, blessing me and assuring me that everything would pass off well.

I woke up immediately and felt a fresh energy in me and a great relief mentally.

Drawing strength from his blessings, I began the necessary preparations for the marriage and the happy function went off as scheduled. Surprisingly enough, my husband got better and even climbed up to the 2nd floor to witness the holy function, with someone's assistance.

When the newly married couple was away from Bombay on their honey-moon trip, I took a vow that I would visit Shirdi along

with my daughter and her husband for darshan. Despite our earnest wishes for the better, my husband's condition took a turn for the worse and he passed away peacefully with the contentment that his daughter's marriage was well celebrated with the blessings of Sri Baba. His soul actually departed on an ekadashi day which fell on a Thursday, too. Who can escape the effect of past karma after all? But, yet, if we live a good and moral life and surrender ourselves to the gracious feet of Sadguru like our Baba, we can be quite sure of mental peace and contentment against all odds in our life.

In March the next year, we went to Shirdi again with my son Chi. Krishna, my daughter and her husband and performed abishekam to Sri Baba's moorthy and adorned him with our humble chaddar. This gave us mental peace. I always felt over-whelmed whenever I looked at the statue of Sri Baba as he had appeared in the same posture in my dream to bless my daughter's marriage.

Again after my son's marriage also, we visited Shirdi and obtained Sri Baba's blessings. My grand daughter, Sow. Jyothi too evinces keen interest in hearing the leelas of Sri Baba, which must be due to His Grace only, we believe.

May He continue to bless one and all for peace and bliss.

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TELLAPUR TEMPLE OPENING

When Sri Vala Narayan Rao in his capacity as the chairman of the souvenir committee wrote to me in *March 1986* requesting me to send an article for the souvenir to be brought out at the time of the consecration of the *SAI BABA* temple built at *Tellapur village*, I was commanded to write and forward a piece to him right away as the temple was due to open on 15th April, 1986. However as I did not receive a copy of the souvenir by May, 1986, I inquired of Sai brothers Umamaheshwar Rao, Hon. editor of Sai Prabha and T.A.



Ramnathen if they were aware of the Tellapur temple; they replied in the negative. I therefore waited to see if I would ever hear from them. My patience was rewarded and in *October, 1986* Sai brother V. Narayan Rao, Executive editor of Sai Prabha wrote to me informing me that he and Shri Umamaheshwar Rao were invited to be on the *Reception committee* formed for the opening of the Tellapur temple fixed for *15 Dec. 1986*, and that he was also asked to look after the publication of the souvenir. He further stated that the committee had decided to invite me to release the souvenir.

At the time I was unwell but was prompted to accept the gracious invitation of the committee and conveyed it to them. I wondered what had prompted the committee to invite me and what had prompted me to accept their invitation despite my poor health. Naturally I considered it an honour and felt blessed. The only answer that came was it was none but *BABA* who was behind all this. Meanwhile my health deteriorated and at Diwali I was weak and in a bad shape. Followed consultations with specialists and after investigations it appeared I was suffering from anaemia and nothing else. I prayed to *BABA* and told him if he wanted me to go to Tellapur to attend *HIS* function *HE* had to make me fit to travel and fulfil my commitment. Sure enough my prayers were answered. I began to improve and travelled alone to Hyderabad via Delhi. *BABA* saw to it that all my travel arrangements went off without a hitch.

I had never heard of Tellapur but learnt it was a village some twenty four kms. from Hyderabad near *BHEL*. By *BABA*'s grace I arrived there on 14th Dec. by 9.45 p.m. having earlier landed by the Delhi-Hyderabad flight. Our gracious host and hostess Shri Vala Narayan Rao and Smt. Padma Narayan Rao received us warmly and showed us round the temple which looked like a fairyland with twinkling coloured lights. We met several Sai brothers including Shankeriah and proceeded to a guest house nearby where we were to be accommodated.

It appears there was some mix-up and I had to be accommodated in a room next to Mother Shivamma of Bangalore, the 97 year old saint who had met *SAI BABA* in 1918. The mix-up was a blessing in disguise. I met Sai brother Kuber, who was escorting Mataji and I was looked after by him with great warmth and affection.

The day of the installation dawned and I imagined the birds

chirped more merrily than usual for the special occasion. We were ready early and drove to the temple. We were taken around, placed wood in the havan and watched the elaborate ceremonies. Mother Shivamma was mobbed by devotees whose number swelled as the time of the installation of BABA's idol approached. Akhand Sai nam was sung by G.Y. Krishnamurthy and party and was followed by Hanuman Chalisa recited with great fervour.

After the installation ceremony followed pujas and archana by Mother Shivamma and Smt. Shri. Narayan Rao. At the time of the noon aarti the crowd swelled, spilling on all sides. What was touching was the devotion of the throng. I mentally bowed to them all and found the atmosphere one of great fervour which was not only infectious but very moving. Among the Sai brothers one caught glimpses of Keshav Rao, Rangachari and Dr. Sudhakar Maharaj of Hyderabad.

All were fed in the makeshift dining pandal and the afternoon programme of the souvenir release and talk by Swami Shuddhanand Bharti was well attended. A local artist sang Sai bhajans after the dignitaries were presented with garlands and shawls and so ended the Tellapur function.

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SCIENCE QUIZ

Calcutta Doordarshan Science Quiz Programme which is telecast on the National Network once a month is educative not only for the Science Students but for the Sai Devotees as well.

The interpretation of the experiments beamed in the network can also be made to be educative of the Spiritual Values.

In June 1986 the following Experiment was telecast:-

Two beakers each containing an Ice Cube in it, were placed on the table. Warm Water was poured into both the beakers. While the Ice Cube in one of the beakers was pressed down by a stick to remain at the bottom of the beaker, the Ice Cube in the other



beaker was allowed to float free. It was seen that the free floating Ice Cube melted quickly while the other Ice Cube which was pressed down remained intact for long.

As a Sai devotee and by his bidding, I interpreted the experiment to mean as under:

The whole universe can be compared to the beaker and the warm bliss of the Almighty which fills the whole universe to the Warm Water. The ego or the self be compared to the Ice Cube. As long as the egotistic self is pressed down by the “*SHADRIPU*” or the six enemies namely, “*Kama, Krodha, Moha, Lobha, Mada and Matsarya*”, we remain at this bottom, frozen and hardly aware of the warmth surrounding us. On removal of the Shadripus the egotistic self floats to the surface.

The Warm bliss penetrates and melts the ego which thus becomes one with it. Faith and Patience and the constant repetition of Sai Nam will help man to get rid of Shadripus thus enabling him to become one with the Almighty.

May Baba bless us to be aware of the above significance and take us into his fold.

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THE DIVINE VISA

Drench your Hridaya Mandir (Temple of heart) with love. There should be no drought of love in the house of Sri Sai Nath. You will have prosperity, purity of mind, peace and presence of Sai (the light of the world).

Sai Baba, the Lord (the Fakir) will show the path which lead you to a place where pride, ego, greed and hatred shall be wiped off without trace, and salvation is preserved in strong room. You can gracefully grab any amount of salvation on the day you need, unlocking the room with keys of faith and love. (knocking, pushing, dashing will be of no use to open the strong room. Please never lose the keys of faith and love).

Once you obtain visa — don't do anything from selfish ambition or from a cheap desire to boast of your position, status and standard, but be humble towards others always considering others equal or even better than yourselves and look after others' interests, taste, pleasure, ambition and desire, not just your own.

Let your marriage be an honourable partnership amongst two equals and without defilement. For, Sai Baba will judge whether you continue putting up with your mate and forgiving one another freely if any one has a cause for complaint against the other — show that you are wise by calmly discussing the rational merits of your view point, stick to the issues rather than arguing. The security and warmth that mutual understanding brings to a couple is beyond words.

For a marriage, there has to be a mutual bond of confidence and trust based on meaningful exchange of thoughts and intimacies. Sad to say, some seldom or never enjoy this intimate kind of talk. Most men become blunt soon. This episode is more tangible where dowry menace is. (Dowry breaks more than a mere bond, it ruins lives; keep away from dowry). When a man marries for dowry (man, the so-called stronger sex) he feels in his sixth sense, that he is weaker and weaker sex (really he is) and, to cover up his weakness, he tries to dominate and tease the so-called weaker sex. There are some whose thoughtless words pierce like sword.

Gracious consideration with love will never hurt your partner's feelings or undermine her dignity and individuality.

Sainath has got the gift of inspired preaching with love, so we adore and bow at His feet. God gives us the gifts of speech, hope, faith and love and the greatest of these is love. Once we lose love, other gifts are invalid.

The wife is not a slave or a serf. Gandhi said in his own words: Men have considered themselves to be lords and masters of women, instead of considering them as their friends.

“Woman is the companion of man”.

“Woman is the embodiment of sacrifice and suffering.”

“Woman has a compassionate heart which melts at the sight of suffering.”

“Happiness depends on what you can give, and not on what you can get.”

“Manliness consists in deeds, not in words”.

Sai Nath desires both sexes to share everything equally in an equitable manner and live as intimate friends and look to each



other's needs. Sai visa is to clothe yourself with love, it is a perfect bond of union. Sai Maharaj's visa is a complimentary free pass to enter his kingdom of dignified divinity.

Natural human urges impel and incite and are equal in both sexes, bodily, mentally and philosophically. In my candid opinion, there is no better drug or medicine for real tranquility other than congenial and harmonious wed-lock. This lock has magnificence and magnanimity — manifestation of Omni-potent one-ness — Oneness brings devotion. Devotion brings self-lessness. Self-lessness is love.

If it is not out of place to mention: Are all gemstones considered precious? No. How does one tell the difference between some of these stones? They look so similar. Only connoisseur can apply a number of tests and determine the genuineness of a gem and its value.

Our Sai Baba, the Connoisseur: can determine the genuineness of a person, however much one may pose.

I saw some imitating Sai's ways of dress, beard, head-gear etc. Will this help in any way to lead them to Spiritual life?

Has Sri Sai Nath at any time said to dress, appear and live like him? No, never." He asked only to follow his teachings and moral advice.

Pretension can not preserve and protect us for long, only those who humble themselves will be blessed and filled with peace by our Lord Sai.

Hare Sai Hare Sai
Sai Sai Hare Hare
Hare Baba Hare Baba
Baba Baba Hare Hare

These sixteen namas remove the veil of ignorance of the Jiva, surrounded by sixteen kalas or rays — utter them and attain Moksha Here and Now.

Om Sai Nathayai Namaha!

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“PRAKRITI WITH-IN”

A Sophist approached one of the *Wise Men* of ancient Greece, just to puzzle him with the most perplexing questions. But the Sage was equal to the test for he replied to them all, without the least hesitation yet with the utmost exactitude.

1. What is the oldest of all things?
“God, because He has always existed”.
2. What is the most beautiful of all things?
“The Universe, because it is the work of God.”
3. What is the greatest of all things?
“Space, because it contains all that has been created.”
4. What is the most constant of all things?
“Hope, because it remains with man even after he has lost everything else.”
5. What is the best of all things?
“Virtue, because without it there is nothing good.”
6. What is the quickest of all things?
“Thought, because in less than a minute it can fly to the end of the universe.”
7. What is the strongest of all things?
“Necessity, which makes man face all the dangers of life”.
8. What is the easiest of all things?
“To give advice.”

But when it came to the ninth question our sage pronounced a paradox. He gave an answer which to most people will give only the most superficial meaning.

The question was:

9. What is the most difficult of all things?
And the sage replied: “To know Thyself!” Who Am I?

This was the challenge to ignorant man from the ancient sages; it still continues to be a challenge to the mankind.

Compiled & Contributed by:

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SHIRDI NEWS November 1986

During this month the following artists performed in the Samadhi Mandir:

Keertan: 1) Shri Madhukar Suryavamshi, the Sansthan Gavai on Ekadashi and other important days. 2) Shri Shivnath Maharaj, Lihanja, Amraoti. 3) Shri Vasantbua Shendarnikar, Sangli 4) Shri Laximanbua Wakchoure, Shirdi

Pravachan: Shri Vasant Pabare, Thane.

Bhajan, Vocal & Instrumental Music, etc.

(1) Shri Rajan Patel, Sion (2) Shri Mohan Yadolkar, Vikhroli (3) Shri Vishwanath Shidodkar (4) Shri Anurang Shrivastav, Goregaon (5) Shri Ashok Pande, Kopergaon (6) Shri Dattatreya Dayal, Satara (7) Shri Thakur Bhupalsinh, Jabalpur (8) Shri Durgesh Vyauhar, Jabalpur (9) Shri Jadugar Prince Dharmendra, Solapur (10) Shri Vijay Shetkar, Bhandup (11) Shri Ratanlal Sharma, Nagpur (12) Shri Dattatreya Sathle, Bombay (13) Shri Laxman Chanhan, Girgaon (14) Shri Surendra Saxena, New Delhi (15) Shri Fateh Singh, New Delhi (16) Shri Arun Somani, Sangamner (17) Shri Harischandra Kanakekar, Jogeshwari (18) Shri Narayan Maharaj Bhajan Mandali, Kurla (19) Sou. Shashikala Kulkarni, Dombivli (20) Shri Gurudas Naik, Chinchwada (21) Shri K.V. Ramanaiyya Khaman (22) Shri Pandurang Waman Bhonsale Vadal (23) Shri Dattaprasadi Bhajani Mandal, Pravaranagar (24) Shri Rajendra Thete (25) Shri Parshuram Thete (26) Shri Balasaheb Thete (27) Shri Vilas Thete (28) Shri Bhimraj Pawar (29) Shri Jagannath Pawal (30) Shri Jagannath Kulathe (31) Shri Dilip Chakravarti, Santa Cruz (32) Shri Prabhakar Jadav, Jamgaon (33) Sou Rekha Prabhu, Prabhadevi (34) Sow Sunanda Patil, Kolhapur (35) Shri Shyamchandran Baba, Nandiyal (36) Sow Kumndini Mundkur, Pune.

Laxmi Pujan: was performed at the hands of Shri R.D. Banne, the Executive Officer of the Samsthan between 5 p.m. and 6 p.m. on Saturday, 1st November, 86.

Kartiki Ekadashi: was observed on Wednesday, 12th November, 1986 in the usual way with the Palakhi procession at night through the streets of Shirdi followed on its return to the Mandir by Shej Arti.

Tulsi Vivaha: was celebrated on Thursday, 13th November, 1986 in the Dwarkamayi amidst bursting of crackers and was well attended by the devotees and employees of the Samsthan.

श्री साईलीला एप्रिल १९८७

हिन्दी विभाग

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प्रार्थना के पश्चात् मैंने साईबाबा के टहलने जाते समय और फिर उनके लौटने पर दर्शन किये। वह बहुत प्रसन्न मुद्रा में थे और हम सभी ने उनके द्वारा हंसी-परिहास किये जाने का पूरा आनन्द लिया। दोपहर का भोजन देर से हुआ क्योंकि मेघराज बेल-पत्र लेने चला गया था। वह देर से लौटा। दोपहर बाद मैं हाजी साहब फाल्के, डा. हाटे, श्री शिंगणे तथा अन्य लोगों के साथ बैठकर बातें करता रहा। संध्या के समय मैं मसजिद गया लेकिन साई महाराज ने मुझसे तथा मेरे साथियों से दूर से ही नमन् करने को कहा। उन्होंने मेरे पुत्र बलवन्त को नजदीक बुलाया और उससे दक्षिणा लाने को कहा। हम सबने चावड़ी के दूसरी ओर उनका नमन् किया और फिर रात्रि में सेज आरती के समय भी। आज की रात्रि साई महाराज चावड़ी में सोते हैं।

१८-१२-१९११

मेरा गला कल से आज कुछ ठीक है। प्रार्थना के बाद मैं श्री शिंगणे, वामनराव पटेल और दुर्वेश साहब, जिनका पूरा नाम कल्याण वाले दुर्वेश हाजी महम्मद सादिक होता है, के साथ बैठकर बातें करता रहा। मैंने साई साहब के घूमने जाते समय दर्शन किये और बाद में जब वह लौटे तब मसजिद गया। उन्होंने कहा कि मैंने अपनी बाल्टी भर ली है, नीम वृक्ष की शीतल हवा का आनन्द ले रहा था और मैं स्वयं भी आनन्द ले रहा था जबकि वह सभी ढंगों से कष्ट सहन कर रहे थे और नींद नहीं आयी थी। वह बहुत प्रसन्न मुद्रा में थे और बहुत से लोग पूजन के लिये आये। मेरी पत्नी भी आयीं। हम लोग दोपहर की आरती के बाद लौटे। भोजन के बाद बैठकर मैं हाजी साहब, बापू साहब जोग और अन्य लोगों के साथ बातें करता रहा। संध्या समय हम मसजिद गये और साई महाराज के समीप बैठे लेकिन संध्या हो जाने के कारण अब अधिक समय नहीं था। उन्होंने हम लोगों को छुट्टी दी तथा हम सभी चावड़ी के सामने खड़े हो गये और वहां हमेशा की भांति नमन् किया। अपने निवास लौटकर मैं बैठे-बैठे भीष्म के भजन सुनता रहा।

१९-१२-१९११

प्रातः मैं जल्दी जाग गया, ताजगी महसूस की, प्रार्थना किया और ऐसा महसूस किया की मैं पूरी तरह से ठीक हूँ। मैं जब प्रार्थना ही कर रहा था तभी वह घूमने निकल गये इसलिये मैं उनके दर्शन न कर सका। बाद में मैं मसजिद गया और उन्हें बड़ी प्रसन्न मुद्रा में पाया। उन्होंने कहा कि- एक घनी व्यक्ति था जिसके पांच पुत्र और एक पुत्री थी। इन बच्चों के कारण पारिवारिक बटवारा हुआ। चार पुत्रों ने चल और अचल सम्पत्ति का अपना हिस्सा ले लिया। पांचवा पुत्र और पुत्री अपने-अपने हिस्से का अधिकार नहीं प्राप्त कर सके। वे भूखे घूमते रहे, साई बाबा के पास आये। उनके पास जवाहरातों से भरी छः गाड़ियाँ थीं। डाकुओं ने ६ में

से २ गाडियाँ छीन लीं। बाकी बची चार गाडियाँ बरगद के वृक्ष के नीचे खड़ी करदी गयीं। इसी बीच त्र्यंबकराव जिन्हें बाबा मारुति कहते हैं, बोल पड़े और कहानी की धारा ही बदल गयी। दोपहर की आरती के पश्चात् मैं निवास स्थान को लौटा और भोजन किया तथा दुर्वेश साहब के साथ बैठकर वार्ता करता रहा। वह बड़े ही खुशमिजाज व्यक्ति हैं। वामनराव पटेल आज चले गये। राममारुति बुवा दोपहर बाद आये। भजन के समय वह बहुत नाचते-कूदते रहे। हम लोगों ने साई महाराज के संध्या समय और फिर सेज आरती के समय दर्शन किये। राममारुति बुवा भीष्म के भजन में आये और नृत्य किया। आज दोपहर बाद साई बाबा नीम गांव की तरफ गये, डेंगले गये, एक वृक्ष काटा और वापस लौटे। बहुत से लोग उनके पिछे वाद्य-यंत्र लेकर गये और उनके साथ-साथ घर लौटे। मैं अधिक दूर नहीं गया। राधाकृष्णा बाई हमारे वाड़ा के नजदीक साईबाबा को बधाई देने आयीं और मैंने पहली बार बिना किसी बड़े पर्दे आदि के उन्हें देखा।

२०-१२-१९११

मैं प्रातः जल्दी उठा और काकड आरती में गया। आरती के अन्त में मैंने बड़े ही आश्चर्य से वामनराव को वहां देखा और मालूम हुआ कि उन्होंने मार्ग में कोपरगांव के नजदीक अपने बैलगाड़ी चालक को जब उन्होंने कुछ अमरूद खरीद लाने को भेजा तभी बैल दौड़ पड़े। वह इधर-उधर घूमे और बहुत परेशान हुए। कहानी बड़ी आश्चर्यजनक थी। साई महाराज ने बिना किसी सुनायी पड़ने वाली टिप्पणी के चावड़ी छोड़ा, सिवाय इन शब्दों के कि- "अल्लाह सबका मालिक है।" मैं निवास लौटा, प्रार्थना किया और साई महाराज के बाहर घूमने जाते तथा फिर मसजिद वापस लौटते समय दर्शन किये। वह अत्यन्त प्रसन्न मुद्रा में थे। दुर्वेश साहब ने मुझे बताया कि साईबाबा ने उन्हें रात्रि में देखा और उनकी मुराद पूरी की। मैंने यह बात साईमहाराज से कहा और उन्होंने कुछ भी नहीं कहा। आज मैंने साईमहाराज के पैर धोये। उनके अंगों की कोमलता आश्चर्यजनक है। मेरा भोजन कुछ देर से हुआ। इसके बाद मैं बैठकर आज प्राप्त हुए पत्रजात पढता रहा। शाम को मैं मसजिद गया और साईबाबा का आशीर्वाद प्राप्त किया, चावड़ी के सम्मुख उनको नमन् किया तब अपने निवास लौटा। हम लोगों ने भीष्म के भजन सुने जिसमें राममारुति बाबा आये और दीक्षित ने रामायण पाठ किया।

२१-१२-१९११

नियमित समय पर उठा और प्रार्थना किया और बैठकर दुर्वेश साहब के साथ बातें करता रहा। उन्होंने कहा कि- उन्होंने स्वप्न में तीन लड़कियों और एक अन्धी औरत को अपने दरवाजे पर दस्तक देते हुए देखा है। उन्होंने उनसे पूछा कि वे कौन थीं और उन्होंने जबाब दिया कि वह अपने मनोरंजन के लिये आयी थीं। इस पर उन्होंने उनके द्वारा लात मारने के कारण हुए दर्द के कारण बाहर निकल जाने का आदेश किया और प्रार्थना प्रारम्भ कर दिया। प्रार्थना के शब्द सुनकर वे लड़कियां और बूढ़ी औरत भाग गयीं। तब उन्होंने जो कमरे में थे, मकान में थे और पूरे

गांव को आशीर्वाद दिया। उन्होंने मुझसे साईसाहब से कहने के लिये कहा। जब मैं साईमहाराज के मसजिद वापस लौटने पर दर्शनार्थ गया तभी मेरे ठीक से बैठने के पहले ही साईसाहब ने एक कथानक प्रारम्भ कर दिया। उन्होंने कहा कि मुझे पिछली रात में किसी चीज से मेरे गुप्तांग और हाथों में मारा गया, मैंने तेल लगाया, इधर-उधर घूमा, शौच किया और तब आग के पास रहत मिली। मैंने उनके पैर धोये और लौटने पर दुर्वेशसाहब को कहानी सुनायी। उत्तर स्पष्ट था। मध्याह्न आरती के बाद मैं भावार्थ रामायण पढ़ने बैठा और बाद में साईसाहब के चावड़ी के समीप तथा पुनः चावड़ी में सेज-आरती के समय दर्शन किये। तत्पश्चात् भीष्म के भजन और राममारुति की भावपूर्ण मुद्रायें हुई। बाद में श्री दीक्षित ने रामायण पढ़ी।

२२-१२-१९११

प्रातः जल्दी उठकर काकड़ आरती में जाने वाला था किन्तु माधवराव देशपाण्डे द्वारा एक टिप्पणी कर दिये जाने के कारण मैंने न जाने की बात सोची किन्तु बाद में माधवराव देशपाण्डे स्वयं गये और मैंने उनका साथ दिया। साई महाराज विशेषरूप से प्रसन्न दिखलाई पड़ रहे थे और चुपचाप मसजिद चले गये। हम सबने उनके घूमने जाते और बाद में मसजिद वापस लौटते समय दर्शन एवम् नमन् किया। शिंगणे और दुर्वेश साहब ने आज एक बार वापस लौटने की कोशिश की लेकिन साई महाराज ने आवश्यक स्वीकृति नहीं दी। दुर्वेशसाहब अस्वस्थ हो गये और उन्हें बुखार आ गया। डा. हाटे ने उनका उपचार किया। मैं समझता हूँ कि जैसा कि मैंने पहले जिक्र किया है कि यहां एक टिपनिस अपनी पत्नी के साथ ठहरे हुए है। वह (पत्नी) रूग्ण है और डा. हाटे उनके लिये हर सम्भव उपाय कर रहे हैं। राममारुति महाराज भी उनके लिये यहीं हैं। उन्हें शाम को दौरा आ गया था जो बाद में मालूम हुआ कि दिमागी पीड़ा के कारण हुआ था। दीक्षित, माधवराव देशपाण्डे और अन्य उन्हें देखने गये। उन पर उस मकान जिसमें वह रहतीं हैं, के पहले के मकान मालिक और साथ में दो महारों की प्रेतबाधा है। मकान मालिक ने घोषित किया कि उसने अब तक जान से मार दिया होता लेकिन साईबाबा ने उसे ऐसा न करने का हुक्म दिया है। महर भी साईबाबा द्वारा दूर कर दिये गये हैं। जब टिपनिस ने धमकाया कि वह अपनी पत्नी को इस वाड़ा में ले आवेंगे तभी आत्माओं ने गिड़गिड़ाते हुए ऐसा न करने की प्रार्थना किया। आत्माओं ने कहा कि साईबाबा उन्हें मारेंगे। भीष्म के नियमित भजन हुए तत्पश्चात् अर्धरात्रि के थोड़ा पहले तक श्री दीक्षित द्वारा रामायण पाठ हुआ।

२३-१२-१९११

मैं प्रातः जल्दी जाग गया किन्तु फिर सो गया और तब बहुत देर से उठा। नीचे आने पर मैंने पाया कि शिंगणे, उनकी पत्नी और दुर्वेश साहब ने अपने घर वापस जाने की स्वीकृति प्राप्त करली है इसलिये वे क्रमशः बम्बई और कल्याण के लिये प्रस्थान कर गये। दुर्वेश साहब सचमुच आध्यात्मिक रूप से पहुंचे हुए हैं क्योंकि

साईमहाराज उन्हें विदा करने आये। उनका चला जाना मुझे खला क्योंकि हम बहुत सी बातें कर लिया करते थे। बम्बई के सालीसिटर श्री मंत्री अपने परिवार, चार भाइयों और कई बच्चों के साथ आये। वह बहुत भले व्यक्ति है और हम लोग बैठकर बातें करते रहे। श्री महाजनी, जिनसे मैं पिछले वर्ष मिला था, आज पघारे और वह साईबाबा के लिये बहुत अच्छे फल और लैम्पों के लिये शीशे के ग्लोब लाये हैं। भयन्दर के श्री गोवर्धनदास भी यहां है। वह बहुत अच्छे फल, साईमहाराज की चावड़ी में मरम्मत किये गये कमरे के लिये रेशमी पर्दे, स्वयं सेवक जो छाता, चंवर (मोरछल) और पंखा लेकर चलते है— कि लिये उम्दा पोशाकें, लाये हैं। वह एक धनवान व्यक्ति है। माधवराव देशपाण्डे और मेरी पत्नी तथा मेरे पुत्र के बीच कुछ बेमतलब गलतफहमी दीक्षित वाड़ा में रहने के प्रश्न पर थी। साईबाबा ने कहा कि वाड़ा उनका निजी है और वह न दीक्षित अथवा माधवराव का है। इस प्रकार मसला अपने आप हल हो गया। मैं साई महाराज के बाहर घूमने जाते समय दर्शन नहीं कर सका, किन्तु उनके मसजिद लौटने पर उनको नमन् किया। उन्होंने मुझे फल दिये और अपनी चिलम से धूम्रपान कराया। दोपहर में भोजनोपरान्त मैं कुछ देर सोया फिर बैठ कर आज प्राप्त होने वाले समाचार पत्रों को पढ़ता रहा। वामनराव पटेल ने अपनी एल.एल.बी. परिक्षा उत्तीर्ण कर ली, मैंने डा. हाटे के उत्तीर्ण होने की भी कामना की, साई महाराज कहते है उसे बड़ी अच्छी खबर मिलेगी। टिपनीसने अपना निवास बदल दिया है और उनकी पत्नी अब ठिक हैं। अब वह उतनी सुस्त नहीं रहतीं जितना पहले रहा करतीं थीं। राममारुति बुवा अभी भी यहां है। हम सेज आरती में गये। जुलूस बड़ा मनोहारी था तथा नये पर्दे और पोशाकें बहुत आकर्षक लग रहीं थीं। मुझे खेद है कि मेरी समर्थ में नहीं है कि मैं भी इतने मूल्यवान किस्म के तोहफे दे सकूं। ईश्वर महान् है। रात्रि में भीष्म ने भजन गाये और दीक्षित ने रामायण पाठ किया।





“साई पुष्पांजली”

साई, साई, ओ मेरे साई, जय जय सद्गुरू साई, जय जय सद्गुरू साई ॥ घृ.॥

शिरडी के साईबाबा हमारे,
भक्तो के प्यारे सबसे हैं न्यारे ॥

आओ मिलकर गुणगान गाये, जय जय सद्गुरू साई, जय. ॥ १ ॥

जात पात का भेद न तुमको,
सारे धर्म प्यारे हैं तुमको ।

सेवा धर्मही दीक्षा तुम्हारी, जय जय सद्गुरू साई, जय. ॥ २ ॥

मसजीद मंदिर एक बनाया,
राम रहीम एक बताया ॥

प्रेम भाव का पाठ पढाया, जय जय सद्गुरू साई, जय. ॥ ३ ॥

तेलबिन दीप जलाया,
दरबार साई कैसे चलाया ॥ ।

भक्ति रस का पान कराया, जय जय सद्गुरू साई, जय. ॥ ४ ॥

प्रेमाश्रुं से चरणों को धोऊं,
भोली भक्ति की माला पहनाऊं ॥

तन मन मेरा अर्पण तुमको, जय जय सद्गुरू साई, जय. ॥ ५ ॥

संकट में जब भक्त तुम्हारा,
साई साई कहकर पुकारा ॥

देरी न की तुम उसको बचाने, जय जय सद्गुरू साई, जय. ॥ ६ ॥

तेरा महिमा कहूँ मैं कैसे,
सूरज सामने दीप हो जैसे ॥

पामर अज्ञानी मैं तेरा बालक, जय जय सद्गुरू साई, जय. ॥ ७ ॥

दर्शन दे दो ओ मेरे साई,
लाज रखदो ओ मेरे साई ॥

तेरे चरणों का धूलही “विजय” है, जय जय सद्गुरू साई, जय. ॥ ८ ॥

— विजयकुमार प्रिन्सिपाल, कॉलेज
नारायणखेड (जि. मेदक), आं.प्र.

वन्दना

साई-हो स्वीकार मेरी वन्दना
 अश्रु जल से आज प्रभावित
 हो रही आर्य व्यंजन
 साई हो स्वीकार मेरी वन्दना ।
 अर्चना को सुमन ले घर
 मैं तुम्हारे पास आया,
 ताण और परिक्षम को
 नैवेद्य से थाली सजाया ।
 ध्यान का धागा पिरोकर
 हार श्रद्धा का बनाया
 शान्ति को अक्षत चयन कर
 प्रति का कुंकुम समाप्त ।
 याचना के रूप में
 दे दो मुझे कुछ सांत्वना
 अश्रु जल से आज प्लावित
 हो रही अभिव्यंजना ।
 साई हो स्वीकार मेरी वन्दना ।
 नयन कातर हो रहे
 वाणी मेरी निःशब्द है ।
 मूक दृष्टा हो रहा हूँ
 मार्ग कुछ धूमिल हुआ,
 चल रही झंका प्रकीर्णत
 मन जरा बोझिल हुआ ।
 आश की परिहास की कुछ
 किस्सा दो यदुनयना
 अश्रु जल से आज लवित
 हो रही अभिव्यंजना ।
 साई हो स्वीकार मेरी वन्दना ।
 कुंड माया का बनाया
 कामना सीमधा बनी
 कर्म का भी छलछलाया
 मोह आहुतियां सजी
 बन्धनों का योग सामग्री बना

इस हवन में
 नाम जय की रट प्काशित है
 अवीन से गगन में ।
 लगन मेरी खींच लायेगी
 तुम्हें चितचन्दना
 अश्रु जल से आज लवित
 हो रही अभिव्यंजना ।
 साई हो स्वीकार मेरी वन्दना ।

— नंद स्वरूप भटनागर
 एडवोकेट, नई सड़क मुरादाबाद-उ.प्र.

‘समर्थ साई’ सद्गुरूनाथ

(१)

एक बार तुम साँई बोलो
 अपने अगणित दुःख मिटालो ।
 “साँई” हैं सच्चे भगवान,
 दुःख मिटाना उनका काम ॥

(२)

समर्थ सद्गुरू “साँई” नाथ
 रहते हैं वे सबके साथ ।
 चित्र स्वयं में भेद नहीं है,
 यत्र-तत्र-सर्वत्र वही है ॥

(३)

कितना भाग्यवान है शिरडी
 “साँई” ने निज चरण रखे हैं ।
 “बूटी” भी भागी है निश्चित,
 जिसके मंदिर “साँई” रहते ॥

(४)

मैं भी परम भाग्य शाली हूँ,
 चरण-कमल-आश्रित ‘साई’ के ।
 अर्पित मेरा तन, मन, जीवन
 “साँई” की सेवा में निशिदिन ॥

— एन. रामाराव, प्राचार्य
 केंद्रीय विद्यालय, तिरुमलगिरि,
 सिकंदराबाद.



सबकी नय्या पार की है मेरी भी कर दो पार

तुम ही हो नाविक,
तुम ही खेवइया,
तुम ही हो रक्षक,
पार लगइया ॥ १ ॥

पार लगादो नय्या मेरी,
उस पार लगादो नाथ,
सबकी नय्या पार की हैं,
मेरी भी करदो नाथ ॥ २ ॥

तूफान से नय्या पार लगादो,
भवसागर को पार करादो,
जीवन नय्या खेवनहार,
नय्या मेरी पार लगादो ॥ ३ ॥

मन में उठते तूफानों को,
शान्त करो तुम खेवनहार,
नय्या मेरी है मझधार,
नय्या मेरी करदो पार ॥ ४ ॥

सबकी नय्यार पार की है
मेरी भी कर दो पार।
साईनाथ यही है पुकार
नय्या मेरी करदो पार ॥ ५ ॥

— एम. सी. पंतप्राचार्य
रीजनल इन्स्टिट्यूट ऑफ एज्युकेशन,
अल्माडो (कुमाई हिल्स),
यू.पी.

साई वन्दना (भोजपुरीमें)

आई, आई साई बाबा बिनती हवे हमार।
आईल बा सावन के सुन्दर बहार ॥
परत बा झड़झड़ सावन के फुहार।
मोरवा जंगल बीच करत बारन पुकार ॥
अपने बिनती सुनली सकल संसार।
हमार बिनती के काहे होत बा इन्कार ॥
अब तो धाई बाबा अपने के ही आश हमार।
ना कोई अपने पराया ई जगत झूठ व्यापार ॥
सब कर दुत्कार नफरत सहत सहत मन बेकरार।
अब ना देर करी अपने के ही प्यार के आसरा हमार ॥
जै साईबाबा जै साईबाबा।
पुकारत वा हृदय हमार ॥

शत्रुजीत सहाय

क.न. ९५/९, आई.ई.एल कोलनी,
पो.- आई.ई.एल गोमिया,
जि. गिरिडीह (बिहार),
पीन-८२९१२२.

“दयालु साई बाबा”

बाबा बडे ही भोले, प्यार करते सभी को, छोटे, बड़े, बूड़े को।
जिसने पापा बाबा का गुस्सा या आशीर्वाद, खुली किस्मत उसकी।
बाबा बड़े ही दयालु, रखते नहीं किसीको दुखी जो उनके द्वार आये।
जिसने भी किया बाबा को याद कोसों दूर,
उसी समय मदद की बाबा ने उसकी।
बाबा ने दिया दर्शन उस रूप में,
जिस रूप में भक्त ने बाबा को पूजा।
बाबा जिसके साथ, मुसाबित नहीं आये उसके पास।
रोये नहीं कभी जो पाये बाबा की आशीर्वाद,
हसता रहे जीवन में हर पल बाबा की कृपा से।
बाबा सोते नहीं, अपने भक्तों के सदा सेवा करते,
हाज़िर होते है बाबा, वक्त बे वक्त पर भक्त की मदद के लिये।
बाबा नाचते द्वारकामाई में, जैसे कृष्णा नाचे गोकुल में।
बाबा में समाये सभी, हिंदू, यवन या ख्रिश्चन।

— नीना ए. हस्सीया

१४/४९८, चेंबूर कॉलनी,
बंबई-७४.

साँई चन्दा सा उजला है

साँई सुर है, नाद ब्रह्म। साँई है मेरा ब्रह्म-दत्त
साँई है सबका रखवाला। मस्जिद मंदिर शिरडी वाला
साँई बीज जन्म का दाता। साँई है जीवन की धारा
साँई भक्तिभाव का दाता। जोडो सब साँई से नाता
साँई दीप साँझ की बाती। साँई मेरा जीवन-साथी
साँई ज्ञान-पुंज का तारा। साँई है गंगा-जल धारा
साँई प्रेम-लहर का झोंका। साँई है सागर का गोता
साँई कठिन राह का साथी। करता पार सभी का बेडा
साँई आकाश-गगन है। साँई चन्दा सा उजला है
साँई शरद-चाँदनी का। सा, प्यारा भोला भाला है।
चारों ऋतु साँई से भीगी। भीगा प्रेम रतन सा
ऐसा डूबा है साँई मेरा मना। घनघोर खूब गहन सा

हरिशंकर शर्मा

एन ३/२२/१ सिडको-कॉलोनी,
नासिक, महाराष्ट्र



साईं से आराधना

साईनाथ सुनो मेरी आर्त पुकार,
कर दो मेरा दुर्धर बेडा पार,
लगा दो मेरी जीवन नैया किनार ॥ १ ॥

डोल रही है मेरी नाव बीच भँवर,
आ जाओ किशती के मांझी बनकर,
हाँले हाँले पार कर जाऊँ जीवन समंदर ॥ २ ॥

सुनो जी सुनो साईनाथ,
कभी न छोडोगे मेरा हाथ,
कभी न छूटे तुम्हारा साथ ॥ ३ ॥

भटक रही हूँ मैं डगर डगर,
पा न सकूँ अपनी मंजिल मगर,
छाले पड गये चलकर निरंतर ॥ ४ ॥

दे दो सहारा हे साईराम,
जगमें न हो तेरा नाम बदनाम,
पावन कहलाए तेरी शिडीं ग्राम ॥ ५ ॥

मिल जाए तेरी शीतल प्रेमकी छाया,
रहे कोसो दूर मुझसे मोह और माया,
ध्यान में तेरी सदा रहे यह काया ॥ ६ ॥

बिनती करूँ मैं हे साईनाथ,
रहने दो सदा चरणोंमे द्वारकानाथ,
तथा कृतार्थ करो मुझ जैसे अनाथ ॥ ७ ॥

जीवन सफल कर दो हे ईश्वर,
तुझसे आराधना करूँ हे परमेश्वर,
सेवा में लग जाए यह शरीर नश्वर ॥ ८ ॥

— कु. नीलम बा. सांगलीकर
विज्ञान वर्धिनी,
लॉ कॉलेज मार्ग,
पूना- ४११००४.

बाबा! तुम को कोटि नमन

कोटि-कोटि है तुम्हें नमन,
मैं हूँ बाबा! भक्त आपका,
कर दो मेरे कष्ट-शमन,
कोटि-कोटि है तुम्हें नमन ।

नहीं वासना दिल से जाती,
माया ठगिनी मुझे सताती,
ऐसे में किस तरह बता दो,
करूँ आपका मैं चिन्तन,
कोटि-कोटि है तुम्हें नमन ।

विघ्नों का तूफान डराता,
विकट अंधेरा बढ़ता जाता
काँप रहे हैं अवनी - अम्बर
सांय-सांय चल रहा पवन
कोटि-कोटि है तुम्हें नमन ।

मेरी नैया पार लगा दो,
सत्पथ साईं! मुझे दिखा दो,
विना आपकी दया-दृष्टि के,
उजडा जाता हाय! चमन,
कोटि-कोटि है तुम्हें नमन ।

तुम हो प्रेम-निकेतन स्वामी,
घट-घट वासी अंतर्दामी,
क्यों बैठे चुपचाप देखते,
होता मेरा नाथ! पतन,
कोटि-कोटि है तुम्हें नमन ।

— लक्ष्मीनारायण मिश्र
१२४/१३९ ब्लॉक 'सी', गोविन्द नगर,
कानपुर(उ.प्र.).

८९. "अपने मतों का मंडन करने में अथवा दूसरों के मतों का खंडन करने में बल मत देना। विवाद में क्यों पड़ना और अपनी सांसें का अपव्यय क्यों करना?"
९०. इस वाक्यांश ने कि 'विवाद' में क्यों पड़ना? मुझे मेरे द्वारा श्रोताओं (पाठकों) को दिए गए वचन की याद दिला दी।
९१. पहले अध्याय की समाप्ति के पूर्व मैंने सभी श्रोताओं (पाठकों) को वचन दिया था कि मैं पहले उस कथा का वर्णन करूंगा, (जिसमें यह उल्लेख होगा) कि मुझे हेमाड नाम कैसे मिला।
९२. जैसे आप इस आख्यान को मुख्य कथा के आवरण के अन्तर्गत पढ़ते हैं, वैसे ही आप उसके औचित्य अथवा अनौचित्य की जाँच कर सकते हैं। और आपकी उत्कंठा सन्तुष्ट होजाएगी। साईं ने मुझे उसके लिए प्रेरित किया है।
९३. फिर साईं की जीवन-कथा जारी रखी जाएगी। अतएव, श्रोता (पाठक) ध्यानपूर्वक सुनें (पढ़ें)।
९४. इस प्रकार का कथन 'उनके भक्त हेमाड पन्त द्वारा रचित' साईं-लीलाओं के इस ग्रन्थ के प्रत्येक अध्याय के अन्त में आता है। तो, यह हेमाड पन्त कौन हैं?
९५. श्रोताओं (पाठकों) की उत्कंठा स्वाभाविक है। उसे सन्तुष्ट करने के लिए ध्यान से सुनें (पढ़ें) कि इस सबका सूत्रपात कैसे हुआ।
९६. जन्म से आरंभ होकर मृत्यु के समय तक शरीर के सोलह आवश्यक शोधनात्मक संस्कार होते हैं। उनमें से एक 'नामकरण' सुपरिचित है।
९७. लेखक को हेमाड पन्त नाम दिए जाने की एक छोटी सी

- कथा है। उन परिस्थितियों का, जिनमें इस नाम का सर्वप्रथम प्रयोग किया गया, वर्णन किया जाएगा। ध्यान दीजिए।
९८. किसी भी प्रकार की शिक्षा से अदूषित, लेखक सदैव शरारती, उतना ही वाचाल तथा उसी प्रकार अपमानक तथा अधम रहा है।
- ९९- मैं सद्गुरु की महिमा को नहीं जानता। मैं अहितकर
१००. मनस्कता तथा मुखतापूर्ण कल्पना की प्रतिमा हूँ। मुझे अपनी प्रज्ञा का सदा अहंकार रहता है और मैं तर्क-वितर्क में प्रवृत्त हूँ, किन्तु मैं शक्तिशाली भाग्यरेखा से सम्पन्न हूँ। केवल उसके कारण और पूर्व-जन्म के अपने अच्छे कर्मों के कारण मैं साई के चरण-कमलों के दर्शन कर सका। मैं अनमनीय तथा पक्का विवादी हूँ।
१०१. यदि मेरा, भक्तों में अग्रगण्य काका साहेब और नानासाहेब चान्दोरकर से पूर्वजन्मों के साहचर्य से आविर्भूत सम्बन्ध न होता, तो मैं शिरडी कैसे पहुँच सकता था?
१०२. काकासाहेब ने मुझ पर दबाव डाला और हम लोगों ने शिरडी जाने का निश्चय किया, किन्तु प्रस्थान के दिन ही मेरा मन सहसा डगमगा गया और मैंने अपने निर्णय को निरस्त कर दिया।
१०३. मेरे एक घनिष्ठ मित्र थे, जिन्होंने ऐसे गुरु से दीक्षा ली थी, जिनके लिए वे पुत्रवत थे। जब वे सपत्नीक लोनावला में थे, तब एक विलक्षण घटना घटी।
१०४. उनका इकलौता पुत्र, हृष्टपुष्ट तथा सद्गुणी बालक उस आरोग्यवर्धक जलवायु के स्थान में भी ज्वर-ग्रस्त हो गया।
१०५. उन्होंने सभी मानवीय उपचार आजमाए। उसकी रोग-मुक्ति के लिए जादू-टोना तथा धार्मिक युक्तियाँ भी। फिर वे अपने

- गुरु को लिवा लाए और उन्हें अपने बालक के समीप बैठा दिया। किन्तु इसके बावजूद उनके पुत्र की मृत्यु हो गई।
१०६. इस घोर विपत्ति का निवारण करने के लिए गुरु को उनके पुत्र के समीप बैठाया गया था। किन्तु वह व्यर्थ सिद्ध हुआ।
१०७. यह विचित्र सांसारिक जीवन ऐसा ही है। किसी व्यक्ति का पुत्र और पत्नी सभी उसके पूर्व-जन्मों के कर्म के फल होते हैं। भाग्य, पूर्वजन्मों का कर्मफल सदैव अपरिहार्य होता है।
१०८. जब मैंने यह कुसमाचार सुना, तब मेरा मन बहुत खिन्न हो गया और मैंने सोचा “क्या गुरु इसी प्रकार सहायता करते हैं? वे मेरे मित्र के इकलौते पुत्र तक को न बचा सके।”
१०९. भाग्य के जोर से साईं से मिलने की मेरी मनोकामना क्षीण हो गई। मेरे प्रस्थान करने में यह बाधा आ गई।
११०. मैंने अपने मन में सोचा, “शिरडी क्यों जाँय? मेरे मित्र की क्या दशा थी? उनके गुरु उनके किसी काम न आए। गुरु भाग्य का क्या कर सकते हैं?”
- १११-
११३. “यदि जो भाग्य में लिखा है उसे ही होना है, तो क्या गुरु द्वारा उसे रोक लिया जायेगा? फिर मैं अपना स्थान त्याग कर गुरु के पीछे क्यों भागूँ और अपने सुखी जीवन को दुःखी बनाऊँ? किस लिए? मुझे सुख अथवा दुःख, जैसे वह स्वयं स्वतः प्रस्तुत हो, सहना चाहिए। गुरु के पास जाने से क्या लाभ है, यदि वह उसे जो भाग्य में लिखा है, रोक नहीं सकता? अतएव, शिरडी जाने का निर्णय स्थगित कर दिया गया।
११४. तथापि विपरीत इच्छा के बावजूद नियति की विजय होती है। उसे रोका नहीं जा सकता। और वह मुझे शिरडी घसीट लायी।

११५. नाना साहेब, जो एस.डी.ओ. (उपसंभागीय अधिकारी) थे बसई के दौरे पर रवाना हुए। वे ठाणे से आए और दादर के रेलवे-स्टेशन पर प्रतीक्षा करने लगे।
११६. बसई जानेवाली रेलगाड़ी के आगमन के लिए एक घंटा (शेष) था और उन्होंने उसे उपयोगिता से व्यतीत करने का विचार किया।
११७. जैसे ही उनको यह अन्तःप्रेरणा हुई, वैसे ही केवल बान्द्रा तक जानेवाली रेलगाड़ी आ पहुँची और वे उस पर सवार हो गए।
११८. जब यह रेलगाड़ी अपने गन्तव्य स्थान पर पहुँची, तब उन्होंने मुझे अपने से मिलने के लिए सन्देश भेजा। और जैसे ही मैं उनसे मिला, उन्होंने शिरडी जाने के प्रसंग को छोड़ दिया।
११९. वे बोले, “साई के दर्शन करने का आपका कब इरादा है? शिरडी जाने में यह सुस्ती क्यों? आप अपने प्रस्थान में विलम्ब क्यों कर रहे हैं? आप झिझकते क्यों हैं?”
१२०. जब मैंने नाना की उत्कटता देखी, तब मैंने लज्जित अनुभव किया और उनसे अपने विभाजित मन का स्पष्टतया उल्लेख कर दिया।
१२१. इस पर नाना साहेब ने उत्साह तथा स्नेह से (अपने) पक्ष का समर्थन किया और मैं उनको सुनकर प्रमुदित हुआ। उन्होंने मुझे शिरडी जाने के लिए प्रोत्साहित किया।
१२२. मेरे यह वचन देने पर ही कि मैं “अविलम्ब रवाना हो जाऊँगा” नाना चले गए। मैं भी घर लौट आया और मैंने किसी शुभ दिन रवाना होने का निश्चय किया।
१२३. मैंने सभी आवश्यक व्यवस्था कर ली, सामान बाँध लिया और उसी शाम शिरडी के लिए रवाना हो गया।

१२४. मैंने सोचा कि सन्ध्योपरान्त छूटनेवाली डाकगाड़ी दादर में रुकेगी। अतएव, मैंने दादर का टिकट खरीद लिया।
१२५. किन्तु जब मैं बान्द्रा में रेलगाड़ी पर सवार हुआ और जैसे ही वह गतिशील हुई, वैसे ही एक मुस्लिम सज्जन ने अत्यन्त शीघ्रता से (मेरे डिब्बे में) प्रवेश किया।
१२६. मेरी यात्रा के आरंभ में ही दादर के लिए टिकट खरीदना लगभग व्यवधान बन गया - आनन्द में बाधक नगण्य वस्तु की भाँति।
१२७. मुस्लिम सज्जन ने जब मेरा सारा सामान देखा तब उन्होंने मुझसे पूछा कि मुझे कहाँ जाना है। मैंने उत्तर दिया कि मनमाड़ के लिए डाकगाड़ी पकड़ने के लिए मैं दादर जा रहा हूँ।
१२८. उन्होंने मुझे दादर में न उतरने के लिए सामायिक चेतावनी दी, क्योंकि डाकगाड़ी वहाँ नहीं रुकती थी। उन्होंने मुझे बोरीबन्दर (विक्टोरिया टर्मिनस) तक आगे जाने के लिए सलाह दी।
१२९. यदि मुझे यह सामयिक सुझाव न मिला होता, तो मैं दादर में डाकगाड़ी न पकड़ पाता। और मैं नहीं जानता तब मेरे अस्थिर मन में कैसी प्रतिक्रिया होती।
१३०. किन्तु मुझे उसी दिन शिरडी प्रस्थान करने का सौभाग्य प्राप्त होना था। इसीलिए वह अनुकूल विषकंमक (Interlude) जिसका मैंने उल्लेख किया, अप्रत्याशित रूप से घटित हुआ।
१३१. शिरडी में भाऊसाहेब दीक्षित मेरी प्रतीक्षा कर रहे थे। मैं दूसरे दिन प्रातःकाल नौ या दस बजे के लगभग शिरडी पहुँच गया।
१३२. यह सन् १९१० की घटना है। उस समय यात्रियों के ठहरने के लिए केवल साठे वाड़ा था।

१३३. शिरडी में जब मैं तांगे से उतरा तब मेरा हृदय साई के दर्शन करने के लिए और उनके श्रीचरणों में नतमस्तक होने के लिए पूर्णतः व्याकुल था और मेरे हृदय में आनन्द की तरंगे हिलोरें ले रही थीं।
- १३४- ठीक उसी समय साई के सुप्रसिद्ध तथा महान भक्त तात्यासाहेब
१३५. नूलकर मस्जिद से लौटे और मुझसे बोले, “शीघ्रता करें और दर्शन लाभ करें। बाबा (अपने) भक्तों सहित वाड़े के कोने पर पहुँच चुके हैं। आइए, उनके लैडी जाने के पहले हम उनके श्रीचरणों को साष्टांग दण्डवत करें।
१३६. “उसके बाद स्नान कर लीजिएगा और जब बाबा लौट आवें तब आप मस्जिद जावें और बिना किसी हड़बड़ाहट के दुबारा दर्शन करें।”
१३७. मैंने इसे सुना और शीघ्रता से उस स्थान की ओर अग्रसर हुआ जहाँ बाबा (विद्यमान) थे और मैंने उनकी चरण-रज को साष्टांग प्रणाम किया। मेरे आनन्द की सीमा न रही।
१३७. मैंने इसे सुना और शीघ्रता से उस स्थान की ओर अग्रसर हुआ जहाँ बाबा (विद्यमान) थे और मैंने उनकी चरण-रज को साष्टांग प्रणाम किया। मेरे आनन्द की सीमा न रही।
१३८. जो कुछ नाना साहेब ने मुझसे कहा था, उसकी अपेक्षा मैंने कहीं अधिक देखा। उनके दर्शन से मैंने अपने को धन्य माना।
१३९. मैंने इसके पूर्व न उनके दर्शन किए थे और न ही उन्हें सुना था। उनका दर्शन करते ही मेरे नेत्र शीतल हो गए। भूख-प्यास जाती रही। मेरी सभी इन्द्रियाँ तृप्त हो गईं।
१४०. साई के चरण स्पर्श करने से मुझे जो अनुभव हुआ, वह मेरे जीवन की उच्चतम परिपूर्णता थी। तब से मेरा नवीन जीवन आरंभ हुआ।

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