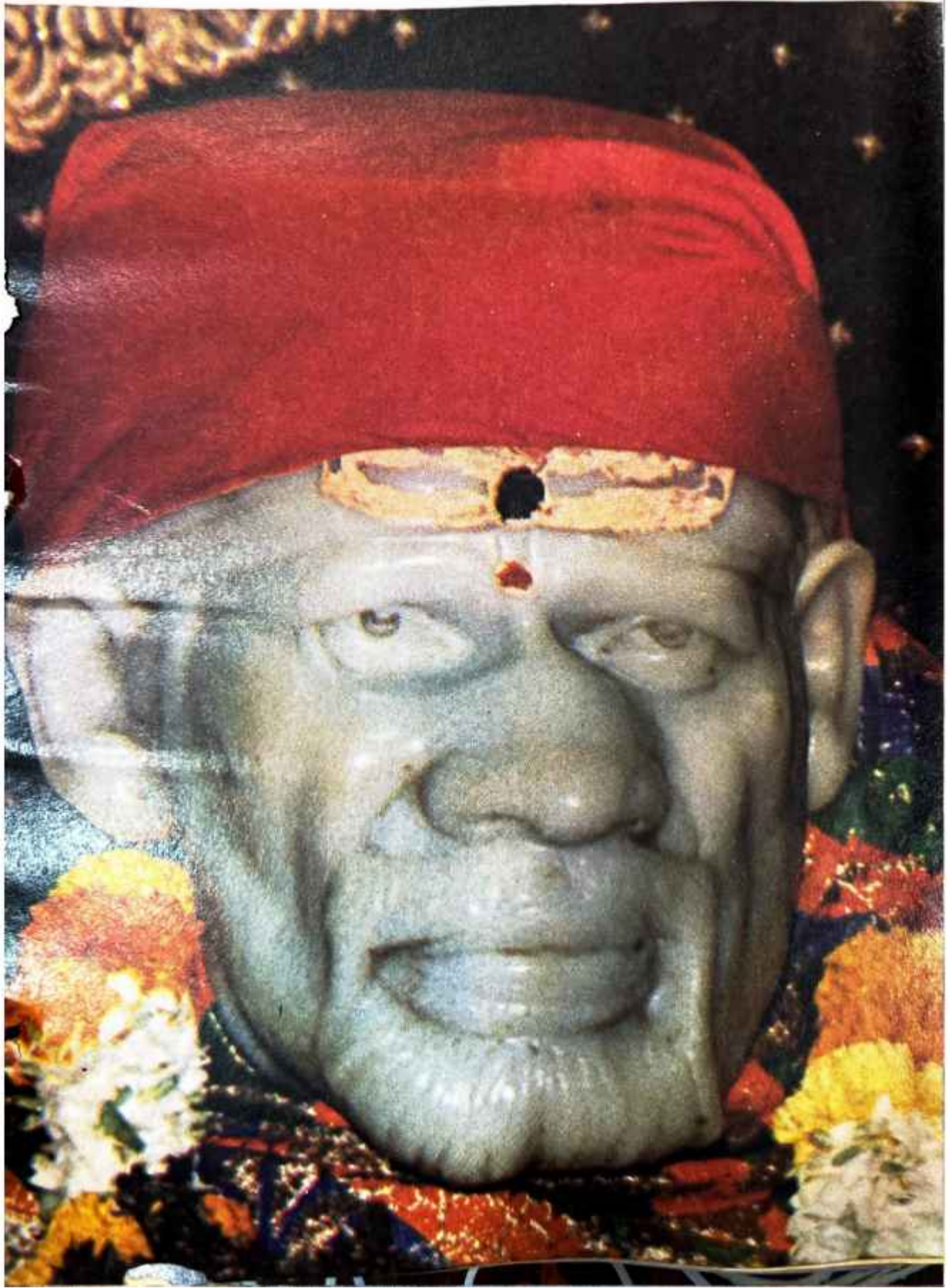


SHRI

SAILEELA

OFFICIAL ORGAN OF SHIRDI SANSTHAN





SHRI
SAILEELA

**Official Organ of
Shirdi Sansthan**

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

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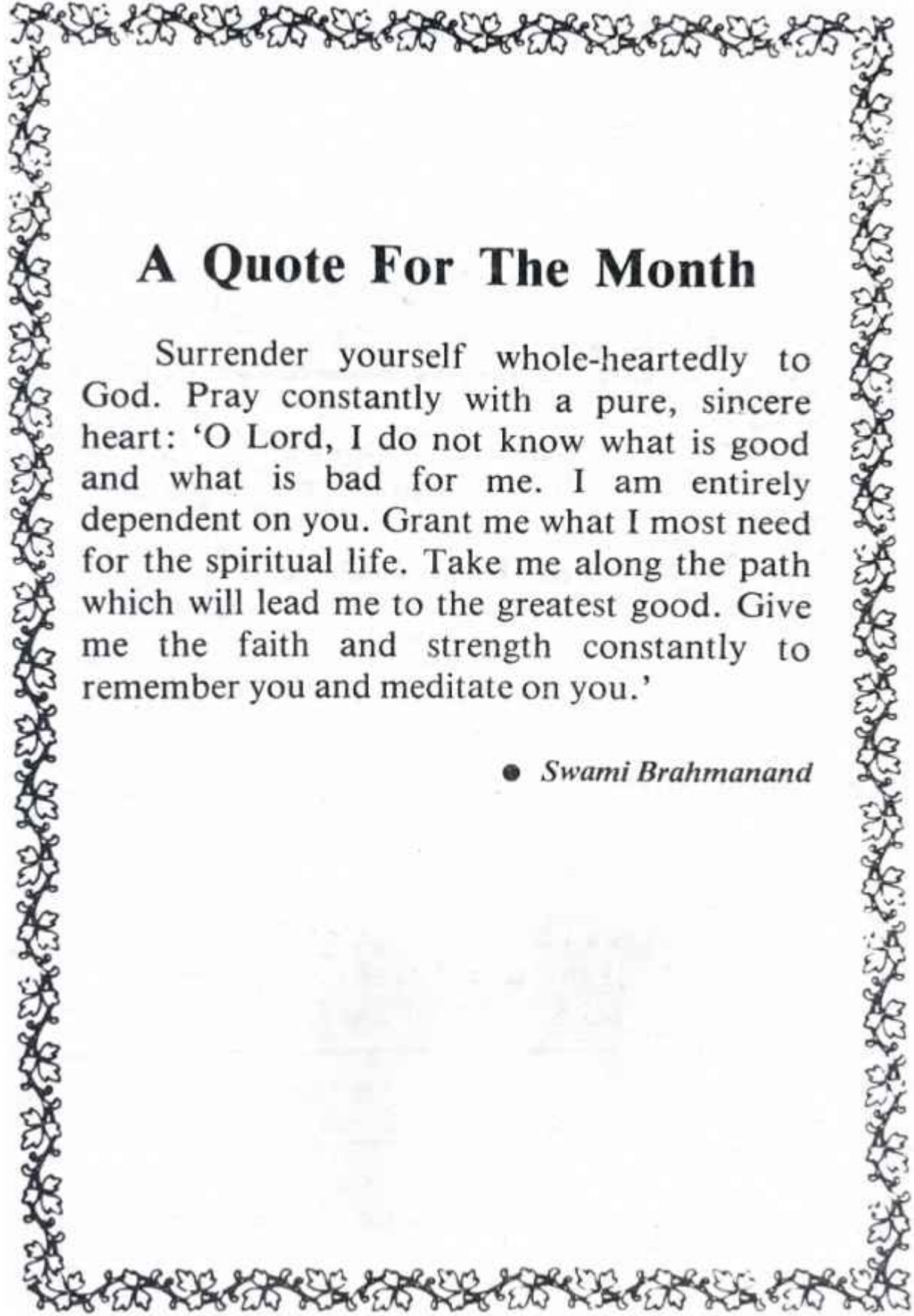
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*The Editor does not accept responsibility for the views expressed in
the articles published.*



A Quote For The Month

Surrender yourself whole-heartedly to God. Pray constantly with a pure, sincere heart: 'O Lord, I do not know what is good and what is bad for me. I am entirely dependent on you. Grant me what I most need for the spiritual life. Take me along the path which will lead me to the greatest good. Give me the faith and strength constantly to remember you and meditate on you.'

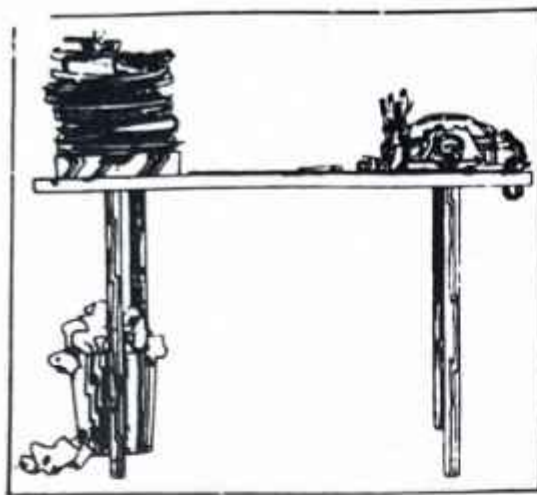
● *Swami Brahmanand*

SHRI SAI LEELA

AUGUST 1987

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EDITORIAL

Shri Eknathmaharaj, it is said, had a neighbour, who though born a Brahmin, led an irreligious and indisciplined life. Full of compassion for him, Nathmaharaj taught him to read "Shri Vishnu Sahastranam", verse by verse, which helped the man in self-purification and ultimately in getting redemption. It was the same book, "Shri Vishnu Sahastranam", that Baba gave to Shama, despite his protests and much to the annoyance of the Ramdasibua to whom it belonged. Shama was asked to read it slowly, carefully and with understanding so that it may pave the way for self-purification. With the same purpose Shri Dixit and Shri Jog were asked to read aloud and with exposition, books like Nath Bhagvat, Bhavarth' Ramayan, Dnyaneshwari, to the audience who was specially sent by Baba to listen to them. Shri Dev, Shri Dabholkar and other devotees were encouraged to read such books too. These books are as beacon lights that remove doubts and guide us along the right path. It is in this sense that they help in self-purification.

As with these books, so with "Shri Sai-Sat-Charita", which unfolds a way of life for the pious and the faithful. Its verses are full of anecdotes, experiences of people and philosophical expositions. But these are as a foil to a gem; for it is Baba's personality, his powerful presence and his invaluable words which lend significance to the stories, experiences and philosophical expositions. It is most interesting to observe, how valuable advice, simple practical guidance and principles of a good life are scattered through the pages of this volume. That one should respect all God's creatures; that one should realize that even the poor, the meek, the dumb suffer the same pangs of hunger as we do; that we should never take labour from anyone without paying for it well and adequately; that it is uncharitable to talk ill of another;these principles and a thousand others like these, are woven in and through interesting stories and anecdotes. There is nothing new or unusual about most of these words of simple wisdom, but it is only after reading and re-reading "Shri Sai-Sat-Charita" that we begin to take note of these,

to ponder over them; and they begin to act as a check over all our daily actions. We reproach ourselves when we fail to follow them in practice. Self-purification has already begun imperceptibly, gradually.

It is also interesting to note how many devotees have discovered that when their minds are troubled and they are faced with problems, the moment they open "Shri Sai-Sat-Charita", at whatever page and at whatever chapter, their problem is answered instantly and satisfactorily.

But there is a way, even of reading these books — be it "Shri Sai-Sat-Charita" or any other: One may read it in seven days or three days or even one day, — it is not the number of days and readings that matter, but the manner of the number of readings reading. If the reading is cursory, or casual or even mechanical and ritualistic, much of its value is diminished. How then should one read these books so as to profit from them? Baba has himself given the answer, — once again through his words addressed to the devotees on different occasions. We read, for instance, that Baba appeared in a dream to Shri Dev and told him that Dnyaneshwari must be read slowly, carefully and thoughtfully, so as to be able to understand it properly. We also read about Baba's comment on Shri Chandorkar's exposition of the 33rd verse in the fourth chapter of "Shri Bhagvad Geeta", where, by suggesting a slightly different and a more appropriate exposition of the same verse, Baba surely brought out the importance of a critical and more analytical approach to the reading of such books.

Again, Shri Dabholkar felt that in the repeated readings of "Guru-charitra", Shri Sathe was more favoured while he himself fell short of Baba's grace; Baba immediately but indirectly, brought home to him the fact that one should not compare oneself with others in such matters and that it is patience and faith that is important. Incidentally, he also brought to Shri Dabholkar's notice, the undesirability of leaving the daily reading of these books in complete. What one needs is a discipline of the mind.

To be able to concentrate fully while reading, is also a sign of a disciplined mind. Such reading impresses the essence of the book on one's mind. Whatever is read must be meditated upon, turned over and over in the mind; it should then be strengthened further by repeated readings and contemplation. So much so, that the real



significance of the book emerges and is absorbed into one's line of thought, becomes a part of one's being. It is then that it is naturally, spontaneously translated into one's actions. One may not even be conscious of it. This is what Baba told the Assistant Collector, who was given a book called "Vicharsagar" by a saint at Vadgaon and asked to visit Baba at Shirdi. Baba told him that now that you have read this book carefully, its wisdom must be practised in day-to-day life. Otherwise it has no meaning. As the great stoic philosopher Epictetus put it, "know that not easily shall a conviction arise in a man unless he everyday speak the samethings, hear the same things and at the same time apply them unto life".

Above all, when we read books like "Shri Sai-Sat-Charita", we must approach them with faith and reverence. In a sense all great books are like a polished crystal; whatever object is placed before it, it reflects it faithfully. From these books too you get back exactly in proportion to what you bring to it. If you bring faith to it, it will confirm you in it; if you seek wise counsel from it, it will lay open its rich store of wisdom for you. Ultimately one must know what to seek and it will surely be found.



FORGIVING

**If you can't forgive anyone,
Fill your mind with SAI, the One,
The earth will then be your own!**

***Mr. T.A. Ramnathen,
Flat No. 3, Block S-14,
Gumur Math Hsg. Estate,
Budge Budge Trunk Road,
Sarangabad 743 319. (West Bengal).***

LEELAS OF SAI BABA

I had heard of Sri Sai Baba way back in 1943 when I was at Vijayawada. A lady who visited us from Madras made a passing reference of Sri Sai Baba and Sri Harinath Baba saying that many people prayed to them for various temporal benefits. Being young then somehow I was not attracted to Him despite all this.

In April, 1947, I was once suffering from high fever with pain in my lungs. I was treated for 'Pneumonia' by my family doctor. There was relief for some time, but suddenly my condition one day became worse. My elder brother took me to the Stanley Hospital at Royapuram, Madras. The doctors, after examination, immediately admitted me as an in-patient and aspirated 36 ozs. of fluid from my left lungs. Since beds were not available in the special wards, I was admitted in the general ward (Pentland Ward) which was also overcrowded.

In the afternoon they gave me injections of Calcium Gluconite 10% - 10 c. intra-venus. There was a reaction and my body temperature shot upto 106.8°. I was also having a rigor (shivering). The doctor i/c ordered that I should be given cold-water sponge bath to bring down the temperature or arrest further rise of the temperature. I had the fear that I might pass away.

My parents, who were present, became very anxious and immediately went to Mylapore Sai Mandir which was at that time located in a doctor's house in West Mada's street. They did pooja and brought Vibhooti and Kum-Kum and applied the same on my fore-head invoking Baba's blessings. I was not aware of this as I was asleep under the impact of high temperature etc.

Suddenly, at dead of night, I felt that there was somebody else also on my bed. I woke up with a start. Just then the brother of the patient on my next bed whom I had seen in the evening and whom I took to be a muslim, got up from my bed and told me in Telugu, "Don't be afraid. I am taking away 6° temperature from you." After blessing me with his right hand he was seen walking across the ward into the dark passage and disappearing. The whole ward was then in semi-darkness. I woke up my servant who was sleeping on the floor close to my cot and asked him if he had seen anybody. Being still sleepy he replied in the negative. Then I called out the Nursing sister who was on a chair in her room and asked her

“And this is true” told me an American brother who raises them now “Whenever I plant two touching each other they grow twice as big and have twice as many berries.” He tells me strawberries are of the rose family. Once, when he accidentally set two rose plants in the strawberry bed, “The roses smelled like strawberries, and the berries tasted like roses!”

How beautiful! I thought. Lord Sainath with roses all over during the Kakad-arathi time came to my memory. Sainath so loves us that He has planted that love in all living beings. The need to reach out, touch, become entwined with other lives — i.e. in short what Sai has taught His children. Even when those who appear in our midst seem different, how much we find, we have in common. How often, like the strawberries and the roses, we can sweeten one another's lives.

*Mrs. Usha Ranganathan,
1637, 30th Cross, BSK II Stage,
Bangalore 560 070. (Karnataka State).*



SAI's LOVING HAND

Our lives are in Sai's loving hands
In everything we do —
Sai is with us constantly
Sai always sees us through
And if our faith is strong enough,
We'll never walk alone
For with His great and perfect love,
He takes care of His own —
So any time trials or burdens
Seem to come your way,
Find strength and hope in knowing
Sai is with you everyday.

*by: Ruby Dutta
10-G, Pocket-L,
Sheikh Sarai II, New Delhi 110 017.*



SAI NAAM MAHAAN

I narrate hereunder the Sai Miracle experienced by me during my recent visit to SHIRDI on 9th of October 1986.

I was as usual arranging to purchase a railway ticket to Manmad station for 9th October, 1986 and return ticket for 14th October. One of my colleagues Mr. Jagbandhu Parida requested me to book a ticket for him also along with mine. I was glad to note that Sai was adding one more devotee in his list of innumerable devotees.

By Sai's grace both our tickets were booked, duly confirmed with reservation by Bombay Mail (via. Nagpur). On the 9th I took Rs. 350/- and Mr. Parida took Rs. 600/- as pocket money. We spent our day in train on 10th joyfully. We alighted at Manmad station on 11th at 2 a.m. We took coffee at the canteen for refreshment. A couple from Bhilai were sitting in front of us. They were enquiring about bus to Shirdi from the canteen owner. I volunteered myself and answered their question. They felt happy and left.

When we reached Manmad Bus Stand we found the couple not to be seen. As we were waiting for the bus to come they also arrived safely. The bus for Shirdi came at 3.30 a.m. and soon a huge crowd gathered near the door and were fighting to enter the bus. We too tried our luck and got proper sitting accommodation. Lo! I lost my wallet containing Rs. 250/- in it and I went helter skelter. I searched the whole of the bus and duly complained to the police there with no result. I felt it was Sai's wish and the needy got it. I re-collected last year's incident on the same date that my beloved Father Shri T.A. Ram Nathen lost his shawl while entering the bus and thus consoled myself.

The couple Mr. Shailendra Kr Rant and Anjali Sathey voluntarily offered me Rs. 250/- as loan, to be returned as and when I could. I could not believe my own ears because in these days of Kali Yug who will offer money to a stranger. I refused stating that I would live penniless and if Baba wills he would feed me at Shirdi. I lived exactly as Baba lived in his days of stay at Shirdi till the year 1918. I controlled all my desires and took food when offered. We took leave of the couple on 12th morning on our way to Bombay for a short stay.

In Bombay we stayed at Chembur Guest House in a double bedded room @ Rs. 125/- per day. All expenses were to the account of Mr. Jagbandhu Parida, my colleague. On the day of our leaving Bombay we felt short of Rs. 250/- to clear the dues of the hotel. Lo! it struck me now that my bosom friend Mr. V. Sunder of 10A, Jatindas Road had given me a sum of Rs. 250/- as advance money for purchase of "SHIRDI KE SAI BABA" Video-Cassette from Bombay. I thanked Sai for making my friend give me this amount as Sai Baba knew beforehand that such a contingency was to arise.

I thanked profusely and felt in myself that Sai helps his devotees from drowning but does not change his Karma. It is centpercent true as it happened to me.

He also kept Mr. Md. Hamsa at V.T. Station on 14th October the day of our departure by Bombay Mail on our way back to Howrah. He helped us in train and we paid him off next day at our office.

"SAI NAAM MAHAAN"

Mr. T.R. Anand,
Ground Floor,
1A, Wedderburn Road,
Calcutta 700 029.




THE GIFT OF LIFE

"Never the spirit was born; the spirit shall cease to be never; Never was time it was not; End and beginning are dreams! Birthless and deathless and changeless remaineth the spirit forever; Death hath not touched it at all, dead though the house of it seems."

— Sir Edwin Arnold

It was a cold night before Deepawali on the 1st November, 1986 and not a creature was stirring in our Garden Hospital. I sat at the desk, staring at a picture of Shirdi Sai Baba and Gurudeva Radhakrishna Swamiji. Somehow I was feeling miserable — I thought I was missing the festival of lights.



I stood up and dragged my feet along the empty corridor. I stopped at the Sick-baby ward and sighed. There was only one child in the nursery, a tiny baby, a few days old. He had a respiratory infection but seemed to be improving. Still, a Nurse observed him round the clock. I noticed her standing by his crib as I entered the ward.

“Happy Deepawali, Sir” The Ward Sister said.

“Thank you. Wish you the same.... some way to spend Deepawali Eve” I muttered. I began to scan the temperature chart across the ward, when I heard an almost inaudible little gasp.

“My God! He’s stopped breathing” cried the Nurse.

I raced for the crib and leaned over the baby. He was limp, turning dusky blue around the mouth. I found a thready heartbeat but practically no respiration. I gave fast instructions for emergency drugs.

Seconds ticked. I cleared the baby’s throat with suction, pulled back his chin and inserted a tiny plastic airway. Hurry, I kept thinking. I placed the resuscitator over his nose and mouth, and began to squeeze in and out, breathing air into his lungs. My other hand held the stethoscope over his chest and listened to his heart patter like a faint little clock winding down.

Two more colleagues joined me. We worked frantically in a circle around his crib in a maddening blur of emergency drugs and hissing oxygen. Gradually the activity began to slow. Everything that medicine could do had been done. The baby lay unmoving, except for the mechanical rise and fall of his chest by a respirator.

The ward grew quiet. Now it seemed every heart focussed on the baby. Nothing seemed to matter except that the limp baby boy breathed again on his own. ‘Lord Sainath; help him’. I sincerely prayed.

“Sai Ram — make this little fellow breathe” I frantically said. Knowing my faith in Sai Baba the nurse whispered: ‘Please, God, I saw the same plea in every face as the prayer seemed to move around the crib like a circle of hope.

Suddenly a gurgle drifted up from the crib. Next a cough.... and then a tiny cry! Deep silence gripped the ward. Then the respirator was removed. Everyone waited, all eyes on the baby. He

curled his fingers and waved his arms in the air and then he breathed..... breathed all by himself!

I turned and fumbled with the drug tray, hiding the tears that filled my eyes. I could not help but believe that I was standing on the rim of a magnificent miracle of Lord Sainath. The presence of Sai Baba seemed to fill the Nursery. I knew He had been in the midst of it all. And in that moment my heart was drawn to Sainath in some deep and holy way I cannot explain.

I felt a tug at the back and turned around. The ward-boy said, "The baby's parents saw what was going on through the window before I could stop them. They are terribly frightened."

With the baby pink and kicking again, I slipped out and saw the parents. They were holding hands.

"Your baby had a difficult time" I said, "But he is much better". "He is alive?" asked the mother, her hands trembling at her cheeks.

"He is alive and holding his own".

Tears welled up in her eyes. The father's eyes, too, sparkled with the hint of tears. 'Thank you' he struggled to say, 'Thank you all'.

I blinked back tears, unable to speak. I wanted to tell them that it was really their son who had given me a 'Deepawali Gift'. He had touched my life with a special Sai-feeling. He had helped me find my way back to the Sai-spirit which is omnipresent!

*Dr. G.R. Vijayakumar,
Kil-Kotagiri Estate,
Kil-Kotagiri 643 216,
Nilgiris, Tamil Nadu.*





DRAGGED THE SPARROW TO THE DESTINATION

My brother-in-law, Mr. Mohan, aged 26 is an educated man, was unemployed while writing this. Because of the unemployment, he was in a desperate condition. One night his father came to me to inform that, Mr. Mohan left his house not informing anybody, in the morning the previous day with no money. Since he did not return home till 10 p.m., feeling much distressed he informed, about the disappearance of his son. Immediately we searched for him at all the places of Nandyal town and other surrounding areas, including tanks, wells etc., through out night, but could not find him anywhere. In a distressed and helpless mood and not knowing what to do next we returned home. Every member of the family was under severe mental agony and strain. Since I am fortunate to have contacts with Sri Sri Shyam Charan Baba Gurudev, I took my father-in-law to him, with the hope that the problem could be solved. At that time he was observing a vow of silence. We wrote on a paper the sorrowful incident that took place and placed it before him. At 8 a.m. he opened his eyes and looked into the eyes of the portrait of Lord Sri Sainatha Mahaprabhu and prayed and wrote in a corner of the same paper, that the boy was alright and would return soon. He advised us to pray to the Lord with whole-hearted, sincere devotion. As per his advice we prayed to our Lord Sadguru Sainatha Mahaprabhu and kept quiet. By His grace, suddenly my brother-in-law was in the house by 11.00 a.m. on the same day; our joy knew no bounds.

After enquiry, my brother-in-law revealed that, he decided to leave the house once for all, because of lack of peace of mind, and unknowingly went to the holy shrine Mahanandi, 10 miles from Nandyal by walk, and stayed there that night. The next morning, he returned to Nandyal by 7.30 a.m. by walk and was proceeding to the railway station, with no aim but with a determined mind not to return home. Exactly at 8.00 a.m., (the time our Gurudev opened his eyes) some unknown voice directed him to go home soon, and he felt that some force was dragging him home. After some time he also informed us, that the voice which directed him was of our Sri Shyam Charan Gurudev.

At present he is an employee at Hyderabad and is relieved from the earlier mental agony. In this connection, we must remember, the assurance of Lord Sainatha Mahaprabhu that He would drag his sparrow to its destination at the appropriate time, where-ever it is. Like wise, Lord Sainatha Mahaprabhu showered His grace for the sincere prayer, made to Him and dragged my brother-in-law safely to the house and also provided him an employment, making everybody happy.

“Jai Bolo Sri Samartha Sadguru Satchidananda
Sainatha Mahaprabhu Ki Jai!”
“JAI GURUDEVA DATTA”

Mr. S. Sreenath, M.I.E.,
Lecturer in Mech. Engineering,
E.S.C. Govt. Polytechnic,
Nandyal 518 501, Kurnool Dt., A.P.



BABA'S PICTURE IS BABA HIMSELF IN LIVING PRESENCE

Baba is in His picture of worship. He sees, listens and knows through His picture. Those eyes of him are living eyes. They are powerful and all pervading; several stories in the Sri Sai-Satcharitha illustrate the actual presence of Baba in his pictures of worship. Therefore it is of paramount importance that we should guard and 'protect' His pictures always.

When Balabuva Sutar went to Shirdi for the first time and bowed before Baba, Baba said, 'I know this man since four years.' But actually, he had only prostrated before Baba's picture four years back. He says, "I merely bowed to His picture, this fact was however known to Baba and in due course He made me realise that seeing His picture is equal to seeing Him in person" (Page 185. Sai Satcharitha).



Baba Himself encouraged the worship of His picture. When S.B. Dhumal had a picture of Baba in his hand, Baba took it, gazed at it all over and returned it to him saying, "keep it."

We know how Baba drew to himself, Lala Lakshnichand and a Punjabi brahmin, Ramlal. First he appeared to them in their dreams and subsequently revealed himself in his pictures and thereby drew them to Shirdi.

When Shama with Appakoti left for Kashi, Prayag and Gaya Baba said, "after doing Banares and Prayag we would be ahead of Shama." It was only when Shama saw the beautiful big portrait of Baba adorning the front portion of the Gayawala's (Priest's) commodious Wada at Gaya, that he realized the intuitive truth of Baba's words. ~~Baba was ahead of him in the form of his picture to welcome him at Gaya.~~

Kakasaheb Dixit was greeted by Baba in the form of His picture just before he left for Shirdi for the first time. At Mirkar's house he was shown a big portrait of Baba. He was much moved as He, whom he was going to meet at Shirdi, was already there in the form of his picture to greet him.

Then again we know the wonderful story of how Baba appeared in the form of his picture and fulfilled the desire of his devotee Hemadpant. Baba had appeared to Hemadpant in his dream promising to attend the 'Holi' dinner at his house. On the day of the festival at the proper hour, He appeared there in the form of his picture to bless the function (Page 222 — Sai-Sat-Charitha).

This very picture had escaped from being thrown into the sea, together with the pictures of some Muslim Saints. Mr. Alli Mohammed, the owner of this picture loved Baba and wanted to safe-guard the picture. When his brother Noor Mohammed Peerbhoy threw all the pictures into the sea, Baba's picture alone miraculously escaped, Baba himself guided Alli Mohammed at the nick of time to Hemadpant's house, on 'Holi' day. Baba safe-guarded His picture and thereby satisfied the desires of both of His devotees Alli Mohammed and Hemadpant.

Now, let me narrate a small incident that occurred about 8 years ago. I had been to a small shop 'Shrinivas Photo Works' near

my residence, to get an art piece framed. When Mr. Srinivas was selecting a frame and glass for me, a lady hurriedly stepped in. She said "Please do this quickly, I want it just now." She took out from her bag a metal sheet with the "Navagrahas' figures" inscribed on it. Then she brought out a framed picture and said, "Please use this glass and frame for the work." Mr. Srinivas, leaving my work, attended to hers. He quickly unframed the picture and started framing the navagrahas picture using that glass and frame as required by her. The removed picture was thrown aside on the table. I noticed that it was a beautiful picture of Baba in his typical posture on the stone slab. It was a lovely coloured picture. Her work over, she paid Mr. Srinivas and left the shop leaving behind Baba's picture. Many thoughts crossed my mind, such as "why did she discard the picture?" was she not worshipping it etc. etc.?" As Mr. Srinivas commenced my work again I asked him, "the lady doesn't seem to want this picture back, but do you want it?" "No Amma" he said. "Then let me please have it, I flashed back. "Yes" he replied. I took the picture feeling intently as though I had got a fortune!

On my way back I felt extremely glad, for I firmly believed that Baba had chosen to come to me in an uncanny way. Had I been a little earlier or later to the shop I would have missed the opportunity of being blessed with the picture. Baba knew that I would safely keep and worship it. The picture now adorns the wall above our front door.

I bow to Him for His grace.

*Smt. Vijaya Gopalakrishna,
125, Gokulam II Stage,
Mysore-570 002.*





SAI BABA — THE NATURE OF HIS FUNCTIONS AND POWERS

(by: V.B. Kher)

Sai Baba was no ordinary *satpurusha* but a veritable phenomenon. Once in a way, in an ecstatic mood he would exclaim, "I am Allah — *Anal Haq*". However, normally his role was that of a devotee (*Yade Haq*) who was entrusted with vast powers by God (the Fakir) in whose Name he blessed people — "*Allah Bhala Karega*" (God will bless). "*Allah Malik Hai*" (God is the Master, the Lord) were the words constantly on his lips.

People who judged him merely by his exterior appearance and talk were apt to misjudge him or be mistaken in their appraisal or evaluation of him. Most of the people who came to him were superficial in their outlook, seeking some material gain or advantage. And to them he did not reveal his true nature.

Some of his discerning devotees endowed with the power of observation have recorded their first impressions of Sai Baba vividly from which we obtain a true estimate of his personality. Prof. G.G. Narke states, "The first impression I got of Sai Baba was from his eyes. They pierced me through and through. And his image as seated at the *chavadi* has left an indelible impression on my heart."

This impression of Prof. Narke is reinforced by the first impact of Sai Baba on Mrs. Tarabai Sadashiv Tarkhad. She states: "One's first impression of Sai Baba was derived from his eyes. There was such power and penetration in his glance that none could continue to look at his eyes. One felt that Sai Baba was reading him or her through and through. Soon one lowered one's eyes and bowed down."

As you got to know Baba better you would soon realize that he was the Spirit in your heart (*Antaryami*) — omnipotent and omniscient. He was the power seated not only in your heart but in the heart of every creature, animate and inanimate, and all that you had to do was to surrender to him with a pure loving heart and his all pervasive and protective personality would shield you and take care of you.

Hear again the words of those two wise devotees whom we have quoted earlier:

“When he talked, he spoke as one seated in my heart, knowing all its thoughts, all its wishes etc. This is God within. I had no hesitation in deciding that he was God. I tested him at times. Each test produced the same conviction that he was all knowing, all seeing and able to mould all things to his will.” — Prof. G.G. Narke.


“One felt that he was not only in one’s heart but in every atom of one’s body. A few words, a gesture would reveal to one that Sai Baba knew all about the past, present and even future and about everything else. There was nothing else to do for one, except to submit trustfully and to surrender oneself to him. And there he was to look after every minute detail, and guide one safe, through every turn and every vicissitude of life. He was the Antaryami, call him God or *Satpurusha* in *Sahaja-Stithi* or what you like. But the over-powering personality was there, and in his presence no doubts, no fears, no questionings had any place and one resigned oneself and found that was the only course, the safest and the best course.

“His *Antaryamitva*, i.e. his being inside every creature and every object, animate or inanimate, so as to control all voluntary and involuntary movements of creatures and objects throw light on what he occasionally said of himself, ‘I am not confined within the three and half cubit length of flesh, bone and blood that people call Sai Baba. I am in every dog, cat, pig, man and woman,’ — Mrs. Tarabai Sadashiv Tarkhad.

The message of identification of Baba with animate creatures like dogs and pigs clearly comes out in the story of Mrs. R.A. Tarkhad narrated in Chapter 9 of *Shri Sai-Sat-Charita* where Baba tells her that in as much as she had fed the hungry dog and the pig, she had fed him and acquired the *punya* of *anna-dana* to him.

We have gathered from the testimony of the two discerning devotees that Baba was omnipotent and omniscient. But we learn that he was omnipresent and *trikaladyani* too. Read the further testimony to this effect.

“Nothing was beyond him or concealed from him in the past, present and future. His awareness exceeded the bounds of our



space and time — extended over all the worlds and embraced the distant past and future as well as the present. He knew, therefore, what existence in any of the worlds and at any time had to offer for the soul's enjoyment, and with such knowledge he renounced all attachment. He was perfectly detached, amidst numerous attractions. His life was, therefore, "real *Vairagya* and real *Naishkamya Karma*." — Prof. G.G. Narke.

But knowledge of time in all its dimensions must connote that he had the power to travel in space in an invisible body. What do the two observant devotees have to say on this aspect? Just read further.

"Not only was he (Sai Baba) present at all places when his physical body was in one place, say the mosque, but he was also able to do various things with his invisible body."

— Mrs. Tarabai Sadashiv Tarkhad

"Baba was living and operating in other worlds also, besides this world and in an invisible body.... Baba was frequently talking of his travels with an invisible body across great distances of space (and time). In the mornings, sitting near his *dhuni* (fire) with several devotees, he would say to what distant place he went overnight and what he had done. Those who had slept by his side the whole night at the *Masjid* or *chavadi* knew that his physical body was at Shirdi all the night. But his statements were literally true and were occasionally verified and found to be true. He had travelled to distant places in an invisible i.e. spirit form and rendered help there.... He also made occasional references to what his function was in this terrestrial sphere and in other worlds. He several times referred to his control of the destinies of departed souls — indicating thereby his function in the Cosmic Order. Sai Baba never spoke untruth, never spoke meaningless jargon." — Prof. G.G. Narke.

At the outset it has been stated that Sai Baba was not an ordinary *satpurush* but a phenomenon. What then was the immediate difference between him and other saints that one noticed? One such noticeable difference that Mrs. Tarabai Tarkhad found was this peculiar feature of Sai Baba. Sai Baba did not have to go into trance to forget his body, self and surroundings, to achieve anything or to reach any higher state or knowledge. "He was every moment exercising a double consciousness, one actively utilising

the Ego called Sai Baba and dealing with other egos in temporal and spiritual affairs; and the other — entirely superseding all egos and resting in the position of the Universal Soul or Ego.” (Mrs. Tarabai Tarkhad). He exercised and manifested all the powers and features incidental to both the states of consciousness. He was always in and outside the material world simultaneously. He was always in the all knowing state.

Thus to a devotee Sai Baba appears to be God incarnate. Sai Baba did not, however, claim to be God but described himself as a slave and servant of God and was by no means an antinomian. On the other hand, he emphasized that without acquiring moral freedom there could be no spiritual liberation from bondage. To a man of scientific temper like Prof. Narke, “Baba was God from the devotees’ point of view, and yet, a man seen in the flesh and with limitations to which an embodied soul is subject. The two co-exist and are both true — each in its own way.”

The best way to understand Sai Baba is to experience him ourselves. Where is Baba gone? Even though no more in his physical frame his spirit is still alive and active as ever. In fact, we can say from actual observation and experience that he is more active than ever before after his Mahasamadhi. Mr. Justice M. B. Rege states: “I feel that he is always with me. At times, he visibly shows his form to reassure me or guide me.” The ordinary devotee can derive solace from the fact that it is not necessary to have Mr. Justice Rege’s intelligence or capacity to experience Sai Baba’s grace. What is required is single-minded devotion. If you advance a few steps towards Baba he will surely take many more steps towards you for he adapts himself to the capacity of the people who resort to him for help and protection. He has different ways of dealing with different people. Whatever the way chosen by him it is always perfectly suited for the purpose. He adjusts himself to the stage, circumstances and condition of each individual.

Baba spoke only a few words as required and only occasionally he used direct and plain words. Generally his language was cryptic, full of symbology, parables, allegories and metaphors. And such speech had to be decoded with the assistance of those near him who were familiar with this language.

Naturally Baba does not prescribe one uniform spiritual exercise or practice for all. To Mr. Justice Rege who did not value



or lay much store by book-learning he advised not to read books. He said, "In these books they want to find God (ब्रह्म) ! There is, however, confusion or delusion (भ्रम) . You are all right. Keep me in your heart. If you harmonize your head and heart, that is enough." Yet Baba knew the real worth and value of religious texts like Bhagwad Gita, Dnyaneshwari, Eknathi Bhagwat, Yoga Vasistha, Vidyananya's Panchadashi, Bhawartha Ramayan and Jalal-ud-din Rumi's Masnavi etc. Eknathi Bhagwat and Bhawartha Ramayan were prescribed by Baba as a part of spiritual discipline or *Sadhana* for Kakasaheb Dikshit. About Panchadashi Baba remarked to the Hon'ble Mr. G.S. Khaparde that Panchadashi is our treasure-house. He also asked Prof. Narke for *dakshina* from Yoga Vasistha by which he meant that Narke should derive valuable lessons from the text and lodge them in his heart which Baba occupied as *Antaryami*. Further such examples can be cited but those given are sufficient to illustrate the truth of the above statement.

Baba held Rama, Krishna, Hanuman etc. in great reverence. He regarded them as gods. Hence he would refuse to sit on the same level with them. For saints like Dnyaneshwar, Eknath and Tukaram he had the highest regard. And he would sit up, join his palms in front of his chest in token of reverence and close his eyes as soon as Arati of any of them was commenced. About Eknath he would say that he was an excellent Brahmin the like of which you do not come across these days.

Sai Baba was a *Purna Dnyani* and an adept par excellence in Yoga. *Khanda Yoga* is a practice which one in a billion among yogis knows. Baba was that rare Yogi, the Yogi among yogis. So he would guide seekers of Dnyana yoga and Raja yoga and Hatha yoga who would seek his personal help and guidance. Their experiences being personal may not come before the world. An exception to this is the autobiography in Gujarathi of Swami Saisharananand which was published posthumously in 1983.

Knowing the operation of the law of cause and effect in the universe, 'What you sow, so you reap' was the truth underlying the tales and parables that he narrated. For the laymen, he advocated the *Bhakti-marga*, the path of devotion of which devotion and chanting the Name are the main planks. Worshipping, serving and loving God are its chief features. He stressed by word

and example the importance of developing this devotion to one's Guru. Identifying the *Guru* with God, he emphasized that it is seeing God in and through the *Guru*. The *Guru* is a medium to realize your own self. If you repose faith in your *Guru* and surrender to him totally so that even your body ceases to be your's, he will take charge of your ship and steer it across the ocean of life.

Depending on the earnestness of the devotee and the intensity of his devotion, Sai Baba will bestow his grace. The grace may come by way of arousing spiritual awakening by touch or otherwise, by granting the devotee a *mantra* as he gave the mantra of 'Rajarama' to Mrs. Lakshmibai Khaparde or in any other way. His kindness and concern for the welfare of his devotees knows no bounds. His methods of rendering help are varied and relate to the circumstances of each case. Mr. Justice Rege has described three such methods: (1) When a devotee is in a difficulty and Baba wants him to take a particular course, the inspiration comes to him that that course should be adopted and he has also the feeling that the inspiration has come to him from Baba. Such inspiration may come in a state of awakening or dream. (2) Sometimes a suggestion or indication or idea occurs in a dream or trance with Baba's personal appearance. This is the most impressive and unmistakable method. (3) Baba directs the devotee to go to some third person for a solution or hint. The third person may be totally unfit even to understand the difficulty. Yet, the solution is given unknowingly by him. He is merely a peg to hang the solution on.

When Baba is ever willing and ready to favour the devotee with his grace, it is incumbent on the devotee, and it becomes his sacred duty to become a fit receptacle to receive such grace. He can become eligible to receive such grace by leading a chaste, pure, simple and virtuous life. Sincere repentance and confession will wash away the feeling of guilt. He has to look up trustfully and sincerely to the Guru to operate or work on him and raise him higher and higher through various experiences till at last he is taken to the distant goal as a culmination of his *sadhana*. As saint Tukaram says, "It's no use hurrying, for the Grace will come in its own time at any moment."





THE TOMB THAT RESPONDS AND THE BONES THAT SPEAK

By: Sai Narain

I am now fifty-two years old. In these years I voyaged quite a distance across the turbulent waters of life. Obviously I witnessed and participated some times in incidents that nearly costed my life, and my career to a large extent. Whatever be all that I am neither gullible nor innocent about men and matters. I am quite conscious of things around me and I am writing this piece with authority and I have enough documentary proof for the inquisitive.

For the first time I visited Shirdi in the year about 1944. Then my father was employed in Poona and I was schooling in a convent institution. I do not remember much about the trip that we made then to Shirdi specially the route that we traversed. The only incident that I recall to my memory is that while I was playing outside the room provided to us by the authorities, an old man with long white Kurta (like one worn by Fakirs and Christian priests) lifted me into his arms, carried me to his abode, made me sit on a wooden box and put holy ashes (Vibhudi) into my mouth, poured holy water (teertham) saying that it was given to him by Shirdi Sai and blessed me profusely and brought me back to the room. I did not understand anything of what he did and indeed neither the ash nor the water that he gave me tasted differently. My people told me that the Fakir was Abdul Baba, a great soul. It all mattered very little to me except that I thought the Fakir to be a very kind-hearted man. All this happened four decades ago.

In the years that followed I did not visit Shirdi again nor had I any strong inclination to do so. For reasons unknown to me I respected Sai and on a few occasions in casual talks with friends I used to narrate to them the incident that took place early in life. Devotees of Baba rather attached importance to the subject while that looked odd to me rather than attractive or thrilling.

Then in the years that rolled by, I passed through several vissitudes of life. I witnessed several thrilling peoples' movements. In some I participated and till recently I was involved in left political movements which in correct parlance, is known as mass movements covering all the cross sections of people, most of whom belong to petty bourgeoisie class. I spent over a decade in this arena

of life almost breathing insecure conditions or threats each day and more than this leading tension-built-in life. God or Divinity or Providence just did not bother me. In fact I did not have time to reflect on any of these **except my own problems** of keeping the hearth burning and work on the **problems** posed before the organisation that I belonged to; True to myself though I did not develop any hatred towards the theists I did not encourage this in any manner. While crystals of spiritualism are indeed enlightening, the several counterfeits passing off as real ones, dissuaded me from indulging more in them. May be that this crude and real fact exists in all walks of life. I gave up politics under peculiar circumstances and needless it is to dialate on them here. In spite of all this I still believe that emancipation of millions of people from social and economic oppression is possible only through peoples' movements founded on correct ideological base coupled with acceptable cultural values.

After long time, I returned to picking up threads that I left over a decade ago, and determined to take a fresh look at things. A few years ago I went to Tirupathi with all the members of my family and had pleasant moments of surprise that kindled a hope in me to take a few steps more towards things spiritual without losing balance of vision. A word about this may interest the readers. In Tirupathi, I walked straight into the Sanctum sanctorum, I stood face to face with the deity and said to myself "well, well this is nothing but a block of stone and indeed it is no God." I hastened to my room, picked up the baggage and ran to station to catch the next immediate train. To the surprise of every one in the house I returned home in less than two days. Since then I did not go to Tirupathi till quite recently. Now the same block of stone seem to convey to me a different thing than its mere looks. I do not know what to call this and I am still thinking along the lines that I am trained in, earlier.

The next in order of my visit was Mantralayam of Sri Raghavendraswami fame. There are enough stories about him to attract and engage our attention. Whatever be the credibility of those stories in circulation, I bent my head down for the enormous amount of scholarship that the great saint was said to have had and lived up to the letter and spirit of it. To top it all, He entered 'Jiva Samadhi', something that sounds so strange in the present day world and to a person like me in whom 'suspicion' takes the better



off 'reasoning'. I felt thoroughly enlivened. I do not just understand as to why the Trustees are discriminating against the people on the basis of their birth at dining tables. This is something that perturbs me, and I would like any one to enlighten me.

After my visit to Mantralayam I and my family members decided to visit Shirdi, a programme fixed and cancelled twice before. A couple of days before the scheduled programme my bosom friend Sri. E. Bharadwaj, a lecturer of Vakadu college dropped in. The speciality about our friendship is that we have been on extremely cordial and affectionate terms even in the days when we did not see eye to eye on several issues. We often entered into long discussions and argument on several occasions that could tear our bondages asunder but curiously we never fell out and I can hardly explain or offer any convincing reason. He expressed his great satisfaction when we told him about the intended programme. I can be accused of unfairness if I do not say the truth about Mr. Bharadwaj. He always commands respect and demands nothing. Mr. Bharadwaj, a great devotee of Sai, gave us send off at station.

Well, we boarded the archaic meter gauge train on Feb. 25, 1984. My family group consisted of four majors and one child. We reached Shirdi on the next day morning, after covering the distance from Manmad to Shirdi by car. We could get a large room with moderate facilities on nominal rent.

My second daughter Sow. Prafulla who prolifically read the life history of Baba, poured out her knowledge of Baba and the importance of the spots at Shirdi. My aging mind recalled to its memory the incidents that occurred to me nearly four decades ago. I went about visiting the places 'Dwarakamai', 'Chavadi', the 'Shrine' and 'Lendi Bagh' followed by other members of my family. My son who is better placed on the spiritual plane brought a nice looking garland to decorate the statue of Baba. He was greatly elated when the priest called him out to make his offering. As if Baba desired the garland it remained around his neck almost for the whole of the day and for some part of the next day too. 'This my son took as a blessing of Baba. His simple understanding was while a series of garlands offered by devotees remained on Baba hardly a few minutes why should the garland offered by him (my son) remain for so many hours. Though all the members of my family also thought so, I accepted the fact but doubted whether it could be taken for the grace of Baba.

I gazed at the beautiful statue of Baba chiseled by the deft hands of a renowned sculptor. Surely as one looks on, one would definitely begin to fix his focus on the inwardly drawn sharp looks of Baba. I touched the tomb of Baba and inquired "is it true that you said 'the tomb' will respond and the bones of your body speak? Was it a statement of fact or words of consolation to calm down the anguished minds of his devotees who surrounded him when he left his mortal coil? Such and several other thoughts flooded my mind. We remained for the day and attended some of the programmes like 'Arti'. I made it a point to pay a visit to Abdullah Baba's small cottage opposite the 'Chavadi'. Now that affectionate Baba's son was seated on a cot praying to Allah. I spoke to him and reminded him of my meeting his great father years ago.

While leaving Secunderabad Mr. Vikram, an young and dynamic associate of Sri Bharadwaj had requested me to place his 'visiting card' at the feet of Sri Sai. I remembered that and told my daughter to pass on the visiting card. She took my visiting card also and gave it to the priest. He took the cards. He threw my card as he would do to any other's. My card went in small circles and landed. I went near to see the position of my card — an obvious inquisitiveness of persons like me. I was thrilled to see my card at the feet of Sri Sai and a beautiful flower lying over the card. Does it signify anything? Whether it does or not, certainly I was happy to know that the card thrown so casually by the priest did not fall aside as a cast-away ship! This thought did touch the chord of my heart immediately, but slowly melted away under the weight of another 'thought' that it could be an accident. Before returning to my native city, I went around Shirdi and visited a couple places and paid my respects to those octogenarians, the contemporaries of Sri Sai. One gentleman showed me a few articles given to him by Sri Sai, so carefully treasured by him and from the clothes worn by Sai he gave us a small piece of cloth. If one attaches any value to it, it is an invaluable gift otherwise it is merely a piece of rag. I asked the old gentleman "that you served Baba so devotionally and faithfully; what has he given you?" The old man smiled and said with a twinkle in his eyes "what Baba has given me? He gave me everything; this house, daily I hear the name of Sri Sai chanted in the shrine and food to eat.... What else I need? nothing." In fact the house in which he is living is nothing better than a hut and his belongings a few vessels and an old and small wooden cot. This is



what Baba gave him. I said to myself that what Baba gave him was the greatest gift of 'contentment' a gift that can not be purchased by all the wealth in the world. The object is so handy but so difficult to hold on to.

We made all preparations to return home. All the bags and baggages were arranged. The one fact that I missed to mention is that Mr. Vikram who turned up in the morning stayed back at Shirdi for some reason of his own.

We all went to the shrine for taking leave of Sri Sai. I said to my family members I have had no experience to treasure or cherish and every thing is quite natural. I meant that I have not had any incident to thrill me or rejoice at.

For the return journey, we got into a bus at Shirdi at 4.15 p.m. which is expected to reach Manmad by 6.00 p.m. or at the latest by 6.30 p.m. The bus started at the right time but halted at Kopargoan station, for nearly an hour for the flimsy reason that the conductor and driver went for tea and returned late. I was told that such things do not take place but on that day it did. The bus was expected to reach Manmad well in advance to enable the passengers to board the train at 7.00 p.m. for Hyderabad. Obviously the bus that had to travel long stretch of route reached Manmad bridge at 7.00 p.m. As we were hurriedly alighting from the bus, the train snailed out of the station. I lost all sense of proportion and got into a mood to hurl out the prasadam collected at Shirdi. Indeed my anger had no reason... probably I thought that Sri Sai let us down! Why did I think so? Frankly I have no rational explanation to offer. Did I pin my hopes on Sri Sai who left his mortal coil decades ago to come to my succour. Did my anger arise out of my faith in the promise made by Sri Sai that his tomb would respond to the call and bones would speak? May be it was. I am not in a position to explain the turbulent thoughts that tormented my mind then. Left with no alternative, we all went to station to think of what next. I approached the Station Master with the woeful tale. He advised me to surrender the tickets and try to make the journey by next train. I cancelled the tickets and mercilessly the official slashed the cost of the tickets by 60%. The authorities told me that the next train was at 1.00 a.m. (after midnight) and that would go only upto Nizamabad from there I should take a bus. Another passenger train, would start at 3.00 A.M. and that would take minimum twenty four hours to reach its destination. I thoroughly became a

bundle of nerves. My wife and children were sitting in the station which is almost like a thorough-fare. On the bench that we were sitting a Sardarji was lying with folded legs. He suddenly woke up and started abusing some one and was a nuisance. He would not quieten himself inspite of my protests. All the money that we had, except a few rupees, was spent out by us at Shirdi. After the cut of return fare all the money that we gathered from purse was alarmingly too less to take a long travel back to our home town. I and my son went to Bus stop to try a bus with the hope that we could reach home faster. My son suggested to sell away his wrist watch and I protested that I would not allow him to do that and I will raise money by selling away my gold ring. At the bus stop I was informed that there was no through bus to Hyderabad. I had been a patient with cardiac ailment since a few years. I was utterly frustrated. I and my son returned to station to discuss the situation with my wife. Meanwhile the Sardarji who was under the influence of liquor created enough nuisance and my wife and children had moved to the opposite bench. When I returned to station from bus stop my wife was talking to two gentlemen who were also sitting on the same bench. The two gentlemen smiled at me and said why should you sell any thing when we are here to help you? How much money you need? Hesitatingly I whispered to my wife that we needed Rs. 100/- to make up for the journey. The two gentlemen readily obliged me with Rs. 100/-. They did not even ask me about my status or even as to when I would repay it and how I would do it at all. I gave the gentlemen my visiting card. They looked at it and said that they might require my help at any time. I collected their address. The two gentlemen advised me to stay in a hotel for the night and travel the next day by the same train at 7 p.m. They hurried us out of the station and insisted that we should go and have rest. When we raised the question of getting reservations for the next day, they affirmatively said that everying could be had. I did not understand as to how they could say that when the persons at the railway counters were doubtful.

As a result of this development, we all breathed a sigh of relief. We got into a hotel. My son retorted now saying that "you wanted an experience, an experience that you could cherish, well, you have had it now. Henceforth do not seek experiences." We poured out the money from the purse and reserved for the fares separately and after paying the hotel advance we realised that unless we were very



frugal we could not be safe. We denied ourselves our dinner and satisfied with bread and tea. The next morning I and my wife went to station to purchase tickets. Though the clerk at the counter first declined reservation of seats, my wife convinced him by narrating the incident that took place on the previous night. The clerk obliged us with comfortable reservation of seats and berths.

We all had stayed at a hotel of very moderate status and contented ourselves with modest grub. We stayed in doors for fear that a stroll in the town may drain the feeble purse. Before returning once again we looked into the purse and to the *shock of our life* we discovered Rs. 100/- not as a single currency but in odd denominations, mysteriously.

With gratitude to my family friend after returning home, I remitted Rs. 100/- and sent a packet of sweets as an expression of our gratefulness. Ofcourse I am indebted to him for ever.

I pondered over the matter again and again and I have no qualms to admit that with any amount of money in my pocket I would not have gone all the way to help a perfect stranger with Rs. 100/- and I wonder whether any one received such help as I have had in the circumstances in which I was placed in then. Above all what is the explanation for discovering Rs. 100/- in the hotel room? How did it come? I admit that I have no explanation.

May be that the tomb of Sri Sai responds and his bones spoke.



SPIRITUAL ASCENDANCY — A Thorny Path

It is common knowledge that spiritual aspirants have often to go through many ordeals in their life before reaching their goal — “God or Self-realisation.” This divine principle applies to Sri Sai devotees also and experience has often shown that they too are put to severe tests so as to evolve themselves more and more gradually before becoming the direct recipients of Sri Baba’s Grace.

We all know the precepts and preachings of Sri Baba from Sri Sai Satcharita and the most important of the virtues that Sri Baba stood for is perhaps the absence of greed in man if he is to prosper materially or spiritually in life. Admittedly, it is very difficult of observance in our present day material life of ever-increasing desires and aspirations necessitating more and more money. But, yet, ever since I became a devotee of our Baba, I have observed this virtue of ‘greed-less-ness’ meticulously both in my personal and official life.

The test of my steadfastness not to be greedy for money began in my last office where people from outside, desiring a legitimate favour from me or from any one who might be working in that section, used to offer paltry sums as a matter of routine to speed up action by the concerned staff member. One can not resist this offer without incurring the wrath of the colleagues and the offerer himself as well. This kind of offer and its acceptance has almost become, regrettably enough, a part of our present day life and one who would like to be above board is heckled at as being misfit, vociferously.

Initially when I learnt of my posting to that office I sought Sri Baba’s permission and got the same. On reporting there for duties, I chose a particular section where I would not come in direct contact with the dealers and thus could easily avoid their offer of bribe. But after about one and a half years, as a result of a new rule, I was shifted to another section and again to yet another from there, after some time. The duties at these sections involve direct contacts with the dealers, who invariably offer bribes. Relentlessly I resisted their offers abiding by the teaching of Sri Baba in the matter. I am not unaware that there is, however, an element of selfishness in this my habit too, in that I had innately hoped for His Grace.



The rule which required me to work on wet table was again changed and this afforded an opportunity to me to return to my parent section, where there was absolutely no chance of my coming in contact with dealers. I was happy in the hope of enjoying an atmosphere conducive to calm and hard working. But unfortunately it is here that I had to put up with the most trying conditions.

The trouble started with utter non-co-operation of two of my three assistants. At every available opportunity they were disrespecting me to the core. However I was not affected by this as it is not my nature to expect respect from others as this is entirely a personal trait of the individuals. But what was very painful was the assistants were careless in their performance and when their mistakes were pointed out they never used to admit and correct themselves. They failed to see reason that if the papers went to my higher authorities with mistakes it was only I who would be held responsible for the omissions and commissions. It once so happened that one of the assistants committed blunders and I had to make a report of it to my officer who effected a transfer for him atonce. Again, I began to nurture a hope of enjoying better atmosphere in the office. But that too was not to be, as became evident later.

The substitute for the person posted out was a spinster with a great greed for money. She joined hands with another assistant, a married person, to share her earnings, illegally offered by the dealers. To extract the maximum from the parties these two used to harass them in unison in my very presence much to my displeasure and disapproval. I could not do anything in the matter as my officer himself was not against their such behaviour but appeared to be enjoying a share of the boot. I was functioning as a powerless section in-charge in letter and spirit. The agony I had to put up with told upon my health and hence I had to frequently avail of sick leave for recuperation.

During one such absence, the spinster committed some blunders in clerical work and had tried to cover up the same employing quite objectionable means. By Sri Baba's Grace, this, by chance, came to my notice on my re-joining duty and on my report as honesty would demand, she too was transferred by my superiors.

Again I cherished a hope of breathing-in congenial atmosphere

in the section and this too was belied by what took place subsequently. The assistant who had been hitherto an accomplice to the one just posted out for inefficiency and corrupt practices became, it appeared, quite determined to oust me from the section. He began making anonymous complaints first about my superior to the Chairman. For reasons unknown to me as yet, my superior who had lent unqualified support to my stand against the assistant who was earlier posted out for inefficiency, now began to adopt an unfavourable attitude towards me and this perhaps was due to his beginning to accept a share of the bribe. Under the circumstances, the assistant often behaved rashly with me and went to the extent of tampering with the documents already signed by me as in order. He was also removing daily one signed document whenever occasion permitted him to do so. The immediate superior's collusion with the assistant and the officer's passivity to the deteriorating atmosphere in the office all made me absolutely a lone, helpless person in the section. Since this interfered with my health, I took a short sick leave. During my stay at home on leave, Sri Baba advised me through dream-vision to immediately take a transfer which he said he had already arranged. Accordingly, I tried and got a transfer which enabled me breathe a better atmosphere in the new section.

In retrospect I feel convinced that the whole series of developments and the scene of un-pleasantness was solely the work of Sri Baba to ensure that I get entrenched assiduously in the observance of his teaching not to ever become greedy irrespective of the trying circumstances I was and I may be faced with, both in personal and official life.

SAI ANAND, BOMBAY.





THE MIRACLE OF MY REACHING HOME AT 11 A.M. ON A DARK AND DREADED NIGHT

I had been to Madras in connection with the proposed installation of the Life Size Marble Statue of Sri Sai Baba, at the All India Sai Samaj, Mylapore, Madras.

I returned to Bangalore on 19-9-1986 by Bangalore Express, which unfortunately arrived at Bangalore City at 10 p.m. being late by one and half hours. It was drizzling and partially a dark night.

At Bangalore City Station, all auto drivers refused to ply for me upto Malleswaram. I felt disappointed as I was hungry, exhausted, tired and sleepy after nearly 10 hours of journey, sitting all along and did not know what to do. It was about 10.45 p.m. and no buses also were available. No police man or Railway Staff was around to help me.

In such a predicament, a miracle happened. All of a sudden from nowhere, one Muslim automan appeared before me and asked me on his own, where I wanted to go. I replied with no hope 'to Malleswaram'. But no sooner I replied than he was 'off' with me to my house at Malleswaram.

For a Sai Bhakta, who else can this Muslim be, except Lord Sri Sai Baba Himself! 'The rescuer of His devotee in distress!'

Had not this Muslim appeared, what would have been my lot that night, as neither I could go home nor stay at the Station, safely.

To emphasize that Sri Sai Baba alone came and none else I should say, that this Muslim appeared exactly like Sai Baba with the same features of beard and dress. He came only because, I am His possessed bhakta. HE came in that predicament and critical situation for my rescue, as Lord Krishan rushed towards Gajendra and Lord Shiva towards Markandeya, in their perilous hour.

That Sri Sai Baba will not allow HIS Bhaktas to suffer, is well proved and illustrated here.

The only qualification is that one should have deep-rooted faith in HIM, for HIM to help us, as HIS slogan goes "When I am here, why do you fear".

"Bow to Sri Sai — Peace unto all."

*Mr. B. Ramanadha Rao
Sri Sai Kutir,
Bangalore - 23.*

SAI RAM

Sree Ramanavami was celebrated this year on the 9th of April with great enthusiasm and devotion at Sri Shirdi Saibaba Mandir, Shenoy Nagar, Madras, under the auspices of Sri Sai Baba Bhaktha Samajam. The huge gathering of more than two thousand devotees included those who came from different parts of the city and far off places.

Welcoming the gathering Sri. M. Uttam Reddi, Chairman of the Samajam, observed that of all the Avataras Ramavatar is of considerable importance and he explained the significance of the incarnation of Sree Rama.

Dr. Challa Radhakrishna Sarma, Professor and Head of the Department, Telugu, Madurai Kamaraj University, in his speech on the occasion said that the story of Ramayana conveys to us the message of the unity of the country and Sri Rama stands for oneness of the country. Sri. Sarma extolled the services of Swami Kesavaiahji in spreading in Sai-cult in many parts of our country.

Hon'ble Justice Sri. S.T. Ramalingam, Judge, Madras High Court and president of the evening function paid a glowing tribute to the founder of the Samajam, His Holiness Swami Kesavaiahji and exhorted the devotees in his stirring address in Tamil to emulate the virtues of Sri Rama. Quoting extensively from Kamba Ramanayana, the Judge observed that Valmiki depicted Rama as man while Kamban described him as a divine being. The different characters in Ramayana like Guha and others have exhibited rare qualities of head and heart. The Judge described Rama as a symbol of chastity.

The Ram Navami Celebrations concluded with the distribution of UDHI and Prasadam.



BABA'S DICTUM ON FASTING

From times immemorial fasting has become a religious and ritual custom amongst all classes of people of our country, whether rich or poor. There is a good number of auspicious days and festivals in a whole year when fasting is observed by the people. These are Krishna-Janmastami, Ram-Nawami, Maha Shiva-Ratri, Durga Maha-Astami of Nawa Ratri, Ekadashi etc. and many others too when fasting is observed by both sexes alike.

There are also some festival days, on which ladies, observe rigid fasting for the welfare of their husbands and children. So much rigidity is observed on such occasions that even a drop of water is not consumed. The underlying reason for such a fasting is said to be a sort of penance for praying to Almighty God with a particular aim and object.

But our beloved Baba was always very critical of all such fasts. Neither He fasted Himself nor He ever allowed His devotees to do so. Baba's arguments are based on most scientific back-ground, which help a seeker to proceed smoothly in the spiritual path.

According to Baba, such types of fasting cause great dehydration to the body and the brain and as a result of which all the five senses become weak. The person with disturbed and restless mind cannot meditate or concentrate on the Supreme Lord. On the other hand the inner mind of the person craves for the end of fasting, so as to be free to take some thing to soothe himself or herself.

As a matter of fact this sort of hard penance serves no useful purpose except putting the mind and the body to unnecessary torture. As such **BABA NEVER APPROVED ANY FASTING.** On the other hand **BABA ALWAYS ADVOCATED THAT ONE SHOULD HAVE THE MINIMUM QUANTITY OF FOOD** so as to keep the mind and body in a fit state. **HE ALSO STRONGLY DISAPPROVED OF OVER-EATING SIDE BY SIDE.**

From a study of Sai Satcharita we come to know how Baba stressed His dictum of disapproval of fasting either directly or indirectly. In chapter XXXII we see the four persons including Baba, who were roaming about unsuccessfully in deep forest in quest of God, were all with empty stomach. We have also seen how

Baba Himself cited the example of accepting offer of food by a Vanjara and thereafter got enlightenment, while the others failed miserably in their quest.

In the same chapter we have also seen how Baba succeeded in convincing Mrs. Gokhale about the futility of fasting.

In Chapters XVIII & XIX we come to know how Baba tackled and convinced the old lady Smt. Radha Bai Deshmukh, who had earlier resolved to fast unto death in case Upadesh was not bestowed on her by Baba.

Chapter XXXIII of Sai Sat-Charit clearly depicts how Appa Saheb Kulkarni, with empty stomach, was unsuccessful to trace out the bearded Fakir, who had the strange resemblance of Baba's photograph. We have also seen how he was blessed by Baba in his attempt later on when he set out after taking his meals. It is circumstantially evident that **THE BEARDED FAKIR WAS NO OTHER THAN BABA HIMSELF.**

From the foregoing illustrations we learn a great lesson that **WE SHOULD NOT TORTURE OUR BODY AND MIND UNNECESSARILY BY FASTING.** On the other hand **WE SHOULD AVAIL OF THE MAXIMUM BENEFIT BY INCULCATING OURSELVES THE GLORY AND GREATNESS OF OUR SUPREME LORD, WHICH IS ONLY POSSIBLE THROUGH AN APPEASED SOUL.**

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THE MERCIFUL SRI SAI RAM

“Where-ever you are, remember I am always by your side.”

So said Baba nearly 70 years back, when he was in physique. Perhaps, most of us were not born. But His words are true even to the last letter, as He is helping His devotees even this day, irrespective of either the distance or the time. Here is an instance to prove as to how Baba saved us from a train accident recently, which would have otherwise costed our lives on our return journey from Shirdi, a few months back.

We started for Shirdi on 3.11.'86 from Nandyal. Sri Shyam Charan Baba had sent Kothapalle Subbaiah to follow us to Shirdi, as he was new to the place. He told me at the station at Nandyal, that he had forgotten Baba's Dakshina. I asked him to pray to Baba to pardon him and put something in Hundi on reaching Shirdi and send the dakshina after he returned home. But to the surprise of all, his brother brought the same to the Railway Station from his village nearly 5 k.m. away from Nandyal, when our train was nearing the plat-form. Though he forgot, Baba got His Dakshina somehow just in-time before the train left Nandyal. With this, his faith in Baba grew firmer still. The engine went out of order in the middle of the journey and it reached Guntakal by 4.15 p.m. instead of at 2 p.m. as scheduled. We had three berth reservations in the Navajeevan Express, which left Guntakal by 4.05 p.m. I felt, that there must be some mistake with us, as such a thing never happened for the last 20 years. We were twelve in number and all of us had to proceed by Dadar Express, which leaves Guntakal by 7.30 p.m. It was also raining. It was very difficult to get into the train as there were three ladies, three children, and other belongings. Only 50% of the fare was returned to me and we had to take fresh tricketts paying more and that too by Dadar Express in the general compartment. Placing implicit faith in Sai Maharaj, we tried to get in. Surprisingly we all got seating accommodation in the general compartment. We got down at Dhond by 6.30 a.m. the next day, and found that a 10 litre kerosene can was missing and the kerosene was meant for us to cook our food at Shirdi. I thought that Baba must have done this just to save us from some other difficulty. We took the next passenger train and reached Kopargaon by 4.15 p.m. and Shirdi by 8 p.m. or so.

I was shocked to see nearly 300 families with children and

baggage waiting outside on the road for want of accommodation. There were no rooms in the Lodges and even the common hall was full. When I approached the Sansthan authorities for a room, I was asked to wait in the common hall and meet the concerned person at 9.30 p.m. So we kept some people there in the hall and were preparing food outside the hall. In the meanwhile, I took darshan of Lord Baba and prayed to Him for help and stood in the queue at 9.30 p.m. There was one person from Hyderabad, whose request for a room was refused. When I asked for a room, he asked me to take a locker in the hall. I requested him to help us, keeping firm faith in Baba. The clerk asked his attender to go along with me to Saiprasad to find out if there was any room just vacated or at least store room. When we went there and enquired the reply was in the negative. In the meanwhile, a room fell vacant in Bhakta Nivas. I was asked to go and see the room. Though it was small, I felt that Baba had favoured me with a room at 10 p.m., when so many families were waiting outside for want of a room from morning, as there was heavy rush due to Karthika Masya. Then I realised that Sri Baba made us miss Navajeevan Express at Guntakal just to save us from the difficulty of remaining outside in the open with ladies and children. Thus the first shower of mercy of Baba began pouring on us, as soon as we stepped on the holy soil of Shirdi. We shifted to the room at 10.30 p.m. or so and took our food at about 11 p.m. I was confident that Baba would never let us down to suffer, as we were completely dependant on Him.

We used to attend Kakad Arti at 5 a.m. regularly. On 6.11.'86 I wanted to mix the holy Ganga Thirtham, brought from Allhabad with the water for Mangala Snanam (Abhishekam) of Baba. Baba gave me a good chance and I did it when my son was pouring the holy water on Baba while I was washing the Moorthy despite the very heavy rush. After we came out, we requested Sri Ayodya Swamiji, a dedicated devotee of Baba, to take milk from us. To our surprise, even Sri Sivanesan Swamiji consented to take milk from us. At about 1 p.m. we were very fortunate to receive the holy prasadam from Sri Ayodya Swamiji personally with blessings. He told me that Sri Sivanesan Swamiji had given him that prasadam to be given to some dignitary, who had approached him earlier. But Baba had prompted Sri Ayodya Swami to give the same to us. He further told me that, he very rarely gives prasadam to any, as it is very powerful and holy. This is the second merciful shower of Baba's blessing on us.



On 6.11.'86 we wanted to go by bus starting at 7 a.m. to Nasik to perform annual ceremonies of late Smt. D. Padmavathamma. As the bus was ready, we got in, but there was no space even to stand. Just at about 6.50 a.m. the conductor asked us all to get down, as the bus was reserved for some others and we got down. It was our bad luck as we were given the same kind of news about the next two buses also. As a last resort, I asked the concerned person of the R.T.C. there, explaining our difficulties. He asked us to get into the fourth bus that was there ready. So we got into it. Three of us sat on the seats just behind the driver and two on the opposite seats. A person from Bombay occupied four seats on the long stretch of seats and three on the next three seats as his family was also big. He assured us not to worry, as he would tell the bus people not to disturb us. When the bus was about to start 30 students came into the bus and asked us to get down, as the bus was reserved for them. I lost the hope of proceeding to Nasik. I got down. The driver was standing near the door. When I explained our pathetic condition, he asked us to sit on the same seats and asked the conductor not to disturb us. The other gentleman who had earlier assured us was also asked to get down with his family members, while we were allowed to occupy the same seats. The four persons on the long stretch of seats were asked to get down leaving us three there only. Is it not a special shower of mercy of Baba on us? I was reminded of a similar incident of Baba's mercy on His devotees. Some devotees were doing Bhajan, while proceeding to Shirdi in the train. At a particular military station at about 1'O clock in the night, many people were asked to get down from the compartment. The captain was there just in time and asked his people to take the next compartment leaving that part undisturbed where the devotees were doing Baba's bhajan. When they were before Baba, Baba told others, "that these people never allowed me to sleep during all night." He told them, that He had directed the Captain not to disturb his devotees in the night, as they were coming to Him. The devotees fell at His feet with tears in their eyes for the unbounded love and care of Baba for His devotees.

There was unusual heavy rush of pilgrims in Shirdi on Thursday, Friday, Sunday and Monday due to Karthikamasya. In spite of the practical difficulties, we were allowed for 6 days to stay in the room which means nothing but His merciful grace on us. On 10.11.'86, Monday we took leave of Sri Baba during Kakad Arti and took prasad. Sri Sivanesan Swamiji and Sri Ayodya Swami

blessed us. We reached Kopargaon Station by 8.45 a.m. On seeing the passengers waiting on the platform, I lost hope of getting into the Jheelam Express. I requested the booking clerk to give us tickets for the passenger train, as we had no hope of getting into the Express which was running to schedule i.e. 9 a.m. But he asked me to go by Jheelum only and assured me that He would help us to get into the train. In the meanwhile the train arrived and we were confused, as no door was opened. At last, we got into a three tier compartment just near the toilet. The clerk was there all the while and wished us farewell. When we expressed our doubt to catch the Express and desired passenger train, I firmly believe that Baba must have prompted the booking clerk to help us to take that Express and desired passenger train, I firmly believe that Baba Bombay-Madras Jayanti Express at Dhond by 1.30 p.m. Such a type of courtesy on the part of a person, stranger to us and whose language is not known to us, is nothing but Baba's Leela.

We reached Dhond by 12.30 p.m. and had our food. Bombay-Madras Jayanti Express came at 1.30 p.m. and there was very heavy rush and we could get into the sleeper coach, just near the door. Some passengers got seating accommodation later. The journey was smooth and safe till 1 a.m. in the night. The train stopped at a small station to facilitate crossing. The train was between Mantralayam Road and Adoni with only one and a half hour's journey to Guntakal, where we needed to get down. A.T.C. came and spoke to us angrily and forced us to get down from the coach and go to general coach, which was nearly 100 yards from ours. I requested him to allow us to travel in the same compartment for one hour only, as it was not possible to get down and go to another with a family consisting of ladies and children, especially at that part of night. But he was very adamant and insisted that we should get down at once. The train had stopped at a small station for crossing. The T.C. told us that it would stop there for ten minutes. So we got down. Some got into the general coach and luggages, children, and ladies were still on the plat-form. Just then to our shock, the train moved suddenly as the crossing was arranged to take place at the next station. We were confused as some were in the train and ladies with children and luggage were still on the plat-form. My daughter-in-law caught hold of the handle and was trying to get on to the foot-board, but unfortunately she could not keep pace with the speed of the Express.



Other boys pushed the luggage and the children into the compartment. I was also running after the train crying out to stop the train. When the train picked up speed, she was about to fall down from the plat-form on the rails. We were crying for help. Just then a constable was there by our side and cried out to the guard to stop the train and the guard saw us running with the train with ladies and showed red light to the driver to stop the train. The train stopped after some time. The constable was there by our side till we got into the train. If Baba would not have prompted the constable to stop the fast-moving train, it is not even possible to imagine about the fate of the lady, who might have fallen from the plat-form on the rails and cut into pieces and smashed. All the while the T.C., who was the main cause for this was not to be seen anywhere. It is nothing but Sri Baba's leela. That Father and Mother of all rushed to us at that part of the night and stopped the train in the form of a constable, just to save his devotees from a grave calamity. I was reminded of Baba's help to his devotee Nanasaheb Chandorkar who was nearly 200 miles away from Shirdi. His daughter was unsuccessfully labouring for 2 or 3 days. Nana prayed to Baba for help. Baba sent Udhi and Arti song through Bapugir helping him to reach the village from the Railway Station by Himself assuming the form of a coachman and creating a coach with fine horses. When he reached Nana's house both the coachman and the coach with horses vanished. Nana prayed and thanked Sri Baba for the motherly love to help his devotees, assuming the form of a coachman, with tears rolling down from his eyes. Such is the wonderful love of Baba towards His devotees, who are nothing but His children. We reached Guntakal by 2 p.m. and Nandyal by 9 a.m. on 11.11.'86.

When I met Sri Shyam Charan Baba and explained to him as to how Baba saved us from a grave calamity, tears were rolling down from our eyes when we thought about the unbounded love of Baba towards His children. He told me that once his brother actually fell down from the plat-form and the whole super-fast train passed of. The passengers on the platform feared to look back, thinking about the grave scene. But Baba was always there to help His devoted children. His brother safely came up and told them to their shock and surprise of the divine mercy of Baba and explained that Baba pressed him to the side of plat-form till the train moved away. We, ordinary human beings, cannot estimate the

depth and quantum of divine love of Baba, who is more than a Father and Mother to all. So, brother and sister devotees, Baba's words pronounced some 70 years back thousands of miles away from our place, have come to be true to the last letter of His words, "Wherever you are, I am always by your side". I pray to Baba to shower His divine mercy on all, at all times.

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SRI MADHVACHARYA AND LORD SAI NATH

After reading the article 'The Message of Sai Baba' by Sai Brother Sri M. Rama Rao (Oct. '86 issue of Sai Leela), I am tempted to place before the readers some striking similarities in the traits of the two spiritual masters, Sri Madhvacharya and our beloved Sai Baba. Let me also mention that I am a born Madhva but have profound faith in Lord Sai Nath.

We have two masterpieces, Sri Madhva Vijaya and Sri Sai-Sat-Charita on the lives of these two saints, both fortunately from the pens of their contemporaries and hence authentic and authoritative. Sri Madhva Vijaya was written about in Sanskrit by Sri Narayana Panditacharya, a gifted poet and the son of the foremost disciple of Sri Madhvacharya, and runs in to 10008 verses. We know Sai Sat-Charita was originally written in Marathi in ovi (verse). It is interesting to note that this work was greatly influenced by the Marathi work 'Guru Charita', by a Kannadiga!

While Baba's birth is shrouded in mystery, historical evidence shows Sri Madhva was born on the Vijayadasami day of 1238 A.D. to a devout brahmin couple near Udupi in Karnataka. Sri Madhva is considered to be an incarnation of Sri Vayu and this view finds



support in many srutis, smritis and puranas which represent Hanuman, Bhima, and Madhva of three yugas, viz. Treta, Dwapara, and Kali, as the three ayataras of Sri Vayu. Sri Madhva had the enormous strength of both Bhima and Hanuman and can be taken to represent the trio. Lord Sai Nath was the reincarnation of Dattatreya; — Brahma, Vishnu, Siva. He chose to leave his mortal coil on the auspicious day of Vijayadasami.

The really distinctive features of a Divine Incarnation are the quality of bestowal of grace on devotees and the ability to inspire them evolve spiritually to the point of Realization of God. To grant boons a saint must perforce possess super-human powers with which he performs miracles not with an idea to exhibit his ego but to create faith in the devotees and draw them closer. Well, Sri Madhva's life is replete with miracles, but just a couple of them would serve the purpose of this narration. While still a child of hardly two years, Vasudeva, as Sri Madhva was then called, one day found his beloved father sitting dejected and despondent as he was then being hard-pressed by his creditor. Sensing the cause of depression, the child Vasudeva took the creditor to the shade of a nearby tamarind tree and playfully placed in his hands a handful of tamarind seeds. Lo! they at once turned into gold coins. The creditor was wonder-struck naturally, and proclaiming the child's divinity said he had also thereby been liberated. On another occasion, Sri Madhva knowing through his mind eye his guru's son afflicted with a severe spasmodic head-ache while going through a lonely wood, rushed to him and blew a puff of air into his ear and so easily effected a miraculous permanent cure.

As for Sai Baba's miracles and His cure of ailments the readers are only too familiar. Many of them have also experienced the spiritual potency of Udhi, that no special mention need be made again as it would be like carrying coal to the New Castle.

Sri Madhva wrote a commentary on Bhagwad Gita. He went to Badri with his followers and dedicated the work to Sri Badri Nath, Sri Narayana. When the disciples had retired to bed he sat before the deity and read it out. At the end of the reading, Lord Narayana emerged from the idol and suggested a solitary correction in the opening verse. It was the use of the word 'lesatah' (slightly) instead of saktitah (according to my capacity). Though Sri Madhava was competent to give all the meanings of the Gita, he had not done so. Hence Lord Narayana felt the correction was necessary!!

Sai devotees know how beloved Baba interpreted the 34th sloka in Chap. IV of Bhagwat Gita, where he even surpassed Sri Shankaracharya who did not consider the possibility of interpreting the word *jnanam* as *ajnanam* in the phrase 'upadekshyanti to jnanam! While the disciple and Sad-guru are both the embodiments of Jnana, the disciple is not aware of his divine self. So to remove the ignorance, the sadguru instructs him in Jnana or Ajnana (p. 217 Sai-Sat-Charita, 10th Edition). This in fact is the Upanishadic approach to Gita which has the Isa Upanishad for its inspiration. The 12th and 13th verses of Isa Upanishad read:-

“They enter into binding darkness who worship avidya; into still greater darkness, as it were, do they enter who delight in vidya.”

“One result they say is obtained by vidya, and another result they say is obtained by avidya; thus have we heard from the wise who explained it to us.”

Thus Sai Nath revealed his scholarship and proficiency in Sanskrit language and Gita.

Coming to Vishnu Sahasranama, we can draw a parallel in the matter of profound knowledge of these two saints. Once while Sri Madhva was touring Kerala he met a few pundits who disagreed with his statement that while vedas have three meanings, the whole of Mahabharata has ten meanings, but each word in Vishnu Sahasranama has hundred meanings. The pundits challenged the Acharya and asked him to give out the hundred meanings of the first word *Visvam* in the Vishnu Sahasranama. The learned Acharya agreed to do so on one condition that they should reproduce all of them. He began to give out one meaning after another with the aid of grammar, explaining the form of the root, its various meanings, the case termination, prefixes, suffixes and so on. The pundits being no match to the literary genius, could not retain in memory even a few meanings. Begging his pardon of them they fell prostrate and admitted his knowledge was par excellence.

Our Sadguru Sai Nath also obviously knew the worth of Vishnu Sahasranama when he cleverly and stealthily took the book from Ramadasa and gave it to Shama saying “Oh Shama, this book is very valuable. Once I suffered intensely; my heart began to palpitate and my life was in danger I hugged this work to my heart; what a relief it gave me! I thought Allah Himself came down and



saved me. So I give this to you; read it slowly, little by little; daily read one name at least, it will do you good.”

Sri Madhvacharya's end came in a mysterious manner. It appears he was expounding the Aitreya Upanishad to his disciples of high order in Anantesvara temple at Udupi. Hearing the learned exposition, even the Gandharvas were tempted to have a darshan of the saint-philosopher. They adjourned to a vault in the sky and with folded hands extolled him with these words “Oh, Guru, you have given us the right knowledge. Oh Vayu our salutations to you..... May you attain eminence.” So saying they showered garlands and bouquets on the saint, a scene which was witnessed by all. When the heap of flowers was removed they found Sri Madhvacharya had disappeared! It was on the ninth day of bright fortnight in Magha in 1318 A.D. It is believed that the saint after prostrating before Ananteswara, repaired to Upper Badri and even today he is there in the midst of sages in the august presence of Sri Vyasa.

We know too well how our Sai Nath left his body but assured his devotees he would continue to be still alive and will speak from his tomb. It is interesting to note that when Kabir Das, the previous incarnation of Sai Baba died, his followers did not agree on how should they dispose of the body — whether according to Muslim or Hindu rites. When they removed the flowers from the body, the body had disappeared!!

It is a well known fact that Sri Madhvacharya installed the idol of Sri Krishna in Udupi. Likewise the devotees of Sri Sai Baba were contemplating to instal Sri Krishna in the Mandir after taking Baba's permission, but Lo Baba himself occupied the place of Krishna, and supposedly Krishna Mandir turned out to be Sai Baba Samadhi Mandir.

A few words by way of conclusion. It is the belief of all Madhvas that the lineage of Gurus started with Sri Hari as Hamsa Namaka Paramatma followed by Chaturmukha Brahma, etc. Sri Madhvacharya was the 16th pontiff in the line and Sri Raghavendraswamy of Mantralaya the 22nd. Beloved Sai Nath also used to do Harinama Smaran (chanting of Lord's name) during nights and hardly slept and asked Mhalsapathi to testify it by placing his hand on the heart. Though outwardly he was not an adherent of Dwaita philosophy, the very fact that he always uttered Allah Malik bore testimony to the fact that Lord (Paramatma) and human beings

(Jivatmas) cannot be equated, quite in keeping with Sri Madhva's teaching; that Hari is the Supreme Being and that individual souls are the servants of the Lord."

All we have to remember is, saints and God are not different; they transcend time and space, and as humble devotees of Sai Nath, whatever our caste, creed, language, or nation be, let us have unflinching faith and ever-lasting patience, the two requisites *Nishta* and *Saburi*, to earn the grace of Sadguru Sai Baba.

May Lord Sai Nath bless us all

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UDHI, A REMEDY FOR ALL DISEASES

My friend and I are great believers of Sai and remember always the saying of Sri Sai, "If you chant my name 'Sai' I will be with you".

Recently in the month of Sept. '86 my friend's mother went to an eye specialist for eye check-up. The specialist checked up her eyes and asked her to be ready for cataract operation of the right eye. Being an old lady she was much worried of this and was not willing for operation. My friend advised her to have faith in Sri Sai Baba and apply Udhi daily on the affected eye. In the month of November '86, she went to the same eye specialist to undergo the operation. But to the surprise of the doctor and others, her vision was found to be clean. The doctor now opined that there was no need for the operation.

The above incident surprised us all, beyond words. With prostrations to Sai Baba.

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SHIRDI NEWS

MARCH 1987

As usual Shirdi was crowded with devotees, especially on Sundays and Thursdays. Some of the artists who performed in the Samadhi Mandir were:

Keertan: 1) Shri Madhukar Ganesh Suryavanshi, Sansthan Artist, Keertankar who performed Keertans on Ekadashi and on other days of religious importance during the month. 2) Shri Laxman Maharaj Wakchoure, Shirdi 3) Shri Das Narayan Maharaj, Chimur, Chandrapur 4) Smt. Janakibai Ingale, Goregaon, Bombay and 5) Shri Ramarao G. Dukre, Chikhali.

Pravachan: Shri Vishwanath Maharaj, Surale.

Bhajan, Vocal & Instrumental Music etc.: 1) Sou. Alaka B. Risvadkar 2) Shri Devaskar, Bombay 3) Shri Narendra Narain Thota, Chincholi 4) Shri Vithalbhai Patel, Baroda 5) Shri Vipul Kurlekar, Goregaon 6) Shri Suresh Sukhija, Faridabad 7) Shri Hiralal Bela, Kharagpur 8) Shri Udaysing Hanumansing Thakur, Pune 9) Shri Jampu Atma, Mahim 10) Sou. Sharayu Saidas Marathe, Shirdi 11) Shri Anand Chodankar, Pune 12) Shri Keshav Badage, Pune 13) Shri Dinkar Pande (Kulkarni), Shivajinagar 14) Shri Jayavant Chavre, Bombay 15) Smt. Vedavati, Chaitanyapuri 16) Shri Dnyaneshwar Mulgaonkar, Matunga 17) Shri Ramesh Patil Ozar 18) Shri Shantaramji Ganvadhe, Khaparkheda, Nagpur 19) Shri Rajkumar Barshikar 20) Smt. Shrikala Hattiangadi 21) Shri Gangadhar Jadhav, Pune 22) Shri D.M. Shinde and associates, Ganeshnagar 23) Shri Bapurao Karve, 24) Shri Madhavrao Barhate 25) Shri Bapusaheb Patil 26) Shri Devaram Chavane 27) Shri Ramakrishna Shinde 28) Shri Vishwanath Pawar 29) Shri Sahebrao Aher 30) Shri Chandrakant Aher 31) Shri Changdeo Gadhave.

Rangpanchami was observed on Friday 20th March, 1987 in the usual way with the Chariot procession at 5 p.m. through the streets of Shirdi, followed on its return to the Mandir, by Dhup Arati.

Gudipadava was observed on Monday, 30th March, 1987 in the usual way with the Chariot procession at 5 p.m. through the streets of Shirdi, followed on its return to the Mandir, by Dhup Arati.

श्री साईलीला

ऑगस्ट १९८७

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मैं प्रातः बहुत तड़के जागा। उपासनी के भाई जो कल आये थे दिन निकलने के पहले ही चले गये। मेरी प्रार्थना समाप्त होने के बाद काका महाजन, अरे तथा अन्य लोग आये। बाद में और लोग गये। सी.वी. वैद्य तीन अन्य व्यक्तिओं के साथ दोपहर की आरती के बाद गये। नानासाहब चान्दोरकर ने एक धनुषाय आयोजित किया जिसमें सभी को आमंत्रित किया। भोजन के बाद पहले सी.वी. वैद्य मानकर गये, कोपरगांव और डहाणू के मामलेदार- देव तब गये। बाद में सूर्यास्त के बाद नानासाहब चान्दोरकर सपरिवार गये। वाडा जो इन दिनों में घरा- पूरा और चहल-पहल से खुशनुमा लगता था तुलना में अब खाली हो गया है और हमारे साथी बिछुड गये हैं। हम लोगों ने साई महाराज के जब वह घूमने आये और फिर सेज-आरती में दर्शन किये। मेरा पुत्र बाबा और गोपालराव डोलें आज प्रातः मुझे अमरावती ले जाने के लिये आये। मैंने कहा कि मेरा जाना साई महाराज की स्वीकृति पर निर्भर करता है। वे साई महाराज से मिले और फिर कहा कि स्वीकृति के संबंध में कोई कठिनाई नहीं है। आज भीष्म अस्वस्थ है इसलिये भजन नहीं हो सके। राम मारुति आज जाने को इच्छुक थे लेकिन साई बाबा ने उन्हें रोक लिया। रात्रि में रामायण और भागवत का पाठ हुआ।

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प्रातः मैं तड़के जाग गया— काकड़ आरती में शामिल हुआ और अपनी प्रार्थना सम्पन्न किया। मेरा पुत्र बाबा और गोपालराव डोलें साई महाराज के पास गये और अमरावती वापस जाने के लिये अनुमति मांगी। साई महाराज ने सभी के वापस जाने का जबाब दिया। अतः मेरा पुत्र और गोपालराव डोलें बड़ी प्रसन्नता के साथ वापस लौटे। उन्होंने ऐसा मुझे भी बतलाया अतः मैं माधवराव देशपांडे के साथ गया और साईमहाराज से स्वीकृति का अनुमोदन किया लेकिन जैसे ही हम लोग वापस लौट रहे थे वह मुझे चहारदिवारी के समीप ले गये और कहा — हम लोग कल खाना हो सकते हैं। मैंने उनके जब वह बाहर जा रहे थे और फिर जब मसजिद लौटे तब दर्शन किये। माधवराव ने मेरी वापसी का विषय शुरू किया और साई महाराज ने जबाब दिया कि मेरे यहां और अमरावती दोनों ही स्थानों पर मकान हैं। मैं जहां चाहूँ ठहर सकता हूँ और चाहूँ तो मैं कभी भी अमरावती न लौटूँ। इस प्रकार विषय पर निर्णय हुआ — ऐसा मुझे प्रतीत हुआ और मैंने अपने पुत्र बाबा और गोपालराव डोलें को अमरावती लौटने के लिये कहा। अतः उन लोगों ने तैयारी कर ली और साई महाराज से विदा लेने गये तथा साई महाराज से आशीष प्राप्त किया और उन्होंने कल (दूसरे दिन) जाने को कहा। दोपहर बाद उन्होंने कहा कि वह मेरे समस्त परिवार के वापस चले जाने की अनुमति प्रदान कर देंगे। आज मेघा ने अपने गायत्री पुरश्चरण के सम्पन्न होने पर कुछ ब्राह्मणों को भोजन कराया। इसने अपना भोजन उसके साथ किया। भोजन साठे वाडा में कराया गया। दोपहर बाद

मैंने साई महाराज के मसजिद में और जब वह अपने नियमानुसार घूमने के लिये बाहर निकले, दर्शन किये। वह बहुत प्रसन्न मुद्रा में थे और एक ही सांस में हंसते और गालियां दे रहे थे। रात्रि में भीष्म के भजन हुए और दीक्षित द्वारा रामायण के दो अध्याय पढ़े गए। तात्या पाटील के पिता का सायं देहांत हो गया।

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मैं प्रातः तडके उठा, प्रार्थना किया और चाहा कि मेरा पुत्र बाबा और गोपालराव डोलें साई महाराज के पास जाकर अमरावती वापस लौटने की अनुमति प्राप्त कर लें किंतु मेरी पत्नी ने बीच में ही कहा- "पौष पूर्णिमा का दिन है जो परिवार के इष्ट देवता का पवित्र दिन होता है अतः अनुमति प्राप्त करने की कोई आवश्यकता नहीं है।" मैंने उन (साईबाबा) के सदैव की तरह बाहर जाते समय दर्शन किये और वह वापस लौटकर जब मसजिद गये इस बीच में रामायण पढ़ता रहा। हम लोग मध्याह्न आरती के बाद लौटे और भोजन के बाद बापू साहब जोग के साथ बैठकर बातें करता रहा फिर रामायण पढ़ा। सायं ५ बजे के बाद साईमहाराज के पास मसजिद गया और उन्हें परिसर में घूमते हुए देखा। मेरी पत्नी भी वहां आयीं। कुछ समय बाद उन्होंने अपना यथोचित स्थान ग्रहण किया और हम लोग उनके समीप बैठ गये। दीक्षित और उनकी पत्नी भी आयीं। साई महाराज ने तब एक कहानी सुनायी। उन्होंने कहा कि एक महल में एक राजकुमारी रहती थी। एक "मंग" ने उसके यहां शरण मांगी। उसकी भावज, जो खुद भी वहीं थीं, ने "मंग" को इनकार कर दिया। इस प्रकार वह मंग दुखी होकर अपनी पत्नी के साथ अपने गांव लौट रहा था तभी रास्ते में उसे- अल्लाह मियां मिल गये और उसने उन्हें अपनी कहानी सुनायी कि किस प्रकार गरीबी से पीड़ित होकर उसने शरण मांगी थी लेकिन इनकार कर दिया गया। अल्लाह-मियां ने उसे राय दिया कि वह अपनी पत्नी के साथ फिर वापस जाकर एक बार उसी राजकुमारी से शरण मांगे। उसने ऐसा ही किया और उसे प्रवेश मिल गया तथा उसके साथ एक पारिवारिक सदस्य की तरह व्यवहार किया गया। मंग ६ माह से अधिक रूक कर सभी प्रकार की सुख-सुविधाओं का आनंद लेता रहा और तब सोना पाने की इच्छा से राजकुमारी की कुल्हाड़ी से हत्या कर दी। चारों ओर से बहुत से लोग इकट्ठे हो गये और एक पंचायत किया। नियमानुसार राजा के सामने मामला पहुंचने पर "मंग" ने अपना अपराध स्वीकार कर लिया। अल्लाह मियां ने उसे (राजा को) राय दी कि मंग को जाने दिया जाय। राजा ने आज्ञा का पालन किया। मंग द्वारा मारी गयी राजकुमारी ने उसके यहां पुत्री रूप में जन्म लिया और वह फिर एक बार फिर महल आया और उसे १२ वर्षों तक आराम से ठहरने की स्वीकृति प्रदान की गयी। तब अल्लाह-मियां ने बिलकुल उसी प्रकार के रूपक पैदा किये जिस प्रकार राजकुमारी का कल्ल, हुआ था और उसी प्रकार वह मंग भी मार डाला गया। मंग की पत्नी मंग के भाग्य को न्यायौचित स्वीकार करते हुए अपने गांव लौट गयी। राजकुमारी जिसका जन्म मंग की पुत्री के रूप में हुआ था वहां आयी और पूर्व जन्म में उसका

जो कुछ था उसे प्राप्त कर बाद में खुशी-खुशी रहती रही। ईश्वर का नियम पूरा हुआ और उसका न्याय सामने आया। रात्रि में सेज-आरती, भीष्म के भजन और दीक्षित की रामायण हुई। आज राम-मारूति ने साई महाराज, जब जुलूस में सेज-आरती के लिये चावडी जा रहे थे, का आलिंगन कर लिया।

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यद्यपि मैं रात्रि ठीक से नहीं सो सका—प्रातः जल्दी ही जाग गया। मैं काकड आरती में गया। साई महाराज प्रसन्न मुद्रा में थे। मेरा पुत्र बाबा और गोपालराव डोलें उनके दर्शनार्थ गये। उन्हें देखते ही उन्होंने कहा- “जाओ”। इसे वापस जाने की अनुमति समझकर उन्होंने बालाभाऊ का टांगा किराये पर लिया और खाना हो गये। मैंने प्रार्थना किया और साई महाराज के बाहर जाते समय और फिर वापस लौटने पर दर्शन किये। वह बहुत प्रसन्न मुद्रा में थे। बहुत से लोग आये। मध्याह्न आरती और नियमित भोजन के बाद मैं कुछ देर के लिये लेट गया और फिर दीक्षित द्वारा पढ़ी जा रही रामायण बैठकर सुनता रहा। उपासनी भीष्म और अपने पुत्र बलवंत के साथ साई महाराज के दर्शनार्थ गया। उन्होंने बतलाया कि वह किस प्रकार अस्वस्थ थे और हंसते हुए अपनी पीड़ा बतलायी। बालाभाऊ जोशी भुने हुए चने लाये। साई महाराज ने कुछ खाये और बचे हुए बांट दिये तब हम लोग चावडी के नजदीक खड़े हो गये जब वह बाहर घूमने के लिये निकले तब हम लोगों ने नित्य की तरह वाड़ा में आरती की, भीष्म के भजन हुए और दीक्षित ने रामायण के दो अध्याय पढ़े। आज कुछ लोग धूलिया से आये और वापस गये।

६-१-१९१२

मैं प्रातः सूर्योदय के कुछ पहले जागा और अपनी नियमित प्रार्थना पूरी की तथा साई महाराज के बाहर निकलते समय दर्शन किये। जब वह निकल गये तब मैं बालासाहेब भाटे के पास गया और उनसे उनकी रंगनाथ स्वामी की मराठी योगवाशिष्ठ की प्रति मांग कर अपने निवास वापस आया और रामायण का पाठ आगे जारी रखा। हम सभी मध्याह्न आरती में शामिल हुए और फिर नियमित भोजन किया। मैं लेटना नहीं चाह रहा था लेकिन नींद आ गयी और मैं लगभग दो घण्टे सोया। फिर दीक्षित ने रामायण पढ़ा और बाद में मैं मसजिद गया और साई महाराज के दर्शन किये। वह प्रसन्न मुद्रा में थे और कुछ बातें हुईं। सायं वाड़ा में नियमित आरती हुई और बाद में हम लोग चावडी में सेज-आरती में सम्मिलित हुए। साई महाराज विशेष रूप से प्रसन्न मुद्रा में थे और मेघा को अद्भुत संकेत किये तथा योग वर्णित “दृष्टिपात” किया। धूलिया से एक ज्योतिषी आये हैं और उपासनी के मेहमान हैं तथा वाड़ा में ठहरे हैं। रात्रि में भीष्म के भजन और दीक्षित की रामायण हुई।

७-१-१९१२

प्रातः मैं जल्दी उठा और काकड आरती में गया। साई महाराज अत्यधिक प्रसन्न दिखलाई पड़े तथा योगिक प्रतिभा का प्रदर्शन किया। मैंने समस्त दिवस एक प्रकार

की परमानंदावस्था में व्यतीत किया। प्रातः के बाद मैं, बापूसाहब जोग और उपासनी के साथ रंगनाथ का योगवाशिष्ठ प्रारंभ किया। तब फिर हम लोगों ने साई महाराज के बाहर घूमने जाते समय दर्शन किये और बीच में नवयुवक मुसलमानों, जो मसजिद आये थे, के साथ बैठा बातें करता रहा। उनमें से एक ने कुछ पद्य सुनाये। मध्यान्ह आरती कुछ देर से हुई। साई बाबा ने एक बहुत अच्छी कहानी प्रारंभ की उन्होंने कहा कि उनका एक बहुत अच्छा कुंआ था। उसका जल आसमानी नीले रंग का था तथा उसकी जल पूर्ति अटूट थी। चार मोथा (पुर) उसे खाली नहीं कर पाते थे और उसके पानी से उगाये गये फल असाधारण रूप से शुद्ध और स्वादिष्ट होते थे। इसके बाद उनकी कहानी आगे नहीं बढ़ सकी। दोपहर बाद दीक्षित ने रामायण के दो अध्याय पढ़े। उपासनी, मैं स्वयं, राम मारूति और दीक्षित उपस्थित थे। तब हम लोग साई बाबा के पास गये और उनका घूमने में साथ दिया। जैसे ही अंधेरा होने लगा अथवा दीख पड़ा वह लकड़ी काटनेवाली महिलाओं पर क्रोधित होते दिखलाई पड़े। रात्रि में भीष्म के भजन और दीक्षित की रामायण हुई।

८-१-१९१२

मैं प्रातः जाग गया और यह महसूस करके कि अभी बहुत जल्दी है फिर सो गया और अपने निश्चित सोने के समय के बाद बिस्तर छोड़ा। इसीलिये सभी कार्यक्रम देर से हुए और इस प्रकार समस्त दिवस के कार्यक्रमों पर भी असर पड़ा। प्रार्थना के बाद मैं रंगनाथ की योगवाशिष्ठ पढ़ने के लिये बापूसाहब जोग, उपासनी, राम मारूति और माधवराव देशपाण्डे के साथ बैठा। हमने साई महाराज के बाहर जाते और फिर जब वह लौटे तब दर्शन किये। मध्यान्ह आरती के बाद सेवा के समय साई महाराज ने यकायक भयंकर क्रोध का प्रदर्शन किया और जोर-जोर से गालियां दीं। ऐसा प्रतीत हुआ जैसे कि यहां फिर से प्लेग फैलेगा और साई महाराज उसके फिर से न फैलने देने के लिये प्रयत्नशील है। भोजनोपरान्त हम बैठकर बातें करते रहे। मैंने कुछ रामायण का पाठ किया और तब कोपरगाव के मामलेदार श्री. साने, श्री. जोशी, जो धूलिया की डिप्टी कलक्टर है, के साथ आये। फिर हम लोग रामायण का एक अध्याय पढ़कर साई महाराज के दर्शनार्थ गये। हम लोगों ने काफी देर तक उनके दर्शनार्थ उनके नियमित घूमने जाने और लौटने के बाद तक प्रतीक्षा करते रहे और तब सेज आरती में सम्मिलित हुए। रात्रि में नियमित भजन और रामायण हुई।

१०-१-१९१२

मैं प्रातः बहुत तडके जाग गया और अपनी प्रार्थना और सभी नित्य कर्म सूर्योदय के पहले ही सम्पन्न कर लिये और बाद में साई महाराज के बाहर जाने और मसजिद वापस लौटने पर दर्शन किये। एक मारवाड़ी वहां आये और उन्होंने अपना स्वप्न बतलाया। उन्होंने कहा कि बहुत सी चांदी मिली और बाद में सोने की छड़ें और वह जब उन्हें गिन रहे थे तभी जाग गये। उन्होंने (बाबा) कहा कि स्वप्न किसी महान व्यक्ति की मृत्यु का सूचक है।



भगवान साईबाबा का चमत्कार

मैं साईबाबा से बिलकुल अनभिज्ञ थी। मैंने उनका नाम भी नहीं सुना था। और न शिर्डी का ही नाम सुना था। हम लोग जनवरी सन १९८५ में बम्बई घूमने गये थे। वहाँ से पहली फरवरी १९८५ को हम शिर्डी गये। हमें सबसे पहले वहाँ श्री साईबाबा के दर्शन करने का सौभाग्य प्राप्त हुआ। मेरे पति ने कार्यालय से एक पुस्तक श्री साई सत्चरित्र की खरीदी की। घर आकर उस पुस्तक को पढ़ना आरम्भ किया। तब बाबा के चरणों में अपार प्रेम उत्पन्न हो गया। यह सब बाबा की कृपा हमारे ऊपर हुई। जब मेरे पति श्री साई सत् चरित्र पढ़ते थे तब मेरा मन सुनने में नहीं लगता था। परन्तु बराबर उनके कहने से कि तुम पढ़ती नहीं तो सुनो जरूर। मैंने सुनना शुरू कर दिया। बाबा के चमत्कार होने लगे। सन १९८५ में १६ दिसम्बर को मेरी दाहिनी आँख का आपरेशन हुआ। मुझे आपरेशन से पहले काफी डर लग रहा था। परन्तु जिस समय मैं आपरेशन थियेटर में गई तो मुझे साईबाबा खड़े हुए मेरे समीप दिखाई दिये। मुझे ऐसा प्रतीत हुआ कि बाबा ही मेरा आपरेशन कर रहे हैं। डा. साहब ने पट्टी खोलने के बाद बताया कि आज तक इतना बढ़िया आपरेशन नहीं हुआ। मुझे दिखाई ठीक प्रकार देने लगा। यह मेरा अपना अनुभव है। हमारे ऊपर साईबाबा की बहुत कृपा है। जय श्री साई।

— श्रीमती कान्ता देवी
मंगलौर टाऊन,
सहारनपूर, यू.पी.



कृपा करो महाराज

कृपा करो गुरुराज, साई कृपा करो महाराज।
दीन दुखियों का तुम ही सहारा
मन ही मन विश्वास है मेरा
शरणागत मैं भक्तिभावसे,
शिरडी आया आज। कृपा करो महाराज, साई कृपा करो महाराज ॥ १ ॥
बाबा की है सुशान्त मूर्ती
वैसी ही है उज्वल कीर्ती
अवतार लिया साईने,
भक्तों के ही काज। कृपा करो महाराज, साई कृपा करो महाराज ॥ २ ॥

धन्य हुआ मैं दर्शन करके
 मनमें श्रद्धा आयी उमड़के
 अकेला न मैं, अब साथ है मेरे,
 साई का दरबार । कृपा करो महाराज, साई कृपा करो महाराज ॥ ३ ॥
 अंतर्यामी बाबा तुम हो
 दुख मेरा सब जानत हो
 कष्ट क्लेश दूर करो प्रभु,
 आया तुमरे द्वार । कृपा करो महाराज, साई कृपा करो महाराज ॥ ४ ॥
 समाधिस्थल जागृत बाबा का
 ध्यान लगाकर जो कोई बैठा
 किया साई ने ऊदी देकर
 उसका बेड़ा पार । कृपा करो महाराज, साई कृपा करो महाराज ॥ ५ ॥
 साई नाम जीवन अमृत है
 सौ रोगों की एक दवा है
 श्रद्धा और सबुरीसे मैं,
 लेता साईनाम । कृपा करो महाराज, साई कृपा करो महाराज ॥ ६ ॥
 सीधे सच्चे मार्ग से चलते
 बुराईयों से बचते बचते
 भला चाहूँ औरों को मैं,
 मेरा भला करे साईराम । कृपा करो महाराज, साई कृपा करो महाराज ॥ ७ ॥
 नतमस्तक हाथ जोड़के
 बिनती बाबा के चरणों से
 लाज रखो प्रभु शरणागत की
 समर्थ साईनाथ । कृपा करो महाराज, साई कृपा करो महाराज ॥ ८ ॥

— डॉ. सौ. प्रमोदिनी जुवेकर
 "चित्रकूट", सी.के.पी. हॉल के पास,
 तिलक नगर, डोंबिवली (पूर्व).





प्रार्थना

लगा लो साई चरणों में जमाने का सताया हूँ
जमाने का सताया हूँ।
मैं तुमको दास्तान अपनी सुनाने आज आया हूँ,
जमाने का सताया हूँ॥

दिया था जन्म जब तुमने खूशी सबने मनाई थी,
करी हर आरजू पूरी दया तेरी ही पाई थी,
संभलती अब नहीं बिगड़ी बड़ी गर्दिश में आया हूँ,
जमाना का सताया हूँ॥

यहाँ अपने व गैरों का बुरा दस्तूर देखा है,
मुसीबत में सदा अपनों को ही मजबूर देखा है,
यहाँ कोई नहीं अपना मुसाफिर बनके आया हूँ,
जमाने का सताया हूँ॥

रो-रोकर पाप की गठरी रखी है सामने तेरे,
रहम कर साई बाबा तू मिटा उलझन के सब फेरे,
मुरादे मांगने बाबा मैं तेरे दर पे आया हूँ,
जमाने का सताया हूँ॥

— डा. अवधबिहारी भटनागर
कार्टर नं. एच-३/२९, (२२८ कार्टस्),
साऊथ टी.टी. नगर,
भोपाल, म. प्र.

॥ चाकर रख लो ॥

साई स्वामी...जी
चाकर रख लो चाकर रख लो
तेरे चरणोंमें
साई स्वामी...जी... ॥
जनम जनम की तेरी पुजारण
चरणोंकी तेरी दासी मैं
सा-ग सा-ग-म-प-ध-नी..
नीध नीध म-ग-रे-सा...
मैं हूँ तेरी दासी
जनम जनम की तेरी पुजारण
चरणोंकी तेरी दासी मैं

चाकर रख लो चाकर रख लो
साई स्वामी...जी.. ॥
मंदिरमें तेरी पुजा करूंगी
तुम ही हो मेरे दा-ता
परमपुज्य मेरे तुम हो वि-धा-ता
चरणोंमें दासी रख लो
चाकर रख लो चाकर रख लो
तेरे चरणोंमें...
साई स्वामी...जी... ॥

अनामिका

किंकर्तव्यविमूढता

सोचता हूँ एक अच्छा इशान बनकर।
 साई-चरण की आस गहकर
 दू दुनियाँदारी से रहकर
 उनके काम आऊँ, जिन्हें जरूरत है हमारी ॥
 कुछ सार्थक जीवन जिऊँ
 किन्तु आती है सदा ही आड़े कृतिम मज़बूरियाँ ॥
 कभी इनके प्रति दायित्व
 कभी उनके प्रति कर्तव्य
 और इससे भी बढ़कर 'मोह, —
 उन भौतिक सुख सुविधाओं का —
 जो प्राप्त की है खून को पसीने सा बहाकर —
 झूठ का दामन पकड़ कर —
 न जाने कितनों को भूखा रखकर ॥
 क्या यूँ ही अब शेष जीवन —
 हे प्रभू! कट जाएगा?
 या कभी तेरी कृपा से
 अवसर कोई ऐसा आएगा —
 होंगे तिरोहित भाव दुःखमय —
 और सुख (सच्चे) का सवेरा छाएगा ॥
 हर कदम पर आके बैठे लोभ, माया के दरिन्दे
 किस तरह बच के निकल पायेंगे —
 साई! तेरे (हम से) निरीह बन्दे ॥
 दे शक्ति उनको भक्ति की —
 ठोकर लगा दें लोभ को।
 'किस तरह सेवा करूँ, अब तो —
 मिटा 'इ' क्षोभ, को ॥
 निरीहता —
 जब कभी निश्चय किया अब —
 'शान्तिमय' जीवन जिऊँ।
 मिट जाएँ मन के क्लेश —
 'साई सेवा, का अमृत पिऊँ ॥
 देर भी होती नहीं निश्चय किए —
 हो जाता 'कुछ, ऐसा तुरन्त —



मन फिसल जाता उधर —
और सोचता हूँ मैं —
कि अब हुआ तो होले —
अब नही होगा भविष्य में।
और फिर हर बार ऐसा ही —
क्रम चलता रहता है।
मन सम्हलता और —
फिसलता रहता है।
सोचता हूँ हे साईं —
करुणावन्त।
क्या होगा इसका अन्त ॥ ?

— श्री-साईं-चरण-रज़-किंकर
क़स्बा- रूरा,
ज़िला- कानपूर, पि.-२०९ ३०३.



श्री साईं सगुणरूप

साईं तेरी सुरत सबसे न्यारी
आँखोंकी रोशनी लगती है प्यारी ॥
होटो पे मुसकान है मतवाली
साईं दिलमे खिलती है कली ॥
गले पहनी है फुलोंकी माला
माथे को लगाया चंदनका टिका ॥
सर पे है ताज सुनहरी तुरा
बाबाको देखु तो नाचे मन मोरा ॥
नाचुंगा गाअुंगा साईं नाम तेरा
मंदीर तेरा तो मेरा है बसेरा ॥
माँ बाप मेरे हो तुम सच साईं
गलेसे लगालो अपनाओ माई ॥

— श्रीमती रूखिणी बेद्रे
शारदा नगर, भुसावळ, जी. जळगाव.

साई मेरा (मात्र वृत्त)

साई मेरा ही मीत है।
दुष्टों की भले ही जी हैं ॥
साई दाता जब संग हो।
आत्मा कभी न भयभीत है ॥
संग्राम भले ही क्यों न हो।
भक्तों की ही सदा जीत हैं ॥
पापीयोंके बाजार में।
कितने ही यहाँ दलीत है ॥
बाबा की पावन रक्षा से।
देखों वें भी पुलकीत है ॥
जीने के गीत गाने की।
हमारी पुरानी रीत है ॥
साईबाबा के पदचिन्होंसे।
नित मेरी ही तो प्रीत है ॥

‘कस्तुरीमृग’ मोहन सोनवणे.

तीन बातें

तीन न बनाओ : १. शिष्य २. जमात ३. मठ
तीन बनाओ : १. धर्मशाला २. कुआं ३. देवमन्दिर
तीन चीज़ें लगाओं : १. वृक्ष २. प्याऊ ३. अन्न क्षेत्र
तीन से घृणा न करो : १. रोगी से २. आर्त से ३. नीची जाति वालों से
तीन से घृणा करो : १. पाप से २. अभिमान से ३. अपने मन की मलिनता से
तीन जगह मत जाओ : १. वेश्यालय २. जुवाड़ खाना ३. कलाल का घर
तीनों का सम्मान करो : १. वृद्ध का २. ब्राह्मण का ३. निर्धन का
तीन का सदा आदर करो : १. भगवान के विग्रह का २. संत महात्मा का ३. संत शास्त्र का
तीनों के सामने नम्र रहो : १. गुरुजन २. विद्वान ३. राज पुरुष
तीनों कामों को खूब मन लगा कर करो : १. भजन २. भगवान का ध्यान ३. सत्संग

— एम.एल. खन्ना
साई विला,

मकान न. १५७७
फेस-५, मोहाली (पंजाब),
पिन-१६० ०५९.



ब्रह्मज्ञान की प्राप्ति के लिए आवश्यक शर्ते

थे सुखी सभी प्रकार से, जीवन में एक महानुभाव।

ऐसी कोई भी वस्तु नहीं थी, हो जिसका उनको अभाव ॥

खेती-बाड़ी, धन-दौलत, दास-दासियाँ, विशाल भवन।

भरा परिवार, सारे वाहन और विलास के साधन ॥

“मुझसा सुखी न होगा कोई, पाजाऊँ यदि मैं ब्रह्मज्ञान।”

ऐसा बोले मित्र से वे सुनकर बाबा का सुयश-गान ॥

“तुम जैसे मोह-ग्रस्त को, सरल नहीं है पाना ब्रह्मज्ञान।”

मित्र बोले, “तुम्हारा तो सर्वस्व है द्रव्य, पत्नी औँ सन्तान ॥

कभी भूलकर भी करते नहीं, तुम फूटी कौड़ी दान।

ऐसे में कैसे संभव है, पाना तुम्हारे लिए ब्रह्मज्ञान?”

मित्र के परामर्श का, किया नहीं उन्होंने कोई विचार।

तांगा में शिरडी जाने को, हो गए वे झटपट तैयार ॥

सीधे पहुँच मस्जिद, पकड़े उन्होंने बाबा के चरण।

बोले, “सुना है मैंने करा देते हैं आप जल्दी ब्रह्मदर्शन ॥

लम्बी यात्रा करने से मैं गया हूँ बहुत अधिक थक।

ब्रह्मज्ञान मिले तो, यह कष्ट मेरा हो जाएगा सार्थक ॥”

“अधीर न हो, मैं शीघ्र करा दूँगा तुम्हें ब्रह्म-साक्षात्कार।”

बाबा बोले, “मेरा कारबार है नगद, नहीं कभी उधार ॥

लोग माँगते हैं मुझसे पद, मान, आरोग्य, शक्ति, धन।

आप जैसे अध्यात्म-जिज्ञासु का तो दुर्लभ है आगमन ॥

मेरा यह सौभाग्य, कि आए हैं आप जैसे महानुभाव।

है जिसका ब्रह्मज्ञान के प्रति, इतना अधिक लगाव ॥”

यूँ सराहते बाबा ने बिठाया उन्हें निज ढिग तत्काल

फिर अन्य चर्चा से बिसरा दिया उन्हें उनका सवाल ॥

बुलाकर एक बालक को, दिया उन्होंने यह आदेश।

कि नन्दू मारवाड़ी के पास ले जाओ मेरा यह संदेश ॥

मुझे जरूरत है, मुझे चाहिए, पाँच रुपये उधार।

लौटकर बालक बोला कि ताला लगा है नन्दू के द्वार ॥

तब बाबा ने भेजा उसे दूसरे व्यापारी के घर।

पर वह भी न मिला, क्योंकि चला गया था कहीं बाहर ॥

कुछ प्रयास और किए गए, किन्तु समस्या हुई न हल।

गोकि जेब में रखे थे, ये महानुभाव नोटों का बण्डल ॥

यह जानते हुए कि बाबा चुका देंगे उनका उधार।

इस स्वल्प राशि देने तक के लिए नहीं थे वे तैयार॥

“बाबा, मुझे शीघ्र ब्रह्मज्ञान दें”, बोले वे हो अशान्त मन।

“तुम्हारे लिए ही तो, किया था यह नाटक सृजन॥”

बाबा ने उत्तर दिया, “यदि चाहते हो तुम ब्रह्मदर्शन।

तो पाँच वस्तुएँ त्यागनी होंगी तुम्हें जो है अतिकठिन॥

तुम दे नहीं सके पाँच रुपये, वह भी उधार।

तुम्हारे लिए तो होगा यह, चलना तलवार की धार॥

ब्रह्मदर्शन हेतु पाँच वस्तुओं का त्याग है दरकार।

पाँच प्राण, पाँच इन्द्रियाँ, मन, बुद्धि सहित अहंकार॥

दस बातें हैं अति आवश्यक, पाने के लिए ब्रह्मज्ञान।

मुक्त होने की तीव्र उत्कण्ठा^१, विरक्ति का भाव बलवान^२॥

अन्तर्मुखी वृत्ति^३, दुष्कर्म त्याग^४, समुचित आचरण^५।

मन की पवित्रता^६, इन्द्रिय-निग्रह^७, सारवस्तु ग्रहण^८॥

गुरुदेव की कृपादृष्टि^९ और भगवान का अनुग्रह^{१०}।

इनमें सबसे महत्त्वपूर्ण हैं, बाते दो यह॥

अच्छा अब तुम निकालो, जेब से अपना ब्रह्मबण्डल।

पाँच के पचास नोट, जो रखे हैं बहुत कर संभल॥”

ठीक उतने ही नोट निकले, निकालने पर बाहर।

तब द्रवित हो गए वे, बाबा की सर्वज्ञता जानकर॥

बाबा बोले, “लो समेट अपने ब्रह्म का यह गड्ढर।

आसक्ति त्यागे बिना, ब्रह्मज्ञान प्राप्ति है अति दुष्कर॥”

— जनार्दन प्रसाद श्रीवास्तव

अवकाशप्राप्त प्राध्यापक,

सिविल लाइन्स डाकखाने के निकट,

रीवा (मध्य प्रदेश) - ४८६ ००१.





साई रे

साई रे

हर लो मन की पीड़ा!
जग की हर पगडण्डी तिरछी
मंज़िल पहुँच न पाए पंथी
कब तक धरे धीरा,
साई रे
हरलो मन की पीड़ा।

कोटे नाच रही मत्त छलना
खाली डोले मुक्ति का पलना
नौक डूबे दूर तीरा,
साई रे
हरलो मन की पीड़ा।

नेत्र हीन कर सूर बनादो
रोम रोम मेरे साई गुदादो
धूल में रोए हीरा,
साई रे
हर लो मन की पीड़ा।

भवसागर पर आन खड़ा है
पाप पुण्य की सान चढ़ा है
टेर रहा है पपीहरा,
साई रे
हर लो मन की पीड़ा।

तू मालिक मैं दास तुम्हारा
फिर कैसे मन से हूँ हारा
अमृत कर दो नीरा,
साई रे
हर लो मन की पीड़ा।

— विजय

सै-१२-१३५१,
रामकृष्णपुरम, नई दिल्ली।

साई-कृपा

श्री शिरड़ी साई बाबा कृपा करो।
कृपा करो साई नाथ कृपा करो ॥
जोभी आया शरण तिहारी।
हो गया तेरी कृपा की बलिहारी ॥
श्री शिरड़ी....

हम हैं दुखी पापी संसारी जीव।
जानते नहीं भक्ती की नीव ॥
श्री शिरडी....

हमें दो शक्ति की भीख।
ताकि हो पूरी श्रद्धा सबूरी सीख ॥
श्री शिरड़ी....

साई शरण में लगे रहें।
जीवन सार्थक बनाते रहें ॥
श्री शिरड़ी....

कहे 'कैलाश' सुनो मेरे साई।
कृपा करो माँई की नांथी ॥
श्री शिरड़ी....

— कैलाश नारायण शर्मा

बी.काम, एल.एल.बी.
प्लॉट नं. ११, आमेर रोड़,
सीतारामपुरी, जयपुर-२,
(राजस्थान)।

श्री साईलीला

श्री साई का नाम, जप ले रे मन से,
साधना ही जीवन, हटना न इससे,
ईमान कभी न खोना, तुम धन से,
लीजिये साईका वरदान, सच्चे हृदय से,
लाखों संकट होते दूर, पावन साईनाम से ।

— एस.डी. पशीने

हिन्दुस्तान कॉपर लिमिटेड,
मलाजखण्ड (बालाघाट), म.प्र.

श्री सद्गुरु साई दोहा

प्रगटे शिर्डी ग्राम में, गुरु वर साईनन्द
भइ प्रसन्न जगदम्बिका, शिवजी हुए अनन्द ॥ १ ॥
साईबाबा के भेष में, कर्म कांड से युक्त
गोदा तह आसन किया, होने को भव मुक्त ॥ २ ॥
निर्मल जल स्नान से, निर्मल होवे चित्त
सन्ध्या पूजन आरती, करै प्रेम से नित्त ॥ ३ ॥
सहज समाधी में सदा, रहते साई महाराज
महा समाधी में हुए, सब धर्मन सिरताज ॥ ४ ॥
साई के दरबार में, लगी रहै नित भीर
नमस्कार गुरुधामका, पिये प्रेम का नीर ॥ ५ ॥
सकल सिद्धि सुख धाम है, धुनी रमत दिनेश
साई विघ्न नाशक गुरु, मंगल करण हमेश ॥ ६ ॥
गुरु समाधि सेवा करै, प्रेम सहित निष्काम
भव सागर से पार हो, भजो साई नाम ॥ ७ ॥
गुरु-चरणों की कृपा से, भवसागर तरजाय
भक्त होय भगवान का, साईराम दर्शन पाय ॥ ८ ॥
साई समाधि की आरती, करै प्रेम से नित्त
उदी प्रसाद के लेत ही, निर्भय होवे चित्त ॥ ९ ॥
वैभव तीनों लोकका, साई चरणों में जान
जीवन सब अर्पण किया, सद्गुरु को पहिचान ॥ १० ॥

लहानुसुत.



बाबा-नाम

बाबा तेरे नाम में, बहे सुधा की धार।
जिसने भी छक्कर पिया, उसका बेड़ा पार ॥
साई के दरबार की, महिमा यह विख्यात।
जो पहुँचे सो-सो तेरे, शेष रहे पछितात ॥
रूप मनोहर देख कर, नेत्र मुग्ध हो जायँ।
उर-बगिया की हर कली, चटक-चटक खिल जाय ॥
पल-पल आँखों से झड़ी, आँसू की लग जाय।
मन-मधुकर शुभ-चरण के, आस पास मँडराय ॥
शिरडी की पावन धरा, खींच रही मन-प्राण।
जग-प्रपंच-सन्तप्त-जन, पाते जिस थल त्राण ॥
साई बाबा नाम की, लूट मची है आज।
पीछे जो नर रह गया, जन्म लिया बेकाज ॥
रक्षा-कवच पवित्र अति, साई बाबा नाम।
सुख-समृद्धि, भव-मुक्ति-हित, बोले साई राम ॥
साई-साई की रटन, लगी रहे निशि-याम।
फिर बाबा तत्पर सदा, पूर्ण करें सब काम ॥
साई की छाया गही, अहंकार को त्याग।
उस नर की विपदा सकल, जाती पल में भाग ॥
लेने को अपनी शरण बड़े हजारों हथ।
लोक और परलोक में त्राता साईनाथ ॥
चंचल मन तज कर कुपथ बड़ साई की ओर।
अर्पित कर प्रभु-कर-कमल निज जीवन की डोर ॥

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