

February '87)

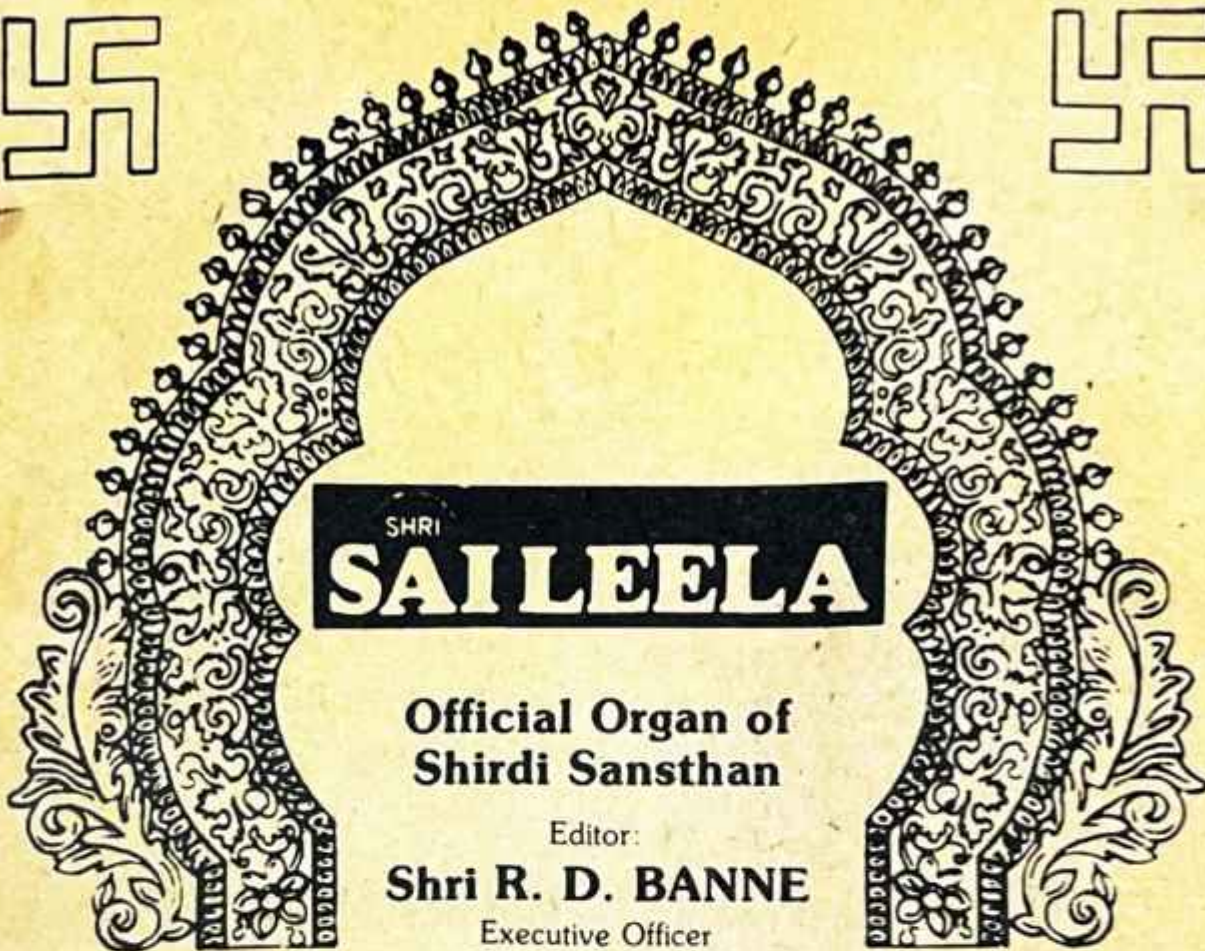
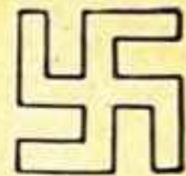
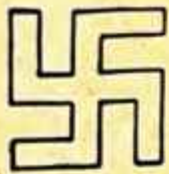
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SHRI

# SAI LEELA

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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**VOLUME 65**

**FEBRUARY 1987**

**NO. 11**

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Office:

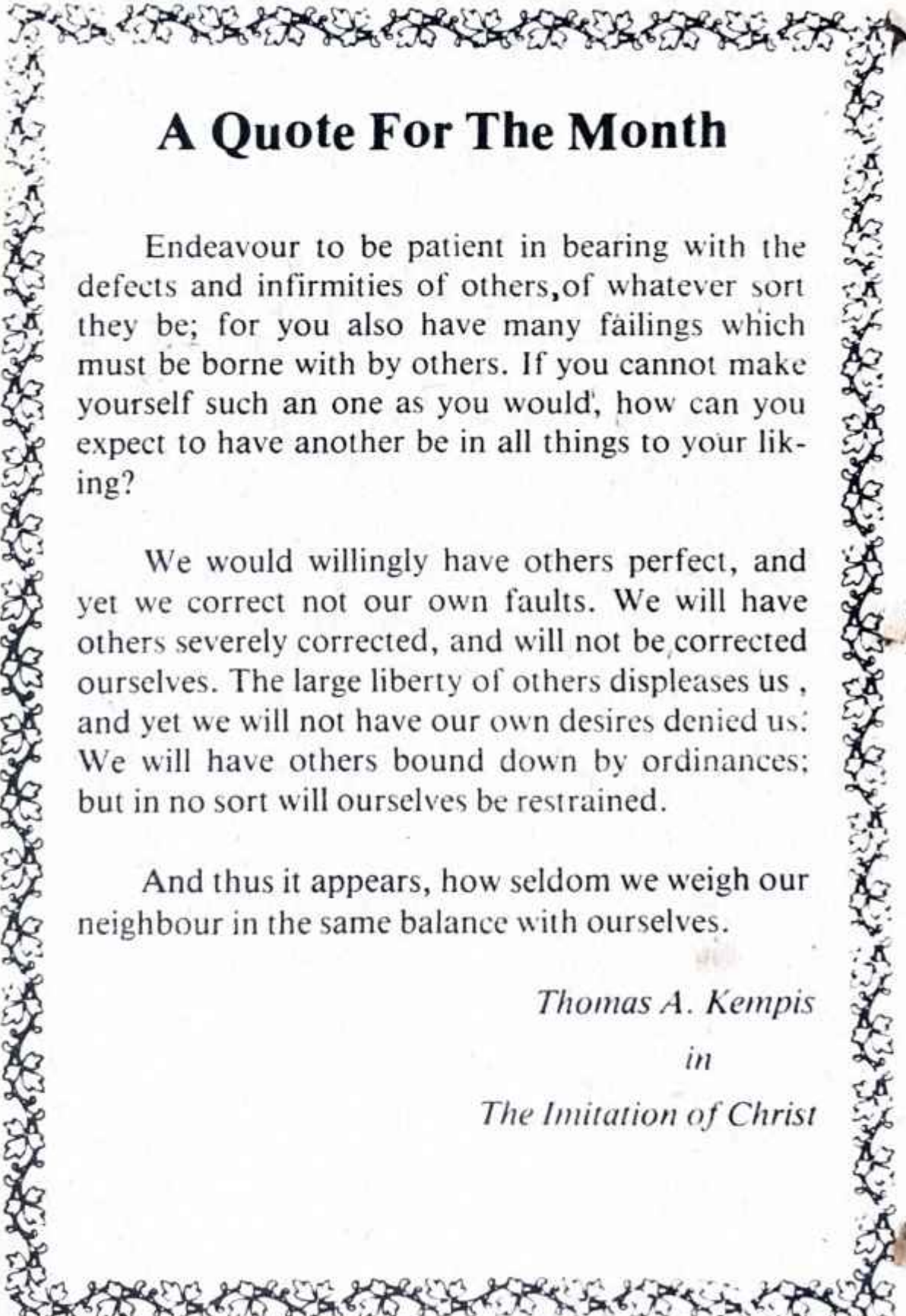
**Sai Niketan, 804-B, Dr. Ambedkar Rd., Dadar, Bombay-400 014.**

**Telephone: 412 25 61**

**Annual Subscription Rs. 10.00 • Single Copy Rs. 1.00**

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

Endeavour to be patient in bearing with the defects and infirmities of others, of whatever sort they be; for you also have many failings which must be borne with by others. If you cannot make yourself such an one as you would, how can you expect to have another be in all things to your liking?

We would willingly have others perfect, and yet we correct not our own faults. We will have others severely corrected, and will not be corrected ourselves. The large liberty of others displeases us, and yet we will not have our own desires denied us: We will have others bound down by ordinances; but in no sort will ourselves be restrained.

And thus it appears, how seldom we weigh our neighbour in the same balance with ourselves.

*Thomas A. Kempis*

*in*

*The Imitation of Christ*

# SHRI SAI LEELA

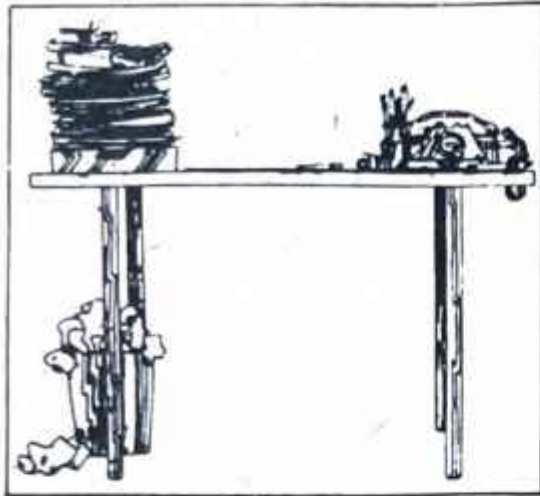
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## EDITORIAL



Chand Patil was once travelling to Aurangabad, when he lost his mare. The loss appeared to be total and irretrievable, for a thorough, intensive search of two months brought forth no results. But the fakir under the mango tree had only to point to the stream beyond and lo! the mare was there sure enough. The Patil's amazement and wonder knew no bounds when he further saw that the fakir just thrust the

tongs in the soil and brought out live embers to light the pipe (chillum) for a smoke and that the moment he struck the ground with his baton water began to trickle!!

Later, when Baba came to stay at the dilapidated mosque he once lit the earthen lamps that burned all night on water, without even a drop of oil.

When Chandorkar's daughter was in labour pain, Sai Baba himself came to her rescue (in the guise of a tonga-driver) by reaching her the Udhi in the nick of time, at the hands of Ramgirbua. "Shri Sai-Sat-Charita" is replete with such marvellous and miraculous tales of Baba's wonderful powers. Even today he leaves many of us with an evidence of his presence and help by appearing actually or in dreams or through similar experiences.

Surely, Baba's intention is not merely to stun his devotees by such miracles, or to extricate them from their immediate difficulties. We are all aware that miracles can be performed after attaining certain siddhis or psychic powers through long periods of meditation and contemplation. We also know that such siddhis have always been treated by the great spiritual masters as obstacles in the way of enlightenment and deliverance. In fact, when one of his disciples performed a feat of levitation, Buddha very clearly said, "This will not conduce to the conversion of the unconverted, nor to the advantage of the converted."

But Baba's intention behind these miracles is not far to seek. Of course, Baba was aware of the danger in the practice of siddhis against which he had warned his own devotees. As for himself, he

was above such danger. But perhaps he occasionally made use of miracles so that he could bring faith to the heart of common man who would not otherwise have faith in God or saints. Miracles inspire awe and love for the divine spirit.

Moreover, Baba always said that here I await with my coffers overflowing with treasures but nobody is interested or wants to take the trouble to gather them in armfuls. He clearly suggests that it is the spiritual enlightenment and salvation that he offers but unless the common material desires of men are first granted they will never turn towards the spiritual treasure-house. Thus in granting material boons to his devotees he sought to draw them to the path of spiritual progress. Miracles were used by him as just another such device to inspire faith in God.

We, as ordinary men and women, tend to neglect the real significance of miracles and get too much engrossed in them. Ultimately they are not an end in themselves but only a means to attain the final objective of salvation. Of course, as an individual experience, a miracle is important to every devotee; but we must not linger over it for too long. Rather we should be ready to take the next step forward!



## SHIRDI WATER SUPPLY SCHEME

Shri Shankarrao Chavan, the Chief Minister of Maharashtra performed the Bhoomi-Pooja on 26th December, 1986 at Shirdi of a scheme which will ensure the supply of water all the year round to Shirdi, Kankuri and Pimpalwadi. The scheme will cost the exchequer rupees one crore and forty eight lakhs and 6 to 6½ hectares of land is being provided at Kankuri for this purpose. On this occasion the Chief Minister and the Minister of State for Irrigation Mr. Annasaheb Mhaske were felicitated by Shri Bhimasharkar Khambekar, a trustee of the Saibaba Sansthan of Shirdi. The Chief Minister who was accompanied by his wife Sou. Kusumtai Chavan had darshan of the Samadhi of Shri Sai Baba on his arrival in Shirdi by a helicopter.



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## BHAGVADGITA AND SHRI SAI-SAT-CHARITA

Srimad Bhagvad Gita and Shri Sai-Sat-Charita are two divine books of life for humanity.

According to the second part of the famous dictum of Vedanta, the same reality is perceived differently by different people. This is a very important truth which has received full corroboration from modern science. Thus, as we have seen, there are several different pictures of the world of matter, for example:

- (1) The average person sees countless objects and substances.
- (2) The chemist sees a few hundred thousand substances, each with its own separate molecule, reducible to ninety odd elements, each with its distinctive atom.
- (3) The average physicist sees all matter as composed of electrons, protons, and neutrons.
- (4) The nuclear physicist sees the three fundamental particles being converted into radiant energy and into several kinds of unstable particles such as positrons and mesons.
- (5) In addition, the new physics places before us two partial pictures — one in terms of particles, the other in terms of waves.

Neither individually nor collectively can these pictures tell the whole truth. But though imperfect, they are all useful and we turn to one or the other according to the purpose we have in view.

Physicist Lecomte Du Nouy has stressed the same idea in his book "Human Destiny. He says: "From the stand point of man it is the scale of observation which creates the phenomenon. Every-time we change the scale of observation we encounter new phenomena.

"On the scale of human observation, the edge of a razor blade is a continuous line. On the microscopic scale, it is a broken but solid line. On the chemical scale we have atoms of iron and carbon. On the sub-atomic scale we have electrons in perpetual motion which travel at several thousand miles per second. All these phenomena are, in reality, the manifestations of the same basic phenomenon, the motions of the electrons. The only difference which exists between them is the scale of observation."

Since there can be many pictures of the reality it is wrong to insist that any one particular picture alone is true and there is nothing beyond it. The pictures that the human intellect can produce of the ultimate reality are all necessarily partial, incomplete and imperfect. Different pictures serve different purposes and are complementary. Each picture represents an aspect of the truth and is useful as far as it goes. But no one picture can take the place of any other or depict the truth in its entirety.

While observing gross things, people generally agree on what they see. But when we come down to ultra microscopic or sub-atomic objects we find no such unanimity because the very process of observation changes the phenomenon which is being observed. This is the famous principle of indeterminacy enunciated by Werner Heisenberg, Nobel Laureate in physics. It means that whatever we may discover is but a partial image of the one reality, a mere approximation to it, and that the whole or final truth appears to be for ever beyond the reach of man. This is why the Vedas say, 'Neti, Neti' — "This is not the ultimate reality". "This is not the whole truth." Modern science has come to the same conclusion and in the words of Sir James Jeans: "In science a hypothesis can never be proved true. If it is negated by future observations we shall know it is wrong, but if future observations confirm it, we shall never be able to say it is right, since it will always be at the mercy of still further observations. A science which confines itself to correlating the phenomena can never learn anything about the reality underlying the phenomena, while a science which goes further than this, and introduces hypotheses about reality, can never acquire certain knowledge of a positive kind about reality; in whatever way we proceed, this is for ever denied us."

The principle of 'One reality, many appearances', valid in the world of thought, becomes at once the great law of co-operation in the world of life. It means that things which are different seemingly are not necessarily hostile or contradictory to each other in reality. On the other hand, they may all be useful and necessary to one another as facets of the same reality or parts of one vast organism, as already stated.

The principle of "One reality, many appearances" may also be applied in reconciling the various interpretations given on any religious teaching. For, it suggests that the different interpretations





may all be correct, useful and in fact necessary for different people according to their individual discerning capacity, requirements, tastes and temperaments.

There is a beautiful story in the Upanishads which brings this out. Once gods, demons and men all went to the Creator for advice. The Creator, Prajapati, gave them all the same cryptic advice — the one syllable 'da'. The gods said, "We love pleasure. So Brahma, by the sound 'da' has advised us to practise 'damana' (self control)". The demons said "We danavas are very prone to anger and cruelty. So our Great father has advised us by the sound 'da' to cultivate 'daya' that is compassion." The men said, "We men are very greedy and mad after amassing wealth. Obviously, through 'da' Prajapati wants us to practise 'dana' that is charity or giving of alms." As they could not agree about the meaning of their common Progenitor's all too brief direction, they approached him for a clarification and to their surprise he approved of all their different interpretations, because they had each arrived at their meaning in good faith and in the light of their own requirements and wisdom.

The remarkable thing in this parable is that the Creator, who was the author of the aphorism, himself accepted all the three interpretations, though different from one another, as correct. The moral of this story is that the same religious teaching may be interpreted in several different ways—all valid and useful. One reason for the variations is given in the parable itself namely the different needs and experiences of different people. Another reason, not explicit but still very important, is that any interpretation is good only to the extent that it is actually put into practice. A second rate interpretation which is applied in daily life will do far more good than a first rate interpretation that remains confined to the intellect.

Since the world, as we know it, is a panorama of pictures, which are themselves different from the reality, some people regard it as a mere dream or illusion, an impediment in the path or at best a futility. This, however, is an error. For, the pictures and appearances belong to the reality and not to something else. As partial representations of the reality, they are not false or non-existent. Some may think that they conceal the truth, but truly speaking they are revelations or glimpses of the truth. The art of life consists in

seeing the truth amid such pictures of it as we find around us. (Unity in Diversity) How wonderful they are inspite of all their seeming imperfections! Though the reality is superior to any or all of its representations, the latter are not to be despised for they are our nearest approximations and serve as stepping stones to the reality. We have to live with them, learn from them and find our way to perfection through them and with their help. The world of phenomena, however different from the world of reality, is not only our abode and training ground but also our only means of getting at the reality.

The world is as real as our own hunger and thirst. There is no other way to God than in and through His creation. The Ideal, the Spirit and the distant goal have to be pursued. But in doing so we cannot afford to ignore the demands of the actual, the momentary and the material, for they are the forms in which the Reality generally appears to us. There can be no hope of reaching God if the world and its requirements are regarded as unreal.

### **Manifest and Unmanifest**

Many people, though they professedly believe in the omnipresence of God, do so with mental reservations because they cannot reconcile themselves to the idea that the Almighty and all-knowing God can be present in inanimate objects or in such weak and wicked creatures, as we are. Thus the famous Christian prayer, known as the Lord's Prayer, is addressed to 'Our Father who art in heaven'. Everywhere conventional religion teaches that God is unmanifest and, conversely, whatever is manifest, that is to say, the entire creation, is distinct and separate from God and, therefore, God is to be found not in the world, not in family and friends, not in common toil or struggle, not in the din and bustle of the market place, but only in religious practices, in the silence of a sylvan solitude, in the chamber of one's own heart or in a paradise far, far away.

As a matter of fact common folks all over the world believe that God is Absolute, Unmanifest and entirely dissociated from his creation. Their basic idea is that the earth is not the home of kingdom of God but of Mammon and that success and happiness can be had in the world only by following its ruler, Mammon. As a logical corollary, if a man wants to follow God, he must quit the



world, and its activities. In other words, one must make a definite choice between God and the world. Thinking people all over the world, specially in the west, are turning away from God, because as they rightly argue, if God is not in the world He can be nowhere. Since the world is a hard, ever present and inescapable reality, they have elected the world and put aside God. On the other hand, many Hindus, with their old traditions of God absorption, have been making fruitless efforts to shun the world in order to find God. Their attempts to seek God outside the world are naturally futile; by denying the God in man and nature they are neither true men of God nor good citizens; they get the worst of both the worlds.


In drawing attention to this mistaken antithesis C.G. Jung says, "When the primitive world disintegrated into spirit and nature, the West rescued nature for itself. It was prone to a belief in nature, and only became the more entangled in it with every painful effort to make itself spiritual. The East, on the contrary, took mind for its own, and by explaining away matter as mere illusion (maya), continued to dream in Asiatic filth and misery. But since there is only one earth and one mankind, East and West cannot rend humanity into two different halves. Psychic reality exists in its original oneness and awaits man's advance to a level of consciousness where he no longer believes in one part and denies the other, but recognizes both as constituent elements of one psyche."

Thousands of years ago the Gita anticipated these difficulties and removed, this dualism between spirit and Nature, the manifest and unmanifest. For what is manifest is only a manifestation of God and derived from him. To Sri Krishna belongs the unique distinction of teaching that God fills the universe, all creatures good and bad and their thoughts and activities are expressions of the Divine and his energy. The cosmos is the embodiment of God and there can be no way to the Supreme Spirit except through his body, the manifest universe. Sri Krishna, therefore, unhesitatingly advocates the pursuit of the Lord Manifest in his creation. Purushottama, the highest concept of God, according to Sri Krishna, is both personal and impersonal, nature and spirit, absolute and relative, unmanifest and also manifest throughout his creation. The Purushottama incorporates and reconciles all these seemingly contradictory features and yet is greater than any and all of them. He is not identical with cosmos, but infinitely greater; nor does he perish when all creation perishes. The entire universe represents but

an infinitesimal part of His glory and power. The Purushottama or the Person Supreme, Divine, is not a personal God for, he is not limited to any particular body or form, but fills all objects and creatures and space. Though limitless, unthinkable and quiescent in one aspect, yet he assumes many finite forms and ever remains active, watchful, solicitous for the welfare of his creatures and ready to intervene for the preservation of the world order. Purushottama is greater than the Absolute and unmanifest as well as the manifest, just as the whole is greater than any of its parts.

Man's concept of God largely determines his manner of worshipping Him. Those who regard God as wholly or largely Unmanifest worship Him by means of prayer, ceremonial worship, meditation, study of scriptures, repetition of His name and other religious exercises. Those who acknowledge only the Manifest worship Him in the form of an image, symbol, holy book, prophet, or saint or they ignore God altogether and concern themselves only with their daily round of duties. Those who, following Sri Krishna, believe that God is both Manifest and Unmanifest recognise that the various modes of worship are helpful to the aspirant and acceptable to the Lord, but need to be supplemented with loving and selfless service of His innumerable creatures on earth. Not a mere fraction but the whole of life must be made an adoration of the Lord (VI/30, 32; XIII/27; III/19; IX/27 and XVIII/46).

This lesson cannot be repeated too often, for despite Sri Krishna's teaching the belief persists that what is material cannot be spiritual, what is pleasant cannot be good, what is easy cannot be the way to perfection and the harder the path the greater the achievement to which it leads. Many people succumb to the lure of the Unmanifest simply because it is subtler and more difficult than the Manifest. No doubt, the saints and seers who lead a life of self-denial, renouncing all mundane interests, are benefactors of humanity. By engaging in spiritual research they and their disciples place mankind under a deep debt of gratitude. But the way followed by them, though very noble and laudable, is extremely difficult and God has very wisely made it so, because if the masses could take to the path of the Absolute or the Unmanifest, the world would soon fall into ruin. The pursuit of the Manifest God-seeing, loving and serving God in all creatures especially in all human beings-is not only the easier but also the better path, in fact the only path for the



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common man. It develops the whole man and unites his entire personality with God through thought word and deed.

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

Each story relates to each discourse of the Gita.

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

Similarly in the chapter 52 of Shri Sai-Sat-Charita it is stated that "If you hear or read a chapter daily, Sai will ward off all calamities and you will reap fruit according to your faith. If you read with reverence your ignorance will be destroyed. It is efficacious to complete the reading of Sai-Sat-Charita in one Saphaha. If it is not possible to read a Chapter daily, by reading atleast Chapter XI and XV daily, all of our miseries will be removed by the grace of Sadguru and all our desires fulfilled.

*K. Venkata Ramaiah, B.A.,  
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## SAI BABA — KARUNA SAGAR

1. Man is not in a position to know what would happen the next minute. Although he may be the most intelligent of the created beings, he can not predict his own future accurately. But at the same time a person who has unshakable faith in our Sadguru will always enjoy his constant protection, and his calamities would be somehow averted by our Sadguru Sai Baba, the Karuna Sagar before the devotee even realises it.

2. Two incidents which took place in our family, are worth-mentioning here. The first incident was when Baba got the negotiation done for us in purchasing a car of our choice. The second incident was when Baba saved my husband's life at Devalali railway station on 3rd January, '86. I would like to express my gratitude to our Sadguru who is always with us in solving our problems.

3. In Oct., '85, my husband had applied for Government loan to buy a car. The loan materialised during the month of Dec., '85. As we planned to buy a second hand car in good condition, the hunt was a prolonged one. The prices quoted by the owners were quite exorbitant. As per rules and instructions on the subject, the car must be purchased within a period of one month failing which the loan amount would have to be returned to the Government with interest. The first car seen by my husband was of 1980 model 'Premier Padmini' with all the latest gadgets fitted in it and in a very good condition. The owner initially asked for Rs. 64,000/- which was beyond our means. My husband quoted a price of Rs. 54,000/-. On hearing this, the owner was so annoyed that he asked my husband to leave his place and never come to him again for bargaining. This was because, the man had been looking after this car very well and it was in perfect condition. My husband did not lose hope but told him that the car would come to him with the blessings of our Sadguru Sai Nath.

4. After the above incident and placing the matter at our Sadguru's lotus feet, my husband went in search of other offers. Somehow, he was not satisfied with the performance of any other car compared to the one which he saw initially. He was intensely praying to our Sadguru to help get us the same car.

5. A week after this incident, my husband got a telephone call from the owner of this car to confirm whether he was still interested



in buying the car. My husband was surprised to receive this call as he had not expected such response from the owner for the same price quoted by us. We therefore had our suspicions as to how and why he could agree to the price which was Rs. 10,000/- less than what he earlier wanted. We wildly presumed that it had possibly met with an accident in the meantime and that was why he wanted to dispose it off. However it was not so. The reason was, the day my husband was turned out of the owner's premises, in the evening on the very day he had a mild heart attack and was hospitalised for a week. The doctors had imposed restrictions on his movements including driving. This incident naturally had an impact on his family members who persuaded him to dispose the vehicle for the price quoted by my husband. Curiously he told my husband to take the car and pay later as we would have to get the draft from our bankers at Madras. Thus Sri Sai saved the owner's life also, while at the same time blessing us with the car of our choice.

6. The car came to our house on 5th Dec., '85 (Thursday) and we went straight to Mukti Dham and placed it at the lotus feet of our Sadguru Sai Baba and our Cosmic Mother Bhawani.

7. On 8th Dec., '85 (Sunday) morning we drove the car to Shirdi and placed the same at our Sadguru's lotus feet. We thanked Him for concluding the purchase and giving us the very same car which we wanted to possess. My husband prayed to Baba to accept the car as His property and keep us only its custodians. After this incident many a time we had been to Shirdi and with Baba's grace, we were always in time for his morning or noon arati. This blessing is a perennial flow of love from our Sadguru Sai Baba, the Karuna Sagar, to us his devotees.

8. The second incident took place in June '86 when we were to move to Pathankot on my husband's transfer from Nasik. We got our car booked in a motor van of the Central Railway for Pathankot from Devalali. This bogie was to be attached to a parcel train bound from Bombay to Delhi. On 3rd June '86, my husband had gone to the Railway station to see that the bogie was attached to the train. The electric engine came and towed this bogie to attach it to the main train. My husband was at the Railway platform holding on to the iron railings and watching the bogie getting towed.

9. Very near this railing there was a tree whose one branch was slanting and was touching the high tension wire over-head carrying 11,000 volts of current. As the engine was hauling the bogie, the overhead bracket of the engine which was sliding along with the over-head wire, touched the slanting branch which at once caught fire being wet. Had the branch been dry, it would not have caught fire being a non-conductor of electricity. My husband was shocked to see this, because just a while ago he was holding on to the trunk of the tree and watching the bogie being hauled. Had he continued to hold on to the same, the out-come would have been fatal. Baba, the Karuna Sagar had moved him from that place and made him hold the railing instead and thus saved my husband's life.

10. Dear brothers and sisters, my husband did not know the least of the danger whereas our Sadguru being Omnipresent is always vigilant in protecting His devotees. Hence, if we surrender ourselves to our Sadguru, we can rest assured that we will always be under His care. Didn't Baba say "Look to me and I will look after you?"

11. What more guarantee do we need of Baba's assurance that even after his disappearance from His mortal body, His bones will continue to protect us and fulfil our desires?

12. Let us, therefore, surrender ourselves to our Sadguru Sai Baba, the Karuna Sagar and leave the rest to him to decide.

13. With crores of Pranams to our Sadguru.

*Mrs. Shanta Rajamani  
W/o. Lt. Col. R. Rajamani  
HQ 39 Mountain Artillery Brigade  
C/o. 56 APO.*







## SADGURU SAI BABA THE SAVIOUR

All Sai devotees and readers of "Sai Leela" will be happy to add to their knowledge authentic and trustworthy description of "Sai Leelas" of Sadguru Sai Baba, "the saviour of all in distress." The experiences and episodes are recorded and narrated by persons, some of whom have not been Sai-bhaktas or even heard of Sai, but have prayed to "Almighty God" with sincere heart, for removal of difficulties when in acute distress.

Shri Sai-Sat-Charita and other writings in different books and magazines, are full of such experiences. A good example of this nature of episode and example in case is the story of "continued presence" and grace showered on Miss Dutton in Calcutta round about 1960 as recorded by genuine spiritual Sadhak and savant Shree Arthur Osborne of Bhagwan Shri Ramana Maha-Rishi "Ashram, in his book "Incredible Sai Baba". This book was written specially for the western world.

A very good example of such experiences and episodes is recorded by Shree Jagdish K. Munshi, son of late Kulpati Dr. K.M. Munshi, Ex-Governor of U.P. and Minister of Central Government etc. and founder President of "Bhartiya Vidya Bhavan".

These articles were published in "Bhavans Journal" Vol. XVI No. 16 and 17 (Two issues) under the title of "My experiences of Shirdi Sai Baba".

For the knowledge of all Sai Bhaktas and readers of "Sai Leela", these articles are reproduced *in the words of Shree Jagdish K. Munshi.*

### **"My experiences of Shirdi Sai Baba"**

**"SHIRDI SAI BABA is a phenomenon. His physical body disintegrated into the elements many years ago. But today belief in him and his power to assist people in times of distress is growing. The Baba started no cult and spread no religion which one could identify with him. His teachings have, however, been the essence of all religions. His believers are countrywide and include Hindus, Muslims, Parsis, Christians and others and several persons outside the country.**

“All of us have heard of miracles. A person educated in worldly subjects, however, finds it difficult to accept their existence, for they defy human reasoning and logic. Normally a person has his pride and ego on which he exists and survives. Acceptance of a miracle tends to offend his ego and hurts his pride. Indeed, it needs an unchallenging humility, a strong character and strict adherence to honesty to admit the existence of miracles.

“Moreover, to acknowledge a miracle is to accept the existence of an agency which performs it. One has indeed to thrust aside his ego which feels ashamed of such acceptance: to eschew reasoning and logic for there is no rational explanation one can give for it; and in all humility to admit that what one experienced was no accident, but in the words of Gandhiji, the work of ‘an indefinable mysterious power which pervades everything’ .

“I am a lawyer by profession and I have been trained to accept a fact only when it is conclusively proved. It was with this background and training that my association with the name of Shirdi Sai Baba first started.

“In May, 1948, my wife and I were travelling in a first class compartment of the train going from Bangalore to Bombay. There were six of us in the compartment including an old couple and two youngsters. Having nothing else to do, the two youngsters, my wife and I, were playing cards. The old man was obviously praying and his wife was watching us. We had been advised not to travel by this particular route because of the Razakar trouble then prevailing in the erstwhile Hyderabad State. As youngsters, we thought it was our privilege not to heed to such advice which, we believed, was born out of undue apprehensions and fear.

“The train had left the last station in the Hyderabad territory and was fast approaching Sholapur station in the Indian Union. Suddenly, the train was forced to a stop at a station called Gangapur. There was a large crowd of Razakars on this station, armed with rifles, lathis and other lethal weapons. As soon as the train stopped, a cry was raised by the Razakars. ‘All Muslims get down. Kill all Hindus’. The old man immediately ordered us to pull down the shutters and to lock the door. We promptly carried out his orders. For nearly five hours we could hear screams and wailings of passengers who were pulled out of the train, beaten and robbed. Third class passengers fled into the nearby fields and their



belongings were looted. The Razakars repeatedly tried to force open our compartment but failed to do so. Even in the midst of this cacophony and panic we could observe the old man praying. Queer enough, from the reports confirmed at the Sholapur Station, our compartment was the only one in the entire train that had completely escaped the marauders.

“After nearly five hours, the train crawled towards Sholapur. It was a long time before we reached Sholapur station. Once we reached the shores of safety, the old man’s wife explained to us that the old man had been suffering from blood pressure and heart disease and that they were fleeing from the Hyderabad territory with all their money and belongings because of the Razakar trouble. Once we reached Sholapur station, the military officers took down our statements and the incident came to an end. Although we had escaped untouched by the Razakars, this incident left such an idelible scar in our memory that for a long time my wife and I suffered from nightmares arising out of it.

“A few days after this incident, a friend of mine read out to me, in Bombay, an article in a magazine, obviously written by this old man, wherein he had related this incident and had claimed that it was because of his prayers to Shirdi Sai Baba, that the entire compartment of the train escaped unscathed by the Razakars. As witness to this incident, he had cited my name in the article.

“My friend saw me with this article for corroboration of this incident. I told him that the facts stated in the article were all true. It was also true that our compartment was the only one of its kind which had escaped unhurt. It was also true that the old man was frantically praying at the time. I however told him that I had never before heard of Shirdi Sai Baba and that whether this incident was a miracle or a mere accident was for him to judge for himself.

“While this incident remained imbedded in my memory, except in the course of stray discussion with friends, Shirdi Sai Baba was more or less forgotten for a long time. In the early part of 1953, I again came in close association with the name of Shirdi Sai Baba. This was a bad period for my wife and myself. My wife had been seriously ill and because of her long stay in the hospital she was feeling very miserable. I was having some trouble in my office and had threatened to leave my partners. Life, in general, was

fraught with problems, for which no solution was in sight.

“On the way to my office, there is a small frame maker’s shop. Outside his shop was hung a picture of Shirdi Sai Baba. Below the picture was his message: ‘If You Look To Me, I Shall Look To You’. I do not remember how long this picture was hung there, but it was during early 1953 that my attention got first focussed to this picture and the message.

“It was then, that I was suddenly reminded of the old man’s assertion during the Razakar incident, that Shirdi Sai Baba had saved him. Gradually, I got so obsessed by this picture of Shirdi Sai Baba and the message, that one day I told my wife about my obsession and my desire to acquire the said picture and to perform the puja of the Baba. My wife readily agreed to my proposal .

“We purchased Baba’s picture, brought it home, lit a lamp before it and prayed that we looked to him for solution of our problems. Within a few days thereafter all our problems got settled to our reasonable satisfaction and life ran smooth again .

“Was this another accident? Was this puja a weakness of our minds? Or could the solution of our problems be the working of that indefinable, mysterious phenomenon called Shirdi Sai Baba? Well, let each one judge for himself. For us, since the time Shirdi Sai Baba entered our home and heart, he became a veritable pater-familias of our household. Not only the two of us, but our near relations, as also the domestic servants accepted him as an essential part of our existence.

“As the puja continued daily, we gradually got used to look to the blessings of Shirdi Sai Baba for everything, particularly in times of distress. Many things, big and small, did happen which ostensibly appeared accidental but which one could, in all humility, attribute to the phenomenon called Shirdi Sai Baba.

“A few years thereafter, I was once travelling by the night train from Surat to Bombay. After the train left Surat station, I suddenly developed severe pain, which later on was diagnosed as being on account of stone in the bladder. Within a couple of hours, the pain aggravated to such an extent that I could neither lie down on my berth, nor sit down. The only choice for me was to keep standing writhing in pain, while my co-passenger was fast asleep



on the adjoining berth. I also began passing blood through the bladder.

“When the train reached Palghar station at about 2 a.m., the pain became so severe that I had to shake my co-passenger out of his slumber and urge him to call the Guard and to see whether he could find a doctor travelling by the train who could relieve me of the pain. My co-passenger thereupon called the Guard and explained the situation to him. No doctor could be located in the train at that time of the night. The Guard, therefore advised me to get down at Palghar so that I could receive treatment from a local doctor and proceed to Bombay by a subsequent train. The Guard called the Station Master and under their joint advice, I got down at Palghar and the train left the station.

“The advice given by the Guard and the Station Master was, however, not at all sound. For nearly an hour, I waited at the Palghar Station for the doctor who had been summoned by the Station Master. I was virtually howling in pain and taking the name of the Baba. No doctor however was forthcoming. The Station Master then told me that the doctor summoned by him was refusing to come to the station at that time of the night. He suggested that instead, I should be taken to the doctor. There was no taxi available at the time and the only available conveyance was a bullock-cart.

“So the Station Master and his associates lifted me into the bullock-cart and directed the driver to take me to the doctor. One can imagine my mental state travelling along in a bullock-cart in that condition at midnight in a town I had never visited before and where I knew no one. I was not sure whether I was going to survive this predicament. The only thing I could do in the circumstances was to look upon Shirdi Sai Baba for aid and assistance.

“The doctor saw my ailment, diagnosed it, administered morphine injection and I was soon immersed into oblivion. At my request, he had sent a call to my relations in Bombay. The next day my relations came to Palghar and I was taken back to Bombay.

“As I had been used to taking the name of Shirdi Sai Baba whenever in distress this incident was, at the time, not considered by me as of any particular significance. It however assumed significance in May 1968. In that month, my father and I went for the darshan of the all-knowing Sri Satya Sai Baba. Just as

my father was about to introduce me to him 'Sri Satya Sai Baba said: 'I know him. He is a believer of Shirdi Sai Baba for the last 16 years. Once he got out of the train in severe pain and called Shirdi Sai Baba. It was Shirdi Sai Baba who saved him'. Could it be that my ailment was so serious that but for His blessing, I would not have survived it?

“But the most important experience of my life was yet to come. It was this incident which shook the lawyer out of me and converted me into a humble devotee recognising the work of the Master.

“In October, 1959, my one month old daughter got seriously dehydrated, and was admitted to the Breach Candy Hospital. Over three weeks of treatment, including blood transfusion, could not bring her round. Leading doctors were attending on her. The child had been running high temperature since days and the doctors were not sure whether she would pull through. My wife and I were on the verge of a complete breakdown.

“On the early morning of November 14th 1959, we were informed by two leading doctors that the child was so serious that her chances of survival were remote. She was being administered oxygen as her breathing had been difficult. With tears, agony and deep dejection, my wife and I came home from the hospital at about 9 a.m. for a short while, so that we could get ready and again rush back to the hospital. As soon as we reached our home, I told my wife about a decision which I had reached. My decision had arisen out of sheer desperation. I said to my wife: “We have been worshipping Shirdi Sai Baba for several years. It has been said that if we looked to him, he would look to us. The survival of our only daughter means a lot to us. My decision is that if the child survives, our faith that Shirdi Sai Baba looks to us in times of distress, would become conclusive. If, on the other hand, the child does not survive, we would end our worship as he would have failed us.

“The sequence of events, after this decision, is interesting. At 10 a.m. we were again at the hospital. Another senior doctor was attending on the child. He too came to the conclusion that the child was dying and there was no hope of survival. Suddenly, a comparatively junior doctor, who was also there, said: ‘Doctor, I have been observing this child for some time, while she is running very high temperature, she has not lost her consciousness. Could it be that



the child is not suffering from septinaemia but from Malaria?’

“The senior doctor laughed and said: ‘How do you expect malaria in Breach Candy Hospital. Anyway, there is not much left in the child. You may try a shot of quinine.’

“As stated above, this talk took place at 10 a.m. At 1 p.m. on that day, the temperature of the child came down to 101° after several days. At 4 p.m. the temperature came further down to 99° and by 7 p.m. the temperature was 97.50°. Oxygen or blood transfusion were no longer called for. The eminent doctors, who during the earlier part of that day had certified her as dying, felt baffled.

“The temperature of the child remained at normal ever since. Within three months, the child was in the pink of health. Those who saw her at the age of five months could hardly believe our description of the crisis that she had passed through a few months earlier. Consistent with our promise, we took our daughter to Shirdi in March, 1960 by car. Strange and dramatic though it may appear, on our way to Shirdi, during a halt, our daughter gazed at the world around her, spread out both her arms, and made her first utterance: ‘ba, ba, ba, ba!’

These are facts of my life as they stand. The sequence of events is also in the above order. The conclusion is for each individual to make for himself. For myself, I felt convinced of the existence of that power which assists us, if we, in all humility look to it.’

“Today, with all the above-mentioned and other experiences, my entire family, near relations and even servants, have got completely used to looking up to Shirdi Sai Baba for succour in times of distress. I must admit, in all humility, that He had never failed us. Many things, big and small, have happened in our lives which have made us acknowledge the existence of this indefinable, mysterious phenomenon, whose only message is that if one looks to Shirdi Sai Baba, the Baba will look at him. In fact, His promise is very much akin to the promise which Lord Krishna gave to Arjuna when He said: कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ।

So far as I am concerned, the Baba has now been the very part of my existence. He has been my guide, philosopher and friend. On different occasions, depending on my variable moods, I have

prayed to Him, beseeched him, implored him, begged of him, argued with him and sometimes even quarrelled with Him for not solving the knotted problems of my existence and guiding me. Whatever the mood, the problems have ultimately got solved.

Recently, a great devotee of Shirdi Sai Baba whom I met, also endorsed this view of mine, and said: "Shirdi Sai Baba is not only the father, but also the mother. A mother sometimes becomes inattentive to the child; sometimes she punishes the child, but, when it is time, she will always give milk to the child."

After reading the above episodes, let us all humbly bow before the holy feet of Sadguru Sai Baba and pray for His 'Grace', 'Kripa' and 'Karuna', for all the Sai Devotees and for all the inhabitants of this world, in these days of distress and tension of every kind.

*Compiled by P.J. Singh  
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## **"MY PRAYERS TO MY BELOVED SAI BABA"**

I will pray to YOU  
Whilst I am here  
Each night and day  
To drive away fear.

I'll pray to YOU  
For love and bliss  
So I with YOU  
Can live in peace.

I've installed YOU  
Deep in my heart  
And pray to YOU  
Never keep me apart.

My love for YOU  
Will brightly burn  
Till I return  
I'll pray to YOU.

*(Mrs.) K.J. Driver,  
784-A, M. Joshi Road,  
Dadar, Bombay 400 014.*





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## WHO AM I? — SELF-REALISATION THROUGH SELF-ENQUIRY

*By Ramana Maharshi*

As all living beings desire to be happy always, without misery, as in the case of everyone there is observed supreme love for one's self, and as happiness alone is the cause for love, in order to gain that happiness which is one's nature and which is experienced in the state of deep sleep where there is no mind, one should know one's Self. For that, the path of knowledge, the enquiry of the form "Who am I?" is the principal means.

### **1. Who am I?**

The gross body which is composed of the seven humours (dhatus), I am not; the five cognitive sense-organs, viz, the senses of hearing, touch, sight, taste and smell, which apprehend their respective objects, viz sound, touch, colour taste, and odour, I am not; the five cognitive sense-organs, viz, the organs of speech, locomotion, grasping, excretion, and procreation, which have as their respective functions speaking, moving, grasping, excreting and enjoying, I am not; the five vital air, prana, etc. which perform respectively the five functions of in-breathing etc., I am not; even the mind which thinks, I am not; the nescience too, which is endowed only with the residual impressions of objects, and in which there are no objects and no functionings, I am not.

### **2. If I am none of these, then who am I?**

After negating all of the above mentioned as 'not this', 'not this', 'not this', that Awareness which alone remains that I am.

### **3. What is the nature of Awareness?**

The nature of Awareness is existence-consciousness-bliss.

### **4. When will the realization of the Self be gained?**

When the world which is what-is-seen has been removed, there will be realization of the Self which is the seer.

### **5. Will there not be realization of the Self even while the world is there (taken as real)?**

There will not be.

**6. Why?**

The seer and the object seen are like the rope and the snake. Just as the knowledge of the rope which is the substrate will not arise unless the false knowledge of the illusory serpent goes, so the realization of the Self which is the substrate will not be gained unless the belief that the world is real is removed.

**7. When will the world which is the object seen be removed?**

When the mind which is the cause of all cognitions and of all actions, becomes quiescent, the world will disappear.

**8. What is the nature of the mind?**

What is called 'mind' is a wondrous power residing in the Self. It causes all thoughts to arise. Apart from thoughts, there is no such thing as mind. Therefore, thought is the nature of mind. Apart from thought, there is no independent entity called the world. In deep sleep there are no thoughts, and there is no world. In the state of waking and dream, there are thoughts, and there is a world also. Just as the spider emits the thread (of the web) out of itself and again withdraws it into itself, likewise the mind projects the world out of itself and again resolves it into itself. When the mind comes out of the Self, the world appears. Therefore, when the world appears (to be real), the Self does not appear; and when the Self appears (shines) the world does not appear. When one persistently inquires into the nature of the mind, the mind will end leaving the Self (as the residue). What is referred to as the Self is the Atman. The mind always exists only in dependence on something gross; it cannot stay alone. It is the mind that is called the subtle body or the soul (Jiva).

**9. What is the path of inquiry for understanding the nature of the mind?**

That which rises as 'I' in this body is the mind. If one inquires as to where in the body the thought 'I' rises first, one would discover that it rises in the heart. That is the place of the mind's origin. Even if one thinks constantly 'I' 'I', one will be led to that place. Of all the thoughts that arise in the mind, 'I' thought is the first. It is only after the rise of this that the other thoughts arise. It is after the appearance of the first personal pronoun that the second and third personal pronouns appear; without the first personal pronoun there will not be the second and third.



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**10. How will the mind become quiescent?**

By the inquiry 'Who am I?'. The thought 'Who am I?' will destroy all other thoughts, and, like the stick used for lighting the burning pyre, it will itself in the end get destroyed. Then, there will arise Self-realization.

**11. What is the means for constantly holding on to the thought 'Who am I?'**

When other thoughts arise, one should not pursue them, but should inquire: 'To whom do they arise?' It does not matter how many thoughts arise. As each thought arises, one should inquire with diligence, "To whom has this thought arisen?". The answer that would emerge would be 'To me'. Thereupon if one inquires 'Who am I?', the mind will go back to its source; and the thought that arose will become quiescent. With repeated practice in this manner, the mind will develop the skill to stay in its source. When the mind that is subtle goes out through the brain and the sense-organs, the gross names and forms appear; when it stays in the heart, the names and forms disappear. Not letting the mind go out, but retaining it in the Heart is what is called 'inwardness' (antar-mukha). Letting the mind go out of the Heart is known as 'externalization' (bahir-mukha). Thus, when the mind stays in the Heart, the 'I' which is the source of all thoughts will go, and the Self which ever exists will shine. Whatever one does, one should do without the egoity 'I'. If one acts in that way, all will appear as of the nature of Siva (God).

**12. Are there no other means for making the mind quiescent?**

Other than inquiry, there are no adequate means. If through other means it is sought to control the mind, the mind will appear to be controlled, but will again go forth. Through control of breath also, the mind will become quiescent; but it will be quietened only so long as the breath remains controlled, and when the breath resumes the mind also will again start moving and will wander as impelled by residual impressions. The source is the same for both mind and breath. Thought, indeed, is the nature of the mind. The thought 'I' is the first thought of the mind; and that is egoity. It is from that whence egoity originates. Therefore, when the mind becomes quiescent the breath is controlled, the mind becomes quiescent. But in deep sleep, although the mind becomes quiescent, the breath does not stop. This is because of the will of God, so that

the body may be preserved and other people may not be under the impression that it is dead. In the state of waking and in samadhi, when the mind becomes quiescent the breath is controlled. Breath is the gross form of mind. Till the time of death, the mind keeps breath in the body; and when the body dies the mind takes the breath along with it. Therefore, the exercise of breath-control is only an aid for rendering the mind quiescent (manonigraha); it will not destroy the mind (manonasa).

Like the practice of breath-control, meditation on the forms of God, repetition of mantras, restriction on food, etc., are but aids for rendering the mind quiescent.

Through meditation on the forms of God and through repetition of mantras, the mind becomes one-pointed. The mind will always be wandering. Just as when a chain is given to an elephant to hold in its trunk it will go along grasping the chain and nothing else, so also when the mind is occupied with a name or form it will grasp that alone. When the mind expands in the form of countless thoughts, each thought becomes weak; but as thoughts get resolved the mind becomes one-pointed and strong; for such a mind Self-inquiry will become easy. Of all the restrictive rules, that relating to the taking of sattvic food in moderate quantities is the best; by observing this rule, the sattvic quality of mind will increase, and that will be helpful to self-inquiry.

**13. The residual impressions (thoughts) of objects appear unending like the waves of an ocean. When will all of them get destroyed?**

As the meditation on the Self rises higher and higher, the thoughts will get destroyed.

**14. Is it possible for the residual impressions of objects that come from beginningless time, as it were, to be resolved, and for one to remain as the pure Self?**

Without yielding to the doubt "Is it possible, or not?", one should persistently hold on to the meditation on the Self. Even if one be a great sinner, one should not worry and weep "O! I am a sinner, how can I be saved?" one should completely renounce the thought "I am a sinner", and concentrate keenly on meditation on the Self; then, one would surely succeed. There are not two minds — one good and the other evil; the mind is only one. It is the



residual impressions that are of two kinds — auspicious and inauspicious. When the mind is under the influence of auspicious impressions it is called good; and when it is under the influence of inauspicious impressions it is regarded as evil.

The mind should not be allowed to wander towards worldly objects and what concerns other people. However bad other people may be, one should bear no hatred for them. Both desire and hatred should be eschewed. All that one gives to others one gives to one's self. If this truth is understood who will not give to other? When one's self arises all arises; when one's self becomes quiescent all becomes quiescent. To the extent we behave with humility, to the extent there will result good. If the mind is rendered quiescent, one may live anywhere.

#### **15. How long should inquiry be practised?**

As long as there are impressions of objects in the mind, so long the inquiry 'Who am I?' is required. As thoughts arise they should be destroyed then and there in the very place of their origin, through inquiry. If one resorts to contemplation of the Self unintermittently, until the Self is gained, that alone would do. As long as there are enemies within the fortress, they will continue to sally forth; if they are destroyed as they emerge, the fortress will fall into our hands.

#### **16. What is the nature of the Self?**

What exists in truth is the Self alone. The world, the individual soul, and God are appearances in it, like silver in mother-of-pearl; these three appear at the same time, and disappear at the same time.

The Self is that where there is absolutely no 'I' — thought. That is called 'Silence'. The Self itself is the world; the Self itself is 'I', the Self itself is God; all is Siva, the Self.

#### **17. Is not everything the work of God?**

Without desire, resolve, or effort, the sun rises; and in its mere presence, the sun-stone emits fire, the lotus blooms, water evaporates, people perform their various functions and then rest. Just as in the presence of the magnet the needle moves, it is by virtue of the presence of God that the souls governed by the three (cosmic) functions or the fivefold divine activity perform their actions and

then rest, in accordance with their respective karmas. God has no resolve; no karma attaches itself to Him. That is like worldly actions not affecting the sun, or like the merits and demerits of the other four elements not affecting all pervading space.

**18. Of the devotees, who is the greatest?**

He who gives himself up to the Self that is God is the most excellent devotee. Giving one's Self up to God means remaining constantly in the Self without giving room for the rise of any thoughts other than that of the Self.

Whatever burdens are thrown on God, He bears them. Since the supreme power of God makes all things move, why should we, without submitting ourselves to it, constantly worry ourselves with thoughts as to what should be done and how and what should not be done and how not? We know that the train carries all loads, so after getting on it why should we carry our small luggage on our head to our discomfort, instead of putting it down in the train and feeling at ease?

**19. What is non-attachment?**

As thoughts arise, destroying them utterly without any residue in the very place of their origin is non-attachment. Just as the pearl-diver ties a stone to his waist, sinks to the bottom of the sea and there takes the pearls, so each one of us should be endowed with non-attachment, dive within oneself and obtain the Self-pearl.

**20. Is it not possible for God and the Guru to effect the release of a soul?**

God and the Guru will only show the way to release; they will not by themselves take the soul to the state of release.

In truth, God and Guru are not different. Just as the prey which has fallen into the jaws of a tiger has no escape, so those who have come within the ambit of the Guru's gracious look will be saved by the Guru and will not get lost; yet each one should by his own effort pursue the path shown by God or Guru and gain release. One can know oneself only with one's own eye of knowledge, and not with somebody else's. Does he who is Rama require the help of a mirror to know that he is Rama?

**21. Is it necessary for one who longs for release to inquire into the nature of categories (tattvas)?**



Just as one who wants to throw away garbage has no need to analyse it and see what it is, so one who wants to know the Self has no need to count the number of categories or inquire into their characteristics; what he has to do is to reject altogether the categories that hide the Self. The world should be considered like a dream.

**22. Is there no difference between waking and dream?**

Waking is long and a dream short; other than this there is no difference. Just as waking happenings seem real while awake, so do those in a dream while dreaming. In dream the mind takes on another body. In both waking and dream states thoughts, names and forms occur simultaneously.

**23. Is it any use reading books for those who long for release?**

All the texts say that in order to gain release one should render the mind quiescent; therefore their conclusive teaching is that the mind should be rendered quiescent; once this has been understood there is no need for endless reading. In order to quieten the mind one has only to inquire within oneself what one's Self is; how could this search be done in books? One should know one's Self with one's own eye of wisdom. The Self is within the five sheaths; but books are outside them. Since the Self has to be inquired into by discarding the five sheaths, it is futile to search for it in books. There will come a time when one will have to forget all that one has learned.

**24. What is happiness?**

Happiness is the very nature of the Self; happiness and the Self are not different. There is no happiness in any object of the world. We imagine through our ignorance that we derive happiness from objects. When the mind goes out, it experiences misery. In truth, when its desires are fulfilled, it returns to its own place and enjoys the happiness that is the Self. Similarly in the states of sleep, samadhi, and fainting, and when the object desired is obtained or the object disliked is removed, the mind becomes inward-turned and enjoys pure Self-Happiness. Thus the mind moves without rest, alternately going out of the Self and returning to it. Under the tree the shade is pleasant; out in the open the heat is scorching. A person who has been going about in the sun feels cool when he

reaches the shade. Some one who keeps on going from the shade into the sun and then back into the shade is a fool. A wise man stays permanently in the shade. Similarly, the mind of the ignorant, knows the truth does not leave Brahman. The mind of the ignorant, on the contrary, revolves in the world, feeling miserable, and for a little time returns to Brahman to experience happiness. In fact, what is called the world is only thought. When the world disappears, i.e. when there is no thought, the mind experiences happiness; and when the world appears, it goes through misery.

**25. What is wisdom-insight (Jnana-drsti)?**

Remaining quiet is what is called wisdom-insight. To remain quiet is to resolve the mind in the Self. Telepathy, knowing past, present and future happenings and clairvoyance do not constitute wisdom-insight.

**26. What is the relation between desirelessness and wisdom.?**

Desirelessness is wisdom. The two are not different; they are the same. Desirelessness is refraining from turning the mind towards any object. Wisdom means the appearance of no object. In other words, not seeking what is other than the Self is detachment or desirelessness; not leaving the Self is wisdom.

**27. What is the difference between inquiry and meditation?**

Inquiry consists in retaining the mind in the Self. Meditation consists in thinking that one's self is Brahman, existence-consciousness-bliss.

**28. What is release?**

Inquiring into the nature of one's Self that is in bondage, and realizing one's true nature is release.

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## NARA-NARAYANA

*“For the protection of the virtuous, for the destruction of evil-doers and for establishing dharma on a firm footing, I am born from age to age.”*

— GITA 4:8

*“No one knows the immensity of the sacrifice which God make when He incarnates Himself”.*

— SRI RAMAKRISHNA

God incarnates Himself as man and sacrifices and suffers in order to uplift man and make him free from the bondage of this dualistic effect of pain and pleasure of the world. He expects from man devotion towards Him and compassion and service to humanity and animality. Let us consider one by one stories of sufferings of God:

Lord Shiva swallowed poison to save the world, when it gushed out from the churning of sea by God and demons. He lived as a yogi wearing nominal attires and doing yogasadhana to teach the humanity as one of the ways for salvation.

Lord Narayana incarnated Himself as a son of king Dasaratha. Out of respect for his father's alleged wish, he banished himself to the forest for 14 years, sacrificing the kingdom in favour of his brother Bharatha. His aunt, Kaikeyi fell a victim to vicious advice and secured kingdom for her son Bharatha depriving the rightful heir, Rama. We also know as to how Rama suffered due to demons and his wife was kidnapped by Ravana. In order to free his wife he had to kill Ravana and other rakshasas and thus save the righteous people.

The story of Krishnavatara shows as to how he suffered in order to save the virtuous from the clutches of Kamsa, Jarasandha, Sishupala etc. As his parents were in prison, he had to grow in Nanda's house and had lot of encounters with demons, who troubled him incessantly.

Buddha, the prince Siddartha, renounced his kingdom, his wife and son and found eternal bliss in order to save ignorant men. He said: 'He who does not cling to wealth and riches but uses them

rightly will be a blessing unto his fellow beings.

Jesus Christ sacrificed his life for preaching the gospel. His 'Sermon on the Mount' is a classic and sacred 'mantra' to mankind.

Lord Krishna has declared: "I am in every religion as the thread through a string of pearls. Whenever thou seest extraordinary holiness and extra-ordinary power raising and purifying humanity, know that I am there." Vyasa has said "We find perfect men even beyond the pale of our caste and creed."

On the basis of the above two sayings, we can infer that the saints are incarnations of God, barring caste and creed.

Mohamed had to fight for his existence and preaching Islam. His saying: "Whosoever is kind to God's creatures, God is kind to him" should always be a guiding lamp to us.

Guru Nanak has told us: "God is not pleased by obstinate penance only, nor by religious garbs. He who fashioned the vessel of the body and poured into it His ambrosial gifts will only be satisfied with man's love and sacrifice."

Adi Sankara faced a hostile mob when he preached 'sanathana dharma', Infact his own relatives did not help to cremate his mother!

Ramanuja was persecuted by his wife, his own Guru and the Chola king. He had to suffer for preaching sacred manthras which were confined only to higher castes to all from the tower of a temple.

We know that Sri Ramakrishna Paramahansa suffered from cancer of the throat and Bhagawan Ramana had to endure bone cancer of the shoulder. They voluntarily accepted so much of physical pain and even death for the sake of uplifting mankind. Basaveswara had to incur the wrath of his king. He gave up power and wealth to work for mankind in propagating his social views of wealth and religion.

Swami Vivekananda suffered from poverty and enmity of his father's uncle. He even succumbed to early death suffering from diabetes.



Mahathma Gandhi sacrificed everything and served the oppressed. Aurobindo discarded his possession and property and his wife to uplift the downtrodden. His 'chela' Doraiswamy Iyer gave-up lucrative legal practice at Madras and became a real 'Thyageeswara' for the sake of poor and oppressed people.

Sri B.V. Narasimha Swamy, who spread the Sai-faith far and wide was a successful legal luminary and a great politician of his days. As a result of a tragedy, he renounced everything and became an ascetic. He stayed at the holy feet of Bhagawan Ramana but his search for a Guru made him wander all over the country. Ultimately Sai Baba dawned in Narasimha Swami's consciousness. Swamiji found his 'Ishta devata' in Sai Baba and sacrificed his life's comforts, braving hardships, ignoring his own advancing age to propagate Sai-bhakti.

When B.V.N. was in the General Hospital for treatment for a broken thigh, even though an iron pin was pushed through his calf muscle and his entire lower limb was in plaster cast, not even once he cursed Sai Baba for his suffering. On the other hand he converted the entire ward into a miniature Sai-mandir.

Saipadananda Radhakrishna Swamiji was a true 'disciple' of B.V.N. Even though born in an affluent family, from his childhood, he had a religious bent of mind and abandoned his general education. We know that he stayed in a palatial bungalow in Ooty for over 20 years and lavished in wealth. Radhakrishna Swamiji had a close contact with the Shankaracharya of Kanchi, as his brother served as Special Manager to the Acharya. He visited the caves of historic and spiritual interest. It was during one of those visits that he lived in a cave for 48 days doing penance. On the 46th day Dattatreya appeared before him and asked him to remain in this world helping others.

Even though he married more on account of parental pressure he lived a life like a drop of water on the lotus. Even though he was employed in the Race Club at Ooty, he was growing in the ways of God in spiritualism.

When the call came from BVN, he renounced everything. His wife led a secluded life, never saw him again and pre-deceased him by a year. BVN, asked Radhakrishna Swamiji: "Trust God fully. Trust in Lord Sai. Worship and adore him." B.V.N. deputed

Radhakrishna Swamiji to Bangalore, where he established the Sai Spiritual Centre. Today his sincere effort and compassion for devotees is a monument of Sai Mandir in Thyagarajanagar which is nothing but 'Southern Shirdi'. Radhakrishna Swamiji is an 'apostle of love' and for his devotees, 'he is everything'.

Sai-Sat-Charitra is full of incidents in which Sai Baba suffered a lot for the benefit of His devotees. He begged His food and shared it with dogs and crows. Even though he collected huge amounts by way of 'dakshina', he distributed everything and lived like a real 'fakhir'. He could have lived like a King, but preferred a life of pauper. He taught 'thyaga' nature to His devotees. He sacrificed all worldly comforts but cured the physical and spiritual maladies of his devotees.

The point to ponder is, whether Nara (man) has any responsibility and obligation towards Narayana (God) — God men who have suffered for his welfare? Certainly he has great obligations and responsibilities to discharge. They expect from man only pure devotion towards them and selfless service and love towards humanity.

Each soul is potentially divine. The goal is to manifest this divinity by controlling nature — external and internal. For this he has to follow glorious thoughts as follows:

SIMPLIFY your wants  
NULLIFY your greed  
AMPLIFY your work  
RECTIFY your mistakes  
JUSTIFY your expenses  
CODIFY your conduct  
MAGNIFY your mind  
CLARIFY your service to mankind  
GLORIFY your Protector — Almighty

Lastly — GET ON CHEERFULLY with your worldly round of activities but do not forget God (Narayana) Oh! Man (Nara).

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## MY FIRST EXPERIENCE OF SAI LEELA

It was on 18-7-1985, I experienced my first Sai Leela. When I reached home on that day, I saw a book lying on the table. First I thought it was Sai Leela Magazine because of Sai Baba seal on the cover. I also noticed a familiar name and address of the sender. Later I realised the truth when I opened the cover. It was a book in which I was very much interested and had need of. The book was (Learning Tulu Language Through Kannada). The sender was Dr. G.R. Vijayakumar (Durgadabetta, Chikmagalur). Also her wrote a very affectionate letter inviting me to his home for a week's stay so that I can become a master in Tulu. Seeing all this suddenly tears rolled down from my eyes and I wept like a child that day, thinking that atleast my Baba has responded to my call and is certainly going to help me.

The mysterious way in which this book reached me is as follows. I contacted many shops to get this book but in vain. Also I wrote to many persons (South Canara, like Prof. Gururaja Bhat — Author of Tuluva History and Culture) etc. They too did not give me proper answer to my question. Atlast one Dr. U.P. Upadhaya of Tuluva Lexicon Project, M.G.M. College Udipi, wrote to me saying that I could get the book at Nityananda Granthalaya, Mangalore. I wrote to them three letters regarding this book but I did not get any reply. I was disappointed. Suddenly one day I got an idea about publishing this problem in Deccan Herald Newspaper in letters column, so that atleast any one of 900 million people could give me answer as to where I can get this book. I waited for a month but they did not publish my letter. Once again I wrote, this time also the letter was not published. Like this I wrote five times of my disappointment. But my heart would not rest. So I wrote the same matter to the editor of Indian Express on 13-7-'85. On 18-7-'85 I got the very book which I was so much interested from Dr. G.R. Vijayakumar stating that how he came to see my letter in Indian Express on 15-7-'85. Also next day I got a typed letter from P.S. Rai (a social worker of Bangalore) stating that there was no book which teaches Tulu. He also gave me first lesson in Tulu through English script.

Another interesting thing regarding this matter is that on 13-7-'85 I was reading the article "Bond of Divine Love" written by Dr. G.R. Vijayakumar in Sai Leela Magazine. I was very much

moved by it. Also some force was dragging me towards Dr. G.R. Vijayakumar because his articles were so moving. So I came to know Dr. G.R. Vijayakumar more through his articles clearly that he was a great Sai devotee helping others in need. Whenever I finished reading his articles, I felt like writing a letter to him asking as to why my Baba is not all helping me in my problem because I used to weep daily regarding this problem whether my Baba will solve it or not and I was mentally depressed. But I did not write a letter to him about this. I don't know why. But Baba made me to write a letter to Dr. G.R. Vijayakumar through "Tulu Language SAI LEELA". After this Sai Leela I wrote first letter to Dr. G.R. Vijayakumar addressing him as Uncle. Also I sent a Sai Baba's Photo, Shirdi Ke Sai Baba Cassette, Children's Sai Baba Book to their Children Sai Raghu and Sai Prabhu, and chocolates to them on my birthday. But unfortunately I got a letter from Chi. Sow. Seetha Vijayakumar stating that uncle Dr. G.R. Vijayakumar met with an accident and fractured his hand. I wrote a letter to Chi. Sow. Seetha Vijayakumar addressing her as Sister. And they now call me affectionately as Basi. I am called at home as Basu. We exchanged many letters there-after and our affection grew with it. Finally one day they surprised me by visiting our home (a week before the opening ceremony of Sai Baba Temple at Bangalore). This was when I really saw them, after knowing them only through letters, for long.

Dear Sai Brothers and Sai Sisters, I want to know whether there is any Sai brother or Sai Sister whose mother tongue is Tulu. If so kindly let me know or write to me. I will be very much happy and grateful.

*B. Bhasker,  
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## SAI RESCUED US

On 23rd March, 1986, my mother, my brother, and uncle and aunt were chatting at home while my sister-in-law and my wife were making some coffee in the kitchen. A pressure cooker was on the cooking range and nobody realised what danger it was cooking inside.

All of a sudden we heard a Loud Noise and screams from the kitchen. I got up and ran into the kitchen only to see my sister-in-law and wife screaming behind a curtain of steam which was let loose by the cooker, due to excess steam built up inside, as a faulty safety valve let off the steam after falling on the floor due to the sudden release in pressure. I rushed into the kitchen, I slipped and fell heavily on the floor and was followed by my brother and mother who also fell on the floor made slippery by the food which the cooker had thrown out. I got up and covered the ladies, who had gone hysterical by then. Within a few seconds the steam subsided and we came out of the kitchen.

Although there were no serious injuries, I dread to think what would have been the fate of the ladies had the cooker burst open, had there been some oil on the cooking range and had we all slipped into the kitchen floor with hot oil on it. As I said earlier I am sure none of us would have been around to be able to relate this unfortunate incident which has also taught us a lot.

But! The most important thing is that nothing serious happened. I know, and so will the other Sai Devotees quite easily understand so to why the cooker did not burst and why none was injured. It was Baba who came to our rescue immediately although quite shamefully I do admit I did not think of Him immediately. I have taken myself to task for not thinking of Him at once though I did thank Him as soon as we gained control of ourselves.

You will undoubtedly agree that the promise given by Baba "I will draw out my devotees from the jaws of death" has very clearly come true in the above case.

What needs to be kept in mind is the fact that Baba's words have never failed and will never fail.

*G.D. Goradia  
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## THE HOLY SHADOW

*(Translated From French by Ruth Craft)*

Long, long ago there lived a saint so good that the astonished angels came down from the Heaven to see how a mortal could be so godly. He simply went about his daily life, diffusing virtue, as the star diffuses light and the flower perfume, without even being aware of it.

Two words summed up his day: he gave, he forgave. Yet these words never fell from his lips. They were expressed in his ready smile, his kindness, forbearance and charity.

The angels said to God: "O Lord, grant him the gift of miracles."

God replied: "I consent; ask what he wishes."

So they said to the saint: "Should you like the touch of your hands to heal the sick?"

"No", answered the saint, "I would rather God should do that."

"Should you like to convert guilty souls and bring back wandering hearts to the right path?"

"No, that is the mission of angels. I pray, I do not convert."

"Should you like to become a model of patience attracting men by the lustre of your virtues, and thus glorifying God?"

"No", replied the saint, "if men should be attracted to me, they would become estranged from God. The Lord has other means of glorifying himself."

"What do you desire then?" cried the angels.

"What can I wish for?" asked the saint smiling. "That God gives me His grace; with that, should I not have everything?"

But the angels wished: "You must ask for a miracle, or one will be forced upon you."

"Very well", said the saint, "that I may do a great deal of good, without ever knowing it."

The angels were greatly perplexed. They took counsel together





and resolved upon the following plan: Every time the saint's shadow should fall behind him, or at either side, so that he could not see it, it should have the power to cure disease, soothe pain, and comfort sorrow.

And so it came to pass: when the saint walked along, his shadow, thrown on the ground on either side or behind him, made arid paths green, caused withered plants to bloom, gave clear water to dried-up brooks, fresh colour to pale little children, and joy to unhappy mothers.

But the saint simply went about his daily life, diffusing virtue as the star diffuses light and the flower perfume, without even being aware of it.

And the people respecting his humility, followed him silently, never speaking to him about his miracles. Little by little, they came even to forget his name, and called him only "The Holy Shadow".

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### **"SAINATH THE SAVIOUR"**

Sainath has devotees belonging to all races and of course every one felt the divinity in his presence; he set an example of "National Integration" when he was in flesh and blood and which is being practised now. His devotees were allowed by him to worship in whatever fashion they wanted. In the Masjid (Dwarakamaayee) Hindus worshipped Him as God with flowers, sandal paste and offered neivedya for which the Mohammadan devotees objected saying that as per Quran that type of worship was forbidden. Lord Sainath used to say that all is Allah at the same time he would say that we are all the creatures of Lord Allah, and at other times he would say that "I AM GOD". We are all the creatures of Lord Sainath. Sainath used to allow celebration of Moharum in the Masjid. Moharum was observed by Muslims and at the same time without any discrimination the Rama Navami festival would also be observed in the Masjid by Hindus. Lord Sainath made Mohammedans and Hindus to realize that God dwelt in their hearts

whether they are Hindus or Muslims and God does not discriminate between living beings.

Lord SAINATH said: "I am ever living to help and guide all who come to me, who surrender to me, who seek refuge in me". An experience of mine in this connection in my life I narrate below:

This incident happened on the night of 20th July Wednesday. I was fast asleep along with my family members at my residence. Usually I used to get up around 5.30 a.m. On that particular night I was made to get up by the grace of Sai around 3.30 a.m.

As I wanted to answer nature's call, I got up and opened the door of my back yard where the clothes and vessels were lying. The approximate value of the vessels and clothes was about Rs. 2,000/-. When I opened the door, I was taken aback to find a stranger in front of me collecting the clothes and vessels. Immediately I shouted at him in my nervousness and Lord Sai protected me by not allowing me to proceed forward. I alarmed my family members and after hearing my shouts within a fraction of second the stranger disappeared. I was not able to make out who it was. Later on the doors were locked and we prayed to Lord Sai Baba for his protection. Surprisingly round about 4 a.m. we heard a knock at the door. I wanted to open the door, but I was prevented by my son at the instance of Lord Sai. Had it not been for the protection of mother Sai, I would have been killed and my articles worth Rs. 2,000/- would have been lost.

With the above experience I conclude that Sainath protects those who pray for his protection with faith and patience (Saburi and Nishta).

AS stated by Lord Sai, if you cast your burden on Him he will surely bear it.

**"ANANTHA KOTI BHRAMANDA NAYAKA  
RAJADHI RAJA YOGI RAJA PARA-BHRAMA  
SACHIDHANANDA SADGURU SAINATH MAHARAJ  
KI JAI"**

*Dr. V. Balasundaram,  
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## MY HIGHEST ATTACHMENT

I wish to share with our Sai-relations the 'Sai-Leela' experienced by me. One fine forenoon (28.1.1986) Sai-Brother R.V. Ramakrishnan (2355 A, 2nd Floor, 9th Cross, 9th Main, E-Block, II Stage, Rajaji Nagar, Bangalore -10) made a courtesy call on me to my office at 8, Camac Street, Calcutta-17 and extended his invitation to me to accompany him on 7th Feb., '86 to participate in the "AKHANDA SAINAMA SAPTA SAPTAHAM" at Vijayawada at his (to & fro) expense. But my destiny worked against his will as my Sai-half Mother Vijayem and daughter Ms. T.R. Geetha were down South in deference to my 85 year old father-in-law Sri P.S. Veeramani Iyer's wish to meet them. I never felt disheartened. Since I was left alone and there was none to look after my flat at night for a week, I could not accept his invitation. Though there is no South Indian Hotel in my area, neighbour Saimothers Karpagam Jayapal, Giriji Ramani, Laxmi Raman & Saikannan (Unasked by myself) took care of my food by rotation until my relations rejoined me on 15.2.1986.

Though the circumstances cited did not allow me to visit Vijayawada, Baba did not let it block the shafts of Sai-grace. For, exactly on 13th February, '86 (Thursday) the concluding day of the most successful, 'Akhanda Sainama Sapta Saptaham', I received the sacred 'Prasad' from the Vijayawada Sai-temple authorities. It is to be noted that that was the *First Time* I had ever received a mail in my name at my flat from there. A deep elation possessed my heart for a while. This is only one of the innumerable Saisports I had experienced by Sai-grace.

Is it any wonder that my highest possible attachment on this earth is to Shirdi SAI BABA?

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## SHIRDI SAI GRANTED SALVATION

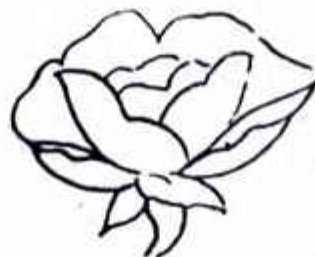
*An Endorsement From Ramana Maharshi*

Shri O.P. Ramaswami Reddi, the then Chief Minister of Madras, and a couple of others *egged* Sri A. Devaraja Mudaliar in the year 1944 to undertake the task of keeping a diary of day-to-day activities of Ramana Maharshi at Arunachala, Tiruvannamalai. The result was the birth of the best seller book, "DAY TO DAY WITH BHAGAVAN".

Here is the reproduction of the diary (P.48) relating to our *Shirdi Sai Baba* on 1-12-1945 :—

"In the morning after *parayana*, Bhagavan was looking into a book. Bhagavan turned to me and said it was "GLIMPSES OF SAI BABA" by B.V. NARASIMHA AIYAR and that Mr. Shroff had bought it for Bhagavan's perusal. I said, "Yes, I saw it in Shroff's house this morning. I wonder if it contains anything new not contained in the previous works on *Sai Baba*". Bhagavan read out the introduction to the book by JUSTICE KUPPUSWAMI AIYAR. *Dr. Syed*, who was in the hall, said he had read the book and that it contained nothing new. He also said that Mr. Narasimha Aiyar, when questioned on the subject, *could not say whether Sai Baba taught Self-Realisation* to anybody. Almost immediately, as *if to contradict* Dr. Syed, Bhagavan read out from the *introduction* to the book a sentence which says *that Sai Baba not only granted boons for material reliefs to His devotees, but also gave them a push towards their ultimate goal of Self-Realisation.*" Thus the world-renowned Sage of Arunagiri set at rest the *Self-Realisation controversy*.

(Editor, "Day to day with Bhagavan")





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## SAI WAY TO CUT CALORIES

If ever a book was written to take off pounds, I have read it. If ever a dessert was invented to put on pounds, I have avoided it.

But one day recently I asked myself: "How can I go on asking Sainath to 'bless this good to the use for which it was intended' when all the while I know the extra food I consume is just abusing the body, the temple of Lord Sainath in me?" And as a doctor, I have every knowhow to keep my body healthy.

I began to want to eat less, not just to get slim, but so as not to offend Lord Sainath. Before, when tempted by a sweet, I would indulge in a bit of self-deception and say, 'What harm if I just indulge once?' But it is a great deal more difficult to do this when I ask myself, 'What harm is done if I offend Lord Sainath just this once?'

As many times a day as I feel compelled to eat, just so many times do I compel myself to say a private prayer 'Om Sri Sai — Jai Sai — Jai Jai Sai', be it for a nibble or a meal. It is incongruous to thank Lord Sainath for the hog's share. By the time you say this taraka-mantram, you are usually too ashamed to eat.

My colleagues say that some of us are compulsive eaters because of our emotions. I know only that a frustration or emotion is a 'care' and Lord Sainath says "Cast all your burdens on Me and I shall surely carry them". I know that prayer is the answer and I, for one, am placing this whole wide man in His hands.

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## **SRI RADHAKRISHNA SWAMIJI — A SILENT MASTER**

Shri Radhakrishna Swamiji's entire life was but an eloquent poem composed with the utmost inspiration in silent but most effectively rendered action to ceaselessly spread and promote devotion and faith in Sri Sai Baba of Shirdi through out the length

and breadth of this sacred land of ours. His heart waxed at the very sight of Shri Baba in fullness of love and devotional reverence and he readily sacrificed unasked all that he happened to possess.

As a devotee he had completely surrendered and thus qualified himself to be blessed by the Samartha Sadguru Shri Sai Baba.

Shri Radhakrishna Swamiji always spoke the language of silence so that he could remain in Samadhi State. Swamiji saw to it that the devotee's devotion to him was not limited to the attainment of material comforts alone but extended and enlarged towards the attainment of self-realisation as well. Unlike some sanyasis of yore, he never shunned the public but influenced them with his silent but penetrating spiritual powers.

I feel pretty sure that many a devotee has been experiencing his grace, positive and abundant, unfailingly even after he attained his Mahasamadhi.

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## **A MILLION OBEISANCES**

Dear SAI Sadguru my million obeisances at thy feet  
Thou who leadest me invisibly by clasping my hand  
So many calamities surfaced and fled-never did I panic or bleat  
For did not my SAI behind me stand ?

Some past good deeds kept me from vices free  
Over thorn-strewn paths towards bhakti I walked straight  
May Thy grace oh merciful SAI on me ever be  
So that I serve Thee treading the righteous path with faith.

Translated from the Marathi original by  
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by Vidyut Maneklal  
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## SHIRDI NEWS — OCTOBER 1986

As the anniversary of Shri Sai Baba's Mahasamadhi falls in this month, Shirdi was crowded more than usual with devotees.

Dasara was celebrated on 11th, 12th, 13th and 14th October in the usual manner. On 11th October, the celebrations included the procession of Baba's photograph along with the Pothi from Samadhi Mandir to Dwarkamayee and the reading of the Pothi in the morning. Baba's palkhi was taken in procession through the streets of Shirdi at night to the accompaniment of percussion instruments and drums. On 12th (the mainday) morning, Baba's photo and Pothi returned in procession to Samadhi Mandir via Gurusthan. Thereafter twenty Sai devotees were selected by casting lots to make the round of Shirdi for collection of alms. At 5 p.m. the Simolanghan procession proceeded to Khandoba Mandir in the midst of percussion band. The banner of Baba and the Shami tree were worshipped there and the procession returned to Samadhi Mandir after making the round of all temples in Shirdi. Baba's Rath or Chariot was taken in procession through Shirdi at night in the midst of percussion band, illumination and all the pomp and show followed by Keertan, Bhajan, the Bharood and Garood and musical performance of various artists who came from various places. The Samadhi Mandir was open through out the night for Baba's darshan. On the third day, there was Rudrabhishek in the morning and at night Ekadashi Pravachan followed by a Marathi play of three acts staged by local artists from Shirdi. The celebrations concluded on 14th. The Kalakeertan in the morning was followed by Dahihandi. At night Shri Ajit Kadkade, a noted artist rendered a musical performance. There was Shejarti to round off the celebrations.

The following artists performed in the Samadhi Mandir:

**Keertan :** 1) Shri Madhukar Ganesh Suryavanshi, Sansthan Artist and keertankar who performed keertans on Ekadashi and other days of religious importance. 2) Shri Manumaharaj Kokalegaonkar Nanded 3) Sou. Sahasrabuddhe, Bombay 4) Shri Maysingh Maharaj, Dongargaon 5) Shri Shivnath Maharaj, Amravati.

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

**Bhajan, Vocal & Instrumental Music etc. :** 1) Shri A. Sambashivrao, Machhalipatam 2) Shri S. Hilage, Kolhapur 3) Shri D. Inamdar, 4) Shri V. Dalvi 5) Shri S. Upadhye 6) Shri S. More 7) Shri B. Sankpal 8) Shri Sunil, Dharwad 9) Shri D. Wakrekar 10) Shri B. Shinde 11) Shri Mama Bedekar 12) Shri Madhukarrao 13) Kum. N. Mangeshkar 14) Shri A. Varale 15) Aruna Vakrekar 16) Kalpana Shinde 17) Smt. Varale 18) Shri S. Mayar, Sangamner 19) Shri D. S. Shaharkar 20) Shri V.R. Varma 21) Shri M.V. Rajurkar 22) Inglebaba, Sangamner 23) Shri R.J. Kavale, Pirode 24) Shri S. Moghe, Satara 25) Navaratra Gujarathi Mandal, Shirdi 26) Shri M.K. Saxena, Delhi 27) Shri Paradeshi 28) Shri Shriram Satardekar 29) Shri Balasaheb Kulkarni, Laxmiwadi 30) Sou. Asavari Vaykul 31) Shri Vilas Vaykul 32) Shri Ninad Vaykul 33) Shri G. Harchekar 34) Shri S. Jadhav 35) Shri S. Lakhan 36) Shri G. Lakhan 37) Shri V.P. Shetak 38) Shri R.B. Sandbhor, Pune 39) Shahir Gaffoor Shaikh, Pune 40) Shri S.V. Vaghmore, Pune 41) Shri N. Kshirsagar, Aurangabad 42) Shri B. Samel, Bombay 43) Shri D. Sharma, Bombay 44) Shri S.R. Gurav, Kopargaon 45) Shri R.C. Runwal, Alegaon 46) Shri N.G. Gavate, Vitava 47) Shri A. Utalkhar, Nanded 48) Shri V.D. Khidas, Unnhas 49) Shri S.J. Kawle, Virode 50) Shri D. Ghag, Bombay 51) Shri T. Pardeshi, Shirdi 52) Sou. R. Madavi, Bhingar 53) Sou. P.D. Pandit, Kopargaon 54) Shri V. Joshi, Rajguru Nagar 55) Shri P.R. Joshi, Rajguru Nagar 56) Shri Pandhure, Bombay 57) Shri D. Ganguli, Bombay 58) Shri N.N. Bhoire, Navghar 59) Shri C.V. Prasad, Hyderabad 60) Smt. N. Gupta 61) Shri P. Davange, Shirdi 62) Shri R.S. Mirane, Shirdi 63) Shri D. Bhatode, Rahata 64) Shri S. Nagore 65) Shri M. Avati, Ganeshnagar 66) Kumari S.N. Vispute, Shirdi 67) Shri D. Vaidya, Shirdi 68) Shri A. Gunjal, Shirdi 69) Shri S.N.U. Patil, Astgaon 70) Shri D. Kardile, Astgaon 71) Shri S. Upadhyaya, Laxmiwadi 72) Shri N.G. Rodge 73) Shri V.K. Shelar, Vaijapur 74) Smt. L. Gujarathi, Shirdi 75) Shri B.P. Band, Rahata 76) Shri N.K. Irani, Bombay 77) Shri E. Jamkhedkar, Ambad 78) Shri G.M. Ghodke 79) Shri D.T. Badekar, Shirdi 80) Shri Krishna Bandpathak, Bombay 81) Shri J. Nagare, Shirdi 82) Shri R. Nagare, Shirdi 83) Baravkar Kaka 84) Shri M. Sali 85) Shri S. Mirane 86) Shri M.N. Bhalerao 87) Shri O.P. Pawar 88) Natya Rasik Sangh, Shirdi 89) Shri H.A. Patil 90) Sou. M.H. Patil 91) Shri P.R. Yadav 92) Shri M.R. Ambodkar, Laxmiwadi 93) Shri S.S. Kotasthane, Shirdi 94) Sou. S.M. Ambodkar 95) Capt. G. Shetty, Sakharwadi 96) Shri B.R. Kalapande, Ravalgaon 97) Shri





S.S. Wagh, Sakharwadi 98) Shri K.R. Pattewar, Nanded 99) Kumari U.M. Kokalegaonkar 100) Shri N. Chavan, Bombay 101) Shri K. Mhatre 102) Sou. D. Chavan 103) Shri B. Iyer 104) Shri S. Dalvi 105) Shri S. Rao, Bombay 106) Shri V. Mahadik 107) Shri O.V. Paralkar, Bombay 108) Shri B. Mandavkar, Bombay 109) Shri A. Kadkade, Bombay 110) Sou. A. Pimpalgaonkar, Pune 111) Shri Sai Banker 112) Shri J. Mayekar 113) Shri P. Kerkar 114) Shri D. Jogdande 115) Shri S. Laghate 116) Shri S. Anjarlekar 117) Kumari P. Bojane 118) Shri M. Savardekar, Bombay 119) Shri M.L. Bhagwat 120) Sou. B. Badhware, Newase 121) Shri S. Pawar 122) Shri N. Kavande 123) Shri S. Musale 124) Shri R.G. Dukare 125) Shri S. Pusalkar, Bombay 126) Shri K. Surve, Bombay 127) Shri Didarsingh 128) Shri R. Dargaonkar 129) Shri D.K. Surve 130) Shri S. Inarkar 131) Shri M. Acharya 132) Shri V. Patil, Bombay 133) Sou. P.R. Sahasrabuddhe, Ghatkopar 134) Shri A. Samant 135) Shri R. Dhanavde 136) Shri P.K. Lad 137) Shri R. Patil 138) Shri S.D. Thule, Bombay 139) Shri R.A. Rane 140) Shri K.B. Gavali 141) Shri G.S. Bobhate 142) Shri A.A. Parab 143) Shri D.S. Patole 144) Shri R. Pawar 145) Shri D. Kadam 146) Shri D.B. Dhore 147) Shri D.H. More 148) Shri B.N. Ghadge 149) Shri B.L. Mahabdi 150) Kumari Morajkar 151) Ms. S. Urankar 152) Shri S.P. Sawant 153) Shri S. A. Aroskar 154) Shri H.V. Pawar 155) Shri M.D. Bote 156) Shahir Talsandekar 157) Shri T.G. Chikhalkar 158) Shri Saharabuddhe 159) Shahir Kamble 160) Shri V.K. Lad 161) Shri P.G. Rajapurkar 162) Shri S.K. Kalbere 163) Shri M.N. Pavate 164) Shri M.D. Kale 165) Shri S.B. Patil 166) Shri N.G. Keni 167) Shri A.G. Tavade 168) Shri A.D. Bobhate 169) Shri D.B. Mor 170) Shri A.D. Panchal 171) Shri P.K. Sonavane 172) Shri A.D. Dhanavde 173) Shri Shirsh Mohan 174) Shri P. Shinde 175) Shri S.B. Kamble 176) Shri V. Gavankar 177) Shri S. Gavankar 178) Shri H. Gavankar 179) Shri V.D. Bhedar 180) Shri D.S. Parab 181) Shri U.S. Sapte 182) Shri G.D. Dhavade 183) Shri B. Dhad 184) Shri P.M. Lad 185) Shri P.G. Jukad 186) Shri Guljar Bhajani Mandal 187) Shri A. Somani 188) Shri Ramaswami 189) Shri Dorailingam & Party, Hyderabad 190) Shri S. Sainath 191) Kumari K. Vishwanath 192) Shri Shailendra Kumar 193) Shri P. Anjaiah 194) Shri G. Chourasia 195) Shri D.S. Ghumare, Khedle-zunge 196) Shri D.K. Jagtap 197) Shri Kedu Pangara 198) Shri T. Chaudhari 199) Sou. T. Balsari, Bombay 200) Shri V.K. Bhate 201) Smt. C.V. Bhate 202) Kumari K.V. Bhate 203) Shri A. Srivastava, Goregaon 204) Shri A. Pakare, Santacruz 205) Shri R. Patel.

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## शिरडी डायरी

(दूसरा प्रवास)

(१०१ दिवसीय)

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जैसे ही मेरा टांगा श्री दीक्षित द्वारा नव-निर्मित भवन (दीक्षित वाड़ा) के समीप पहुंचा वहां सर्वप्रथम श्री माधवराव देशपाण्डे से भेंट हुई। मेरे टांगा से उतरने के पहले ही श्री दीक्षित ने मुझसे आज भोजन साथ में करने का आग्रह किया। तत्पश्चात् मैं माधवराव के साथ साईं महाराज को सम्मान प्रकट करने गया और कुछ दूर से उनको नमन् किया। उस समय वह हाथ-पैर धो रहे थे। जब मैं स्नान और प्रार्थना में व्यस्त हुआ तब उन (बाबा) के बाहर जाते समय मैं नमन नहीं कर सका। बाद में हम सब एक साथ गये और मसजिद में उनके समीप बैठे। उन्होंने एक कथा सुनाया कि जब वह एक फकीर के साथ थे जो अच्छे भोजन का बहुत शौकीन था। उस फकीर को एक दावत का न्योता मिला और वह साईं महाराज के साथ गया। चलते समय फकीर की पत्नी ने साईं महाराज से उस दावत से कुछ भोजन लाने के लिये कहा और इसीलिये एक बर्तन भी दिया। फकीर ने इतना डट कर भोजन किया कि उसने वहीं सो जाने का फैसला कर लिया। साईं महाराज रोटियां अपनी पीट पर लटका कर और तरल खाद्य सामग्री का बर्तन अपने सिर पर रखे हुए वापस खाना गए। उन्हें रास्ता अधिक लम्बा मालूम हुआ। वह मार्ग भूल गये तथा एक मांगवाडा के समीप कुछ समय आराम करने के लिये बैठ गये। कुत्ते भौंकने लगे तब वह उठे और अपने गांव वापस आ गये। उन्होंने रोटियां और तरल खाद्य पदार्थ फकीर की पत्नी को दे दिया। इसी समय फकीर भी वापस लौट आया और उन लोगों ने एक साथ छककर भोजन किया। उन्होंने आगे कहा कि एक अच्छे फकीर का मिलना कठिन है। श्री साठे जिन्होंने एक वाड़ा यहां बनवाया था, जिसमें विगत वर्ष मैं ठहरा था, यहीं है और उन्हें पहले मैंने मसजिद में देखा और फिर दीक्षित द्वारा कुछ लोगों को दिये गये रात्रि-भोज के समय। उन सबके बीच श्री ठोसर, जो स्वर्गीय माधवराव गोविन्द रानडे की बहिन के पुत्र है, भी थे। ठोसर बम्बई के एक कस्टम आफिस में कार्य करते हैं। वह बहुत सज्जन व्यक्ति है और हम एक साथ बैठे बातें करते रहे। यहां अन्य लोगों के अलावा एक महाशय नासिक से आये हैं। उन सभी के बीच एक टिपनीस अपनी पत्नी के साथ, जो रोगग्रसित-असाध्यावस्था में है, भी है। बापू साहब जोग यहीं है और उनकी पत्नी स्वस्थ है। श्री नूलकर का स्वर्गवास हो गया है और उनकी कमी मुझे खली। उनके परिवार का यहां कोई भी नहीं है। बाला साहब भाटे यहीं है और उनकी पत्नी ने दत्त-जयन्ती के दिन एक पुत्र को जन्म दिया है। हम लोग दीक्षित वाड़ा में ठहरे हैं जो बहुत ही सुविधाजनक है।

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पिछली रात्रि मुझे अच्छी नींद आयी। मेरी पत्नी और पुत्र भीष्म के साथ ठीक है। आज मैंने काफी लोगों को भोज दिया और स्थानीय कार्यक्रमों में बिलकुल नियमित रहा। मैंने बाबा साई महाराज को जब वह घूमने निकले और बाद में जब वह मसजिद वापस लौटे, नमन् किया और फिर सायं और बाद में फिर जब वह चावड़ी में सोने के लिये गये। भजन-पूजन कुछ कम हुआ। सेज आरती के बाद जब हम लोग लौटे तब भीष्म ने नित्य की तरह भजन गाये और श्री ठोसर ने भी कुछ पद गाये जिनमें कुछ उनकी भी रचनायें थीं और कुछ दूसरों की जैसे- कबीर, दासगणू तथा अन्य। दासगणू की पत्नी बाया, जो गत वर्ष यहीं थी, अब अपने मायके में (पिता के घर) है। हम काफी देर रात तक बैठे बातें करते रहे। रात्रि में माधवराव देशपाण्डे ने बतलाया कि दादा केळकर के बाबू नाम का एक भतीजा था तथा साई महाराज उसके प्रति बड़े दयालु थे। बाबू का निधन हो गया है और महाराज उसकी याद आज भी करते हैं। श्री मोरेश्वर विश्वनाथ प्रधान बम्बई के एक वकील साई महाराज के दर्शनार्थ आज आए। उनकी पत्नी को देखकर साई महाराज ने कहा कि वह बाबू की मां थी। बाद में वह एक पारिवारिक भाव में हो गयीं और बम्बई में जब उसे प्रसव पीड़ा हुई थी तभी यहां साई महाराज ने भी पीड़ा की बात कही और यह भी कहा कि जुड़वा सन्ताने पैदा होगी जिनमें से एक खण्डित (मर) हो जायेगी। ऐसा ही घटित हुआ और जब श्रीमती प्रधान अपने नवजात शिशु के साथ यहां आयी - साई महाराज ने उसे अपनी गोद में ले लिया और पूछा कि - "क्या वह स्थान पर आयेगा?" और उस दो माह के शिशु ने स्पष्ट शब्द "हूँ" में प्रत्युत्तर दिया।

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मैं कल और परसों यह लिखना भूल गया कि उपासनी वैद्य जो अमरावती में रहा करते थे यहीं पर है और वह मेरे आते ही मिले थे। संक्षेप में उन्होंने अमरावती छोड़ने के समय से अपनी कहानी सुनायी कि किस प्रकार वह कैसे ग्वालियर राज्य गये, किस प्रकार उन्होंने एक गांव खरीदा, कैसे वह घाटा में रहे, किस प्रकार वह एक महात्मा से मिले, कैसे बीमार हुए, कैसे उन्होंने सभी प्रकार के उपचारों का प्रयोग किया जो - साधु महात्माओं द्वारा काम में लाये जाते थे और फिर किस प्रकार साई महाराज ने उन्हें अपनी शरण में लिया, कैसे वह सुधरे और आदेशानुसार यहां (खण्डोबा मन्दिर में) ठहरे हैं। उन्होंने संस्कृत में एक स्तोत्र साई महाराज पर रचा है। हम सभी प्रातः तड़के उठे और काकड़ आरती में सम्मिलित हुए। यह अत्यन्त हृदयग्राही है। मैंने प्रार्थना किया, स्नान किया और साई महाराज के बाहर घूमने जाते समय और फिर जब वह वापस लौटे और फिर दोपहर के बाद दर्शन किये। साई महाराज ने मेरी ओर देखते हुए कहा - "का सरकार।" तब उन्होंने मुझे एक सामान्य

राय दी कि मुझे उसी तरह रहना चाहिए जैसे भगवान मुझे रखते हैं और आगे कहा कि - अपने परिवार के प्रति लगाव रखने वाले व्यक्ति को बहुत कुछ सहन करना पड़ता है, आदि-आदि। एक घनी व्यक्ति की कहानी सुनाते हुए कहा कि - वह किस प्रकार क्षणिक कठिनाई के कारण शाम तक भूखा रहा और अपने लिये एक मोटी रोटी पकाकर खाया। हम लोगों ने साई महाराज के शाम को पुनः दर्शन किये और दीक्षित के द्वारा बनवाये गये मकान के बाराण्डे में बैठे। बम्बई के दो महाशय एक सितार लेकर आये और उसे बजाकर भजन गाये। श्री ठोसर जिन्हें मैं हजरत कहता हूँ, ने भी बहुत सुन्दर गीत गाया तथा भीष्म ने अपने नियमित भजन सुनाये। अर्द्धरात्रि तक का समय बड़े आनन्द से बीता। ठोसर एक चित्ताकर्षक मित्र है। मैंने अपने पुत्र बलवन्त, बम्बई के लोगों तथा अन्य लोगों के साथ ध्यान-धारणा आदि विषयों पर लम्बी वार्ता की। माधवराव देडपाण्डे यहीं थे और वह सो गये। मैंने अपनी आंखों से वही देखा और कानों से सुना जिसके विषय में केवल पढ़ा ही था किन्तु अनुभव नहीं किया था। माधवराव देशपाण्डे की बाहर जाने वाली और भीतर आने वाली प्रत्येक स्वाँसों से "साई नाथ महाराज, साई नाथ बाबा" की स्पष्ट ध्वनि होती थी। यह ध्वनि इतनी स्पष्ट है जितनी की होनी चाहिए और जब माधवराव खर्राटा लेते हैं तब वह दूरी से भी सुनी जा सकती है। वास्तव में यह आश्चर्यजनक है।

९-१२-१९११

मुझे आज प्रातः उठने और प्रार्थना सम्पन्न करने में विलम्ब हो गया था। श्री चान्दोरकर एक नौकर के साथ आज पधारे। अन्य बहुत से लोग भी आये और जो पहले से यहां थे वापस चले गये। श्री चान्दोरकर एक बहुत सज्जन और सरल व्यक्ति है तथा मृदुभाषी है और व्यवहार कुशल भी। मैं मसजिद गया और काफी देर तक वहां बैठकर होने वाली वार्ता को सुनता रहा। साई महाराज प्रसन्न मुद्रा में थे। मैं अपना हुक्का वहां ले गया और साई महाराज ने भी उससे धूम्रपान किया। वह आरती के समय आश्चर्यजनक ढंग से आकर्षण लग रहे थे, लेकिन उसके तुरन्त बाद ही सभी को विदा कर दिया। उन्होंने कहा कि मैं तुम्हारे साथ भोजन पर आऊंगा। वह मेरी पत्नी को "आजी बाई" कहते हैं। अपने ठहरने के स्थान पर लौटने पर मालूम हुआ कि श्री दीक्षित की पुत्री जो बीमार थी, की मृत्यु हो गयी है। कुछ दिन पूर्व मृतक ने स्वप्न देखा था कि साई महाराज ने उसे यह नीम के पेड़ के नीचे रखा था। साई महाराज ने कल भी कहा था कि लड़की मर चुकी है। हम लोग दुखद घटना पर बैठकर वार्ता करते रहे। बच्ची की उम्र केवल सात वर्ष की थी। मैंने जाकर उसके मृत शरीर को देखा। वह अत्यन्त सुन्दर थी और मृत्योपरान्त भी उसके चेहरे के भाव में एक अनोखा लावण्य था। इसे देखकर मुझे "मेडोना" चित्र का स्मरण हो आया जो मैंने इंग्लैण्ड में देखा था। संस्कार हम लोगों के निवास के पीछे सम्पन्न हुआ।

मैंने अंतिम संस्कार में भाग लिया और सायं ४ बजे तक अन्न-जल नहीं ग्रहण किया। दीक्षित ने यह आघात बहुत ही धैर्यपूर्वक सहन किया। उनकी पत्नी स्वाभाविक रूप से दुःख में फूट पड़ीं। हर व्यक्ति उनके प्रति सहानुभूति प्रकट करता है। सायं साई महाराज को चावड़ी में सूर्यास्त के समय और पश्चात सेज-आरती के समय दर्शनार्थ गया। रात्रि में मैं, माधवराव देशपाण्डे, भीष्म तथा अन्य लोग देर रात तक बैठे साई महाराज के विषय में बातें करते रहे। ठोसर ने साई महाराज की आज्ञा बम्बई वापस जाने के लिये प्राप्त कर ली। वह कल प्रातः प्रस्थान करेगा।

१०-१२-१९११

प्रातः मेरी प्रार्थना समाप्त होने के पहले ही बम्बई के सालीसिटर दत्तात्रेय चिटनिस आये। जब मैं कालेज में था तभी वह भी भर्ती हुए थे। इस प्रकार वह एक बहुत पुराने मित्र है। स्वभावतः वह बैठकर बीते दिनों की बातें करने लगे। नित्य की तरह मैंने साई महाराज के घूमने और फिर वापस लौट कर अपने स्थान पर बैठने जाते समय दर्शन किये। हम सभी आरती के बाद वापस आये। भोजन कुछ विलम्ब से हुआ और फिर इसके बाद मैं बैठकर उपासनी और फिर बाद में नाना साहब चान्दोरकर से बातें करता रहा। वह एक प्रमुख, यद्यपि पुराने नहीं, साई महाराज के भक्तों में है। वह एक खुशमिजाज व्यक्ति है तथा उन्होंने अपना इतिहास बतलाते हुए कहा कि वह किस प्रकार साई महाराज के सम्पर्क में आये तथा अपनी प्रगति की है। वह मुझसे वह आदेश जो उन्हें मिले थे, बतलाना चाह रहे थे किन्तु लोक इकट्ठे हो गये, और चूंकि वह बात सबकी जानकारी में न हो, अतः नहीं बतलाई। मैंने दोपहर बाद दोबारा साई महाराज से मिलने की कोशिश की, किन्तु वह किसी से भी मिलने के पक्ष में नहीं थे। मैंने सायं उन्हें चावड़ी के पास देखा और साठे साहब, चिटनिस तथा अन्य लोगों से लम्बी वार्ता की। यहां एक गोखले है जो नरसोबा की वाड़ी से आये है। वह कहते हैं कि उन्हें निर्देश हुआ था कि वह केडगांव के नारायण महाराज और साई महाराज के दर्शन करें। वह बहुत सुन्दर गाते हैं तथा रात्रि में मैंने उनसे कुछ भजन गाने को कहा। श्री नाना साहब चान्दोरकर आज ठाणा वापस गये। बाला साहब भाटे जिनको कुछ दिन पूर्व पुत्र की प्राप्ति हुई थी, आज सायं नहीं रहा। यह सायं नहीं रहा। यह बहुत दुःखद था। साई महाराज ने आज दोपहर बाद कोई औषधि तैयार किया जो उसे दी गयी थी।





## “भाग्यवान कै. श्री. दाभोलकर”

कै. गोविंदराव रघूनाथराव दाभोलकर थाना जिल्हे के छोटे से गाव में ई.स. १८५६ में ब्राह्मण गरीब घराने में पैदा हुए। सिर्फ पाचवी इंग्रजी तक उनका शिक्षण हुआ और दस रुपये महिना पगार पर उन्हे शिक्षक की नौकरी करनी पड़ी। उनकी बुद्धिमत्ता, चतुरायी, कुशलता और इमानदारी की वजेह से उनको प्रमोशन होता गया, ग्रामसेवक, क्लार्क, हेडक्लार्क फॉरेस्ट ऑफिसर, तहसीलदार और फिर वह न्यायाधिश भी बन गये। इसी पद से वह १९१६ में रिटायर हुये। उन्हें एक पुत्र और पाच पुत्रीयां थी। उनको लोग अत्रासाहेब कहा करते थे।

जब वह १९१० ई.स. में वांद्रा जिल्हे में न्यायाधीश थे उसी समय वह अपने सारे परीवार के साथ शिर्डी आये और साईबाबाके दर्शन का सौभाग्य प्राप्त किया। उनके स्नेही दिक्षीत ने ही शिर्डी यात्रा का प्रबंध किया था। साठे साहेब के बाडा में बाळासाहेब भाटे और अन्य भक्तों के साथ दाभोलकर की चर्चा शुरू हुआ विषय था “गुरु की अवश्यकता क्यूं है”। दाभोलकर विद्वान तो थे ही। उन्होंने कहा जब सब कुछ किस्मत के अनुसार होता है तो फिर गुरु क्यूं किया जाय? उस वक्त तक आरती का समय आ गया, सब मिलकर मसजीद में जा बैठे। कै. दाभोलकर ने बाबा के चरणों में मस्तक रखा तब उन्हे ऐसी शांती मिली के वह आनंद में डूब गये। बाबाने खुद ही पूछा के तुम्हारी किस बात पर चर्चा हो रही थी और दाभोलकर की तरफ इशारा करके कहा “यह हेमाडपंत” क्या कह रहे थे। “हेमाडपंत” यह पदवी साईबाबाने ही प्रदान की (हेमाडपंत देवगिरी के महाराजा के श्रेष्ठ मंत्री, विद्वान राजकारणी, कवी चतूर मुत्सदी प्रसिद्ध थे)। दाभोलकर अचम्बे में पड़ गये के साठे का बाडा और मशीद का बहुत अंतर है, बाबा ने हमारी बातें कैसी सुनी। वह कोई मामूली संत नहीं बल्के परमेश्वर के अवतार है ऐसा विश्वास दाभोलकर के मन में पैदा हुआ। वह साईबाबाके परम श्रद्धालू भक्त बन गये। लोहे का स्पर्श जब पारस से होता है तो वह सोना बन जाता है यही हालत दाभोलकर की हुआ।

इ.स. १९१६ में रिटायर होने के बाद उन्हेनि शिर्डी मे ही वास्तव्य किया और आखेर तक साईबाबा के चरण नहीं छोड़े। पेन्शन होने के बाद अण्णा चिंचणकर ने साईबाबांसे शिफारस की के दाभोलकर को प्रपंच चलाना मुष्कील हो गया है इस लीये उन्हे कोई दूसरी नौकरी मिल जाय तो प्रपंच ठीक चल सकता है। उस पर बाबाने उत्तर दिया “उन्हे नौकरी मिल जायेगी परंतू अब उन्हे मेरे सेवा मे ही आनंद लेना चाहिये। उन्हे मेरे होते हुए प्रपंच की कोई फिकर नहीं करना चाहिये।

बाबाने दाभोलकर को “हेमाडपंत” कहा था उनका उद्देश्य अपने परम् भक्त को उंचा स्थान प्राप्त करना था। इसी लिये दाभोलकर को साईबाबा की जीवनी (चरित्र) लिखने की प्रेरणा हुआ। लेकीन इस महान कार्य के लीये आशीर्वाद की जरूरत थी। उन्हेनि माधवराव देशपांडे (शामा) से अपनी इच्छा प्रगट की साईबाबा ने अनुमती

दे दी। दाभोलकरने बाबा के चरणों में मस्तक रखा। बाबा ने आशीर्वाद दिया और उदी भी खाने को दे दी।

संतों के आशीर्वाद से क्या नहीं हो सकता? ज्ञानेश्वर माऊलीने भैसं के मूंह से वेद कहलवाया। साईबाबा के आशीर्वाद से गणपतराव सहस्रबुद्धे पोलीस कान्सटेबल से संत कवी "दास गणू महाराज" बन गये। इसी तन्हेसे कै. दाभोलकर से "साई सच्चरित" ग्रंथ लिखवाकर उनका हमेशा के लीये उद्धार कर दिया।

दाभोलकरने "साई सच्चरित" ग्रंथ लिखकर सारे दुनियापर उपकार किया, इस महान संत का चरित्र काव्यरूप में प्रकट हुआ, उनकी लीला, और उपदेशोंका वर्णन मनोरंजक और अध्यात्मिक मार्ग का वास्तविक दिग्दर्शन है। बहोत ही सरल, आसान मराठी भाषा मे यह ग्रंथ लिखा गया है जिसे समझने में कोई कठीनाई नहीं होती। इस ग्रंथ में बाबाने आटा पीसकर शिर्डी वासीयों को महामारीके (कॉलरा) रोग से बचाया, पाणी से दिये जलाये, उदीसे बहोत से लोगों के इलाज किये, उनके आशीर्वाद से संतती हुआ, सांप काटने से बचाया, जिस भक्त को जिस रूप में दर्शन होता था उनकी इच्छा पूरी की। वह स्वयं विठ्ठल रूप बने, राम बने, दत्त बने। उनके अंगोठेसे गंगा जमना का नीर बहा, लोहार की बच्ची को आग की भट्टी में से शिर्डी में बैठकर ही बचाया। चांदोरकर भक्त के लिये टांगेवाले का रूप धारण किया ऐसी अनेक लीलायें है जो महान संत ही कर सकते हैं। उनका प्रेम मनुष्य जाती पर ही नहीं बल्के परिदोपर भी उतना ही था। कुत्ते, बकरी, शेर का उद्धार भी शिर्डी में ही हुआ। वह स्वयं परमेश्वरी अवतार थे, सांप और मेंडकी की सात जन्म की कहानी उन्होंने सुनाई और मेंडकी को सांप के मूंह से छुटकारा दिलाया, सिपलक जो मसजीद में नाच रही थी बाबा ने बतलाया के उसकी बहन औरंगाबादसे आ रही है इस लीये वह खुष है, और सच में औरंगाबाद से एक सौदागर आया उसने घोडे पर की पछोडी झटकी तो उसमें से सिपलक निकलकर अपने बहन के पास गयी और दोनों आनंद से नाचने लगे।

दाभोलकरने (हेमाडपंत) बहोत ही मिठास भरी भाषा में साईबाबा का चरित्र लिखा है। "अल्ला भला करेगा" यह आशीर्वाद साईबाबा देते थे। उनके पास जात, पात, पंथ का भेदभाव नहीं था। मसजीद मंदीर दोनों अल्ला के घर है चाहे नमाज पढ़ो, आग्नी पूजा करो या प्रार्थना करो सब का मतलब समान है, "सब का मालीक एक है" यह दुनिया उसी ने पैदा की है। इन्सानियत ही सब का असली मजहब है यह उपदेश शिर्डी के साईबाबाने दिया, अल्ला हो अकबर कहो, चाहे हर हर महादेव कहो, दोनों का अर्थ एक है। यह पृथ्वी, आकाश, समंदर, चांद, सूरज सब उसी के है। इन्सान को जो बुद्धी प्रदान की गयी है वह विनाश के लीये नहीं, भलाई के लीये दी गयी है। इस विज्ञान के युग में क्या कोई पाणी बरसा सकता है, हवा को रोक सकता है, "नहीं" वह तो सिर्फ साईबाबा जैसे महान संत ही कर सकते है। आपसमें भाई भाई बन कर रहने का उपदेश भी साईबाबाने दिया। काले, गोरे, सभी परमेश्वर





के बच्चे हैं। उसमें भेदभाव करना, द्वेष बढ़ाना, ठीक बात नहीं है।

आज साईबाबाके उपदेशों की दुनिया को बहोत जरूरत है। श्री दाभोलकरने लिखा हुआ साई सच्चरित ग्रंथ पठणों से दुनिया का कल्याण हो सकता है। आज भी साईबाबा अदृश्य रूप से जीवीत है, अपने भक्तों की रक्षा वह करते है यह "साईलीला मासीक" के पढ़ने से मालूम होगा। दुनिया भर में उनके भक्त फैले हुए है। जगह जगह मंदीर बन रहे है। और शिडीं स्वर्ग बना हुआ है। साईबाबा के आशीर्वाद से दाभोलकर ने प्रपंच और परमार्थ दोनों साध्य किया और १९२९ में वह स्वर्गवासी हुये वैसी ही कृपा सारी दुनियापर रहे यही प्रार्थना। "जय साई"

(लश्मण बापूराव रापतवार, किल्ला वाटर वर्क्स नांदेड)

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## साई! तू सबका स्वामी

साई! तू सबका स्वामी  
बाबा! तू है अंतर्यामी  
तेरी दया से सबको  
जीवन-दान मिले  
तेरी दया से निर्धन भी  
घनवान बने  
साई! तू सबका स्वामी  
तेरी कृपा से ही है  
ये जग सारा  
तेरे चरणों में बहती है  
पावन गंगा-धारा  
साई! तू सबका स्वामी  
दुखियों के सब दुख  
दूर करे तू  
घोर अंधियारे में भी  
नूर करे तू  
साई! तू सबका स्वामी

— शिव कुमार 'सरोज'

१/२४, न्यु सर्वोत्तम

इरला ब्रिज, अंधेरी (पश्चिम),

बम्बई-४०० ०५८.

## “प्रभु साईनाथ ने रखवाली की”

— ब्रह्मदेव उपाध्याय

१३/२ बालीगंज पार्क रोड, कलकत्ता - १९.

सावन-भादों की अंधेरी रात, मुसलाधार वर्षा, ! रह रह कर बिजली की चमक के बीच मेघों का गर्जन अत्यन्त भय पैदा कर रहा था। एका एक मेरे छोटे पुत्र की नींद लगभग १० बजे. जो मकान के बरामदे में सो रहा था खुल जाती है। उसे एकाएक याद हो जाता है कि आज घर खाना खाने आते समय दुकान में ताला बिना बन्द किए ही चला आया हूँ। हुआ यों कि रात में भूल से दुकान से वगैर दुकान में ताला बन्द किए ही वह घर खाना खाने चला आया। खाना खाकर आलस्य आने पर बिस्तर पर, बैठ गया और ठंडी हवा चलने के कारण सो गया। रात में लगभग १० बजे उसकी नींद खुली तो उसे अपनी भूल याद आ गई। लड़के की कम सीन उम्र, अंधेरी ऐसी भयावह रात, में दुकान जाकर ताला बन्द करने की उसे हिम्मत नहीं हुई। यदि हिम्मत करता भी उस मुसलाधार वर्षा में करीब डेढ़ किलोमीटर कच्चे रास्ते पर पैदल जाय तो जाय कैसे? रास्ते में साँप-बिच्छू विषैले जीवों का डर। इस बिकट स्थिति में प्रभु साईनाथ को लगा मनाने और प्रार्थना करने कि बाबा मैं भूल से आज दुकान में मैंने ताला बन्द नहीं किया है। अब मेरे दुकान की रक्षा का भार आप को ही सौंपता हूँ। आपही सहारा है आदि आदि। प्रार्थना करते करते पता नहीं कब वह पुनः सो गया। जब फिर आंख खुली तो सुबह हो चुकी थी। वह चुपचाप प्रभु साईनाथ को मनाता दुकान पर पहुंचा। वह जब दुकान पर पहुंचा तब वहां की स्थिति देखकर वह मारे प्रसन्नता से नाच उठा। और सीधा दुकान में रखे प्रभुसाईनाथ की तसबीर के सामने जाकर लगा मस्तक पटकने।

जब वह दुकान पर पहुँचा तो उसने देखा कि एक वृद्ध महोदय दुकान के दरवाजे पर रखी तख्त पर बैठे हैं और दुकान का दरवाजा बन्द है। (ताला नहीं लगा था) मेरे लड़के ने उस वृद्ध महोदय से पूछा कि बब्बा (हमारी तरफ वृद्ध को आदर से बब्बा कहते हैं) यहां कब से बैठे हैं। और कहाँ जाएंगे? उस वृद्ध ने बड़े प्यार से उत्तर दिया कि 'बेटा रात में जब पानी बरस रहा था, उसी समय यहाँ आकर इसी तख्त पर सो गया और मैं खैरा जाऊंगा। (खैरा ग्राम हमारे दुकान से लगभग ५ किलोमीटर दूर है।) परन्तु आश्चर्य कि बस आने से पूर्व ही जो खैरा जाती की वह वृद्ध महोदय कहाँ कब चले गए ज्ञात नहीं हो सका। उन्हें जाते किसी ने देखा भी नहीं। लडका गायों को, दुकान के पीछे खुली जगह में बांध कर आया तब तक वे जा चुके थे।

मैं ही नहीं, जो भी इस घटना को सुनता है यही कहता है कि वे वृद्ध महोदय कोई और नहीं स्वयं वे प्रभु साईनाथ थे जो अपने अकिंचन वत्स पर दया करके



उस अंधेरी भयानक रात में दुकान की रक्षा करने के लिए उस रूप में आ गए थे।  
आगे का निर्णय आप पर छोड़ता हूँ।

मेरा विश्वास है कि प्रभु साईनाथ को जब कभी आप श्रद्धा व भक्ति से पुकारेंगे  
वे अवश्य आपके हित के लिए नंगे पाँव दौड़कर आएंगे। और सदैव आतं भी है।



## उदी-महिमा

उदी महिमा जिसने जानी,  
मिला उसे-जीवन सदज्ञानी।

'उदी' शक्ति जीवन दायिनी,  
'उदी' शक्ति मृतसंजीवनी,  
परखा इसको जिसने भी,  
कायापलट हुई उसकी,

'उदी' महिमा जिसने जानी,  
मिला उसे जीवन सदज्ञानी ॥ १ ॥

बाधा हो किसी प्रकार की,  
'उदी' करती रक्षा बीमार की,  
तनिक जरा मल भर दो,  
कटा संकट पुनः जी उठो,

'उदी' महिमा जिसने जानी,  
मिला उसे जीवन सदज्ञानी ॥ २ ॥

बाधा हो तन की मन की,  
हो चाहे भूत-प्रेत की,  
जिसने जानी इसकी महिमा,  
मिला उसे नव जीवन अपना,

'उदी' महिमा जिसने जानी,  
मिला उसे जीवन सदज्ञानी ॥ ३ ॥

नित मस्तक पर धारण करो,  
चुटकी भर जलमय पित्रो,  
तब देखो तुम इसकी महिमा,  
खुद पहचानो इसकी गरिमा,

'उदी' महिमा जिसने जानी,  
मिला उसे जीवन सदज्ञानी ॥ ४ ॥

राख न उदी हो सकती,  
चिर जीवन यह कैसे देती,  
समझो इसको अमृतमयी,  
'उदी' नाम सार्थक करती,

'उदी' महिमा जिसने जानी,  
मिला उसे जीवन सदज्ञानी ॥ ५ ॥

'उदी' पावन नाम है इसका,  
उद्धारक यह, है नहीं क्या?  
समझो, परखो, अनुभव कर देखो,  
सत्य परीक्षा खुद सब करलो,

'उदी' महिमा जिसने जानी,  
मिला उसे जीवन सदज्ञानी ॥ ६ ॥

पावन धूनी जलती रहे,  
'उदी' सदा मिलती रहे,  
भक्त दर्शन करते रहे,  
'उदी' सदा लेते रहें,

'द्वारिकामाई' अमर रहे,  
अमृत 'उदी' देती रहे ॥ ७ ॥

— एम. सी. पन्त प्राचार्य

रीजनल इन्स्टिट्यूट ऑफ एजुकेशन,  
अल्मोड़ा,  
(कुमाऊँ हिल्स) यू.पी.

## “बाबा की दयालुता”

— सीताराम मातादीन महाजन

“भवानी सदन”, १०/९६७(१)

संग्राम चौक, चंदूर रोड

इचलकरंजी - ४१६ ११५ (महाराष्ट्र)

यह घटना अगस्त १९७८ की है। मैंने सन् १९६६ में श्री साईबाबा से प्रतिज्ञा की थी कि “मैं आज से शराब, जूआ, मांसाहारी भोजन, धुम्रपान इत्यादी किसी भी वस्तुओं का सेवन नहीं करूंगा।” और बाबा की कृपा से आज तक इसका पालन करते आ रहा हूँ। और आगे भी करता रहूंगा। लेकिन सन् १९७८ में अनजाने में ही मुझसे एक भूल हो गयी। मेरे दांतों में हमेशा दर्द सा रहता था। हमेशा एक टीस सी उठते रहती थी। मैं भांती भांती के दंत मंजन आजमा चुका था। लेकिन कुछ फरक ही नहीं पड़ रहा था। उन्ही दिनों मेरे करीब के एक रिश्तेदारने मुझे तम्बाखुका टेशपेस्ट उपयोग करने की सलाह दी। और कहा कि इससे तुम्हारा यह दर्द भी मिट जायेगा और दांत मजबूत भी होंगे। सो मैंने इसमें कोई गलत नहीं समझा। और बाजार से तम्बाखु की टूथपेस्ट लाकर उपयोग करना शुरू कर दिया। इस टूथपेस्ट का उपयोग करते हुये मुझे ज्यादा से ज्यादा १५ दिन ही गुजरे होंगे कि अचानक एक दिन मुझे शाम को ठंडी लगकर बुखार हो गया। एक-दो दिन तो कुछ बुखार की गोलिया घर में से ही ली। लेकिन जब कुछ फरक नहीं पड़ा तो हारकर डाक्टर को दिखाया। डाक्टर ने मलेरिया बताया व मलेरिया का इलाज शुरू कर दिया। लेकिन बुखार था कि जाने का नाम ही नहीं लेता था। दिन भर तो ठीक लेकिन जैसे ही शाम होती ठंडी लगकर ३-४ डिग्री तक बुखार बन जाता। डाक्टर अपनी तरफ से पूरी कोशिश करते रहा। लेकिन १५ दिनों के बाद मलेरिया तो वैसेही रहा साथ-साथ लीवर की खराबी व पीलीया के लक्षण भी दिखाई देने लगे। डाक्टर सहाब भी घबरा गये बोले कि कोई भी दवाई काम क्यों नहीं कर रही है। उसने खून, पेशाब, टट्टी सब कुछ टेस्ट करवा लिया। एक्सरे भी निकलवा लिया। हर तरीके से उसने इलाज कर लिया। दूसरे स्पेशलिस्टों को भी दिखा लिया। लेकिन मजाल है जो तबियत में कुछ फरक पड़े। ऐसे ही एक महिना बीत गया। मैं भी इस बीमारी से इतना तंग आगया था कि ऐसे जीने से तो मरना अच्छा लगने लगा।

एक दिन सुबह बिछोने में पड़े पड़े ही बाबा से प्रार्थना कि “बाबा इस बीमारी से तो मैं तंग आगया हूँ। नाही किसी डाक्टर की समझ में आ रहा है। अब तो बस तुम्हारा ही सहारा है। अब तुम ही बताओ कि मैं क्या करूं। मुझसे कुछ भूल हो गयी हो तो मुझे बताओ। तुम्हारे शिवाय मेरा इस दुनिया में कौन है!” और कुछ ही समय बाद मुझे नींद लग गयी। करीब दोपहर को १-३० बजे बाबा ने स्वप्न में दर्शन दिये और कहा “तुमने मेरी प्रतिज्ञा भंग की है” बस इतना कहते ही बाबा



गायब। तुरंत मेरी आंख खुल गयी और मैंने मेरी पत्नी सौ. शारदा को आवाज दी। वह तुरंत आयी और पूछने लगी कि क्या बात है तबियत तो ठीक है ना। मैंने कहा कि अभी-अभी सपने में बाबा आये थे और उन्होने कहा है कि "तूने मेरी प्रतिज्ञा भंग की है।" सो मेरी तो कुछ भी समझ में नहीं आ रहा है कि मैंने ऐसी कौनसी गलती की है जिससे बाबा से की हुयी प्रतिज्ञा भंग हुयी हो। काफी देर तक हम दोनो विचार करते रहे। काफी सोच विचार करने के बाद श्री बाबा की ही कृपा से मुझे विचार आया कि कही तम्बाखु के मंजन की तरफ तो बाबा का इशारा नहीं है। क्योंकि मैंने धूम्रपान ना करने की प्रतिज्ञा की हुयी है। और इस मंजन मे भी तो तम्बाखु ही है। मैंने जब यह विचार मेरी पत्नी से कहे तो वह भी बोली की मेरे मन में भी यही विचार आ रहे थे। सो हमने दूसरे दिन सुबह स्नान वगैरह करके बाबा की पूजा के बाद श्री बाबा के चरणों में दो पर्चियां हां; ना, लिखकर रख दी और प्रार्थना की "कि अगर इस तम्बाखु के मंजन से आपकी प्रतिज्ञा भंग हुयी होती हां वाली पर्ची निकले और अगर ना वाली पर्ची निकली तो किस वजह से आपकी प्रतिज्ञा भंग हुयी है उसका सुझाव देवे।" आँखे बंद करके बाबा का नामस्मरण करते हुये उनमें से एक पर्ची उठाकर देखा तो उसमें हाँ लिखा हुआ था। यानि कि बाबा ने अपनी राय जाहिर कर दी थी कि "इसी तम्बाखु के मंजन से ही मेरी प्रतिज्ञा भंग हुयी है।" बस उसी समय बाबा से प्रार्थना की "कि बाबा यह प्रतिज्ञा मुझसे कोई जान बूझकर तो भंग की नहीं है। अनजाने में ही मुझसे यह गलती हो गयी है, सो क्षमा करे। आगे से ऐसी गलती कभी नहीं होगी।" अब देखिये मेरे बाबा की दयालुता उसी दिन से बुखार का चढना बंद हो गया और ५-७ दिन में ही मैं बिल्कुल ठीक हो गया। मलेरिया बुखार, पीलीया, लीवर की खराबी सब अपने आप भाग गये। डाक्टर को भी बड़ा आश्चर्य हो रहा था कि इतने दिनों से मैं पूरी कोशीश कर रहा हूँ पर कुछ भी फरक नहीं पड़ा और आज से अचानक यह कैसे बदलाव हो गया। मेरे बाबा की लीला बहोत ही अपरम्पार है। बाबा कितने दयालु है कि हमारी गलती होने पर भी किस प्रकार हमें समझाकर रास्ते पर ले आते हैं। इसके बाद मुझे आज तक नाही कभी मलेरिया हुआ और नाही कभी पीलीया या लीवर की खराबी हुयी। मेरी ४३ साल की जिन्दगी में मलेरिया, पीलीया, या लीवर की खराबी पहली ही दफे हुयी थी और मुझे पूरा विश्वास है कि यही आखिरी दफे भी। ऐसे परम दयालु मेरे साई के चरणों में मेरा बार बार प्रणाम।

"जय श्री साई"



## अब क्यूँ देर?

देखते आया हूँ मैं बरसों में,  
कि साई के सजदे में  
हर कष्ट निर्वाण होता है  
बस कल परसों में  
सिर्फ मेरा यह विश्वास नहीं  
देखा है आँख से और अनुभव से  
तुम भी विश्वास रख कर देखो  
प्रचिती आयेगी तुम्हें भी श्रद्धा-वैभव से  
नही संदेह मुझे इस में ज़रा  
गिरा हूँ, पर हाथ पकड तेरा अुठा  
अब की बार भी अुठा लो दाता  
सज़दा किया, फिर क्यों देर लगाता?

— श्याम नारंग  
अ/१०, शांती सागर  
स्वामी विवेकानंद रोड,  
खार, बम्बई - ४०० ०५२.

## श्रद्धा दान दो साई हमको

साई सदा सुख देनेवाले,  
साई हम पर कृपा करो ॥  
दिल में तुम रमण करो नित  
कृपा, दया हम पर नित हो ॥  
सूर्य किरण जैसे आनंदित  
करती भक्तों का पावन  
यथा घास में रमता रहता  
गाय आदि पशुओं का मन ॥  
जैसे मानव घर में रहता  
रमण किया करता दिन रात ॥  
वैसे ही हे साई दयामय  
मेरी आत्मा में विचरों नाथ ॥  
तभी मुझे संतोष मिलेगा,  
तभी मनाएंगे आनन्द ॥  
श्रद्धा दान दो साई हमको,  
मिले हमें सब परामानन्द ॥

— प्रा. गुंडेराव पटवारी  
यन्.यफ्.जे. कॉलेज,  
बिदर (कर्नाटक)  
५८५४०१



## बाबाका मंगलस्नान

काकड आरती हुई समाप्त  
अब होने को है शुरुवात  
ठीक छः बजे मंगलस्नान  
उपस्थित भक्त बैठ गये अपने स्थान ॥ १ ॥  
हो गये खडे बाबाके दोनो ओर ब्राह्मण  
मंगलस्तोत्र सहित किया नाम-स्मरण  
सबसे पहले किया वंदन  
झुककर छुए बाबाके चरण ॥ २ ॥  
बाबाकी शाल और मस्तक वस्त्र  
निकलते ही हुआ जयघोष सर्वत्र  
मनभावन मूरत देख सबके नेत्र  
हो गये स्थिर बाबांपे क्षण-मात्र ॥ ३ ॥  
पोंछ कर बाबाका कपाल गंध  
माथे पर डाला दही और दूध संग  
जिससे चमक उठा बाबाका अंग  
देखते ही रह गये नर नारी दंग ॥ ४ ॥  
अब आये सेवक लिये गरम पानी  
भक्तोंने किया अर्पण गुलाबपानी  
श्वेत मलमलसे हुआ पानीकी छननी  
चांदीकी लोटी में भर गया पानी ॥ ५ ॥  
बाबाके माथेपर गिरते ही जल  
सबकी आँखे हो गई निर्मल  
सारे अपने स्थानोंपि अटल  
अनुभव किया उस क्षणको सफल ॥ ६ ॥  
बाबाके अंगको पोंछा दो तीन बार  
कभी भारी कभी पतले तौलिये दो चार  
तब तक भक्त बैठे रहे निहार  
बाबाकी सुहावनी सूरत वारंवार ॥ ७ ॥  
अब बाबाको गरम शाल में लिपटा दिया  
पुरुष भक्तोंको खडे होने का आदेश हुआ  
बारी बारी सभीने समाधी को धोया  
हाथ भिगोकर पिछले दरवाजे से प्रस्थान किया ॥ ८ ॥

हो गयी खतम पुरुष भक्तोंकी कतार  
और आयी स्त्री भक्त लगातार  
धोने लगीं समाधी को बाहें पसार  
न जाने कब आये ऐसी घड़ी अगली बार ॥ ९ ॥  
मंगलस्नान से बहता है जो जल  
पी लेते हैं सभी तीर्थ समझ उस पल  
अनुभव होता है जैसे सुगंधित गंगा जल  
प्रातःकाल मिलता है आकर शिर्डी स्थल ॥ १० ॥

— कु. नीलम बा. सांगलीकर  
विज्ञान वर्धिनी,  
लॉ कॉलेज मार्ग  
पुणे - ४११ ००४

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## साई गीत

हे साई दया करो  
पास तेरे आया हू।  
भक्त हेतू अवतार लिये  
मंगल दर्शन पाया हू।  
श्रद्धा सबुरी मंत्र पावे  
शांती मनमे रखा हू।  
धन्य धन्य नरनारी बने  
शिर्डी सबको देखा हू।  
जन जन के प्यारे हो  
प्रभू तेरा सेवक हू।  
हुआ दर्शन प्रसन्न भये  
भाव भक्ती से पूजा हू।  
लहानुसुत को शरण मे लेवे  
यही प्रार्थना करता हू।

— वि.म. हटवार  
१४९, रेशीमबाग  
नागपूर - ९.





## “तू ही मेरा भगवान साई सीताराम

राम रामा राम रामा जय श्रीराम ।  
 जय जय साई साई बाबा साई राम ॥  
 मैं तुझको ही भजता हूँ साई  
 तू मुझको क्यों न बुलाता  
 श्रद्धा-सबूरी में जीवन  
 तेरे नाम की महिमा गाता  
 भजता हूँ तेरा ही नाम साई सीताराम ।  
 जय जय साई साई बाबा साईराम ॥

### साई-मिलन

लोग कहे मैं भई बावरी ।  
 वो क्या जाने प्रित हमारी ।  
 आज का नहीं है साथी साई ।  
 बरसो पहली प्रित पुरानी ॥  
 साई मेरा श्याम सावला ।  
 मैं हू उसकी प्रितम मीरा ।  
 विष का उसने अमृत बनाया ।  
 वो ही मेरा शिरडीवाला ॥  
 भरी सभा मे द्रौपदी लाई ।  
 उसकी लाज का कोई न वाली ।  
 याद किया जब कृष्ण मुरारी ।  
 दौड़त आयी मेरी कन्हारी ॥  
 कैसे जगको मैं समझाऊ ।  
 साई के प्रेम में मैं फँसी हूँ ।  
 साई दिवानी बनकर प्यारे ।  
 सारी दुनिया भूल गयी हूँ ॥  
 उससे मेरी प्रेम-सगाई ।  
 छूट गयी है माया सारी ।  
 प्रेम के सिवा कुछ नहीं जानत ।  
 साई से हुवा है मेरा मिलन ॥

दीदारे हसरत दिल में  
 तू मुझको देना साई  
 चरणों में जीवन अर्पण  
 मैं तुझको न छोड़ूँ साई  
 तू ही मेरा भगवान साई सीताराम ।  
 जय जय साई साई बाबा साईराम ॥  
 दिन रात तड़पता बाबा  
 क्या फूटी मेरी तकदीर  
 भव-सागर पार उतारो  
 क्या नौका मिली अक्सीर  
 गुनगुनाता प्यारे निश दिन साईनाम ।  
 जय जय साई-साई बाबा साईराम ॥

— श्री. प्यारेलाल मंगलप्रसाद विश्वकर्मा  
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