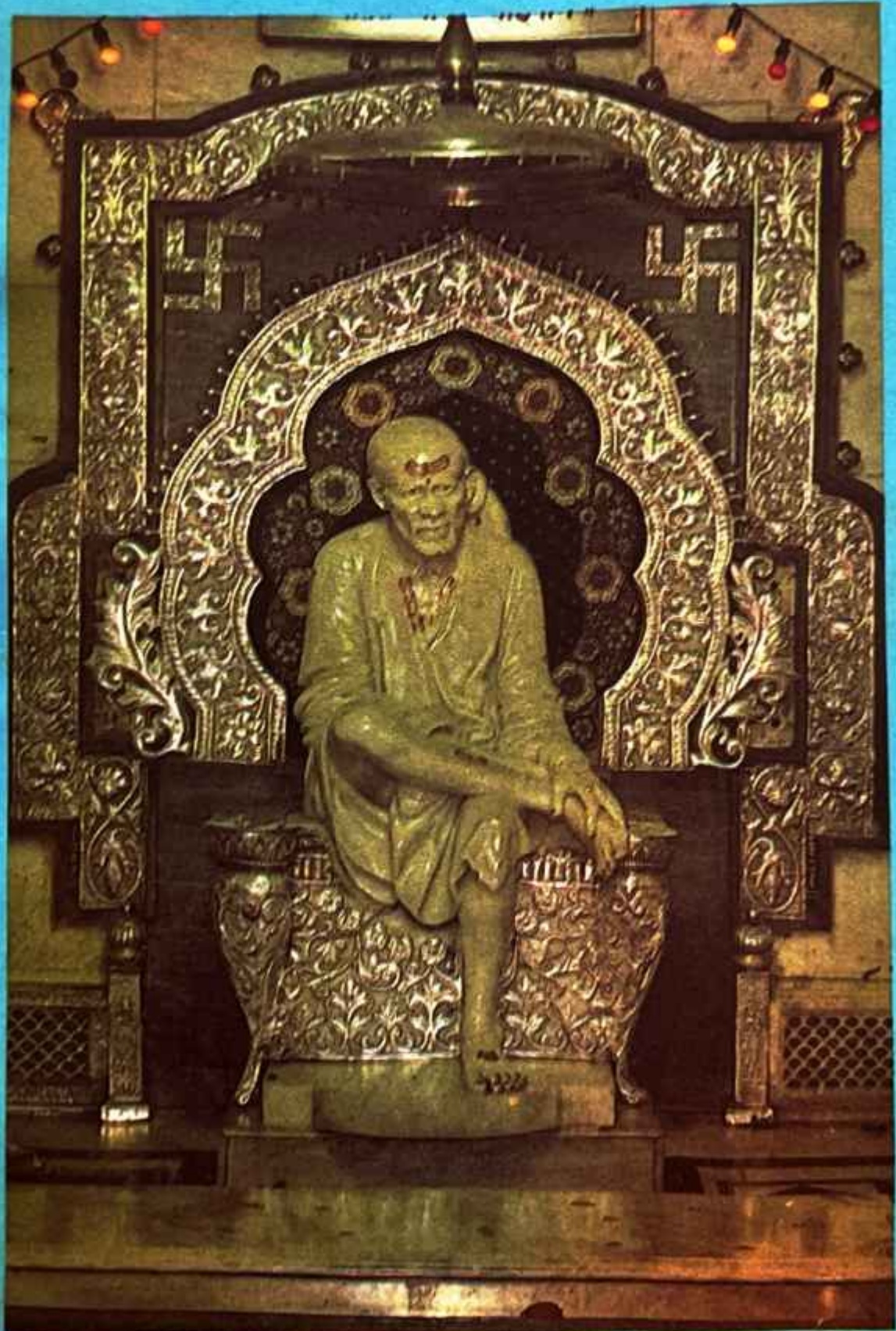


SHRI

June 07/1954

# SAI LEELA

OFFICIAL ORGAN OF SHIRDI SANSTHAN





SHRI  
**SAILEELA**

**Official Organ of  
Shirdi Sansthan**

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Shri Sai Baba

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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 66**

**JUNE 1987**

**NO. 3**

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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. 2.00**

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



## A QUOTE FOR THE MONTH

What if the sky falls,  
The earth quakes,  
The mountain turns upside down,  
The swelling sea dries up,  
And the sun comes down,  
To one who has attained the perfect Lord?  
Free we are!  
Subjects are we to none!  
Death we fear not!  
In hell we shall not suffer!  
Weaklings we are not!  
We rejoice!  
We know no disease!  
We bow to none!  
There is ever bliss and never misery for us.  
By none is He ruled: to such a supreme  
Sovereign alone are we subject.  
We shall not relax from that faith.  
We have dedicated ourselves to His feet.

**Hymns by Appar**  
*(A saint of South India, a  
worshipper of Shiva, who is  
believed to have lived in  
the seventh century A.D.)*

# SHRI SAI LEELA

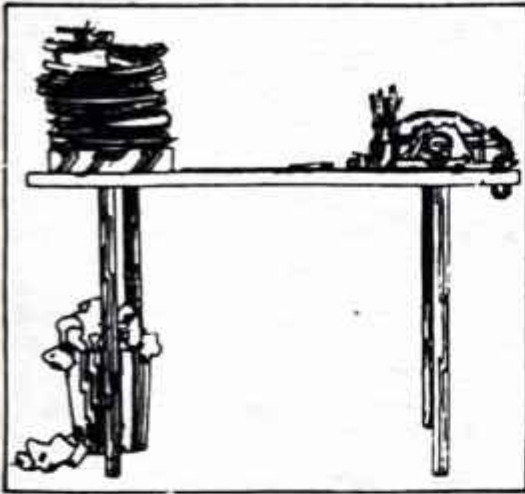
JUNE 1987

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## EDITORIAL



“Every man would like to be God, if it were possible; some few find it difficult to admit the impossibility.” Sarcastic, perhaps a little exaggerated as it may sound, it is an apt comment by Bertrand Russell on the basic human weakness. It cannot be denied that our desires are boundless and for the most part, insatiable. The pragmatist and the worldly-wise may argue that it is these that spur us on to action

and thereby bring about progress. They do bring about progress, but at what cost? There is the other side to the coin also. Our desires being essentially insatiable, the more we get the more we want. And the rat-race that we run in their pursuit leaves us at the end with an exhaustion and a discontent, — not the “divine discontent” of a creative artist in search of perfection, or that of a spiritual seeker in quest of the Supreme; but the discontent of one scrambling after the material and the mundane. A happy contentment of mind has, by its very rarity, become a virtue as it presupposes a freedom from worldly desires.

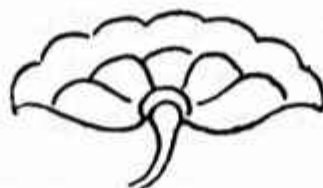
The inordinate hankering after what is temporal and material and our unending pursuit of it, brings in its trail innumerable evils. The moment one begins to run the rat-race the mischief begins. One's desires may be thwarted by circumstances conspiring against the person; or, even if one's wishes are fulfilled they may lead to several others. There is always a great temptation to compare oneself with others who may be better-placed, which in turn leads to unhealthy competition. Dislike, hatred, enmity and other such uncharitable feelings, which are the arch-enemies of peace and happiness, let themselves in by the back-door — back-door because we are hardly aware of these — and sometimes, once they come, they come to stay. We have already swerved from the path of our own welfare and blighted our own happiness.

This is happening to us everyday, and the pity of it is, that we are not aware of it at all. We do not realize how it plays havoc with our few, precious moments of repose and tosses us “on the waves of hope and despair, like *Timingil*, the fish that is tossed on the turbulent waves of the ocean” (Shri Sai Satcharita : 17; 122). But this is not all. Our really lamentable loss is that such undesirable,

harmful feelings, as in the case of the unfulfilled obligations, prevent us from entering the portals of the "Kingdom of Heaven" and return us to the cycle of births and rebirths. Only when we purge ourselves of hatred and enmity and embrace the religion of Compassionate Love can we expect to please our Maker! "Hatred does not cease by hatred", said the Buddha "Hatred ceases only by Love. That is the Eternal Law."

This religion of Compassionate Love was the religion that Baba wanted his devotees to practise. To bring home the importance of this Truth, to explain this "Eternal Law", Baba narrated interesting allegories on various occasions. The absorbing tale of Veerbhadrappa and Basappa or the story of the sheep that were brought, fed and then returned to the shepherd, take us through a span of two births, vividly impressing on our minds how enmity and hatred not only chain us to the cycle of birth and rebirth, but also that we get the birth we deserve. With great subtlety he brought out the fact that mere readings and even repeated readings of the sacred texts do not necessarily mean that the reader has understood the meaning of Compassionate Love and is free from anger or other such emotions. This is the point of the story of Ramdasi Bua who flew into a rage on the merest suspicion of Shama having robbed him of the Vishnu Sahasranama which he knew by heart. Baba's words on the occasion are most telling: "What is the use of your reading the sacred text repeatedly when you have completely missed the mark? There is no dearth of these books which can be bought by the dozen: it is a (virtuous) man who is hard to come by."

This then is Baba's message, the message of harbouring no ill-will, hatred, enmity which are like millstones around our neck in our spiritual journey; and practising the religion of Compassionate Love. How else can we aspire to be one with our Maker?





---

## GIVE ME THY HEART

*“Neither in the sky nor in the midst of the sea nor by entering into clefts of mountains is there known a place on earth where one, stationing himself, death cannot overcome him.”*

— *The Dhammapada*

Sai-devotees are aware of Sainath's loving request: "Give me thy heart". This loving request of Lord Sainath represents the desire of God for each of us, His children. Having given us the freedom of choice, He cannot have the full love and devotion of our hearts until we willingly and unreservedly choose to give our hearts to Him.

All who would know true love, joy, and fulfillment must learn this divine Sai-secret, for, all comes from Him, and without Him there is no happiness.

During 1983-84 in our house one grand-daughter and two grand-sons were born. The occasion was marked with joy and happiness. In 1985 the first birth day was also celebrated and sweets were distributed. This brought unbounded happiness to the parents and to all of us.

During 1982-83 death of two grand-children also occurred in our house. Though my wife became unconscious and my son and daughter-in-law suffered from shock, the effect of the death was for a short while as the children who died were alive only for a very short period of a day or two, after birth.

On the 28th March, 1986, my 18-year old grand-daughter expired all of a sudden inspite of the best possible medical aid. There was gloom, crying and panic on everybody's face. Even after a couple of months, my children, had not recovered from this shock.

We notice vast difference in the attitude of people during birth day and death day. Generally we do not understand that every birth has its end in death and every death has its new birth. Scriptures point out that man should realise his true nature as the immortal spirit — the pure awareness that is present everywhere all the time.

We have to train our children from their young age regarding

the process of birth and death and make them courageous about death. We should allow them to see dead body and we should not make a dreadful scene during funeral. The second chapter in Bhagavadgitha should be well expounded, wherein the highest philosophy of the indestructibility of the soul is propounded to Arjuna to lift him from a state of despair.

Neither life nor death affects the real self and the amount of sanctity attached to both is false from Paramarthic point of view. As a result of good karmas of the past one obtains human birth. Death only means that one innings of existence is over. Further opportunities are provided in succeeding lives for 'Self-realisation'. Therefore to the panditha one who has attained the absolute truth of Atman, the life and death including "Sojourn in heaven" are passing phases not to be given importance to.

Once a question was put to Swami Chinmayananda: "What is the relation between soul and God?" Swamiji counterquestioned: "What is the relationship between the electric current in the Powerhouse and the current in a switched-on-bulb hanging in your bedroom and the atmospheric space?" And he says exactly so is the relationship between the soul and the God.

When an intimate devotee Akshya died young, Sri Ramakrishna Paramahansa coolly replied: "I feel nothing at all. I see there as it were a sword in a sheath and the sword was brought out of it. It remained as it was and the sheath lay there." We are also aware that Mother Ananda Mayi Ma was bereaved of her husband and she remained like a stone.

Sai Baba's Mahasamadhi in 1918 is something remarkable. I need not repeat the manner in which Sai Baba averted the death of Ramachandra Patil and Tatyapa Patil. Sai Baba exchanged his life for the sake of His faithful and surrendered devotee who slept with Baba for 14 years and served Baba as Sri Lakshman served Sri Rama in the forest.

Saipadananda Radha Krishna Swamiji is 'Kaliyuga Bhisma'. He waited for the dawn of 'Uttarayan' and on 14.1.1980 he had fixed for merging with the Supreme. His soul merged with the eternity amidst chanting of 'Om Namoh Narayanaya!'





I had the privilege of reading the following epitaph carved on one of the headstones in a graveyard:

“Remember, man that passeth by,  
As thou art now, so once 'was I;  
And as I am so thou must be;  
Prepare thyself to follow me.”

Some witty Sai brother had scribbled the following underneath:

“To follow thee's not my intent,  
— unless I know which way thou went.”

This has kept me pondering. It is easy to wander through life aimlessly, seldom giving any thought to the fact that the ultimate destination for each of us is the lotus feet of Lord Sainath.

On what we do or fail to do, over a lifetime for the love of Lord Sainath and other Sai Brothers and Sai sisters, as well as for ourselves, depends our eternal destination.

“Time goes, you say? Ah no,  
Alas time stays, we go!”

Let us pray to Sri Sai Baba to give us strength to bear the birth and death with equanimity and courage.

*M. Rama Rao,  
497, East End Main Road, IX Block East,  
Jayanagar, Bangalore-560 069.*

**\*\*\*\*\***

**PEACE**

If ye shalt go in for space ship,  
Ye shalt find no peace;  
If ye shalt go in for SAI-worship,  
Ye shalt then be in peace!

*T.A. Ram Nathen  
Flat 3, Block S-14, Gumur Math Housing Estate,  
Budge Budge Trunk Road,  
Sarangabad – 743 319 (West Bengal).*

## HOW I WAS BROUGHT TO SAI'S LOTUS FEET

Herein, I give an account of how I was brought to HIS LOTUS FEET on my birthday, which coincides with Yugadi, for the first time in my visits to Shirdi for over 30 years and at my age of 75.

I started from Bangalore, on 22.01.1986 enroute Madras for Ayodhya and Shirdi for my annual prayers; and for darshan of the Lord at Sri Rama Janma Bhumi, where the temple remained locked and sealed since 1949 and opened only in December, 1985. I had planned to return to Bangalore by March to avoid summer in the North.

At Madras, with the intuition and inspiration by Sri Sai Baba, I wanted to print a tiny handbook "Garland of hymns" — a certain quotations for the benefit and information of Sri Sai Bhaktas.

For printing this book, I enquired of Sarva Sri M. Bhuchandran and Sri Veeraraghavulu, the approximate cost for 500 books, which was quoted very high which I could ill-afford. Then I asked Mr. K.V. Rajan, a close friend of mine who kindly directed me to one Mr. Nagaraj who was in touch with printers. The printers agreed to print the books at a very low cost of Rs. 200/- within 15 to 20 days including the time taken to obtain foreword from Sarva Sri K. Ramamurthy, I.P.S., Director General/BSF (Retd.), and now member, Central Administrative Tribunal, Madras and from Sri M. Singaravelu, I.P.S. I.G.P. and member U.P.S.C. (Retired). Mr. Singaravelu gave me Rs. 100/- to meet the cost of printing instead of his foreword. To Mr. M. Bhuchandran D.I.G./R.P.F./Rly. Board (Retd.) and Sri M. Ganesan, B.A., Senior Commandant, RPF/Madras Division, S. Rly, I am highly grateful for their kind help. Many other friends also contributed money towards printing charges and Puja at Shirdi.

When the books were ready, I got them blessed by Sri Sai Baba at the All India Sai Samaj at Shenoy Nagar, Madras, where the Secretary Sri M. Venkata Raman enrolled me as a member, A.I.S.S. Mylapore, Madras for which I thank him.

I am grateful to Sri Rajan and Sow. Chandra Rajan for getting the books printed at so cheap a rate and to Sri S.V. Raman of Bina



for kindly arranging my journey to Ayodhya by Sabarmathi Express.

Sri Sai Baba also made me offer my prayers to Sri Rama at Sri Rama Janma Bhumi at Ayodhya. What more a devotee would desire than get blessed by Sri Sai Baba on the Bhakta's birthday which fell on Thursday-Yugadi-(10.4.86).

What I impress here is the miracle of how Sri Sai Baba delayed and dragged on my tour to be at HIS LOTUS FEET at Shirdi on my birthday contrary to my plan and thus proved "Man proposes and God disposes".

I trust this miracle will interest all Sai devotees and they, therefore, place full faith in Sai Baba.

Bow to Sri Sai — Peace unto all.

*B. Ramanadha Rao,*  
Sri Sai Kutir,  
Bangalore – 23.



## **OUR PROTECTOR SAI**

Sai's ways of protecting His devotees are numerous. He comes to His devotee's rescue, when he is in hot waters. His oft saying, "If you look to me, I look to you", proved its truth to me in totality, when I, alongwith the company of my principal Mr. M.C. Pant also a devotee, and other two colleagues was on a visit to Ajmer to attend a seminar on 'New Education Policy' at regional college there.

It was the fateful day of 7th April, 1986. We started from Delhi by an express train at 9.30 a.m. We were in the first class compartment. It was just next to the Engine. We all were quite hale and hearty. Two military persons one Major and the other a retired lieutenant Colonel were also there. It was about 1.30 p.m. in the afternoon, when our compartment started swinging hither and thither suddenly. The train had derailed. It produced horrifying sound as it was trailing ahead on the concrete on both sides. Now

the train had stopped with a jerk. Our compartment had almost capsized. In trying to come out of the compartment we managed to hold the iron bars of the window. The more we pushed ourselves to come up and out the more we slipped back on to the floor. Somehow, we managed to come out of the compartment by helping one another. At the door of the compartment, we saw the rails detached. One of the rails had got twisted into an arch in front of our compartment. One of my colleagues, who saw it earlier through the door, thought it to be a bridge and planned to jump out at his first thought, as he told us later. The compartment was badly damaged. We all were trembling with fear now. Amazingly none of us felt any nervousness inside the compartment.

We were detained there for about 8 hours until the next train from Bandi kui arrived to take us to Jaipur. This accident occurred near the village 'Sumerokowash' near Alwar. When this unexpected happening took place, I was murmuring my favourite song of 'Sai, Kahe ko tirath Jata re bhai Kahe ko tirath Jata. Shirdi Ja kar Sai dekho, dekho dwarika mata.'

Had this accident occurred about 30 meters ahead, it would have been fatal as there was a long bridge over a deep ditch. We all were saved. No one was injured seriously in the train but only some minor bruises to a few persons. It was a miraculous escape. Is it not our sadguru 'Sai' who saved us from the imminent death? Is it not true that when we think of Him, He comes to us in His inimitable divine style, making impossible, possible?

How can I forget this event till my last breath?

Shri Sai Maharajiki Jai

*'Om Sai'*  
*Gopal Krishna Gururani,*  
*Lecturer,*  
*Regional Institute of Education,*  
*Almora.*





---

## **ONE OF MY UNIQUE AND LIVE EXPERIENCES OF THE DIVINE PROTECTION OF SHRI SAI BABA**

Sometime in the middle of May, 1986, I had a dream in which I saw Baba's Worship. From that worshipped image, an old man came out and sat by my side, while I was at a distance from the Puja. This old man uttered a puzzling phrase twice "June 5th, June 5th".

Earlier, I was praying to Baba to take me away from this mundane world to His Abode, since all my duties to my family and to the Mandir and to His devotees were almost over. With my limited capacity, I felt that the purpose of my life on this earth was only that.

Immediately after this dream, I fell ill with high fever and a heavy cold, and was overcome with depression. Two of my closest friends came to see me and I became emotional and expressed my feelings as though I was in a parting state.

Later on, I totally forgot the dream as circumstances in the Mandir had reached a crisis, when my presence and attention was very much required, and I started spending all my time attending to the affairs of the Mandir.

During this period, I cannot recall now the month, the day, the date or time, but Thursdays I have always considered as the most important and auspicious day for my Guru's Worship. Without my knowledge, I was in the Mandir from 5 A.M. on one particular Thursday. At 8.30 A.M., the Purohit, who had been ill, arrived at the Mandir after his bath. Being Thursday, many devotees had assembled at the Mandir, and we completed Baba's Arati by 10.30 A.M. Since I had not eaten anything from the morning, I was feeling very hungry, and wanted to return home and complete my Mother Kali's worship also in time. But the driver who left my car in front of the Mandir, was nowhere in sight. He arrived only at 11.00 A.M. and when he came, I smelt a foul smell and he seemed to be in an irritable mood. With a deep sigh of "Sai Ram" on my lips, I got into the car. The car speeding reached the main road, I kept warning him to stop before reaching the main road crossing. He did not listen, and slowly he covered half of the main road, where a bus was coming

at some speed. Inevitably, the bus collided with my car, damaging the entire front portion and narrowly missing my driver and myself.

Immediately, I took a rickshaw, and taking along the cash-box, proceeded on my way home. The car was later pushed to my compound. Later on, on the 10th of June, I went back to the date of the accident, and to my utter astonishment, I realised the significance of Baba's words "June 5th" and the dream vision, tears rolling down my eyes.

THE LORD OF LORDS SRI SAI NATH SAID

"Believe Me that if anybody sings My Leelas, I will give him infinite joy and ever-lasting contentment. It is my special characteristic to free any person who surrenders completely to Me and who does worship Me faithfully and who remembers Me and meditates on Me constantly. How can they be conscious of worldly objects and sensations who utter My name, who worship Me, who think of My stories and My life, and who does always remember Me, I shall *draw out My devotees from the jaws of death*"; and this has been proved and it is true and it will be true in Sarojini's life after life, and to all those that have surrendered to His will.

It is really His immense love and prema, which protected this humble soul (Sarojini), perhaps for a much greater purpose and service to the Antaryami Shri Shirdi Sai Baba and to His beloved devotees who are thronging to His benign Lotus Feet.

With this, my dear Sai sisters and Sai Brothers, I thank you all for your patient reading of one my unique experiences. Let us attain salvation in this very life by this one remedy, — undivided love and worship to the eternal Guru Shri Sadguru Sainath, the Kaliyug Honey Comb for the man-kind.

May Sri Sainath bless you all and protect you as he has protected Sarojini.

At the Lotus Feet of Shri Sai Baba.

*Sarojini Devarajalu*  
21/2, Ashwini Datta Rd.,  
Calcutta — 700 029.



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## MY EXPERIENCE

“It was in the evening hours of Wednesday, the 5th March, 1986. My friend, one Mr. Kutimba Rao came to my place. Our gossiping took a sudden diversion towards the film “Shri Shirdi Sai Baba Mahatmyam” which was then being screened in the twin cities of Andhra Pradesh. I saw the film twice and it was really superb.

Then, my friend started narrating about his recent trip to Shirdi and Pandaripuram. On my enquiry, he explained in detail about Shirdi, — the marble idol, the tomb and the nearby places.

When I heard about the marble idol of Shri Baba, it caught my entire attention. I immediately went inside my house and brought and showed him a rolled paper. It was Baba’s coloured photograph which my colleague brought for me about 5 or 6 years back. He also got me a silver coin of Baba from Shirdi. My friend asked as to why the photograph was not framed till then. Then I said that I was planning to present that photograph to someone who worshipped Baba regularly instead of simply keeping it with me. I further explained though this thought of giving it away to someone was there in my mind since long it had not materialised. Now I changed my mind and decided not to part this photograph with anyone. I wanted to frame it the very next day i.e. on 6.3.86.

My friend asked me to join a Bhajan programme on the next day at his friend’s place. I also had a little acquaintance with the gentleman and hence agreed.

It was Thursday, the 6th March, 1986. I got the photograph framed in the forenoon and adorned my pooja room. At 7.30 p.m. we went for the Bhajan in the house of Mr. Y.S. Prasad who is a staunch devotee of Sri Baba. The Bhajan went on for an hour or so and ended with Arathi.

Mr. Prasad, his wife and his sister offered prayers to Baba and sang devotional songs with a sincere religious fervour. All this had a good effect on my mind. During the pooja my concentration was focussed at Baba’s Dwaraka Mayi photo, which was one of those kept for pooja. Mr. Prasad gave me two books for reading — “the Life History of Baba” and “October, 1985” issue of Sai Prabha magazine.

On 7.3.86 I thought I must finish reading the life history of Sri Baba at a stretch. By the Grace of Baba I could complete it. That night, I had a dream in which I saw Sri Baba typical of Dwarakamayi photo, I had seen at the Bhajan. After 2 days, I had a repeated dream in which I saw Baba as if He was also participating in the Bhajan sitting with others in the house.

Again on 13.3.1986 (Thursday) I participated in the Bhajan. After the Pooja, I told the friends about my experience. Mr. Prasad gave me some old issues of "Sai Leela" which he had collected and preserved carefully. He also gave me Baba's Udhi.

With such an experience, I keep wondering how Baba made me to keep this photograph in my house and not part with it. Though I got the photograph some years back, I could not give it to anyone somehow and finally the idea was completely dropped from my mind. That apart the photo is in my pooja room where I do pooja every day morning. I think, this is what Baba wanted me to do.

I had also read of the experiences of many persons which made them to become devotees of Baba later on. The experiences are really thrilling and amazing. Many got cured of serious chronic diseases and could overcome personal problems of different nature and magnitude.

Baba always said "If you look up to me, I look after you". I wish I have an early darshan at Shirdi to fulfil my long cherished wish.

May Baba bless all who pray to HIM.

*A.D. Prasad,  
8-4-325/34, Erragadda,  
Anand Nagar, Hyderabad 500 018 (A.P.)*







## O HEART!

*By: P.P. Sharma*

O, Heart, make thyself fit  
to welcome the Guest  
and hold fast unto thee.  
Scrub the place clean  
purge it of all dross  
wipe away all traces  
of filth and mire  
to receive the foot-fall  
of the Beautiful, the Immaculate.

Can you with the stinking carcasses  
rotting under thy glossy surface,  
the skeleton in thy locked chamber  
the lustful red-eyed monsters  
romping around  
invite Him in  
a Guest, so puissant  
of such celestial aura?  
Contemplate, O, Heart,  
the nectarine form  
— the mop of crinkly tresses  
the eyes  
the very windows  
for the Divine to peep through  
the bud — like nostrils  
the delicate curve of the lip  
played upon by endless compassion  
the delicate feet,  
one slightly smaller,  
representing in one form Uma Mahesh  
and the red robe  
whose hem when touched  
brings balm and healing.

Keep thyself, O, Heart, ever open,  
drunk with the essence of His Name.  
Any moment the Eternal Charioteer  
may stray in  
and the wild horses

pulling and galloping headlong  
will be reined in.  
The tongue, then, will cease  
to revel in its censorious habit,  
The ear to be seduced by sweet sound,  
the eye no longer a bonds slave  
nor the skin  
to the titillations of the flesh.  
The mind  
seeking a new poise  
through subservience to the higher power  
of Self will be in abeyance.

Keep awake O, Heart  
to close in on the Heavenly Gleam  
no sooner than it penetrates into thee  
and then never let it escape through.



## LOVE THE RIGHT

O, Samartha Sadguru Sainath, King of Kings  
Beneath the shadow of whose wings  
Secure and strong Thy devotees stand  
Nor dread the might of the hostile band  
Lord Sainath, Keep us strong  
To love the right and hate the wrong.  
When tempted oft and sore oppressed  
By sneering word or wanton's jest  
Help us to know that Thou art near  
And hear Thy voice, "Look to Me, Fear Not".  
Lord Sainath, Keep us strong  
To help the right, to fight the wrong.  
And when at last, life's battle over  
Sainath, we reach the shore  
The miseries ended, victory won  
May we receive our Sainath's "Well done"?  
Till the end, Lord Sainath, keep us strong  
To follow right and hate the wrong.

*Mrs. Usha Ranganathan,  
W/O. Dr. R.J. Ranganathan, Primary Health Centre,  
Kalasapura 577 146, Chikmagalur Dist.,  
Karnataka.*



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## IS RELIGION RELEVANT TO THE MODERN WORLD?

*(We reproduce by the courtesy of Sri Ramakrishna Mission, the editorial in its monthly journal Prabuddha Bharat in the issue of May, 1969, under the above title).*

### I

Is religion relevant to the modern world? This is an interesting, important and disturbing question pointedly asked by earnest thinking young enquiring folks all over the world. We say 'disturbing' studiously. Religion has given man ways of life, values, ideals and institutions for living. What is more, religion has given man human civilization itself.

If religion is proved to be irrelevant, everything that has flowed from religion will have also been proved irrelevant for us. And if it is proved irrelevant, we must have also the courage and detachment to reject it outright. No sentimentalism should prevent us from doing so. This should be done deliberately and with all circumspection. And this will indeed be a momentous step to take in life, for this will affect our personal and collective lives and the whole human civilization in a most thorough-going and far-reaching manner.

Needless to say, such a step should be taken in as responsible and wise a manner as possible. Life is not a debating society where you argue for points but an arduous journey for reaching the destination, where you make good only through what you really are, and not through what you argue about, for or against.

In trying to find an answer to this question 'Is Religion Relevant to the Modern World' we will presuppose that we all are sincerely seeking a sane perspective of life, which will be meaningful to all concerned all the way through with which we can weather through all storms, trials and demands of life; and that our whole approach to this theme will be open-minded and rational.

By religion, we will mean only essential religion and not any particular religion.

### II

Even in these days when everybody seems to disagree on everything with everybody else, we all unanimously agree that we

want to live, grow, prosper and attain self-fulfilment in life. And we have no doubt whatsoever in our minds that this our unanimously-held common desire to live, grow, prosper and attain self-fulfilment is a wholesome, legitimate and commendable desire.

Be it noted that no indoctrination or brain-washing is needed for making us all agree on this point. Is it not a surprising discovery?

On this ground all mankind can purposively meet for creating a new humane civilization. That, however, is not our immediate concern.

If you were alone in this world and there were none else, you could have had absolute liberty to live, grow, prosper and attain self-fulfilment in the manner of your choosing, however wild or fantastic that might be.

But you live in a world of growing multitudes each one of whom wants to live, grow, prosper and attain self-fulfilment. And you live in a world of diminishing resources.

Hence for the sake of your own convenience and self-interest the question arises of adopting a way of living which while allowing you needed scope for living, growing, prospering and attaining self-fulfilment will also provide the same scope to others for doing the same.

This way of living which helps you and all others in the world to live for growing, grow for prospering and prosper for attaining self-fulfilment, is called Dharma or religion in Indian thought.

### III

If you are thinking that we are trying to sell Dharma by giving it a modern interpretation, we would assure you that there is nothing fundamentally wrong in being modern in interpreting Dharma. Rather it is wrong to be unmodern and behind-time in any sphere of life, more so in regard to Dharma. Time-spirit is a part of Dharma. It must be respected.

In fact, all great teachers of Dharma were not only modern in their thinking, in most cases they were even ahead of their times in thought and action, which sometimes caused them great hardships, even loss of their lives. The names of Socrates and Christ easily come to our minds in this connection.



But let us assure you that the interpretation of Dharma we are presenting before you is neither our innovation nor very modern. It is one of the most ancient definitions of Dharma which we are trying to interpret.

This definition is given by Bhishma in the Shantiparva of *Mahabharata*. Here is the definition: Dharma was declared for the advancement of all creatures. Therefore whatever brings forth advancement and growth is Dharma.<sup>1</sup>

Dharma was declared for preventing creatures from injuring one another. Therefore Dharma is that which prevents injury to creatures.<sup>2</sup>

Dharma is also so called because it maintains all creatures. In fact all creatures are kept up by Dharma. Therefore Dharma is what is capable of upholding all creatures.<sup>3</sup>

Some say that Dharma is the injunction of the Shrutis. Others do not agree to this. I would not blame them that say so. For, everything has not been described in the Shrutis<sup>4</sup>.

Bhishma in the *Mahabharata*,  
Shanti Parva (IX — 10, 11, 12, 13).

All thinking modern people will find this definition of religion eminently acceptable, because it makes sense for all concerned all the way through in a most pragmatic manner, and hence truly meaningful.

When we say '*all thinking modern people*' we are aware of making a generalization and that there are many among modern thinking people who proclaim that they do not believe in God, for the simple reason that He is unnecessary and meaningless, in the sense that we can do without Him.

Dr. Radhakrishnan quotes in his book *Religion in a Changing World* a theologian, Dietrich Bonhoeffer who wrote:

'It is becoming evident that everything gets along without God, and just as well as before. As in the scientific field, so in human affairs generally, what we call "God" is being more and more edged out of life, losing more and more ground. 'He wrote

from the prison: "Honesty demands that we recognize that we must live in the world, as if there were no God."

From the standpoint of pure reason, however, our being able to live without God will not prove His non-existence. Our need is not the sole criterion of the existence or non-existence of a thing.

Even if it could be proved that God is non-existent — which we really cannot logically do — even then religion would remain relevant for mankind, for we all care for our advancement, non-injury, security and maintenance.

You may argue: Well, why need we have religion for advancement, non-injury and maintenance? We can do it through politics.

Well, if you can really bring welfare of all through politics, you are welcome to do so, for in that case politics itself will have been transformed into religion. That was Gandhiji's concept of politics vis-a-vis his concept of religion.

But normally we see politics seeks sectional welfare at the cost of others. This seeking of sectional interest distinguishes politics from essential religion.

#### IV

We may differ among ourselves in other respects, but we all seek self-fulfilment in life. Some may understand by self-fulfilment spiritual illumination, others may understand, worldly well-being.

Whatever may be our own understanding of self-fulfilment, we have to work for it gradually and for this security in life is needed.

Now how do you get this security? Who guarantees it for you?

It is Dharma or religion which teaches us *what kind of way of living* helps us most to get the fullest scope for attaining self-fulfilment in life. Dharma does it for all living beings. The essence of Dharma is taught in our scriptures this way:-

'Listen to the essence of all religions, and after listening, grasp the import properly: do not do to others, what you do not want to be done to you.'<sup>6</sup>

'The person who seeks happiness in the world should look



---

upon others as he would look on himself, for happiness and misery are felt by others as by oneself.?’

If we do not do so we cannot reach self-fulfilment. If you do not permit others to live and have security and progress and self-fulfilment you will set in motion forces which will make your living, progress and self-fulfilment impossible. If you seek proof of it you have plenty of it in history, more recently in Hitler’s life.

So religion goes to the root of the affair and devises methods by which everyone’s physical, mental and spiritual development is made possible and self-fulfilment for all is assured.

These methods fall into two parts generally speaking: Self-chastening and other-regarding.

Self-chastening virtues are those prescribed disciplines which help us to bring our psycho-physical organism under perfect control and open our understanding in a new way for being able to live in this world in a manner conducive to attaining self-fulfilment.

Other regarding virtues are those which set us in harmonious relationship with those whom we most live with in the world.

Without self-chastening you cannot have genuine other-regard. Unless you have genuine other-regard, this world is not the place for you. You will be thrown out of it by some inimical forces generated by your conduct.

So whoever you may be, if you want to live here on earth and attain self-fulfilment, nothing is more relevant in the world to-day than essential religion.

## V

What we have said upto now pertains to an approach which, in a sense, is external or objective or theoretical. Though very important, it waits for the seal of inner mandate for full acceptance of the situation.

We are aware that for any reasonable person it will be hard to refute the arguments presented here for proving the relevance of religion. But not being able to disprove does not mean full inner acceptance of the relevancy of religion in the modern world, the modern man would need to know something more in a more

intimate manner. If he has not to stay indifferent to religion in spite of its relevancy, some of his questions, prompted by the time-spirit of which he is a creature, have to be directly answered. In fine, it must have a deep-going personal meaning for him.

The modern man is a very misunderstood man as far as his religious predilections are concerned. He is not congenitally irreligious as he is supposed to be. Denunciation of religion does not make a man necessarily modern. Religious denunciation is as ancient as the mountains. So no one can be a modern man by just rejecting God and denouncing religion.

But the modern man cannot also accept God and religion without being true to himself. From his inner situational requirement arise in him three questions, which must be answered in the affirmative if he is to accept the relevancy of religion with full intellectual assent and emotional fervour. These three simple questions are:

1. Can it be proved?
2. Does it work?
3. Does it help?

You will notice that these three questions arise out of the frame of mind the modern man has, scientific, practical and pragmatic.

The modern man cannot run away from his own mind which is scientific, practical and pragmatic. If religion which has been theoretically proved relevant has to be personally acceptable to him, then it must come in his life in the manner his mind can accept it. Otherwise even the religion which is relevant remains unrelated to his life, which is as good as saying that it has practically no meaning for him.

Hence finding answer to these questions is necessary.

The first question asks: Can it be proved?

Religion speaks about God. It claims: God is. The modern man asks: Can this be proved? This is a very important question for him, for a modern man will under no circumstances give up science. He believes in scientific discipline for many reasons. He would rather be scientific and non-religious, but not religious and unscientific. He, however, will be happy, if he could be religious with being scientific. But that would need his being convinced that





God's existence can be proved.

Now what is the proof of God's existence? The simple proof is that God has been seen, not by one but by many, not only in olden days but also in modern times.

What is more, methods have been prescribed by adopting which any man can see God, provided he fulfils all the conditions of the experiment.

There is another proof also. As you easily know when a man is drunk by seeing his conduct, you may also know from the conduct of a person when he has seen God. These signs of a seer of God are also proof of God's existence.

Knowing God is meaningful for you for by knowing Him you attain the highest self-fulfilment which you are seeking.

The second question is: Does it work? Is it practical?

Arjuna, when he saw the vast army of relatives who were to be killed if he were to gain victory, was thoroughly nonplussed.

He threw away his bow and arrow and uttered garbled philosophy. Imagine a general of an army breaking down in a battle field and sobbing while he should be commanding and shooting.

Then Krishna the Dharma Purusha, lashed at: Do not yield to this unmanliness. It does not behove you. Give up this faint-heartedness, and arise, O'scorcher of foes!<sup>8</sup>

Shri Krishna taught him only the principles of Dharma and nothing else. He did not talk politics or about armament.

And what was the result? Arjuna arose, fought, vanquished the enemy and won victory.

Did it not work? Was it not practical?

The third question is: does it help?

Religion can help you to fulfil all your desires, *dharma*, *artha*, *kama*, *moksha*, in a sane manner, so that you may be preserved for attaining highest self-fulfilment.

Is it not helping you in the best manner possible to have brought you to your highest self-fulfilment?

So indeed religion is not only relevant in the modern world, it is the sane modern man's supreme need. Nothing in the universe

helps the modern man so much from the womb to the tomb and beyond as religion properly understood and enthusiastically lived does.

## VI

Unless you are friendly to your friends, your friends reject you. But not so is religion. Even when you reject religion, denounce it in bitterest terms, insult it all the time by transgressing all its laws, religion stays your true friend all the time.

The proof of the fact is to be found in the way Buddha treated Angulimala; Christ, Mary Magdalene; Sri Chaitanya, Jagai-Madhai, Sri Ramakrishna, Girish Ghosh.

When blows received from life have nearly made you mad, or when the world has cast you in the fringes of the waste land of life as something abominable, it is religion which stands by you, bends low to you and holds you up again.

## VII

We would not stop with only proving to you with all the emphasis of reason that religion is relevant in the modern world, we would go further, and say with all the facts and forces at our command:

If religion was relevant to and a need of the ancient man, it is more relevant to and a greater need in the modern man for quite a few reasons.

When the world is bursting with population and the resources of the world do not seem to be enough for man, artificial measures are not the fundamental answer to our problems, we need really control and master our appetites which religion teaches how to do.

It is obvious to any thinking person that man needs to develop higher inner powers in order to be able to digest the powers science has put in the hands of man. When technological developments have put these enormous awesome powers in the hands of man, there is greater need to develop powers of detachment and other - regard which religion teaches.

When fastness of communication is constantly bringing us in contact with other cultures, religions, thought-patterns, we need to develop new powers of understanding and good intent which come to us only from practice of disciplines of Dharma.



When we need more sharing in the world of things we possess, we need a more animated impulse of genuine feeling of generosity, feeling of oneness with all to make our cherished socialism work in a civilized manner. A big rod will carry us only a small distance.

When the world is really becoming too much for us and we *too little* for it, we need to rediscover 'man's sovereignty of spirit' which religion alone knows how to teach man.

Religion is not only relevant in the modern world, it is our bread, security and salvation. It is our greatest desideratum.

It alone makes everything meaningful in life, death and beyond.

1. प्रभावार्थाय भूतानां धर्म प्रवचनं कृतम् ।  
यत् स्यात् प्रभवसंयुक्तं स धर्म इति निश्चयः ॥
2. अहिसार्थाय भूतानां धर्म प्रवचनं कृतम् ।  
यत् स्यात् अहिसासंयुक्तं स धर्म इति निश्चयः ॥
3. धारणाद्धर्ममित्याहुर्धर्मेण विबृता प्रजाः ।  
यत् स्याद्धारणसंयुक्तं स धर्म इति निश्चयः ॥
4. श्रुतिर्धर्म इति ह्येके नेत्याहुरपरे जनाः ।  
न च तत् प्रत्यसूयामे न हि सर्वं विधीयते ॥
5. George Allen & Unwin Ltd., London, 1967, P. 55
6. श्रूयतां धर्मसर्वस्वं श्रुत्वा चैवावधार्यताम् ।  
आत्मनाः प्रातिकुल्यानि परेषां न समाचरेत् ॥  
Daksha Samhita, 3.20
7. यथैवात्मा परस्तद्वदद्रष्टव्यः सुखमिच्छता ।  
सुखदुःखानि तुल्यानि यथात्मनि तथापरे ॥  
Kasi Khanda, 40.24
8. क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।  
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥  
Bhagwad Gita, 2.3

## YOGI WHO MET SAI BABA

In Shri Sai Satcharita Chapter XXIII, there is a story of a Yogi who came to Shirdi with Nanasahab Chandorkar. He had studied all the works on Yoga including the Yoga-sutras of Patanjali but had no practical experience. He could not concentrate his mind and attain samadhi even for a short time. He thought if Sai Baba be pleased with him, He will show him the way to attain samadhi for a long time. With this object in view, he came to Shirdi and when he went to the Masjid, he saw Sai Baba eating bread with onion. On seeing this, a thought came in his mind, "How can this man eating

stale bread with raw onion solve my difficulties and help me?" Sai Baba read his mind and said to Nanasaheb "Oh Nana! he who has the power to digest onion should eat it and none else". Hearing this remark, the yogi was wonderstruck and fell at Baba's feet in complete surrender. With pure and open mind, he asked about his difficulties and got their solutions from Baba. Thus being satisfied and happy, he left Shirdi with Baba's Udi and blessings.

After Guru Pournima 1985, I had the good fortune of meeting the same Yogi in person at Shirdi. He is none else than Swami Rambaba — a very tall, fair and bearded figure in ochre robes, at present staying at Bombay. I had been seeing him at Shirdi during Guru Pournima Utsavas 2 to 3 years earlier. But due to Sai Baba's grace after July 1985, inexplicably we came very close to each other at Shirdi and Pune. Swamiji not only had long talks with me on Sai Baba and other saints and presented me some valuable books to



read but also blessed me with a loving visit to my humble home at Pune. Since then I have been in constant touch with Swamiji at Bombay and getting his guidance and affectionate blessings.

Sri Ram Baba does not answer questions about his past life. Hence it is very difficult to know about his age, family and place of



birth etc. However from some stray references casually made, we know that he was initiated into Sanyas Ashram in 1910 on the banks of Ganges at a place called Karanbas (Dist. Bulandshaher in U.P.). Today Swamiji's age is considered to be 126 years by his followers. However during talks he mentioned to me once that he renounced life after full enjoyment and satisfaction. So if his age at that time (1910) is conservatively estimated to be 40 years then Swamiji's age to-day should be at least 117 years. He has travelled widely on the peaks of Himalayas and jungles of Bastar and met almost all the saints living from Ramana Maharshi in the south to Swami Sivananda in the north. In the past he had been roaming about with barest minimum clothes and carrying only a stick and a 'kharpar' (begging bowl) and known by different names — Kala Baba, Tiger Baba, Kutta Baba etc. Only recently he has come to Maharashtra and is now looked after in royal (Rajyoga) comforts by his rich followers. When I first saw Sri Ram Baba about 5 years ago, he was quite fit and walking briskly and erect throughout. But since 2 or 3 years his health has been deteriorating day by day. Actually after his visit to Shirdi for Guru Pournima last year, he has hardly left his residence, is frequently hospitalised and is under constant medical care.

My most vivid impression about Swami Ram Baba is that he is a true and very sincere devotee of Sai Baba. Like many other exalted Sai devotees Swami Ram Baba does not care to heighten his own prestige and fame in the name of Sai Baba. He considers himself the most humble disciple of Shri Sai Baba and hence does not allow visitors to touch his feet or present garlands. Instead he asks them to bow and garland Sai Baba, his Guru. Most of all Ram Baba like a true disciple has imbibed the teachings of Sai Baba in toto. For instance Sai Baba always preached removal of one's 'ego' — without which no progress is possible in spiritual matters. Sri Ram Baba therefore has cast off the word "I" for ever. In his conversation he refers to himself only as 'Ram'. Secondly Sai Baba repeatedly told His devotees to look for Him in every person or even in a beast or a bird. Sri Ram Baba follows the same principle and hence while addressing the listeners he uses the words "Dear Selves (plural of self)" which means that the listeners and Sri Ram Baba are one and the same. In short Ram Baba is Sai Baba's preachings and philosophy in life and blood.

My main purpose in writing this article is to present to readers the description of Swami Ram Baba's meeting with Shri Sai Baba

on 22nd Feb. 1914 — as was narrated to me by Swamiji in person. I was indeed very much thrilled to listen to the story and considered this unique privilege to be a real favour (Guru kripa) from Shri Sai Baba through Swamiji. I therefore thought it worthwhile to pass this on to the readers of Shri Sai Leela, who, I am sure, would find it interesting.

“After taking leave, this body (Ram) started journey towards River Narmada. After reaching Bharuch (Gujarat) Ram went to see Shri Hansdevji Maharaj, a great saint who was so loving and had a beautiful personality in height more than Ram. He kindly and lovingly accepted Ram and Ram stayed there for two days and was provided with a pair of padukas. On the third day, Maharajaji got information that Swami Vasudevanand Saraswati Maharaj, also known as Shri Tembe Swami (referred to in Ch. ‘L’ of Shri Sai Satcharit — English) was at Garudeshwar and Ram was told to meet him. Ram went to him and was received with great love. After staying with him for 4 to 5 days, Ram continued his ‘parikrama’ on the banks of the Narmada. When Ram arrived at Maninageshwar sometime in January, 1914 and stayed there for some time, instructions came to go to Shirdi. Ram knew nothing about Shirdi nor which sat-purush (saint) was staying there. But how the journey was arranged by HIM is an inexpressible miracle. Two or three princes from Saurashtra (Gujarat) came to Nathji Maharaj of Maninageshwar to take his permission to go to Shirdi and he in turn asked them to take Ram to Shirdi with them. They started in an old-model car and with difficulty reached Nasik and exactly on 22 February, 1914 before 12 noon reached Shirdi. After making inquiries, Ram went to the Masjid and found one humblest personality eating roti and onion. Ram wanted some help in his Sadhana but a devilish thought and ego sprung up in Ram’s mind as to how this person eating roti and onion could help him in his sadhana but a devilish thought and ego sprung up in Ram’s mind and right eye at Ram uttered, “Ye kutte idhar ajana” (you dog! come here) and further said, “Are jo hazam kar sakta hai, wahi to kha sakta hai.” (He alone can eat who can digest it).

Thus great Sai just stared into Ram’s eyes for about 2 minutes only and at that very moment the devilish ego in Rama’s body was burnt to ashes. Ram got what he had been craving for — real, eternal and blissful life through His grace. This humble body still enjoys that Grace, that love of Sri Sai — which, truly speaking, is a great phenomenon to be conceived as a World God.”

*Lt. Col. M.B. Nimbalkar (Retd.)  
1/14, Five Star Apartments,  
Bund Garden Road, Pune 411 001.*



## SHIRDI NEWS — January 1987

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

**Keertan:-** 1) Shri Madhukar Ganesh Suryavanshi, Sansthan Artist who performed Keertans on Ekadashi and other days of religious importance during the month 2) Shri Vishwanath Maharaj, Surala and 3) Smt. Lalitprabha Kulkarni, Ganeshpuri.

**Pravachan:-** Shri Laxman Maharaj Wakehoure, Shirdi.

**Bhajan, Vocal & Instrumental Music etc.:-** 1) Shri Ratanlal Sharma, Nagpur 2) Shri Bholanath Samel, Bombay 3) Shri Nandkumar Sarangdhar, Girgaum 4) Shri Balasaheb Kulkarni, Laxmiwadi 5) Kum. Anjali V. Dixit, Pune 6) Kum. Ajay V. Dixit 7) Shri Vasudeo Dixit 8) Shri Harimohan Dixit 9) Shri Pandurang V. Bore, Dhorja 10) Kum. Ganesh B. Kulkarni 11) Shri Shamlal V. Thakur 12) Shri Ramchandra Khalim 13) Acharya Bharadwaj 14) Shri P.B. Ramarau 15) Shri Bapoo M. Jadhav, Madha 16) Kum. Kusum Nirula, Delhi. 17) Shri Narsen Kapur 18) Smt. Vedavati M. Gopal, Hyderabad 19) Shri Dattatreya Ban, Badlapur 20) Shri Arun Somani, Sangamner 21) Shri Ramesh Parkar, Wadala 22) Shri Sadanand Kulkarni, Ganeshpuri 23) Shri Mohan Mhatre, Bassein 24) Om Adinath Bhakti Prasadik Bhajan Mandal, Bombay 25) Shri Dattaguru Prasadik Bhajani Mandal, Jogeshwari 26) Shri Rakesh Mudhur, Menpuri 27) Shri Eknath Mirashi, Bombay 28) Shri Sainath Bhajani Mandal, Andheri 29) Shri R. Pratap Raju 30) Shri Ganpat B. Jadhav 31) Shri Vithal Mahale, 32) Sou. Geeta Javadikar, Malad 33) Shri Arun Gupte, Bassein 34) Young Boys' Sports Club, Wadala 35) Shri Saidham Bhajani Mandal, Bombay 36) Nageshwar Bhajani Mandal, Moshi 37) Shri Shankarrao Kochure. Tamasha Mandal, Dhule 38) Shri Rajkumar Barsikar Pune 39) Shri Gangadhar Jadhav, Pune 40) Shri Sudhir Phadke (sitar-player), Pune 41) Shri Dhananjay Vasve 42) Sou. Rekha Madavi 43) Shri Jayant Nagarkar, Pune 44) Shri Ashok Adhav, Pune 45) Shri Nandkumar Duttsevak 46) Smt. Shailatai Bhagwat 47) Shri M. Ramakrishnan, Hyderabad 48) Shri K.S. Sarmalkar, Borivli 49) Shri A.B. Mita, Tokyo, Japan.

**Republic Day Celebrations:** At 7.30 A.M. on 26th January, the Executive Officer of the Sansthan, Shri R.D. Banne unfurled the national flag in the presence of prominent citizens, devotees who

had flocked to Shirdi for Sai-darshan, staff and pupils of Shri Sainath Secondary High School, Sansthan employees, the police and the home-guards. The band pathak was in attendance. After the programme concluded tea was served to those assembled for the function.

**Prizes Distribution:** For the year 1986 Sou. Sushilabai Shankarrao Godkhindi Silver Medal for the best member of the Sanitation staff was awarded to Shri Hiralal mangtu Dharu and Ashok Godkhindi Silver Medal for the best employee is Shri Sainath Hospital to the nurse Sou. Mangala Baburao More.

### RAILWAY BOOKING OUT-AGENCY

Devotees may be aware that with the cooperation of the Railway Officials a booking counter for tickets on Central Railway and South-Central Railway has been opened in the Inquiry Office of Shirdi Sansthan at Shirdi from 6th September, 1985. Tickets for all main cities in India are available here. The respective quota allotted on the following trains are shown against them:

Train No.	Name of Train	From	To	Quota II Class
202 Up	Panchavati Express	Manmad	Bombay	10 Seats
352 Up	Bhusval-Bombay Passenger	Manmad	Bombay	4 Berths
552 Up	Ajanta Express	Manmad	Secunderabad	10 Berths
96 Up	Ellora Express	Manmad	Nizamabad	14 Berths
	-do- -do-	Manmad	Nizamabad	4 Seats
4 Down	Calcutta Mail via Allahabad	Manmad	Calcutta	2 Berths
29 Down	Howrah Express via Nagpur	Manmad	Howrah	2 Berths
57 Down	Amritsar Express	Manmad	Amritsar Delhi	4 Berths

Efforts are being made to secure quotas for other main stations too. Regular bus services are operated by the State Transport from Shirdi upto Manmad for the above-mentioned trains.





# SHRI SAI — SAT — CHARITA

## CHAPTER — 6

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

1. Whether in the worldly or spiritual life, when the Sadguru captains the ship, he will steer it along with passengers on board to its destination.
2. The very thought of a Sadguru immediately brings to mind Shri Sai, and the moment you remember him, he appears before you blessing you with his hand on your head.
3. When the boon-giving hand applies the *Udi* from the sacred fire to your forehead and is placed on your head in benediction, the heart overflows with inner joy and the eyes brim over with love.
4. Marvellous is the subtlety of the touch of the Guru's hand, for it reduces to ashes the astral & body which even the flames of the funeral pyre cannot consume. It can even steady the minds of those, who are annoyed even by an accidental
5. mention of God or by His tales, and speak intemperately.
6. A mere touch of his lotus-hand is enough to cleanse a man of his sins which have accumulated over his numerous past lives and reached the point of culmination.
7. As your eyes rest on his comely face, you get choked with exceeding joy, tears of joy flow

- & from the eyes and the heart is filled with eight forms of *Sattva gunas*\* of the body. It creates within you an awareness of your essential unity
8. with the Supreme; gives you the experience of the blissful joy within, dissolves duality and makes for union with the Supreme One.
  9. Even as you read the sacred books and *Puranas*, Sadguru comes to your mind at every step; Sai becomes Rama and Krishna, telling you of his own life.
  10. When listening to the *Bhagawat*, Krishna becomes the embodiment as it were of Sai, singing the Song of Uddhava for the good of his devotees.
  11. Even in casual conversation, incidents and stories of Sai's life unexpectedly find their way to illustrate a point.
  12. Intent on writing, when you take up paper and pen in hand, words elude you. But with His Grace they flow freely and effortlessly.
  13. The moment ego raises its head, he immediately suppresses it. And by creating the awareness of higher consciousness he brings the disciple a sense of fulfilment.
  14. When you surrender to the powerful Sai, heart and soul (literally, body, mind and speech), virtue, wealth, love and deliverance are attained automatically and unasked.
  15. The fourfold path of *Karma* (Action), *Dnyana* (Knowledge), *Yoga* and *Bhakti* (Devotion), though

\* The eight forms of Sattvika changes (Spiritual modifications or ecstasies) that shake the body and mind are: motionlessness, perspiration, horripilation, indistinctness of speech, tremor, paleness, tears and loss of consciousness.

each distinct from the other, all lead you to God-realization.

16. The path of *Bhakti* (Devotion), like the path through the prickly Babul\* forest, is rough and full of pit-falls. Though, precariously narrow, it leads you surely and directly to God.
17. With a mother's care, the Guru warns you sternly that the safest and easiest way to reach your destination is to avoid stepping on the thorns in the way.
18. When the orchards of the mind are watered by devotion, renunciation opens up and knowledge flowers, union with the Supreme Spirit comes to fruition, and the joy thereof bursts forth, avoiding birth and death as a certainty.
19. The primal Supreme Soul is Self-created. It is the triple *Sat-Chit-Anand* (Being, consciousness and Bliss). Due to natural forms or properties disguising the Spirit, It became awakened and manifested Itself for Its devotees.
20. As *Brahman* became manifest through its three said attributes, *Maya* (Creation-illusion) became active and stirring *Sattva* (Righteousness/Harmony), *Rajas* (Activity/Motion), *Tamas* (Inertia/Darkness) exhibited her qualities.
21. Clay when given a particular shape is verily called by the name of a pot. But as soon as it is broken, it loses its name, form and identity.
22. The whole world is born of *Maya* (Creation-Illusion). They (the world and *Maya*) are related to each other as effect and cause. It is as if *Maya* has assumed form and become the world.
23. *Maya* existed before the world but had not mani-

\* Gum-Arabic-tree.

- fested herself. She was latent in the Supreme, contained in the Highest Consciousness.
24. Whether latent or revealed, *Maya* has always been a part of the Highest Consciousness. Thus *Maya* is the Supreme Spirit, inseparable from It.
  25. *Maya* created the material world from *tamoguna* (inertia), lifeless and without movement. This was her first act.
  26. Out of *rajoguna* (motion) of *Maya*, with the help of the consciousness of the Supreme Spirit, was revealed the world of consciousness, endowed with the aspects of both.
  27. Then out of *Sattvaguna* (righteousness) of *Maya* was created the intellect, which when permeated with the divine bliss completed the whole process of creation.
  28. Thus *Maya* susceptible to great modifications, unless stirred to activity, does not create the aforesaid things and her three gunas remain unmanifest.
  29. *Maya* is not manifest until she becomes active in her three gunas. She can remain unmanifest when she is passive.
  30. *Maya* is the creation of the Supreme Spirit while the universe is the creation of *Maya*. "All this is Brahman" means the unity of all these three — the world, *Maya* and the Supreme Spirit.
  31. Those who keenly desire and are intent on realizing this unity should refer to the Vedas.
  32. The power to distinguish the essential from the non-essential, the Vedas, *Shrutis* and *Smritis*, the Guru and realization of the Supreme Truth (the great aphoristic dicta) give exceeding joy.

33. It is the promise of Sai that his devotees will not ever be in want of food and raiment.
34. "It is my creed to look after the temporal and spiritual well-being of those who worship me & single-mindedly and always serve me, wholeheartedly." This is also the affirmation of the
35. Bhagwad Gita which Sai enjoins you to believe. Do not strive after food and clothing, for you shall not lack these.
36. Seek honour in the court of God, strive for His Grace rather than for the world's applause. The & world may nod appreciatively, but should it turn your head so! Rather seek through intense devotion
37. to move your chosen deity to compassion and to express its joy through perspiration.\*
38. May you find joy in such striving. May all the senses be seized by such a devotional urge so that the sensual desires may be transformed completely and sprout into devotional worship. What desire will then remain?
39. May such devotion be your constant preoccupation leaving no relish for anything else. May the mind be engaged in constant chanting of the Name of Sai forgetting everything else besides.
40. Then the mind will detach itself from the body, home and wealth, and will attach itself to the divine bliss. It will become equanimous and serene and find fulfilment.
41. A contented mind is the surest sign of association with the holy (*Satsanga*). How can a wandering mind be considered as being surrendered to God?
42. Hence Readers (Listeners) should pay attention

\* One of the Ashtabhavas. See the footnote to verse 7, in this Chapter.

and with faith read (listen to) this Life of Sai so that their heart may overflow with devotion.

43. As the Story progresses, it will bring contentment and your unsteady mind will find repose; restlessness will be allayed and happiness will prevail.
44. To resume the Story, we will now proceed with the narration of the renovation of the mosque and the *Keertan* about the story of the birth of Shri Rama.
45. A devotee by the name of Gopal Gund who spent his time in the ceaseless chanting of & Baba's Name, and whose devotion to Baba was boundless, had no issue. By Baba's Grace he
46. was blessed with a son in course of time and it gladdened his heart.
47. Gopal Gund felt that a fair (*Yatra*) or celebration at the Shrine of Baba in Shirdi (*Urus*) should be held annually, which would enthuse all.
48. Tatyá Kote, Dada Kote, Madhavrao and all other leading residents liked the idea and began preparations for it.
49. But such annual festivals were controlled by rules under which permission of the District Collector was required.
50. When efforts were made to secure the permission, the Kulkarni (a Revenue officer) of the & village maliciously objected and put obstacles in the way. The result of the Kulkarni's objection
51. was that the District Collector ordered that the fair should not be held at Shirdi.
52. But Baba willed it otherwise and had already blessed the holding of such a fair in Shirdi.

53. When the villagers pursued the matter and tried their utmost, the authorities withdrew their previous order in deference to public wishes.
54. From that time, with Baba's consent, *Ramanavami* (the day of the birth of Rama) was fixed as the day of this annual fair. Tatyā Kote looks after the arrangements and multitudes gather in ever-increasing numbers.
55. On this occasion, devotional singing and worship take place to the accompaniment of drums of various kinds and other musical instruments. And people flock from all directions.
56. Two new flags are taken in procession with ceremony. They are tied to the dome of the mosque and later hoisted there.
57. Of the two flags which are taken in a grand procession and fly high on the top of the dome, one is Nimonkar's and the other Damuanna's.
58. Now listen to the interesting account of how the idea of celebrating *Ramanavami* originated from the celebration of the *Urus* which is the pride of Shirdi.
59. Thus originating from the *Urus*, *Ramanavami* was first celebrated in the Shake' year eighteen hundred and thirty three (1911 A.D.) and continues to be celebrated to this day.
60. The idea was originally conceived by the well-known Krishna Jageshwar Bhishma \* who felt that the birth of Shri Rama should be celebrated for the good of all.
61. Till then only the *Urus* and the fair were held every year, which were well attended. Out of

\* A Vedic Scholar, Keertankar and author of *Shri Sadguru Sainath — Sagunopasana*.

these arose the pleasing festival of the birth of Rama in that year.

62. Once Kaka Mahajani had arrived in Shirdi a day earlier to the fair. Next morning he was all ready with the articles of *Puja* (worship) to go to the musjid, eager for Baba's darshan as well as to watch the *Urus* celebration. He was accosted at an opportune moment by Bhishma, who was sitting in the Wada at leisure, with these words:
63. & Will you help me in a good resolve which I have in mind? Since the *Urus* is held every year which coincides with *Ramanavami*, is it not a good idea to make use of this occasion to celebrate *Ramanavami*?
64. Kaka Mahajani liked the idea and asked Bhishma to obtain Baba's consent after which it could be done without delay.
65. But such celebrations are always accompanied by *Keertan* and the main difficulty was of finding a suitable *Keertankar* in a village like Shirdi.
66. Bhishma promptly offered to be the *Keertankar* provided Kaka Mahajani accompanied him on the harmonium. And the *Prasad* of *Sunthawada*\* would of course be prepared for the occasion by Radhakrishnabai.
67. It was therefore decided to go to Baba immediately for this good work. For a good thing done & without delay ensures prompt success. So both of them hurried to the musjid.
68. No sooner had Kaka Mahajani begun worship at the mosque than Baba himself asked what they had been talking about in the Wada and Kaka could not think of an answer.

\* A preparation of dry ginger powder mixed with ghee and sugar.



72. Immediately Baba put the same question to Bhishma in a different way by asking, "What has Buwa (Bhishma) to say?"
73. Then Kaka Mahajani remembered and disclosed the intended plan to Baba which Baba approved. And the celebration was decided upon.
74. Next day, early in the morning, seeing that Baba had gone to Lendi, a cradle was put up in the temple hall in the midst of ceremonial preparations for the *Keertan*.
75. The audience gathered at the appointed hour. As Baba came in, Bhishma rose and Kaka Mahajani sat down for accompaniment on the harmonium. Then Baba sent for Mahajani.
76. When Kaka was told that Baba wanted him, a lump rose in his throat with apprehension. He & could not guess what Baba wanted and only hoped that Baba would not have forgotten about the celebrations. Kaka became nervous and wondered what Baba was agitated about. Would the *Keertan* pass off without any hurdle?
- 77.
78. With slow faltering steps and full of worry, Kaka went upto the musjid.
79. Baba asked him why the cradle had been put up and upon being told in brief its reason as well as the plan, was delighted.
80. He then took a garland from a niche in the nearby wall, put it round Mahajani's neck and gave another for Bhishma.
81. Baba's question about the cradle had caused great anxiety, but on seeing Kaka being garlanded everyone was relieved.
82. Bhishma was a versatile man. To add to it, he

- was well-versed in religious lore. Naturally, the *Keertan* enthralled the audience.
83. Baba too was delighted. He had had the celebration in the way he wanted with *Keertan* and *Bhajan*.
  84. During the celebration particles of *gulal* (a red powder) which was thrown about entered Baba's eyes. His eyes became red and he looked terrible like *Narahari* (one of the incarnations of Vishnu for killing a demon), at the hour when Rama was born in the palace of Kausalya.
  85. His terrible Narahari-like expression was really a manifestation of his fervour at the birth of Rama who would destroy demoniac forces of the ego and other evil propensities of man.
  86. Baba was suddenly angered and seemed verily to have become *Nrisimha* (Vishnu in his fourth avatar as the man-lion who destroyed the demon *Hiranyakashpu*). He started showering a lot of abuses and curses.
  87. Radhakrishna was agitated and thought that the cradle would be broken to pieces. How to save it from such a predicament was her problem.
  88. She was insistent that the cradle should be taken down and Kaka Mahajani actually moved a step forward to do so, seeing which Baba was & greatly annoyed and rushed forward to prevent
  89. him. Hence the action was stayed and Baba regained his composure.
  90. When, in the afternoon, Baba's permission was sought, to the surprise of all, Baba exclaimed, "Where is the hurry for taking the cradle down, for it is still required!"
  91. What could this necessity be? For Baba's words

- were never spoken in vain. After a little thought it occurred to them that the festival had not reached its finale.
92. Though the celebrations had reached this stage, until the *Gopalkala* (the feasting and merriment which concludes the festival) next day, they could not be deemed to be concluded.
93. So, on the next day, after the *Gopalkala* and the *Keertan* Baba gave permission to take down the cradle.
94. At the next year's celebration of *Ramanavami* Bhishma was not available and Balabuwa Satar-  
kar was to be invited for performing the *Keertan*.
95. However, as he had to go to Kavathe, Kaka Maha-  
jani brought Balabuwa Bhajani, known as  
& modern Tukaram, for the said purpose. Had he  
also not been available, Mahajani was himself  
prepared to perform the *Keertan* as he knew by  
heart Dasganu's composition for this occasion.
- 96.
97. Now listen attentively to how Balabuwa Satarkar happened to come to Shirdi at the opportune moment for the celebrations during the third year.
98. Having heard of Saibaba's fame, he wished to come for Baba's *darshan* but wanted company on the way.
99. Balabuwa was himself a *Keertankar*. He belonged to the Satara District but happened to be staying at this time at Parel, in Bombay.
100. In the Satara District, there is a temple at a place called "Birhad Siddhakavathe" to which he was  
& attached and received an annual allowance for performing *Keertans* every year on the occasion
101. of two festivals, viz. *Ashadhi Ekadashi* (in July-

August) and *Ramanavami* in the month of Chaitra (March-April).

102. According to a Charter of the Mogul Emperor (Akbar) a sum of rupees two thousand and four hundred had been allotted for the expenses of the Deity and was being so expended by the management of the institution.
103. For his *Keertans* at these two festivals, Satarkar got an allowance of Rupees thirty. But this year the villagers of Kawathe were faced with an outbreak of cholera.
104. Therefore, the *Ramanavami* celebrations could not be held. Satarkar got letters from "Kawathe" informing him that the village had been deserted and so he should visit it only next year.
105. In short, he lost the opportunity of serving Rama and receiving the allowance. But then he got the opportunity of going to Shirdi and met Dikshit in this connection.
106. Dikshit was a great devotee of Baba and Satarkar was certain that if Dikshit agreed to help he would be able to go to Shirdi both in self-interest and for spiritual benefit.
107. So he told Dikshit that as he could not go for his annual engagements at "Kawathe", he had thought of having Baba's darshan and performing *Keertan* before him.
108. Dikshit made it clear that there was no guarantee of his being remunerated, for it all depended upon Baba's will and even the *Keertan* would require his permission.
109. While they were thus conversing, Kaka Mahajani turned up unexpectedly and distributed the *prasad* and *Udi* (sacred ash) from Shirdi, which

Satarkar considered a good omen.

110. Mahajani had then just returned from Shirdi. He conveyed that all was well there and thereafter returned to his residence. Dikshit told Satarkar
111. earnestly that he would ask for Baba's permission and inform him as soon as it was given. And  
& further, that on receiving his letter Satarkar should proceed to Shirdi without worrying about
112. the travelling expenses. He should have no fear that he would have to bear the expenses.
113. Later Dikshit approached Baba who gave the permission readily. And then Balabuwa came to Shirdi and had Baba's *darshan* to his heart's content.
114. Baba too, with great pleasure, got the *Ramanavami* celebrations and festival performed before him through Balabuwa.
115. Balabuwa, on his part, was pleased that his objective had been fulfilled. Sai was also pleased. Thus everyone was satisfied.
116. Balabuwa was exceedingly happy on receiving a generous remuneration of rupees one hundred and fifty as directed to be paid by Baba.
117. And why would Buwa not be happy when Baba gave him at one celebration his five years' earnings at Kawathe?
118. Later on, when Das Ganu was once in Shirdi, Baba on being so entreated by people entrusted Dasganu with the performing of *keertan* at the *Ramanavami* celebrations every year.
119. Since then upto now, the birthday of Rama is being celebrated with pomp and pageantry. Food is served plentifully to all, even unto the lowliest, to their great joy.

120. At the portal of Samadhi Mandir, to the accompaniment of melodious musical instruments, the chant of Baba's Name rises to the skies and the atmosphere is suffused with joy.
121. As with the starting of the fair and *Urus*, the idea of renovating the dilapidated mosque also occurred to Gopal Gund.
122. With a strong urge that the renovation should also be done by him, he got the stones ready.
123. But it was ordained that this was not for Gund to do. The occasion for this particular work arose later according to Baba's plan.
124. It appeared that Baba wished that the renovation should be done by Nanasaheb Chandorkar and that paving of the floor should be done thereafter by Kakasaheb Dikshit.
125. That is what exactly happened later on. With the mediation of Mhalsapati, Baba consented to the renovation although earlier, many had tried to get Baba's permission in vain.
126. When the flooring was completed overnight, the very next day, Baba came back to the musjid.
127. It was in the year nineteen hundred and eleven that a portico (*Sabhamandap*) was erected after much trouble, and with a Herculean effort; and many a time, people trembled with fear.
128. This work was also completed by the devotees overnight, in the same way and under similar circumstances.
129. With much effort would the devotees ram the columns at night, but in the morning, Baba would pull them out. And again devotees would seize on opportunity to fix them. Thus was their patience tried.

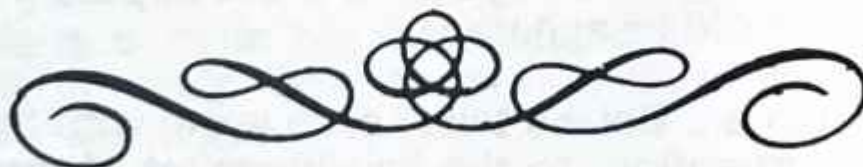
130. All girded up their loins, turned night into day, to pursue their objective. This is how they toiled.
131. The idea suggested itself to Dikshit that the place which was originally an open yard with a tiny enclosure in it would be a suitable site for the portico (*Sabhamandap*).
132. Iron columns and angle-brackets were obtained at the price required to be paid and the work of erection done on days when Baba was away in the Chavadi.
133. The devotees would ram the columns with much effort, working overnight. But the moment Baba returned from the Chavadi he would pull them out.
134. Highly incensed, on one occasion, Baba caught Tatya by his neck with one hand and with the other started tugging at a column.
135. Shaking the column violently, he loosened it, pulled off the turban on Tatya's head and kindling it with a lighted stick, threw it into a ditch.
136. At that time his eyes appeared like fire-balls. Who would face him at that time? No one had the courage.
137. Just then he put his hand into his pocket, took out a rupee, and threw it there (into the ditch) as if to mark an auspicious beginning.
138. And then there was a shower of abuses and curses by which Tatya was much scared. A ticklish situation had arisen. But how?
139. The people were surprised at this ominous development and wondered how it could be averted.
140. Bhagoji Shinde took courage and cautiously moved upto Baba. But he too fell an easy prey to Baba and was roughly handled by him.

141. Even Madhavrao could not escape the brickbats from Baba. All who dared to intervene similarly received Baba's Grace!
142. Even as the people debated as to who should approach Baba and how Tatyā should be rescued, Baba's anger subsided and he cooled down.
143. Promptly the shopkeeper was summoned with a gold-bordered turban which Baba got tied around Tatyā's head like a Rajah who bestows a mark of favour.
144. People were puzzled as to why Baba flew into a rage and manhandled Tatyā with so much noise and turmoil.
145. One moment Baba was enraged, the next moment he was calm and cool. People were at a loss to know the reason for this sudden change of moods.
146. Sometimes he was calm and composed and would converse pleasantly. But sometimes in the twinkling of an eye or without apparent reason he would be agitated.
147. Such are Baba's tales, each vying with the other for attention, to the bewilderment of the Narrator, who does not know which to tell and which to keep back. But who am I to choose?
148. I am unable to make a choice. Whichever tale is appropriate for the occasion will find its way to the Reader (Listener) and fill his heart with joy.
149. The next Chapter will bring to the Reader (Listener) the statements gathered previously from the old people about Baba being a Hindu or Muslim; how Baba used the money collected by way of *Dakshina* (money given to priests or holy persons on occasions) for renovation of old temples; how he mortified his flesh through *dhotipoti* (clean-
- 150.



151. † ing of internal organs) and *Khandyoga* (severing and reassembling organs of the body at will) and how he toiled for the benefit of others and warded off the calamities of his devotees.

May it be well with you! This completes the sixth Chapter named "The Story of the Festival of the Birth of Rama etc." in the Venerable Life of Shri Sai the Powerful, composed by his devotee Hemadpant, impelled thereto by saints and good people.



# श्री साईलीला

## जून १९८७

हिन्दी विभाग

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### ●● मिले नहीं कभी कोई गम

मेरे साई भाई भक्तों को है मेरा प्रणाम;  
न होता मायुस कभी है बाबा का पैगाम,  
लगते है जो अपने देते है उसीको बोझ;  
गैर को कष्ट देते नहीं ये ज़रा सोच,  
साई है हमारे उनके बच्चे है हम;  
सुख दुःख खिलौने है दे ज्यादा या कम,  
बाबा जो दे करो हंस्ते मुख स्वीकार;  
वोही तो है हम सभी का पालनहार,  
श्रद्धा, सबूरी संतोष से भरो हर कदम;  
“कालिब!” ताकी मिले नहीं कभी कोई गम.

“कालिब.”

सर एस्. बी. कोलनी  
एस्. व्ही. रोड, अंधेरी (पश्चिम),  
बंबई-४०० ०५८.

## शिरडी डायरी

२९-१२-१९११

उठने में आज थोड़ी देर हो गयी फिर बैठ कर श्री. नाटेकर, जिन्हें हम 'हंस' और 'स्वामीजी' भी कह कर पुकारते हैं, से बैठकर बातें करता रहा। मैं अपनी प्रार्थना आदि समय से पूरी न कर सका जिससे कि मैं जाकर साई महाराज के बाहर घूमने जाते समय दर्शन कर सकूँ। मैंने उनके दर्शन जब वह मसजिद लौटे तब किये। 'हंस' भी मेरे साथ थे। साई महाराज बड़ी प्रसन्न मुद्रा में थे और उन्होंने एक कहानी प्रारम्भ की जो कि बहुत ही शिक्षाप्रद थी किन्तु दुर्भाग्यवश त्र्यंबकराव जिन्हें लोग मारूति कहते हैं, ने महान मूर्खता का परिचय देते हुए अवरोध उत्पन्न कर दिया और साई महाराज ने विषय बदल दिया। उन्होंने कहा कि वहां एक बहुत मूखा नवयुवक था और लगभग हर प्रकार का सम्मान चाहता था। वह नवयुवक इधर-उधर घूमने के बाद साई साहब के पिता के घर गया जहां उसके साथ बड़ी दयालुतापूर्वक सत्कार किया गया और वह हर वस्तु, जो उसने पसन्द की, दी गयी। लड़के ने कुछ समय वहां व्यतीत किया और सन्तुष्ट रहा, तत्पश्चात्, उसने कुछ वस्तुएं इकट्ठी की, जेवरात चुराये और सबकी एक गठरी बनाकर जहां से आया था वापस जाना चाहा। वह वास्तव में साई साहब के पिता के घर में पैदा हुआ था और वहीं का था किन्तु यह नहीं जानता था। लड़के ने गठरी को मार्ग के एक कोने में छुपा दिया किन्तु वह खाना होने के पहले ही देख लिया गया। इसलिये उसने कुछ और विलम्ब किया। इसी बीच चोर उसकी गठरी से जेवरात निकाल ले गये। वह जैसे ही खाना होने का था उन (जेवरातों) से वंचित रह गया। इसलिए वह फिर घर पर रुक गया और कुछ जेवरात चुराये और फिर सचमुच चल पड़ा लेकिन रास्ते में उसके द्वारा चोरी की चीजें ले जाने के सन्देह में लोगों ने उसे गिरफ्तार कर लिया। इस बिन्दु तक पहुंचते ही कहानी ने एक नया मोड़ लिया और यकायक समाप्त हो गयी। दोपहर की आरती के पश्चात् लौटने पर मैंने 'हंस' को अपने साथ भोजन के लिये आमंत्रित किया और उसने कृपापूर्वक मेरा निमंत्रण स्वीकार किया। वह बहुत ही भले, सीधे-सादे व्यक्ति है और भोजन के बाद उन्होंने अपनी हिमालय यात्राओं का वर्णन सुनाया कि किस प्रकार वह मानसरोवर गये और किस प्रकार उन्होंने पद-चिन्हों (पगडंडी) का अनुसरण किया किस प्रकार एक गुफा में पहुंचे और एक महात्मा को देखा और किस प्रकार उस (महात्मा) ने उसी दिन बम्बई में श्री तिलक को सजा दिये जाने की बात बतलायी, किस प्रकार महात्मा ने उनसे अपने भाई (वरिष्ठ सह-छात्र) का परिचय कराया, किस प्रकार अन्त में वह उनके गुरु से मिले और 'कृतार्थ' हुए। बाद में हम लोगों ने साई बाबा के मसजिद में दर्शन किये। उन्होंने दोपहर बाद मेरे पास एक संदेश कहला भेजा था कि मुझे यहां अभी दो माह तक रुकना है। उन्होंने उस संदेश की दोपहर बाद पुष्टि की और फिर कहा कि उनकी 'ऊदी' में बहुत ऊंचे आध्यात्मिक गुण हैं। उन्होंने मेरी पत्नी से कहा कि गवर्नर एक (त्रिशूल) बल्लम लिये हुए आया था और उन (साई महाराज) ने उससे संघर्ष

किया और उसे भगा दिया और अन्ततः उन्होंने गवर्नर को शान्त कर दिया था। भाषा यद्यपि बहुत ही अलंकारिक है अतः भाव निकालना दुर्लभ है। रात्रि हम लोग सेज-आरती में शामिल हुए और फिर भीष्म के भजन तथा दीक्षित की रामायण हुई।

नोट :- पाठकगण- यहां पुनः अन्तर्यामी साई बाबा की लीला देखे कि उन्हें भारतीय प्रशासन द्वारा तैनात जासूस - 'हंस' तथा दादा खापर्डे जी की गिरफ्तारी हेतु वारण्ट (त्रिशूल) आदि-आदि विषमताओं पर काबू रखकर कृपासिंधु बाबा ने किस प्रकार-दादा खापर्डेजी को अपनी छत्रछाया में रखा तथा दादा खापर्डे सुरक्षित बने रहे। अनुवादक]

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प्रातः प्रार्थना के बाद मैंने दो पत्र — एक अपने पुत्र बाबा (बालकृष्ण - ज्येष्ठ पुत्र) और दूसरा भाऊ दुर्गानी को लिखे जिनमें मैंने अगले दो माह तक वापस न लौटने की बात कही थी। श्री नाटेकर (हंस) महिला- राधाकृष्णाबाई के पास गये। वह- ऐसा पता चला- बाहर थीं। वह वहीं बैठे रहे और इतना शान्त और अच्छा महसूस किया कि उनका पूरा दिन वहीं बीत गया। मैंने प्रातः रामायण पढ़ी और दोपहर के बाद भागवत सुनी और गोधूलि-बेला के कुछ पहले साई महाराज के दर्शनार्थ गया। उन्होंने मेरे साथ बड़ी दयालुता का व्यवहार किया और मुझे नाम लेकर पुकारा तथा एक लघु-कथा, — धैर्य के गुणों का वर्णन करते हुए, सुनाया। उन्होंने कहा कि वह अपने भ्रमण के बीच एक बार औरंगाबाद गये और एक फकीर को एक मसजिद, जिसके पास एक लम्बा इमली का पेड़ था, में बैठे हुए देखा। फकीर ने पहले उन्हें मसजिद में नहीं घुसने दिया लेकिन आखिर में उसने ठहरने की मन्जूरी दे दी। वह फकीर केवल एक रोटी का टुकड़ा, जो एक महिला उसे दोपहर को दिया करती थी, पर आश्रित रहता था। साई महाराज ने उनके लिये मधुकरी (भिक्षाटन) करने के लिये अपने आपको समर्पित कर दिया और बारह वर्ष तक उनकी खूब खान-पान की पूर्ति किया और तब स्थान छोड़ने की बात सोचा। वयोवृद्ध फकीर ने विछोह (जुदाई) के समय आंसू बहाये। उनको मधुर शब्दों में सान्त्वना दी गयी। साई महाराज उनके पास चार वर्ष बाद गये और उन्हें वहां भली-भांति पाया। तब फकीर यहां कुछ साल पहले आया और चावड़ी में निवास किया। मातृवत बाबा फकीर ने उनकी देख-भाल की। जो कुछ कहा गया उसका अर्थ मैंने यही लगाया कि साई बाबा औरंगाबाद के फकीर के साथ १२ वर्षों तक मार्ग प्रदर्शन हेतु ठहरे और उन्हें आध्यात्मिक जगत में पूरी तरह व्यवस्थित कर दिया। रात्रि के समय भीष्म के भजन और दीक्षित की रामायण हुई। नाटेकर (हंस) आये और एक अध्याय पढ़ा।

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मैं प्रातः तड़के जाग गया, प्रार्थना की और वाराण्डे में जब घूम रहा था तभी 'हंस' जीने से नीचे उतरे और कहा कि वह ठीक से सो नहीं सके इसलिये बाहर घूमते

रहे और खाण्डोबा मन्दिर गये तब इस आशा से कि अपनी प्रार्थना सुनाने उस मकान गये जिसमें आजकल राधाकृष्णा बाई रहतीं हैं, लेकिन पाया कि उस मकान में किसी प्रकार की चहल-पहल का चिन्ह नहीं है। इसलिये वह गांव के प्रवेश द्वार की तरफ घूमने गये, फिर बाद में राधाकृष्णा बाई से मिले। उसने उनकी सहायता की कृपा की। तब उन्होंने स्नान किया और साई महाराज के द्वारा उन (राधाकृष्णा बाई) के लिये भेजे गये प्रसाद से भोजन प्राप्त किया। मैं उनसे खड़ा बातें करता रहा। वह राधाकृष्णा बाई के पास फिर नमस्कार करने गये और उन्होंने उन्हें एक घोती और एक कमीज प्रसाद के रूप में दिया। तब वह उन तीन नवयुवकों सहित, जो उनके साथ थे, बम्बई वापस गये। उनमें से एक का नाम रेगे था। इस सबके कारण मुझे विलम्ब हुआ और फिर नाई ने भी देर कर दिया। मैंने साई बाबा के बाहर घूमने जाते समय दर्शन किये किन्तु उन्होंने किसी को भी नजदीक आकर नमन करने की मंजूरी नहीं दी। बाद में मैं मसजिद गया और वहां मध्याह्न पूजा में सम्मिलित हुआ। आज आरती के समय सभी पुरुष मञ्च के नीचे खुले में खड़े हुए जबकि सम्पूर्ण मसजिद में महिलायें थीं। व्यवस्था बहुत सुन्दर थी। वापस लौटने पर मैं बैठकर कोपरगांव के मामलेदार, जो यहां आये हैं, से बातें करता रहा। बाद में डहाणू के मामलेदार श्री देव आये। नाना साहब चान्दोरकर आरती के पहले आये। मेरा भोजन नियमित समय-दोपहर दो बजे हुआ। इसके बाद आज प्राप्त हुए समाचार-पत्रों को मैं बैठे-बैठे पढ़ता रहा। संध्या समय मैं मसजिद गया लेकिन साई-महाराज ने शीघ्र ही 'ऊदी' दे दी। इसलिये मैं नये भवन के चबूतरे पर बैठकर गुजराती शास्त्री, जो गोवर्धनदास के साथ हैं, के साथ बातें करता रहा। मैंने साई महाराज का जब वह हमेशा की तरह घूमने निकले और फिर सेज आरती के समय नमन किया। तब हम लोगों ने भीष्म के भजन और दीक्षित की रामायण सुनी।

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मैं प्रातः तड़के ही उठा और चावड़ी-काकड़ आरती में गया। मैंने साई महाराज के मुखार विन्द में जो विशेष बात पाया वह थी एक अप्रतिम आमा से परिपूर्ण मधुरता। मैं अत्याधिक प्रसन्न हुआ। बाद में हम लोग वाड़ा लौटे। मैंने उपासनी के भाई को देखा वह धुलिया से आये हैं। मैंने उन्हें पहले पूना और अमरावती में देखा था। वह साई महाराज की दर्शनार्थ गये और उनसे कहा गया कि लोग पूर्व जन्म के बन्धनों को लेकर आते हैं और उन्हीं के अनुसार अब मिलन होता है। उन्होंने पूर्वजन्म की एक कथा सुनायी जिसमें वह बापू साहब जोग, दादा केळकर, माधवराव देशपाण्डे, मैं खुद और दीक्षित एक दूसरे से सम्बद्ध थे तथा एक अन्धकारयुक्त गली में रहते थे। वहीं उनका मुरशद भी था। वहीं हम सबको फिर एक बार साथ लाया है। मैंने उनके बाहर जाते समय दर्शन किये और तब बैठकर रामायण पढ़ने लगा। मैंने उनके फिर मध्याह्न आरती में दर्शन किये और वह मेरे प्रति बड़े दयालु थे। दीक्षित ने

आज एक 'नैवेद्य' दिया तथा हम सभी ने उनके साथ भोजन किया। मैं, वैद्य, नाना साहब चान्दोरकर, डहाणू के मामलेदार श्री देव और अन्य लोगों के साथ बैठा। मैं फिर पढ़ने बैठा और तब साईं महाराज के दर्शनार्थ मसजिद गया। उन्होंने पहले सबके साथ विदा कर दिया किन्तु बाद में मुझे फिर बुलाया — यह कहते हुए कि क्या मैं वापस जाने के लिये उत्सुक हूँ? सायं हम लोगों ने उनके चावड़ी के दूसरी तरफ दर्शन किये और रात्रि में भीष्म के भजन और दीक्षित की रामायण हुई। बाला शिम्पी भजन में आये।



## आज मेरे घर साईंनाथ आये...

[चाल- आज मेरे घर प्रीतम आये]

आज मेरे घर साईंनाथ आये  
दर्शन से मन फुला न समाये ॥ १ ॥  
जात पात नहीं उनके मंदिर में  
सब कोई दर्शन पाये  
साईं के गुन नित जो गाये  
सब दुःख दूर हरजाये ॥ १ ॥ आज मेरे घर....  
सवाल किसका रहा हो अधूरा  
है कोई ऐसा बताये  
शरण जो आया साईंनाथ के  
दिलमें साईं बसाये ॥ २ ॥ आज मेरे घर....  
छोड़के तुम अपनी चतुराई  
स्मरण करी नित साईं  
बेड़ा पार होगा उसका  
जो कोई साईं गुन गाये ॥ ३ ॥ आज मेरे घर....

— कन्हैया मल्होत्रा  
सी १/२, सी.सी.आई.,  
— र.वि. मालवणकर  
'श्रद्धा', उल्हासनगर-४

# श्री साईसत्चरित

(श्री साई की श्रद्धास्पद जीवनी)

## अध्याय ३

श्री गणेश, श्री सरस्वती, श्री गुरु, कुलदेवता, श्री सीता,  
श्री रामचंद्र तथा श्रद्धास्पद गुरु श्री साईनाथ की वन्दना

१. अब हम कथासूत्र को आगे बढ़ाएँ। साई मुझे पूरी तरह आश्वासन देते हैं और कहते हैं, "तुम्हें मेरी पूर्ण अनुमति है, कि मेरी जीवनी जैसी कुछ भी है, वैसा वर्णन करो।
२. "अपना कार्य आरंभ करो। हिचकिचाओ मत। मुझ पर विश्वास रखो और कृतसंकल्प हो।
३. "यदि तुम मेरी लीलाओं के विषय में लिखोगे, तो उससे अज्ञान का निवारण होगा और सांसारिक जीवन तुम्हें कष्ट देना बन्द कर देगा।
४. "उससे मन के सागर में प्रेम और भक्ति की तरंगें उठेंगी, जिनमें यदाकदा डुबकी लगाने से ज्ञान के रत्नों की प्राप्ति होगी।"
५. इन शब्दों ने मेरी सभी शंकाओं का समाधान कर दिया। मैं साई के श्रीचरणों में नतमस्तक हुआ और मैंने उनकी जीवनी, जैसा मैं उसका स्मरण कर सका, लिखना आरंभ कर दिया।
६. मैंने सोचा कि बाबा के श्रीमुख से उच्चारित ये शब्द अच्छे शकुन हैं। पुस्तक स्वयं रच जाएगी। उसे भौतिक रूप से लिखने के लिए मैं मात्र क्रीतदास (साधन) बनूँगा।
७. विधाता की विधियाँ दुर्ज्ञेय हैं। उसके अनुग्रह के अभाव में वे बोधगम्य नहीं होतीं। वेदशास्त्र तक मौन हो जाते हैं और कोई भी उनकी गहनता का माप करने में समर्थ नहीं होता।

८. उन लोगों का अनुगमन मत करो जो धर्मशास्त्रों तथा वेदों की भाषा में (भावना में नहीं) पारंगत हैं, प्रतिभावान हैं, विद्वान हैं तथा बाल की खाल निकालने के अभ्यस्त तर्कप्रिय हैं।
९. हरि (भगवान) अपने भक्तों के प्रतिरूप हैं और वे सरल-हृदय तथा निश्छत (उपासकों) के प्रेमी हैं। वे उनके वशीभूत हैं, जो उन्हें चाहते हैं, किन्तु पाखंडियों से (वे) घृणा करते हैं।
१०. साईं बोले, "मेरी जीवनी का वर्णन करने में तुम्हारा कल्याण है।" वह मेरे पृथ्वीपर अवतार लेने (के उद्देश्य) की पूर्ति भी है। मैंने सदैव कहा है कि मैं तुम्हारे सारे भारों को वहन करूँगा।
११. "और मैं कहता हूँ कि मैं ऐसे किसी भी व्यक्ति की इच्छाओं को पूरा करता हूँ, जो प्रेम से मेरे नाम को जपता है। मैं उसके प्रेम का पोषण करता हूँ।
१२. "मैं ऐसे किसी व्यक्ति की पूरी तरह रक्षा करता हूँ, जो भक्ति-भावना के साथ मेरी लीलाओं, मेरी शक्तियों, मेरे गुणों तथा मेरी विशिष्टताओं का गान करते हैं।
१३. "यह स्वाभाविक ही है कि मेरे वे भक्त जो मनसा-वाचा-कर्मणा मुझसे स्नेहशीलता से प्रेम करते हैं, मेरे जीवन की कथा को पढ़कर आह्लादित होंगे।
१४. "जो भी मेरी लीलाओं का गान करेगा, उसे मैं समग्र हर्षोल्लास, अनन्त आनन्द तथा शान्ति प्रदान करूँगा। मेरा विश्वास करो।
१५. "यह मेरी प्रतिज्ञा है, कि जो श्रद्धापूर्वक मेरा गुणगान करता है, मेरे प्रति पूर्णतः आत्म-समर्पण कर देता है, मेरा निरन्तर स्मरण करता है और मेरा ही ध्यान करता है, उसे मैं मुक्ति प्रदान कर देता हूँ।



१६. "जो नित्यप्रति मेरे नाम को जपता है, जो मेरे प्रति अनुरक्त है, जो मेरी लीलाओं और पोथी के प्रलेख का पारायण करता है, जो निरन्तर मेरा ध्यान करता है, वह इन्द्रियभोग के पदार्थों के प्रति कैसे आकर्षित हो सकता है?"
१७. "यदि कोई व्यक्ति मेरी जीवनी को केवल सुनता (पढ़ता) है, तो मैं उसे मौत के मुँह से बाहर निकाल लेता हूँ और वह अपने रोग से मुक्त हो जाता है।"
१८. "मेरी जीवन-कथा को श्रद्धापूर्वक सुनिए (पढ़िए), उस पर पूर्णतः मनन कीजिए, एकाग्र होकर उसका चिन्तन कीजिए, तब आपको शान्ति मिलेगी।"
१९. "मन आत्मचेतना को पार कर जाएगा और भेदकारी चेतना लुप्त हो जाएगी। एकाग्रता तथा पूर्ण निष्ठा से चित्त दैवी ऊर्जा का पुंज बन जाएगा।"
२०. 'साई' नाम का जाप कलयुग के सभी पापों को भस्म कर देगा और मुझे साष्टांग प्रणाम करने से पूर्व जन्म के बोलने और सुनने के पाप नष्ट हो जाएँगे।"
२१. यद्यपि बाबा की जीवनी लिखना साधारण कार्य नहीं है, तथापि मैंने उनकी आज्ञा को सादर शिरोधार्य कर लिया। जब बाबा जैसे शक्तिवान (महात्मा) का वरद हस्त मेरे ऊपर है, तब मैं अपनी असमर्थता क्यों प्रतिपादित करूँ?
२२. उन्होंने कुछ भक्तों को मन्दिरों का निर्माण करने के लिए और कुछ को कीर्तन के आनन्द में तन्मय हो जाने के लिए प्रेरणा प्रदान की। कुछ को उन्होंने पवित्र स्थानों की तीर्थयात्रा पर भेज दिया किन्तु मुझे उन्होंने अपनी कथा लिखने का आदेश दिया।
२३. उन सबमें सबसे तुच्छ मुझ जैसे व्यक्ति पर, मैं नहीं जानता मेरे

किस गुण के कारण, साईं ने, जो दया के सागर हैं और करुणा के स्रोत हैं, मुझ पर अनुग्रह किया।

२४. गुरु की कृपा का ऐसा चमत्कार है कि वह शुष्क तथा कठोर पौधे को अनायास ऐसे स्थल में भी जहाँ पानी का लेशमात्र न हो फुल्ल कुसुमित करता है।

२५. भविष्य में कुछ लोग मठों का निर्माण करेंगे, कुछ मन्दिर बनवावेंगे और कुछ नदी अथवा तालाब तटों पर घाट। जहाँ तक हम लोगों का सम्बन्ध है, हमें साईं की जीवनी के अध्ययन के लिए परम्परागत मार्ग का अनुसरण करना चाहिए।

२६. कुछ लोग साईं की श्रद्धापूर्वक पूजा करते हैं, कुछ उनके चरण दबाते हैं। मेरा मन उनके दिव्य गुणों का गान करने के लिए लालायित है।

२७. कृतयुग (सतयुग अथवा प्रथम युग) में ध्यान द्वारा, त्रेता युग (द्वितीय युग) में आनुष्ठानिक यज्ञ द्वारा, द्वापर युग (तृतीय युग) में धार्मिक विधान से पूजन द्वारा जो कुछ प्राप्त किया जा सकता था, उसे वर्तमान कलियुग में नाम का जाप करने से\* तथा गुरु का गुणगान करके प्राप्त किया जा सकता है।

२८. जहाँ तक मेरा सम्बन्ध है, मैं एकदम अयोग्य हूँ — हरफनमौला। तब मैं साईं की जीवनी के लेखन का यह भारी तथा कठिन उत्तरदायित्व कैसे ग्रहण कर सकता हूँ?

२९. तथापि, यदि मैं प्रयास न करूँ और निश्चेष्ट बना रहूँ, तो मैं गुरु की आज्ञोल्लंघन का दोषी होऊँगा। और यदि मैं

\*“ध्यान प्रथम जुग मरवबिधि दूजें। द्वापर परितोषत प्रभु पूजें ॥

कलियुग जोग न जग्यन ग्याना। एक अधार राम गुन गाना ॥”

— रामचरित मानस

- उनकी आज्ञा का पालन करता हूँ, तो मैं उस दायित्व के निर्वाह के लिए कैसे सक्षम हो सकता हूँ?
३०. कोई भी (व्यक्ति) शक्तिशाली साई के अन्तर्मन का पूर्णतया वर्णन नहीं कर सकता। केवल साई अपने किसी भक्त के माध्यम से, उस पर अनुग्रह कर, उसका वर्णन कर सकते हैं।
३१. फिर मैंने इस आकांक्षा को क्यों विकसित किया, जहाँ शब्द पहुँच नहीं पाते और लौट आते हैं? साई ने इस विषय में किसी को न कोई अवसर प्रदान किया और न ही कुछ कहने की गुंजायश रखी।
३२. जब मैंने लेखनी ग्रहण की, तब बाबा ने मेरे अभिज्ञान (अहंभाव) को मिटा दिया। उन्होंने स्वयं अपनी कथा लिखना आरंभ कर दिया। समस्त श्रेय उनको ही है।
३३. बाबा की जीवनी सन्त के अतिरिक्त और कौन लिख सकता है? साई के कल्पनातीत गुणों की कल्पना करना आकाश को परिवेष्टित करने के समान है।
३४. साई के महत्त्व को समझना बहुत कठिन है। उसे व्यक्त करने की मुझमें बुद्धि नहीं है। अपने वचन-निर्वाह से मुक्त होने के लिए उन्हें स्वयं उसे करना चाहिए।
३५. बाबा, यद्यपि मैंने ब्राह्मण (की जाति में) जन्म लिया है, तथापि मुझे श्रुतियों (वास्तविकता का ज्ञान जिसका सत्यापन किया जा सकता है और जो सार्वभौमिक प्रकृति का होता है) और स्मृतियों (सामाजिक तथा धार्मिक आचार-संहिता) का कोई ज्ञान नहीं है। यद्यपि मेरे जीवन में यह एक अभाव है, तथापि आपके साथ मेरा साहचर्य मेरा सौभाग्य है।
३६. श्रुतियाँ तथा स्मृतियाँ ब्राह्मण की आँखें होती हैं। यदि उसे इन दोनों का ज्ञान न हो, तो वह पूर्णतः अन्धा है। मैं

उसके ही समान अभावग्रस्त तथा दया का पात्र हूँ।

३७. मैं चक्षुविहीन अवश्य हूँ, किन्तु जब आप मुझ अन्धे की लाठी हैं, तब मैं चिन्ता क्यों करूँ? आपके पद-चिन्हों का अनुगमन करके मैं परम्परागत मार्ग पर चलूँगा।
३८. मैं अकिंचन व्यक्ति हूँ, मैं नहीं जानता कि आगे कैसे बढ़ा जाए? बाबा, आप (मेरे द्वारा) अपनी जीवनी लिखवाने के लिए मुझे बुद्धि अवश्य प्रदान करें।
३९. उस कल्पनातीत शक्ति का रहस्य केवल बाबा ही जानते हैं जो गूंगे को बृहस्पति की भाँति बोलने के लिए और लंगड़े को मेरु पर्वत पार करने के लिए प्रेरित करता है।
४०. बाबा, मैं आपका तुच्छ दास मात्र हूँ। मुझे निराश न कीजिए। इसके पूर्व कि इस (मेरे) शरीर की अन्तिम स्वांस छूटे, अपना कार्य पूरा करवा लीजिए।
४१. हे श्रोताओ (पाठको), अब तक आप इस ग्रन्थ की रचना का उद्देश्य समझ गए होंगे। साईं स्वयं भक्तों के कल्याण हेतु इसे लिख रहे हैं और मैं उनका साधन मात्र हूँ।
४२. जिस प्रकार बांसुरी अथवा हारमोनियम उन स्वरों के विषय में चिन्तित नहीं होते, जिन्हें वे उत्पन्न करते हैं, वे वादक की चिन्ता के विषय है, उसी प्रकार हम क्यों चिन्तित हों?
४३. क्या वह अमृत जो चन्द्रकान्त मणि निसृत करता है, उसका स्वयं का होता है? वह चन्द्रोदय के समय चन्द्रमा का अलौकिक कार्य है।

१. “मूक होइ बाचाल, पंगु चढ़इ गिरिवर गहन।

जासु कृपा सो दयाल, द्रवउ कलिमल दहन॥”

— रामचरित मानस

४४. क्या सागर का पूर्ण ज्वार उसका स्वयं का कार्य है? वह चन्द्रोदय पर निर्भर है और सागर का कार्य नहीं है।
- ४५- जिस प्रकार लाल प्रकाश सहित पैराक पीपा (छोटी नाव)
४६. जलयानों की गतियों का मार्गनिर्देशन करने के लिए, जिससे वे शैलों और भँवरों से दूर रहें, समुद्र में लंगर डाले रहता है, उसी प्रकार साई की कथाएँ, जो अपने माधुर्य में अमृत को भी मात करती हैं, हमें कुशलता से जीवन-सागर के पार नौसंचालित करती हैं, जो अन्यथा अत्यन्त दुष्कर है।
४७. सन्तों की कथाएँ धन्य हैं, जो श्रवणेन्द्रियों द्वारा चेतना में अपना पथ प्रशस्त करती हैं और उसको शरीर के प्रति उसकी आसक्ति से तथा द्वैत-भाव से मुक्त करती हैं।
४८. जैसे-जैसे आप अपने हृदय में इन कथाओं का अधिकाधिक संग्रह करते जाएँगे, वैसे-वैसे (आपकी) शंकाएँ लुप्त होती जाएँगी और जब आध्यात्मविद्या अपनी जड़ें गहरे जमा लेगी तब शरीर के साथ आपका अभिज्ञान समाप्त हो जाएगा।
४९. बाबा की दिव्य कथाओं का वर्णन तथा उनका प्रेमपूर्वक श्रवण (पठन) भक्तों के पापों को नष्ट करेगा और (उनकी) मोक्ष-प्राप्ति को सरल बनाएगा।
- ५०- ब्रह्म की, जो माया से परे है, प्रकृति क्या है, माया को
५२. पराभूत करने के साधन क्या हैं, ईश्वर अपने भक्तों पर जो सद्गुणी एवं पवित्र जीवन व्यतीत करते हैं, अनुग्रह कैसे करता है, वह आनन्द क्या है जिसके लिए मनुष्य को प्रयास करना चाहिए, भक्ति, मोक्ष, अनासक्ति, वर्ण तथा आश्रम-धर्म, अद्वैत--- इन सब विषयों का जो अत्यन्त गूढ़ है, क्या महत्त्व है? जो लोग इनके उत्तरों का पता लगाने में रुचि रखते हैं, (उन्हें) (सन्त) ज्ञानेश्वर तथा (भक्तप्रवर) एकनाथ

की कृतियों के अध्ययन से परम सन्तोष होगा।

५३. कृतयुग (सतयुग) में मुक्ति इन्द्रिय-दमन तथा वासनाओं के शमन से, त्रेतायुग में यज्ञ-निष्पादन से तथा द्वापर युग में (कर्मकाण्डी) पूजन से प्राप्त की जाती थी। कलियुग में नाम-जप तथा ईश गुणगान मोक्ष का सरलतम साधन है।
५४. हिन्दू समाज के चारों वर्णों के लिये जैसे ब्राह्मण तथा अन्य जिनमें स्त्रियाँ, शूद्र तथा जातिहीन भी निहित हैं, गुरु की जीवनी का श्रवण (पठन) मुक्ति का सरल मार्ग है।
५५. केवल वे ही लोग जिन्होंने धार्मिक गुणवत्ता अर्जित कर ली है, इन कथाओं को पढ़ेंगे। ईश्वर उन लोगों में भी प्रेरणा का प्रादुर्भाव करेगा, जो पराङ्मुख हैं।
५६. सन्तों की जीवन-गाथा का अमृत विषय-सुख के अभ्यस्त व्यसनियों को भी जो उनसे वंचित हो जाने पर उत्साहहीन हो जाते हैं, इन्द्रियभोग के पदार्थों से मुक्त करेगा।
५७. योग, आनुष्ठानिक यज्ञ, ध्यान तथा धारणा — इन्हें बड़े प्रयास से ही निष्पन्न किया जा सकता है, किन्तु इन कथाओं के श्रवण (पठण) के लिये ध्यान की एकाग्रता के अतिरिक्त किसी आयास की आवश्यकता नहीं है।
५८. भक्तगण इस कथा को प्रेमपूर्वक सुनें (पढ़ें) जो इतनी पावन है कि वह पाँचों पापों को पूर्णतः नष्ट कर देगी और उनका कोई अवशेष नहीं छोड़ेगी।
५९. हम लोग सांसारिक जीवन की बेड़ियों से जकड़े रहते हैं, जो हमारे वास्तविक स्वरूप को हमसे ओझल बनाए रखता है, लेकिन इस कथा को सुनने (पढ़ने) से इस बन्धन के पाश शिथिल होंगे और (हमें अपने) आत्मस्वरूप का ज्ञान होगा।

६०. भक्तों द्वारा जीवन पर्यन्त इन कथाओं का निरन्तर स्मरण तथा अध्ययन किया जावे, जिससे वे सांसारिक आसक्ति से मुक्त हो जावें और शान्ति को प्राप्त करें।
६१. इन्हें श्रद्धापूर्वक ध्यान से पढ़ा अथवा सुना जावे, जिससे साई का ध्यान सरल हो जाए, उनका सगुण रूप देखा जा सके और मानस-पटल में अंकित हो जाए।
६२. गुरु के प्रति श्रद्धा विकसित हो जिससे (समस्त सांसारिक मनोरागों तथा भावसंवेगों से) अनासक्ति उत्पन्न हो। उनके नाम को जपने की लालसा तीव्र हो और इस प्रकार मन पवित्र हो।
६३. इसी उद्देश्य को मन में रखकर साईनाथ ने मुझ पर अनुग्रह किया और उन्होंने माध्यम तो मुझे बनाया किन्तु ग्रन्थ रचना स्वयं की।
६४. यद्यपि गाय के स्तन दुग्ध से इतने परिपूर्ण होते हैं कि स्वतः निर्सरण होने की स्थिति में आ जाते हैं, किन्तु यह निर्सरण होता तभी है जब उसका वत्स उसके निकट होता है। ठीक वैसा ही साई का प्रेम है।
६५. मैं उनके अनुग्रह की प्यास लेकर चातक की तरह मुँह फाड़कर आस लगाए बैठा था कि उन्होंने मुझ पर अपनी कृपा कर इतनी मेघवृष्टि कर दी कि मेरी सामान्य पिपासा शान्त हो गई और मैं तृप्त हो गया। वे अपने भक्तों की प्यास को विपुलता से बुझाएँगे।
६६. प्रेम एवं भक्ति वर्णनातीत हैं। अन्तःप्रेरणात्मक वात्सल्य में परिपूरित माता शिशु के बिना माँगी ही (उसे) जबरदस्ती अपना दुग्धपान कराती है।
६७. कौन जानता है कि माँ को अपने बालक के लिए क्या कुछ

- नहीं करना पड़ता? निश्चय ही, बालक उसे नहीं जानता। यह माता ही है जो बिना याचना के बालक को छाती से लगा लेती है।
६८. जब माँ अपने बच्चे को किसी आभूषण से अलंकृत करती है, तब सारा आनंद उसे ही मिलता है, बालक तो उससे अनभिज्ञ रहता है। ऐसा ही गुरु के साथ (घटित होता) है।
६९. माँ के अतिरिक्त उसके नन्हें मुत्रे की बाल्योचित इच्छाओं को इतने स्नेहशीलता से और कौन पूरा करेगा? माँ का प्रेम अद्वितीय है।
- ७०- किसी उत्तम माँ के पेट से जन्म लेना ईश्वर की कृपा और परम सौभाग्य है। तथापि बालक माँ की प्रसव-वेदना से अनभिज्ञ रहता है और अपने में मगन रहता है। बाबा ने इस विषय में जो कुछ कहा, अब उसे आदरपूर्वक ध्यान से सुनिए (पढ़िए)।
७१. सन् १९१६ में मेरी सरकारी सेवा का समय पूरा हो गया और मेरी पेन्शन यथोचित विधि से निश्चित कर दी गई। तब मैंने शिरडी की यात्रा की।
७२. उस दिन गुरु-पुर्णिमा थी। बाबा के भक्त उनके पूजन के लिए एकत्र थे। तभी उनमें से एक चिंचणीकर ने आप से आप बाबा से प्रार्थना की।
- ७३- अण्णा ने मेरे कल्याण की चिन्ता से अभिप्रेरित होकर बाबा से
७४. अनुयय-विनय की, “इनके (लेखक के) बढ़ते हुए कुटुम्ब पर दया कीजिए। इन्हें आशीर्वाद दीजिए कि इनको दूसरी नौकरी मिल जाए। इनकी वर्तमान पेन्शन राशि इनकी आवश्यकताओं की पूर्ति के लिए पर्याप्त नहीं होगी। कृपया इन्हें चिन्तामुक्त करने के लिए कुछ कीजिए।”
७५. बाबा ने उत्तर दिया, “इन्हें निश्चयही कोई नौकरी मिल जाएगी, किन्तु अभी इन्हें मेरी सेवा में आनन्द लेना चाहिए। इनका जीवन सुखी रहेगा।



७७. “जीवन पर्यन्त इनके प्रचुरता रहेगी और किसी प्रकार का कोई अभाव न रहेगा। यदि ये श्रद्धापूर्वक मेरे प्रति समर्पित रहेंगे, तो इनके समस्त क्लेशों का अन्त हो जाएगा।
- ७८- “याद रखो कि जो लोग यह कहते हैं कि जैसा उनके मन
७९. में आएगा वैसा ही (बिना विचारे) करेंगे, वे पथ भ्रान्त होगए हैं। ऐसे लोगों से, जिन्होंने नीति का मार्ग त्याग दिया है, दूर रहो। यह विचार कर कि उनका साथ कितना खतरनाक है, उनके मार्ग से हट जाओ और उनकी छाया से भी दूर रहो, भले ही (इस हेतु) तुम्हें कष्ट उठाना पड़े।
८०. “ऐसा व्यक्ति जो आचार-विचार से शून्य है, चरित्रहीन है, जिसका विनाश अवश्यभावी है, जो सत् और असत् में भेद नहीं कर सकता, अपने जीवन में कैसे किसी अच्छाई को प्राप्त कर सकता है?
८१. “पूर्व जन्मों के किन्हीं विशिष्ट बन्धनो के बिना कोई हमारे निकट नहीं आता। अतएव, किसी कुत्ते, सुअर और यहाँ तक कि मक्खी का भी तिरस्कार न करो।
८२. “अब से उन्हें भक्तिपूर्वक मेरी सेवा करना चाहिए और भगवान का उन पर अनुग्रह होगा। वे स्वर्ग में कोष संग्रह करेंगे।
८३. “मेरी सेवा करने के योग्य बनने के लिए उन्हें यह निश्चित रूप से ज्ञात होना चाहिए कि मैं कौन हूँ। साई का शरीर नश्वर है, किन्तु पवित्र ब्रह्म अमर है।
८४. “मैं सर्वव्यापक हूँ, मैं अष्टगुणी प्रकृति की प्रतिमूर्ति हूँ। भगवद्गीता में भगवान ने अपने उपदेश द्वारा अर्जुन को यह उद्घाटित किया था।

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