

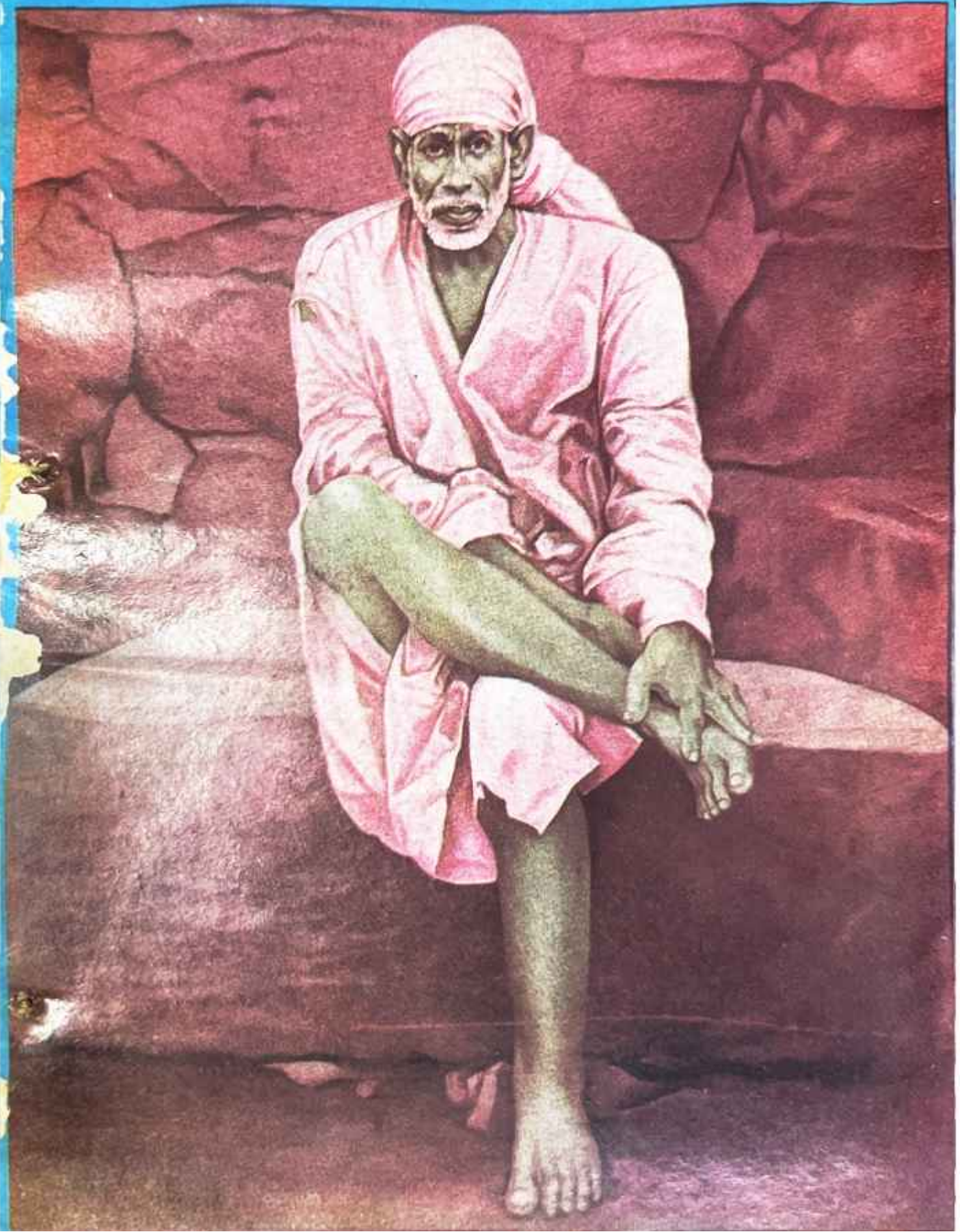
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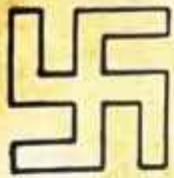
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May '87] (Re. 1

SAI LEELA

OFFICIAL ORGAN OF SHIRDI SANSTHAN





SHRI
SAILEELA

**Official Organ of
Shirdi Sansthan**

Editor:

Shri R. D. BANNE

Executive Officer
Shirdi Sansthan of
Shri Sai Baba

Executive Editors:

Prof. Smt. Indira Kher
M.A., Ph.D.

Shri Sadanand Chendwankar
B.Sc., S.T.C., R.B. Pravin

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

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



A Quote For The Month

Wisdom and learning are not identical. They are not always on speaking terms. Learning looks backward to the past. Wisdom looks forward to the future. Wisdom has been defined as knowing what one ought to do next. Virtue is doing it. Wisdom without virtue is a weariness of the flesh. But as volition passes over into action, science into art and knowledge into power, so does wisdom into virtue; and where thought does not go over into action there results mental dyspepsia or moral constipation.... The spirit of all practical wisdom is summed up concisely in the simple and saving advice of Krishna: "Thy business is with the action only; never with the reward or merit accruing from it; let not the fruit of action entangle thee; nor be thou the slave of inaction."

Swami Rama Tirtha

SHRI SAI LEELA

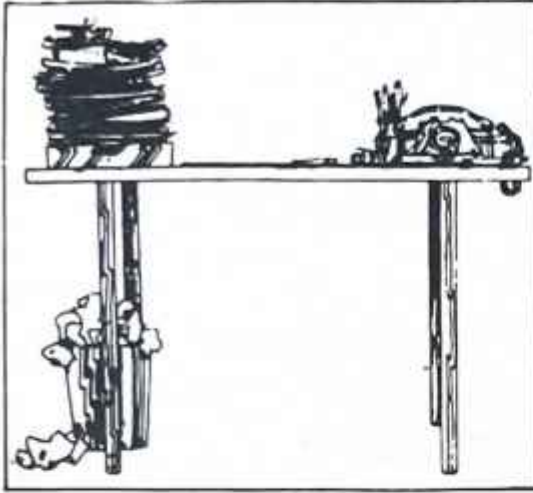
MAY 1987

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EDITORIAL



Gift of Life, especially that of a human, is indeed a precious thing. It is precious, if for nothing else, at least for the very great uncertainty of getting another such human birth if the present one is allowed to slip by in spiritual inertia. But we value this life because it is our best opportunity to work out our "Karma" or the past deeds — that bind us inexorably to the wheel of births and deaths — and to evolve

spiritually for the realization of God. But from the moment we enter this world we are faced with heavy odds and our spiritual journey is fraught with perils and impediments of all descriptions. If we are to reach our destination easily and safely, as "Sri Sai Sat-Charita" tells us, we must take every step forward with great caution so as to avoid the thorns on the way.

A camel may sooner pass through the eye of a needle, says the Bible, than a man attached to his material possessions and wealth pass through the gates of Heaven. Obligations when unfulfilled, debts of gratitude when undischarged, go much the same way. They trap us into the labyrinth of births and rebirths until we discharge our duty and free ourselves. And it is but fair that this should be so. Must we not exert before we can enjoy? Must we not try to repay in gratitude the favours received from others? In other words, it is the law of nature that our rewards — material or otherwise — should be in proportion to our efforts. Anything that is received free is in the long run, not for our welfare. Baba always reminded his devotees about this fact, through precept, as was his method of teaching. Talking of this, numerous incidents from "Sri Sai Satcharita" spring to mind. For example he always emphasized the fact that whatever you may have promised to offer to God on His helping you out of your difficulties, must be offered and your promise kept. Shama, for instance, had to make the offering to fulfil the promise given by his mother to the goddess at Saptashringi; or, the two gentlemen from Goa, of whom one had promised his first pay on getting a job and the other to give up particular food till his difficulties were warded off, were both reminded and made to keep their word when they came for Baba's 'Darshan' at Shirdi.

But debts or obligations can take other forms too. It was Baba's firm principle never to accept any services from anyone free. So that when one day he wanted a ladder to be put up at Radhakrishnabai's house, the man was paid what others thought was more than his due. But Baba knew better what he was doing. Through such incidents he impressed upon the devotees the importance of discharging our debts of gratitude.

The importance of this concept which is not new in the Indian cultural background, is recognized by all of us. Our "Shastras" or scriptures have described the fourfold obligations that one has to fulfil viz. those to one's Sadguru, teacher, to parents and to the guest, who bidden or unbidden, comes to our door. The concept is so comprehensive that it includes service to God Almighty, to the meekest and the poorest of his creatures. And unless one is completely misled by the alien Western Culture and the so-called "progressive" ideas, we still respect this tradition in the heart of our hearts.

But the crucial question is: is it possible to discharge such debts of gratitude fully? We all know that it is not possible ever to repay what our Creator or our Guru does for us; and for that matter, even what our father and mother do for us. Such being the case, it becomes even more urgent that we should constantly have this awareness in mind and render whatever service we can. As for the "Guest" or "Atitheer", our service to him is the service to society from which we take so much in our day-to-day life.

In the last analysis, our efforts to discharge our debt of gratitude — be it to the Guru or parents or society — not only conduce to our spiritual welfare but indirectly initiate a process of positive thinking and of loving service (which is the natural outcome of gratitude) among those around us. Even if we can carry the torch of such loving service forward, we will have discharged our debt of gratitude at least in a small measure.

ANNOUNCEMENT

Rajamundry Branch of "Om Sri Sai Ram Adhyatmika Chaitanya Kendram" of Andhra Pradesh has been conducting *Japa Yagnam* of "Om Sri Sai Ram" for the last four years in all Sai Baba temples of the area and in the houses of the devotees as well. The organisers are constructing a stupa in the Sri Sai Baba temple at Rajahmundry to enshrine the books, which contain crores of Sai Nama Japam, as they are most sacred. Devotees desirous of contributing to the building of the Stupa may please send in their remittances to Sri K. Lakshman Rao, B.A., C/o. Indian Overseas Bank, Main Road, Rajahmundry and earn the blessings of the Lord.



SAI THE OMNIPRESENT

My first visit to Shirdi, dragged me to make several visits.

I first heard about Sri Shirdi Sai Baba in 1938 while I was working in Madras. People used to tell stories about Him that He was a Brahmin boy, brought up by a Muslim fakir, again brought into the fold of a Brahmin Maharashtra ruler for 12 years, then settled at Shirdi and lived there for about 60 years etc. etc. He was a great saint — why a saint, God incarnate! I had not seen either Sri B.V. Narasimha Swamy or Sai Baba Mandir at that time, but of course, I visited Mylapore Sai Baba Mandir and also Sai Baba Mandir at Shenoy Nagar started by Swami Kesavayyaji, several times after 1958.

In December '57, when I was working at Donakonda, I had to go to Hyderabad on leave. The Post-Master who was my relative advised me to avail of this leave and passes to visit Shirdi also which I had not done till then. It was a good suggestion. Accordingly, I proceeded to Aurangabad from Hyderabad, saw Ajanta and Ellora Caves and reached Shirdi at about 10 A.M. I saw Samadhi Mandir, Dwaraka Mai, Chavadi etc. and left Shirdi in the evening itself. On my way back to Donakonda I met one driver Sri. Venkateswara Rao at Vijayawada R.S. He was promoted as foreman and transferred to Donakonda but he wanted to go on leave. He was advised to join first at the new station and then to avail leave after my joining duty and so he too was on his way to Donakonda. On hearing from me that I was just returning from Shirdi, he asked for Shirdi Prasad. But I was sorry that I did not bring either Prasad or Udi or even a Photo. In turn I asked him to get a big Photo of Baba for me. We both went to Donakonda. I relieved him to avail of leave. He was kind enough to get me Sri Baba's Photo, Udi and Prasad.

From now on climax began. It was Wednesday that I got Baba's Photo. I got it framed and hung it on the wall in my Railway Quarter. In the night I had a dream: I was in Shirdi. Baba was sitting in Masjid. I was one among about 200 visitors there. I offered two plantains to Baba while others offered nothing. Baba asked me to cut the two fruits into bits and distribute the pieces to all present there. I told Baba that two fruits might not be sufficient for all. Baba said "when you have no faith in me why have you

come here all the way from a very long distance?" Immediately I cut the two fruits into bits and distributed them to all including Baba. A wonder of wonders the plate was full as if I had not distributed anything to anyone. Thus the dream ended. The next morning was Thursday. I went to foreman Sri Venkateswara Rao and narrated to him about my dream. He was wonderstruck and said "though I have been visiting Shirdi for the last 14 years, I have had no such experiences. You are very fortunate to have a wonderful experience within a few days after your very first visit". I wanted to perform Baba's Puja but I had no book on it. He searched his old book-shelf and picked up one on Baba's Puja in Telugu. He gave it to me. It is from that day I commenced Thursday Puja and after a few years daily Puja was also commenced in my house.

My second vision: Again on the following Wednesday night when I was fast asleep I felt that somebody was knocking at the doors of my house (in dream only). I went and opened the door and found Sri Sai Baba in flesh and blood standing at the door with His usual Kafni, head-gear and Satka in his hand and also Jholi hanging by His side. I was wonder-struck and invited Baba into the house. He came in and sat on a sofa and I was standing in front of Him with folded hands. Baba asked me to sit with Him on the same sofa by His side. With amazement and fear I sat. He exhorted me to cast off all my fears and told me that he was on his way to Bhadrachalam (where there is a very big temple for the Lord Sai Rama) to give darshan to all the devotees there, as He and Rama were the same and on his way came to our house to see us! Then I asked him why he should be going to Bhadrachalam, leaving Shirdi, to the disappointment of all the devotees coming from all over the country to have darshan and take his blessings. I requested Baba to go back to Shirdi, to the pleasure and welfare of all the people going there. He was silent for a minute or two as I did not approve of His going to Bhadrachalam. He told me that He was not going either to Bhadrachalam or to Shirdi. Then I picked up some courage as Baba spoke softly, and I asked what he wanted to do. He told me that He was going to stay in our house as one of the members of my family. I was very much afraid of His proposal and told Him that I was a grihastha with so many avocations and how could I accommodate a saint like Him as there may be so many drawbacks in the family and sometimes we may not be in a position



to do full justice to His supernatural spirituality and we may be subjected to his rage. Then he patted me saying that he would adjust with our family in all respects and assured to take the burden of looking after all our needs and we would not have to take care of Him. The dream ended at about 5 A.M. with the calling by the milk-maid. From that day we intensified our devotion and Puja regularly and are feeling His presence all times.

My third son Chi. K. Raghuram (B.Tech, now Engineer, NTPC, Salem) was 5 months old in February, 1958. I fixed my programme to celebrate 'Kesakhandana' ceremony at Shirdi before the end of his fifth month. I wrote to one of my relatives who owed me Rs. 300/- to send the amount through M.O. at an early date as I had fixed my Shirdi trip to perform on the Sunday of Feb., 1958. He remitted the amount accordingly. The M.O. was received in the Post Office on Saturday (i.e.) the preceding day of my journey. But the post-man came to my house and informed that there was no such large amount available since it was a small Post Office and payment would be made on Monday after getting the amount from Vinukonda, the nearest big Post Office. I rushed to the Post-Office and there the Post-Master informed me that since it was Saturday the M.O.s and Savings Bank Accounts would not be operated in the evening and the chances were bleak to get Rs. 300/- by 11 A.M.

I told my wife: "Baba used to advise the devotees not to incur debts for pilgrimages or festivals. So I did not wish to raise a loan from anybody for our Shirdi trip. We would go to Shirdi if the Money Order was disbursed today only. Otherwise there shall be no Shirdi trip. It was upto Baba whether to take us there or not". She asked me not to utter such words. I attended my office. Again I went to the Post Office at 2 P.M. The Post Master told that there were no money transactions either in S.B. accounts or Money Orders. I went back to office with utter disappointment and all hopes of going to Shirdi the next day (i.e.) Sunday were shattered.

At about 4 P.M., I was called by the post-man to come to the Post Office. Hurriedly I went there. The post master paid Rs. 300/-, asked me to sign on the M.O. form without putting the date. When asked how could he pay the amount he replied 'A Muslim merchant whom I know came here at about 3-30 P.M. for depositing Rs. 300/- in his S.B. account. When I told him to come on Monday as the transactions were closed at 11 A.M. he requested me to

deposit the money on Monday only, as he was going on a trip. So don't put the date on the M.O. form. I shall regularise both your transactions on Monday". My joy knew no bounds. We left for Shirdi on Sunday as per our scheduled programme. Thus Sri Sai proved his Omnipotence and brought us to Shirdi. We stayed there for a few days visiting all the important places including Sakori. Our wish to remove hair of our 3rd son at Shirdi was fulfilled before his 5th month. Thereafter almost every year we have been visiting Shirdi. I have numerous such experiences which I will share with Shri Sai Leela readers in future.

"May Sri Sai Baba Bless Us All"

*K.V.S. Subramanyam,
'SAI VIHAR' 46/18/10,
Danavaipeta, Rajamundry-3.
(Andhra Pradesh)*



SAI NATH IS OMNI-PRESENT

I visited the sacred place Sri Shirdi in March, 1984 after finding out its location from an All India Political Map.

The moment I stepped on the holy soil of Shirdi, I felt an innate happiness and I was extremely anxious to have darshan of Sri Baba's moorthy. I purchased milk and peda for Sri Baba as I had made such a promise at home earlier. The whole of that day I spent enquiring from people around about Sri Baba's life and His Leelas and visiting various places connected with Him.

Round about 9 P.M., feeling quite tired I took to sleeping right at the back of the Samadhi mandir itself in the open space. At about 9.15 P.M. a person came and asked me to get up. He enquired of my proposed Tirupati visit and promised that he would also accompany me for darshan of Sri Balaji the next day. I was, naturally, astonished at the fact that as to how the man knew about my journey to Tirupathi as I had not mentioned about my visit to anyone at all.



And as I had not known much of Sai Baba's leelas at that time, I remained quiet. He went on to ask me if I would eat something to which I replied that I was dead tired and hence would not like to move anywhere.

Thereafter, the person went inside the samadhi mandir and brought some sweets. We both partook of them for some time. He then advised me to attend Shejarti and disappeared.

After a little contemplation over what had passed of between the man and myself, I wanted to meet him again and continue my conversation further. But, alas, my earnest search proved only futile. But I did take care to attend the shejarti as advised.

After my return home, I did a parayana of Sri Sai-Sat-Charita and it is only then I came to realise that the man who came and talked to me voluntarily and offered sweets to quench my hunger and volunteered to accompany me to Tirupati was *none other than Sri Baba himself*.

*K. Raja Rajeswar Prasad,
Clerk, State Bank of India,
H. No: 2-4-12, Maruti Nilayam,
New Badvel Road, Giddalur – 523 357
Prakasam District, A.P.*



UNFATHOMABLE SAI MIRACLE

This is a story of an unfathomable Sai miracle which is also a challenge to the modern science. It happened on 2nd April, 1985, the day I was deeply engrossed in very important work. During the evening on the day, while I was busy sorting out important research papers from my different files, suddenly the electric lights went off around 7.30 p.m. My work too had to come to a stop as a result. In stead of rushing to make alternative lighting arrangements, as any man would naturally do under the circumstances, I kept tied up to

my chair and began praying to Sri Baba, of whose staunch devotee I have been, from the bottom of my heart addressing him thus; "Baba, This is your important work and as I want to complete it today itself, please do not allow the disruption of power supply to disturb me like this." It appeared that our Divine father heard my prayers as the lights came back live to enable me to continue the work. I thanked Sri Baba intensely.

As I was pre-occupied and in a hurry to complete the work the same day, I did not feel inclined to look out of my house to know if lights were burning in the street and other houses too. An young boy shouted in Konkani to say "See the miracle of Sri Sai Baba", lights are burning only in this house and nowhere else." It is only then I too realised the play of a miracle. I came out of my house only to assure myself that the entire village was in utter darkness save my house.

An important point and it is a central point at that, is the entire village received its power supply from the same and the only source. This phenomenon or this mystery cannot be explained away in a convincing manner by the assertions or affirmations of our modern science and technology. Should we expect a better or a more concrete proof of the supernatural powers that our Baba possessed and that he is undoubtedly more active than perhaps he was in the human form.

Exactly after 2 hours at 9.30 p.m. the supply was restored to the area. But by this time I had by the Grace of Baba completed all that I wished to. I am of the firm conviction, that my shruddha and Shaburi have been fully rewarded. Despite being a man of science, I assert that our inventions in all fields shall be and shall have to be at the mercy of the omni-potent God and man can never win over the nature but he can by his intelligence and effort find ways to make or unmake things of the world. Limitless are the sources and powers of the Nature and unfathomable are God's Grace for ever and ever.

*Ganesh B. Naik,
Post Box No. 258,
Panaji - 403 001 (Goa).*





THE SUPREME MASTER

Samartha Sadguru Sainath Maharajki Jai!

Sai, the Supreme Master blesses His children in many ways. I put forward here a miraculous experience of His Grace.

I brought a small statue of Sai Nath from Shirdi after performing Pooja at Samadhi Mandir. The statue was kept in a small shelf and continues there even now. I was very much surprised to see Udhi around the statue on 20-3-1986, with a sweet aroma over the entire the house. After some days, Udhi began coming from the statue itself and was like the Udhi from the Dhuni of Dwarakamayi. The Udhi continues to come for the last two years.



We are doing sankeertan daily in the evening. Surprisingly enough we noted two small pieces of sugar candy before Sai Baba's feet in June, '84. Sugar candy also comes from the statue only. But we do not know the exact time of coming of Udhi and Sugar candy from the statue.

But the important thing to note is the udhi comes from statue only after the earlier ones has already been distributed to his devotees. I believe that Sai Baba wants to teach us that nothing is ours in this world. Sweet aroma spreads around statue during prayers. Abishekam is conducted on every Thursday.

Devotees attend abishekams and bhajans. Many diseases are being cured with the application of this Udhi. Sai Baba, our Supreme Master, is guiding, teaching and protecting his devotees from Samadhi showing that He is everywhere where His devotees totally surrender to Him.

Interested Devotees can have this Udhi from Sri Baba's statue at the following address:-

K. Raja Rajeswara Prasad,
Clerk, State Bank Of India,
H.No. 2-4-12, Maruthi Nilayam,
New Badvel Road,
Giddalur-523 357.
Prakasam Dist., (A.P.)

“Samartha Sat Guru Sainath Maharajki Jai”



The indispensability of purity in Devotion and the inevitable consequences of impurity — The relevance of Sai Sat Charita

Modern living has now put old values of simple living and high thinking to a more severe test than was done hitherto. It has also substantially diluted the former exact standards of morality so much so that these days we have come to accept lower standards of morality as we accept the standardised milk as whole milk. When this is so, some practical-minded devotees of our Sadguru apply these diluted standards in the matter of their devotion and offer “Standardised Devotion” to Baba in the misplaced belief that He would be pleased with such devotion. Readers will be new to this



term 'Standardised Devotion'. This type of devotion can be defined as the worship of a chosen deity not through the offering of pure and unadulterated milk of *pure conduct* but by the use of external offerings like rich presents got through *corrupt means*.

It is fallacious for anyone to believe that God could be pleased with things or offerings ill-gotten by them. Let us turn to Shri Sat-Charitra for guidance.

Among numerous devotees of Baba, Shri Mhalsapati's conduct is known to be exemplary. This devotee lived in abject poverty throughout his life; but did not at any time think of capitalising out of his close contact with Baba. On one occasion, one devotee named Hansraj offered to help poor Mhalsapati with a good sum but the latter refused to accept it but placed it before Shri Baba. Baba too did not allow Mhalsapati to accept the amount. Readers familiar with Shri Baba's life know that, through different events, He gave practical guidance to devotees on how their behaviour should be in different situations. This incident, therefore, shows us clearly that Baba did not approve of accepting money as gift. When this is so, it would be detrimental to us to deviate from the teaching of Baba or to dilute it to suit one's convenience.

Baba embodied the highest moral standards which He stuck to even under extremely unfavourable environment. He used to wear tattered kafni, beg his food, stitch His clothes Himself and thus set the highest standards of rectitude so that His devotees too pattern their life-style after Him. Why this insistence on simple living was laid by Baba?, some will ask pertinently. The answer is that one keeps purity of soul intact when one makes a rule to live simply and abide by it. It is only too right, therefore, that with ill-gotten wealth one cannot win God's grace which descends only on a pure soul. Ill-gotten wealth has in it seeds of destruction of the purity of soul and thus take that person far away from God.

When truth being as stated above one comes across a strange argument that after all what majority does should be taken to be right. This argument may sound valid for make-believers but it is not so for true and honest believers. So devotees must live according to the teachings of Baba to realize Him fully and win His full grace and not offer Him 'Standardised Devotion' to avoid cheating themselves, in their pursuit.

Shri Anil K. Rasal
21/382 BPT Staff Quarters,
Reynods Road, Wadala (East),
Bombay - 400 037.

CUMULATIVE INDEX OF SHIRDI SAI BABA'S MIRACLES.

I feel it is my bygone birth's punyas to be bestowed with devotion for Lord Shirdi Sai. Though from my childhood I did not have an inclination for Sai's devotion, I became a devotee of Sai from April, 1985 unexpectedly.

In the first week of April, 1985 I happened to listen to the chanting of "OM SAI SHRI SAI JAYA JAYA SAI" in the Darji Math, Secunderabad. The style and rythm of the recitation attracted me so much that I too started reciting the words in my home while busying myself otherwise. To my surprise one night Baba appeared in my dream in the sitting posture with worried and gloomy face in a cave like place. Before him in the verandah some men were seated in deep meditation.

I did not understand anything of this, but my mind was perplexed as to why Baba appeared to me in this manner. It was worrying me for sometime. Day by day I was becoming dull and weak.

In the third week of April, 1985, a tenant of mine picked up a quarrel and she became very adamant in not vacating the portion occupied by her. She played all sorts of mischief and black-magic etc. This caused an unending worry to my whole family.

One day I purchased an idol of Baba of my own accord and started to worship it daily. After a few days an idea struck me that I should send some money to Shirdi every month from my salary. Hence I asked one of my colleagues Smt. Vimala Kalyankar for the address of Shri Saibaba Sansthan of Shirdi. She immediately gave me the address. Forthwith I filled up a Money Order Form in advance putting the date as 1.5.1985. I kept the form at the foot of idol in my home, with the intention of sending the amount on 1st of May, 1985. But some how I forgot to use it. Hence I was forced to buy a second form for sending the money. This happened consecutively for four months, since I forgot every time to use the form lying at home. Meanwhile wherever or whenever I got into trouble there I was witnessing the Baba's photo especially in Ashirvad posture. Seeing all this I was assuming that Baba knows every action and reaction of our deeds and at the same time he was giving courage



and protection. Thereafter within a week i.e. in August, 1985 the rented portion was vacated by the tenant.

On 1st September, 1985 when I wanted to send the usual amount to Shirdi, I thought of utilizing the form at home kept near Baba's idol. What I wish to state is that, the Money Order Form for 1.5.1985 has served as a thanks giving letter to Baba for settling my problem to our satisfaction. I felt very happy for this miraculous act of Baba.

MIRACLE NO. 2

In the first week of October, 1985 I happened to visit for the first time Sai's Temple in Padmaraonagar, Secunderabad along with one of my neighbour's son Raju. Since I was new to Sai worship I just blindly followed what all he said to me in the temple. We stayed in the temple until the evening "Arati" was over. I was lucky to hold Arti patra to Baba jointly with others. Later on Raju took me for Dhuni's Pradakshina. Though I was performing all that Raju said I did not understand anything about our performance in the temple. There was also a small bookshop in the temple compound. I browsed through several books to understand something about Baba's life and teachings. Ultimately I selected one book viz., "SHRI SHIRDI SAI BABA" (Telugu) written by Dr. Sai Kumar, the Founder and Patron of the temple. On the very same night my wife and I read the book and understood something about Baba and his miracles. From the next day onwards I made up my mind to write something about our sweet experiences of Baba. But I felt it was very hard and did not know how to start and what to write. It was puzzling me for a few days. While I was travelling in a bus once, something prompted me to compose some telugu songs on Baba. Hence I wrote two small booklets viz., "SHRI SHIRDI SAI GEETHA MALIKA" and "SHRI SHIRDI SAI CHALISA" under Shri Sai Bharathi Series. With the Grace of Lord Sai some of my friends came forward to help me on their own accord in printing the books of which the publishers were "Murishetti Shobha & Sons, H. No. 12-11-429, Warisguda, Secunderabad. I firmly believe that the success of all my efforts was due to Baba's Grace only.

*M. Venkatiah, M.A., B.Lib.Sc.,
12-11-429, Varisguda,
Secunderabad - 400 025.
(Andhra Pradesh)*

SUFFERING — A BLESSING

Your editorial of SAI LEELA issue (July, '86) and the article on Sapatnekar by Lt. Col. M.S. Nimbalkar reminds me of my late father Sri P.S.V. Aiyer — one of the founders of the Calcutta SAI SAMAJ at P-113, Lake Terrace. Thinking of him takes me to Lord Krishna's utterance in Bhagavad Gita: "Four kinds of men worship Me: the distressed person, the aspirant of Knowledge, seeker of wealth and the Wise...."

The above applies to Sai devotees. Very few rank in the last category, viz., Wise (Men of knowledge), and the second type, namely, aspirant after Knowledge of Self. These devotees are immune to sufferings. They are equipped with "unwavering faith" and "inexhaustible patience." They develop the "Sishya Bhava" (Discipleship) and look upon Sai Baba as their "Guru" the bestower of Wisdom.

Multitudes to Shirdi throng
To unburden their sorrows they've suffered for long!
Mother Sai mitigates; they feel glad—
And they are satisfied with just that!
But only those that sufferings welcome—
Get the passport to God's Kingdom!

Many a time our domestic peace has been shattered by certain circumstances (maybe wrought by Karma). But our father was steadfast in his devotion and service to Sai without a word of complaint. By such gesture, he received bounteous gift of Divine Knowledge which proliferated in the form of Sai literature which he kept up until he breathed his last! "SAI GEETHA", "SIDE-LIGHTS ON SAI BABA", "PERFECT MASTERS" are a few among his works.

A famous patriotic poet of Tamil Nadu — Shri Subhramanya Bharati sang:

"When I thrust my finger in fire, O Nandalala,
I experience the bliss of touching Thee"

So, if one is really sincere in his devotion, one day or other, he will certainly grow in strength to bravely and smilingly face the onslaught of suffering and still continue to sing the glory of beloved deity with greater zeal — whoever it is. Suffering purges



one's past karmas and renders one PURE, deserving of God's Grace. Suffering is a blessing in disguise. Kunti's prayer was "O Lord give me constant suffering to ever remember Thee!" Hence, Sai had always stressed Nishta and Saburi — two important steps to the threshold of Divine Knowledge — chief aim of all devotion.

V. Ganesh
120/B Rash Behari Ave:
Calcutta – 29
(West Bengal)



THE EVER ALERT "SAI"

I have been initiated into the worship of Shree Sai Nath of Shirdi by my Senior Colleague, Sri K. Padmaraju, now Assistant Public Prosecutor Grade-I, Krishna District, in about September, 1984. Ever since, I have been experiencing the presence of the Lord in every task that I undertake in my day to day life.

The miracles of the Lord, are innumerable to narrate all. But I would like to place before the readers of "Shri Sai Leela" one such experience, which I can never forget in my life.

3rd July, 1986 happened to be a Thursday. In the morning, I worshipped Shri Sai Nath and went out to meet some of my superior officers on my scooter. I returned home by about 9 A.M. and left the scooter outside my home. After finishing my lunch by 10 A.M. as usual, I started on my scooter and had proceeded about a hundred metres from my house. From the opposite direction a gentleman was bringing his dark black pet dog to consult a Veterinary doctor on a cycle Rickshaw to the Veterinary Hospital situated in the same street. When I was passing the said cycle Rickshaw, the dog jumped out of the cycle rickshaw towards my scooter and I was alarmed, and in a bid to save the dog from being run over, I suddenly applied the brakes and also went to the extreme left of the road. As a result no harm was caused to the pet dog, but I realised that the brakes of my scooter had failed due to the connecting nuts having slipped away without my knowledge and hence the vehicle rolled on and could not be stopped.

Fortunately, there was a heap of mud in the middle of the road and my scooter got stuck up in the said mud heap and stopped without any injury to me or damage to the scooter. All this happened within seconds. Immediately, I got the brakes checked up by a mechanic nearby and asked him to drop me at the court and to repair the brakes and bring the vehicle back to the court premises.

I strongly believe that Lord Sainath only had alerted me about the failure of brakes of my scooter in good time. Otherwise, I would have possibly met with a fatal accident on the busy main road of Eluru Town.

I narrated the above incident to some my friends, who also expressed their astonishment over my miraculous escape with the help of Sai Baba.

All glory to Sai Nath.

V. Viswanatham
A.P.P. Grade II: Excise: Eluru.
Eluru. (A.P.)



IS SAI BABA HUMAN OR DIVINE?

Devout devotees, consider Shri Sai Baba of Shirdi as God — as the very incarnation of Lord Dattatreya, while some do not appear to lend support to this theory, in view of Baba's own statement that he is not God. (अनलहक) Baba always uttered — "Allah Malik, Allah accha karega" meaning thereby that God is the supreme Master, God will do good. Baba called himself a servant of God यादेहक remembering Him always. Jesus Christ also did not proclaim to his devotees that he was God. He merely stated that he was the son of God (Yehova). Even Mohammed described himself as a Prophet of God (पैगंबर) Though Baba exhibited several miracles, Chamatkaras and leelas both during his life and after, some devotees were still under the impression that they were only the outcome of His perfection in penance. Now let us consider the real nature of Baba as exhibited, when He was in flesh and blood and thereafter.

Baba gave darshan to His devotees in the form of different Gods like Vithal, Rama, Siva, Maruthi, Datta etc. Is it possible for an ordinary human to assume different forms of God and bless



them, unless he is God himself? In the Samadhi Mandir at the top of the entrance wall, it is found conspicuously written in bold letters in Hindi thus — (अनंत कोटि ब्रह्मांडनायक राजाधिराज योगिराज परब्रह्म सच्चिदानंद सद्गुरु श्री साईनाथ महाराज की जय) which can only mean that Sai Baba is Parabrahma — Sat, Chit & Ananda (Existence, Knowledge and Bliss) and a Sadguru. Sai Baba was Omnipotent, Omniscient and Omnipresent and these three are really the attributes, qualities and characteristics of God. Being a Siddha, all the eight Siddhies were at his beck and call and if at all He exhibited any of them to His devotees it is only to demonstrate His real nature to the world at large that He was above all humans. Baba concealed His identity and kept it secret even from his ardent devotees. Baba never liked His devotees to worship Him as God, take him in a palanquin or on a horse, wash His feet and do puja or arati and prostrate at His feet. Thus, Baba moved like an ordinary human among His devotees, concealing His real divine nature. Sai Baba not only granted temporal benefits to His devotees like health, wealth, children, etc., but also conferred spiritual emancipation (Sadgati) on some beloved devotees of His, like Bayajibai, Megha, Kaka Saheb Dixit, Tatyasaheb Noolkar, Parvathi (wife of Kulkarni Vaidya) and the Tiger etc., which fact bears eloquent testimony to His divinity. The general stock and omnibus opinion that Shri Sai Baba was only a clairvoyant and a hypnotist can be simply overlooked, ignored and brushed aside as baseless, in view of His divine attainments and accomplishments exhibited among His devotees often. Shripad Shri Vallabha or Shri Narasimha Saraswathi Swami never revealed to their devotees and disciples during their lives that they were incarnations of God. Even in Tretayuga, Lord Rama (the incarnation of Lord Vishnu) frankly admitted that he was a mere mortal, born to King Dasaratha of Ayodhya — आत्मानं मानवं मन्ये रामं दशरथात्मजम्

Even in Dwaparayuga Lord Krishna did not reveal his identity to all except his earnest devotee, Arjuna. But a sage like Veda Vyasa could know the secret that he was a divine incarnation and reveal it to the world through his Srimat Bhagavata. From the above, it is clear that God, whenever he manifests in this world, does not exhibit or reveal his real nature or identity to all. Even if he exhibits any miracles or leelas, it is only to save his devotees from calamities and catastrophies, or protect them granting material things like health, wealth, children, etc., or enable them to become God-minded and thus attain salvation. The aim of performing miracles by God is not

to make a cheap show of His super-human powers or to keep the people spell-bound, as by a juggler or to get credit for Himself. By showing the fourteen worlds in his mouth to Yasoda and his Viswaroopa in the battle field to Arjuna, Lord Krishna could dispel all their doubts about his real nature, free them from the clutches of Maya and the cycle of birth and death.

Some devotees called Shri Sai Baba as a Jivanmukta, while others described him as a Siddha, Mahatma, Saint, Yoga prasanna etc., but the following wise and eminent contemporary devotees elevated him to God-hood. Justice M.B. Rege, High Court Judge, Indore and Prof. G.G. Narke of the College of Engineering, Poona and son-in-law of Sriman Booty worshipped Baba as God. Shri Dada Saheb Khaparde, the famous and learned advocate of Amroati (Berar) remarked — 'He filled my idea of God on earth'. Shri Hemad Pant, the illustrious and learned writer of Shri Sai-Sat-Charita in Marathi referred to Him as God or Brahman in Chapter I of his book. Shirdi devotees like Madhavarao Deshpande alias Shama always addressed Sai Baba as Deva (God).

Even the daily worship now going on in the Samadhi Mandir at Shirdi from 5-15 A.M. to 10 P.M. fully confirms and amply corroborates the view held and stand taken by the eminent, ardent and contemporary devotees, some of whose names appear above, that Shri Sai Baba of Shirdi is really God, though He moved like a mortal on earth during his life-time.

Like Srikrishna stated in Gita (9-26), 'Whosoever devoutly offers to me a leaf, a flower or fruit or even water, I accept the pious offering of that pure-hearted devotee' but our compassionate and beloved God — Sri Sai Baba, sitting in Shirdi, not only accepts the pious offerings of His devotees but also fulfills their desires and looks to their needs. Thus, He assumed the role of a Pratyaksha Deivam (प्रत्यक्ष दैवम्) in Kaliyuga.

Shri Sai Baba is not only a God but a Samartha Sad-Guru and if we believe in Him, surrender to Him and fall at His lotus feet, we can change our future for better.

Bow to Sai; peace be to all.

Y.C. Subba Rao
Advocate and Notary
Rajapanagal Road: Ongole.
pin: 523 002, (Andhra Pradesh).



“TRUTH” Is Stranger Than “FICTION”

“I always abide by the wishes of those who have devotion accompanied by Faith.” Shirdi Sai Baba

The Officer was overwhelmed by the unexpected turn of events. He calmed down, called for a chair and hinted at me to take my seat. As soon as I took my seat, he said, “Now that you own up your responsibility on your own for the mess and the loss to the Government, would you please tell me how it happened?” “Pure ignorance, Sir” I blurted. “But I acted in good faith, Sir” I continued. Silence reigned supreme for a minute. Collecting himself, the Officer exclaimed. “Well, I don’t know what to do with you, Mr. Ramaswami. You have so frankly owned up the error on your own for which you alone are not responsible. That calls for frankness on my part too. I myself am guilty of having committed such blunders when young.” Then, turning to my boss, he said: “The only thing to do now is to forget the whole affair and forgive. A few lakhs of rupees are a **SMALL PRICE to PAY** for **HONESTY**. I wish to recommend that the **LOSS** be written off.” Turning back to me, he told me to go. With bejewelled tears of gratitude to SAI, I went, for, it was SAI who appreciated my *honesty* and turned the tables to retrieve my position.

After the officer left, my boss called me in to tell me that Cdr. M.R.A. Rao, the investigating high-ranking Naval Officer, was much impressed with me and wished to take me on his staff on promotion if I could be spared. He was, however, informed that this matter should be placed before me since nothing could be anticipated from me. The fact was that I had willy-nilly established a reputation for having my **OWN WAY** by first refusing to be deputed to U.K. and later turning down an offer of promotion elsewhere.

Before long, Mr. M.R.A. Rao paid an unscheduled visit to our unit. Around 7 a.m., I was scurrying to get ready. I heard a knock. Imagine my embarrassment of myself being undressed and Mr. RAO in full Navy-blue uniform standing full 6’ murmuring an apology. Welcoming him in, I hurriedly dressed myself and offered him a cup of steaming coffee. It was in December, 1956. We were standing in the front room before Shirdi SAI BABA’s picture in

standing posture with His "Bikshapaatra". Broaching the subject in a gingerly manner, he gave me to understand that he had not planned his visit; but came on an impulse to talk in private on a personal level concerning me. Incidentally, he wondered as to how I managed to carry on without a scooter. He said that he could offer me one on priority basis if I gave him the green signal. I realized that when SHIRDI SAI wants to give, He does so with many hands from many unknown quarters. I just thanked him and said that I was born to be a plebeian and a pedestrian.

Reverting to the purpose of his visit to me, he said that it was to know of my reaction to his proposal to take me on his staff on promotion in the Senior Inspectorate of Naval Armaments, Cossipore, Calcutta. It is not at all to be expected that a Senior Ranking Officer elects to call on a junior member of the service to ascertain his reaction about something of positive benefit to him. It would be too good to be true were it not for our Shirdi SAI BABA making the incredible come to pass again and again. While these thoughts were overwhelming me, Mr. RAO asked me if I did not want promotion at all. I told him that I was overwhelmed by his gesture and the infinite Mercy of SAI. I intuitively felt that Calcutta was not for me — promotion or double promotion. So I told him that I did not wish to be the cause of some one else losing his chance. "The reason why I wish to have your consent in advance is to enable me to fix up a bungalow for you." he said. "I beg of you to leave things as they are. I am quite content to remain where and what I am according to Sai Baba's Will." I concluded.

It was Mr. RAO's turn now to be overwhelmed. Taking my hands into his and gripping them firmly, he said: "I think you are right. Let us leave this to your BABA to decide. I thought I had known you for what you are. Now I see I was wrong. I am just beginning to know you. I only wish I also had your attitude towards life. You don't know how 'miserable' I am, Mr. Ramaswami." and stopped, overcome with emotion.

Forgetting the wide gulf separating our 'ranks' not only officially but also socially (he was a scion of SERFOJI MAHARAJAH of Tanjore), I hugged him throwing discretion to the winds and was drawn to him by the sheer brotherly SAI-love. He had 'wealth', 'health', and 'position' and yet 'happiness' eluded him. Such is life that we have to learn to be SAI-happy by counting our



own blessings vouchsafed to us by Shirdi SAI. My heart went out to him and I made bold to say, "Sir, I feel that from today Shirdi SAI BABA has entered into your life. Please have faith in Him so that He can take over your burdens, and grant you PEACE." SAI soon saw to it that Mr. RAO became a HAPPY MAN as he found connubial bliss afresh and was picked up by the CERLIKONS, a Swedish Firm, as their Technical Advisor on a 5-figure salary in Delhi.

Promotion came seeking me unasked. Likewise my service was spontaneously extended again unasked for 5 years till 60.

All I did was to work honestly, wait patiently with our Shirdi SAI BABA within and without'.

Dr. P.S.R. Swamy
100/2/RT, Vijayanagar Colony,
Hyderabad 500 457.
(Andhra Pradesh)

FRUITS OF PURE FAITH AND DEVOTION

I am a devotee of Shirdi Sai Maharaj since 1980 having visited Shirdi with my family the first time in June of that year. Since then, we have been happy in all respects.

I wish to narrate below some of my experiences of Sri Sai Leela from 1980 onwards for the benefit of the readers of Sri Sai Leela magazine.

In the year 1983, I again visited Shirdi alongwith my wife and had the darshan of Sri Sai's Samadhi Mandir and returned to Bapatla, Guntur Dist. (A.P.) where I was working then. After a couple of months, I was transferred to ANAKAPALLI as Agricultural Extension Specialist. Believing this to be a Sai Leela, I joined duty as ordered by the university. After about four months

of my joining duty, the university advertised calling for applications for admission to Ph.D. Programme. I applied and was admitted for Ph.D. on a study leave of 2 years, in December, 1983. Had I refused to accept the transfer to Anakapalli (A.P.) from Bapatla, I would not have got the chance of doing Ph.D. I am inclined to believe that this is Sai's blessing on me.

I had been suffering for nearly 5 years earlier from both Diabtese and Bronchial asthma but yet I completed the regular study course work under semester system successfully. I was prompted to join the Nature Cure Hospital 3 kms. away from the college on 20.1.1985 and from the very next day both the ailments were brought under control as a result of naturopathy treatment and till this day I have not had to use any medicine, even for some relief.

On completion of the study leave in December, 1985, I requested the A.P. Agricultural University to post me to the campus at Rajendranagar on the ground that the climate there was suited to my health. The university authorities refused initially stating that there was not a suitable vacancy there. But before the issue of orders posting me to the Anakapalli, Visakhapatnam, a colleague of mine there died of heart attack thus creating a clear vacancy. The authorities therefore posted me there as an Associate Professor in communication at Hyderabad campus. I am quite happy at Hyderabad without any ailment or difficulty, whatsoever.

It is my honest belief that my present state of good health and status in social life as a Professor is all due to Sri Sai's Grace only.

I crave for His continued blessings not only on me but on all Sai devotees.

M. Veera Raghava Reddy
Associate Professor of Communication
Extension Education Institute
A.P. Agricultural University
Rajendranagar, Hyderabad – 500 030. (A.P.)





SRI RAMAKRISHNA AND THE BOHEMIANS

(The article under the above title contributed by Swami Chetanananda which was published in September 1970 issue of *Prabuddha Bharat* is reproduced herein below by the courtesy of Sri Ramakrishna Mission).

I

The *Bhagvad-Gita* defines *avatara*, i.e. incarnation of God as follows: Firstly, He re-establishes religion by restoring virtue; secondly, He protects the good; and thirdly, He destroys the wicked. We say that Sri Ramakrishna was an *avatara*. Then he should have these characteristics. Let us consider them one by one.

It is a well-known fact that the nineteenth century was a period of chaos in the religious history of India. So many religious sects arose and passed into oblivion. Christianity came and tried to replace the traditional life-current of the Hindus through conversion. Science came with the argumentation against religion and spread faithlessness. The glittering western materialism allured us by presenting its own ideal: 'Eat, drink and be merry'. Sri Ramakrishna came in that traditional period and successfully established the religion of the age. He showed the harmony among the religions of the world.

Secondly, he protected all — good or bad, pious or sinful, destitute or drunken. For this reason, at a later date, charges were levelled against Sri Ramakrishna. They were: that Sri Ramakrishna 'did not show sufficient moral abhorrence of prostitutes'; and that he did not hate those who were intemperate in their habits etc. Max Muller, the famous Western *savant* refuted conclusively all these charges in the book *Ramakrishna : His Life and Sayings*. On the second accusation, Swami Vivekananda remarked: 'Heaven save the mark!.... A formidable accusation indeed! Why did not the Mahapurusha kick away and drive off in disgust, the thieves, and all the sinners of the world!'¹

Thirdly somebody may argue: we do not find, in the life of Sri Ramakrishna, that he destroyed the wicked. On the other hand Sri Rama and Sri Krishna, both Incarnations, killed many demons. It is true. We know from the life of Sri Ramakrishna, that he did not

1. *The Complete Works of Swami Vivekananda, Vol. IV, 1962, p. 419*

utter a single harsh word to anybody. His life was sublime and body frail. To all appearances he did not destroy any demon or wicked person; but he had a wonderful power of eradicating the wicked tendencies in others. The subtle is more powerful than the gross. It is very easy to kill a man but very difficult to kill his evil propensities. We see in our own life that it is not very difficult to control our physical movements, but how difficult it is to check passion and anger! So Sri Ramakrishna, instead of killing wicked people, destroyed their evil tendencies. Thus the third condition of the *Gita* is fulfilled in his life.

II

Now we are going to depict a beautiful and interesting chapter of the life of Sri Ramakrishna. It is fascinating. How that soft-natured fragile man would tackle the terrible Bohemians.

The great actor-dramatist Girish Chandra Ghosh was an out and out Bohemian, debauchee, and rebel against God. Sri Ramakrishna's divine power transformed Girish. As a result, that virile, reckless man became just like a lamb and lost his immoral tendencies. Sri Ramakrishna remarked that thenceforth people would be astounded to see the change in him. Once Girish came to Sri Ramakrishna at Cossipore when the latter was suffering terribly from cancer. Sri Ramakrishna, showing Girish his vomit, which was full of blood and pus, said: 'Just see that (pointing to the vomit). And people tell me I am an *avatar!*' Instantly Girish replied: 'This time even the ants and insects will become free by eating all these things. This is the only cause of your disease.' Casting a tender glance towards all, Sri Ramakrishna remarked: 'See his unsurpassable faith!' Girish, in later life, admitted: 'There is no sin which I have not committed; but still, there is no end to the grace I have received from the Master.'

Surendra Nath Mitra was a drunkard. When he was requested to meet Sri Ramakrishna, he said: 'I can go; but if he speaks nonsense, I shall simply twist his ear.' This man, later, became one of the care-takers of Sri Ramakrishna, and was the first patron of the original Sri Ramakrishna Math at Baranagore.

Sri Ramakrishna's personality was so loving, attractive, free and unsophisticated that nobody would feel ashamed before him. Even the wives of the Bohemians would come to him and complain



against their husbands. Thus, one day the wife of Kalipada Ghosh (popularly known as Dana Kali) complained to Sri Ramakrishna about her husband's wanton, sottish, and lavish ways. Sri Ramakrishna felt her agony and pacified the Bohemian's deserted wife with love and affection. He gave his word that her husband would soon be changed; and so indeed was the case. Kalipada was a bosom friend of Girish and the devotees would call them 'Jagai and Madhai' (the ruffians who persecuted Chaitanya and Nityananda but later were changed into devotees).

One day Sri Ramakrishna asked Kalipada to open his mouth. As soon as he did so, Sri Ramakrishna wrote something on Kalipada's tongue with his finger. Thenceforth a curtain fell on the dark chapter of Kalipada's life. He became a new man. Later, just by uttering the name of Sri Ramakrishna, he would weep out of spiritual emotion. When Girish and Kalipada danced in ecstasy, the devotees would remark that Ramakrishna's touch could make the impossible possible; that now the iron had become gold; and that Jagai and Madhai had become gems among the devotees.

III

Now we shall describe another interesting incident in the life of Sri Ramakrishna. It is recorded in Bangali by Swami Akhandananda, a direct disciple of Sri Ramakrishna, in his memoirs (*Smritikatha*). The English translation is as follows:-

Sri Ramakrishna, now and then, used to visit the devotees' houses at Calcutta. One day he went to the house of Yogin-ma (a lady disciple of his) at Nebubgan, Baghbazar. Hiralal, the brother of Yogin-ma, did not like his sister's going to Dakshineshwar. We heard that when Yogin-ma invited Thakur (lit. God), i.e. Sri Ramakrishna, to her house, Hiralal brought a famous gymnast and wrestler named Manmatha, of Gosainpara, just to frighten him. How strange! When Manmatha appeared before Sri Ramakrishna and heard one or two words from him, he fell at his feet and told him, weeping: 'My Lord, I am guilty. Please forgive me.' Thakur said: 'All right. Come one day to Dakshineshwar.'

I had a close acquaintance with Manmatha. He came and requested me: 'Please accompany me to Dakshineshwar. Thakur has told me to go there.' He then fixed a date and we went there by carriage. We took *rasogolla* (sweets) from Nabin Maira (a confect-

ioner) for him.

It will not be irrelevant to say something about Manmatha. I have already said that he was an expert gymnast. He had such strength that, single-handed, he could face a hundred people. Every Saturday, two groups of boys of Vidyasagar's school (Shyambazar Branch) would fight between themselves. One day the Baghbazar group took Manmatha with them. But the other side, i.e. the Shyampukur group, was also very strong, and many of them were wrestlers. When the fight started, Manmatha's companions ran away; so he alone could not withstand such a big group and as a result he fell with his face downwards. The opponents took the poles of their parallel-bars and mercilessly hit him in the back. The Shyampukur group, now pleased with themselves, exclaimed: 'Bravo Manmatha!' you have defeated us by receiving such heavy blow. Perhaps there is no one here in Calcutta who could stand up after having got such a terrible beating.'

There was an amateur theatre party at Baghbazar. In *Sarat-Sarojini*, the famous drama which that party used to put on, Manmatha would play the role of a dacoit. When he appeared on the stage with a roar, dressed in a red silk cloth and shaggy wig, the audience would tremble with fear.

At that time, Manmatha was a steward of Priya Mitra, the only son of the then famous rich man Kirti Mitra. Manmatha was an out and out Bohemian. He gave up his sacred thread. He would eat forbidden food.

When I took Manmatha to Sri Ramakrishna, he endearingly received him and began to talk with him. I told him: 'Sir, this man is a notorious ruffian and even the gang of strong boys are frightened of him. Sometimes he is hired by a big fighting gang.' At this, Thakur touched his body with the second finger and said: 'Hello! Is it a fact? Oh, how hard your body is!'

Thakur heard that Manmatha had given up the sacred thread. So he asked: 'Why don't you wear the sacred thread?' Manmatha replied: 'Sir, I feel uneasy, since it gets soaked with perspiration. So I have given it up.' At this, Thakur told him: 'You wear that sacred thread again.'

Then Thakur took him to the path used for circumambulating the Kali temple. Standing there in a solitary spot he blessed him and



said: 'Come again any Saturday.'

Next time, we went to Thakur by boat. We took *rasogolla* for him as before. That day also Thakur talked with Manmatha. Most probably on both these occasions, we had another companion named Panchanan.

Thus Manmatha went twice to Thakur. Later on, he used to take me now and then to 'Mohan Villa', the palatial house of Priya Mitra. I would go into his bedroom and speak about Sri Ramakrishna. Manmatha was very simple and would sing many songs with devotion. He used to take me in such a way that Priya Mitra might not see me.

He would not speak openly about the grace which he had received from Sri Ramakrishna. Outwardly nobody could find in him any sign of it. Later I heard from Swami Shivanand in the Uttarkhanda (Himalayas) about the unthinkable change effected in Manmatha by the grace of Thakur. Swami Shivanand told me: 'Manmatha used to stay at his maternal uncle's house, near the Siddheshwari temple in Baghbazar. While passing through that street, we would stop a while hearing his cry "Mother, Mother". He is now a totally different man. That muscular body is completely broken. His head is covered with bushy hair and that too is full of lice. When those insects fall from his head, he tries to put them back where they were. You will be astounded to see him now.'

After staying some years in Tibet, in 1890, when I came back to Baranagore monastery, one afternoon Manmatha appeared there, barefooted, wearing a piece of cloth, and crying with folded hands 'Priyanath, Priyanath!' (Oh, my Beloved One!) At that time, Swamiji, Swamis Ramakrishnananda, Niranjanananda, Shivananda, Advaitananda and Abhedananda were present at the monastery. Then we were singing devotional songs and talking about Thakur. When Manmatha came, Swamiji tried to make him sit on our bed, but, he sat on the floor and with folded hands he began to say 'Priyanath, Priyanath!' Neither did he stop for a single moment nor speak another word.

Then I took him into our shrine and tied some *prasada* in his cloth with the hem. He refused to take the *prasada* with his hand, and still repeating 'Priyanath, Priyanath!' he left the Math.

Again after five years, I returned to Bengal. Then our Math had been shifted to Alambazar. The house was a two-storied building. It was much bigger and more spacious than the Baranagore Math. It had many rooms. Like the Baranagore Math, the monthly rent was rupees ten only. Nobody dared to rent it, because two young girls had committed suicide there by hanging themselves.

Then Swamis Ramakrishnananda, Premananda, Saradananda, Shivananda, Sachhidananda and Subodhananda were at the Math. Swami Abhedanand accompanied me from Jaipur to attend the birthday celebration of Sri Ramakrishna. After coming to the Math, I saw some new faces. They were all young and educated, and would come to the Math regularly. The name of one of the boys was Sachindranath Basu. I would be delighted to see his smiling and enthusiastic face.

One day, at the house of Balaram Babu, this boy told me: 'Do you like to see the present condition of your Manmatha?' Then and there I went with him to the house of Manmatha and found that he was gazing towards the sun without blinking. He had no outward consciousness. He was dressed in a *gerua* robe. A white sacred thread was round his neck, and his large body was emaciated owing to severe religious austerities. He was completely indifferent to the outside world.

Seeing the condition of Manmatha, I got a shock. I was also amazed to realize the supernatural power of Sri Ramakrishna. That day I saw that what was not possible to attain through the severe austerities in the forest, could be accomplished by the grace of Thakur, even sitting in a room. As the scripture says: 'To the man of renunciation, home is a hermitage.' After a few days I heard that Manmatha had died of cholera.

IV

Sri Ramakrishna came and played his divine play. His playmates came from different quarters. His love knew no bounds and his catholicity beggared description. Though his body was frail, he had such divine power that a single touch of his, a single glance, a single word, could turn a brute into a man and a man into a God.



The streams, brooks, canals and impure drains — all mix with the Holy Ganga. None can desecrate its purity. Sri Ramakrishna was like the Holy Ganga. His spiritual tidal wave flooded all — saints and sinners alike. Those who came into contact with him got purified. Even the Bohemians found manna in the life and message of Sri Ramakrishna.



SAINATH MAHARAJKI JAI

SAI at Shirdi in His Gadi sitting,
Answers the prayers of devotees befitting;
If heart and soul you surrender,
Nay! Heavens may fall, do not flounder.

And many a Thomas doubting,
That came with mind confused and flouting;
Had to the highest peak mounting,
Merely SAI glance effulgently sprouting.

As nothing misses His glistening eyes,
He out of compassion blesses in a trice;
At the behest of a soul so yearning,
Resolved to attain goal elevating.

Ah! say not I did that and this,
Jettison at HIS FEET your ego, as is;
Kindle love and compassion in heart to the brim,
Introvert slowly but steadily merge in HIM!!

Jitters are fetters knoweth thou,
Awake, sleep not, trenching you are, ecstatic
Into the KINGDOM OF SAI.

*R.S. Ramakrishnan,
Nagsai Vihar,
31, Dr. Radhakrishnan Road,
Madras 600 004.*

SAI BABA IS MORE ALIVE NOW THAN WHEN HE WAS IN THE MORTAL FORM

“Was Baba living because he had the body, and was He dead because He left it? No, Baba is ever alive for He transcends both life and death. He who loves Him whole-heartedly gets response from Him at any time and at any place. He is always by our side and will take any form and appear before the devout bhakta and satisfy him”.

Sri Sai Satcharita . . . Page 184 Para - II

“What experience He gave to his devotees while He was living in flesh, is even today, after His Mahasamadhi, obtained by those who attach themselves to Him .

So where there is real yearning and feeling, God manifests Himself”.

Sri Sai Satcharita Page 256 Para - I.

“The Lord comes and helps him who remembers and meditates upon Him with love and affection.”

Sri Sai Satcharita Page 169 Para - II

Baba said, “Believe me, though I pass away, My bones in the tomb will give you hope and confidence. Not only My-self but My tomb would be speaking, moving and communicating with those, who would surrender themselves whole-heartedly to me. Do not be anxious that I would be absent from you. You will hear my bones speaking and discussing your welfare.”

Sri Sai Satcharita Page-136 Para - II

“As such, He is in a state of oneness with God and thus, even after casting aside the outer physical form, Sri Sai Baba continues His sublime work of lokahita in an invisible form through His abode of Shirdi.”

*His holiness Sri Swami Shivananda in His foreward
TO LIFE OF SAI BABA.*

“I shall be ever active and vigorous even after leaving this Earthly body.”





“I am ever living to help and guide all, who come to me, who surrender to me and who seek refuge in me.”

From: Baba's Eleven Sayings.

“I look upon Sri Sai Baba as the Creator, Preserver and Destroyer. I did so before His Maha-samadhi in 1918 and do so now. To me He is not gone, He is even now”.

Sri Sai Satcharita Page-XXVI para - I.

“Sai ever lives as also the previous incarnations of God Datta. . . . This can be even now experienced by many who surrender themselves completely to him and worship him with whole-hearted devotion”.

“Though Baba has no body now, He lives there and every where, and will effect the welfare of the Devotees even now as He was doing before when He was embodied”.

Sri Sai Satcharita Page-239 Para 1 & 2

In the context of the above quotations:, I can never claim that I am a devout bhakta and deeply attached to Him. I also can not say with confidence that I have reached the stage of real yearning and feeling for Him. Frankly speaking, when I, if at-all, meditate on Him, that meditation on Him lack the necessary zeal of contemplation and concentration and not always with the necessary love and affection; and if I were to say on the fact of whole-hearted surrender, it shall only amount to resorting to hypocrisy. In the face of all these spiritual limitations, defects and shortcomings in me, I am not able to comprehend as to how I was graced with his physical darshan on 15th July, 1984 in a running train at 4.24 A.M. and how Baba came to my rescue.

I am placing the actual facts and the incident in detail for the kind perusal of our readers with an appeal to kindly analyse as to how appropriate, correct and realistic was the assessment and remark of Sri Madhavrao Deshpande alias “Shyama” the great, intimate devotee of Bhagavan Baba that “He first raises a storm and make us restless and then calms it down and comforts us”:-

I alongwith Shri D.L. Sekhar Deo, Ex-Minister, Irrigation and Power of Orissa State and an Ex-M.L.A. Shri Dharanidhara Pradhan booked our Railway tickets from Dharmavaram to

Kopergaon on 14th July, 1984 and got into the Udyan Express at 11.15 A.M. on our way to Shirdi for Bhagvan's darshan. That was the first time we three were going to Shirdi.

While on the train, at about 9 P.M., I suddenly felt pain in my stomach and went to the lavatory to answer the call of nature. There I marked the discharge of liquid stool of considerable quantity and I came back to my berth and soon I was summoned again to the lavatory. I had to go and this time the quantity was much more than the previous one and when I tried to come back, I was not in a position to stand in the lavatory and with much difficulty I could manage to come to my berth. I took a glass of water and within 15 minutes, I was once again compelled to go to the lavatory only to come back after 20 minutes or more and that too with the support of the wall of the corridor of the compartment. In all I had to go to the lavatory 5 or 6 times during a period of three hours and my physical depression and fear and inability to move was, so to say complete and my friends were utterly anxious because of the pitiable condition of mine and were unnerved.

It was not simple diarrhoea but was like a Cholera. Tears rolled down my eyes as the train ran at its usual speed. We were to get-down at DHOND Railway Station at 1.00 A.M. and from there to change to the Poona bound passenger train for Kopergaon leaving DHOND at 3.55 A.M. I was not in a position to stand or to move and lying on the berth, mentally told Baba as to why He put me into such helpless predicament particularly when it must have been His will to take me to Shirdi from such a long distance to avail the opportunity of His darshan for the first time. I took a little Vibhuti (Prasad) which I was carrying with me from Puttaparthi and even though the motion stopped, I was completely weak and feeling very much restless throughout.

I could only get-down from the train at DHOND Railway Station with the support of my companions and came to the DHOND Railway Station waiting-room to wait for the passenger train and actually I had no sleep at all till we got into the in-coming passenger train. The passenger train came as usual and as it was overcrowded, I went into a first class compartment alongwith my friends thinking as to why I was put to such abnormal and alarming condition. I silently prayed to Baba "Baba, please at least help me to reach Shirdi to see your Mandir, the Sannadhi and Statue,



Dwarakamai, Chavadi and Khandoba Temple, (which I have read about in books) and then let anything happen to me.”

The passenger train moved slowly and in the first class compartment we three were in one coupe and I was lying in the lower berth without any sleep, but feeling more restless and weak than before. The door of the coupe was locked by us from inside. Suddenly we heard somebody knocking at the door of the coupe. I had to reluctantly get up as all the three II class Railway tickets were with me and I was keeping the required travelling expenses for all of us with me, thinking that, perhaps the T.T.E. had come to check the tickets and I was to pay the excess fare as we were travelling in the 1st class, and my friends agreed to the first-class journey only on my request and due to my precarious health. I opened the door to be suddenly surprised to see a peculiar man with a piece of cloth covering his head and with a long shirt who commended me “Arm-se-so-Jao”, repeating the same thrice as if giving me courage and consolation and the voice was grave, confident and commanding. Before I could mentally analyse the incident and the whereabouts of the man, He surprisingly and miraculously vanished from my eye sight and all three of us searched the whole compartment to locate the mysterious man as my friends also heard the commanding instructions of the mysterious man but in vain.

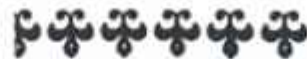
We came back to our coupe and talked about the sudden appearance and abrupt disappearance of the man and were thrilled and dumb-founded to come across such an unexpected experience decided to talk over the matter in the morning and again closed the door of the coupe to lie down on our berths. As soon as we lay down we were soon engulfed with such sound sleep as if somebody had injected some sleeping medicine into us or we had been given anaesthesia.

I got-up at about 9.30 in the morning and had not known anything in between and could feel as if all the weakness, fatigue, physical exertion and strain of the previous night had no impact on me and felt refreshed with the usual energy and vigour.

Who was that peculiar man on the running train who presented himself miraculously within the twinkling of an eye and vanished. He definitely and no doubt, was Bhagavan Baba and

none else, who even though left His mortal coil in 1918, is still moving and roaming in different forms to come to the rescue of needy persons, who need not be sufficiently spiritually developed or matured like me but frantically seek refuge in Him.

*Dwarika Mohan Misher,
Journalist, Talcher, Orissa.*



“SAI — MIRACLES”

In 1977 my wife was suffering from throat cancer for which radium treatment was given and cured. In 1978 I saw a Hindi film “SHIRDI-KE-SAI BABA” and being impressed with the film I wanted to visit Shirdi. But, I could not do so as Baba did not call me. Again in 1985 my wife suffered from cancer of the chest. This time she was very serious as a result the reaction of the injections and medicines. I was completely upset and out of wits and lost my mental peace. At this stage one of my friends Mr. Rajkumar, a Sai devotee, gave me a Baba’s portrait, Shri Sai Satcharitra and advised me to worship Saibaba for mental peace and for my wife’s cure and health. I started to worship Sri Baba on 5th Sept., ’85, and also observed fast on Thursdays. I got some mental peace and my wife’s health became alright. Since then, I was determined to visit Shirdi. After starting the worship of Baba, He gave darshan to my wife in a dream and to me through “Sri Vittal Maharaj” of Vishwa Seva Samitti, Hyderabad.

On 13.7.86, Sunday, while ironing my clothes I was thinking of planning a visit to Shirdi on 14.7.86. While I was busy in office suddenly my friend Mr. Rajkumar came there, when I told him about my plan to visit Shirdi, he immediately gave me Rs. 500/- for my journey. I applied for leave from 21.7.86 for a week, booked the tickets from Kachiguda to Manmad and wanted to leave Hyderabad on 20.7.86. But, unexpectedly some other urgent work was to be attended to in the office and therefore the leave was also not sanctioned. Yet I was firm in my resolve to visit Shirdi. At last on 19.7.86 I got clearance to leave for Shirdi. Actually I had not known that I was going to Shirdi on the Gurupoornima day which is an important and auspicious day to visit Shirdi. We started our journey on 20-7-86 by Ajanta Express from Kachiguda.



On 21.7.86 at 9.30 A.M. we got down at Manmad. In the bus, at Manmad a Sai devotee from Hyderabad met us. By 12.30 P.M. on 21.7.86 we reached Shirdi. Due to Gurupoornima there was heavy rush of devotees and we could get neither accommodation nor lockers. Accommodation in private lodges was very costly. We then prayed to Baba and a wonderful thing happened. At about 2.30 P.M., an employee of Shirdi Samsthan gave us a key for a locker. Really we were amazed and thought this was due to Baba's grace only. Then, we had bath etc., and had darshan of Sai Baba. The person who met us at Manmad was with us only & he showed us all the important places at Shirdi, as he was a regular visitor. This person left Shirdi on 22.7.86 A.M. On the same day some devotees from Rajasthan became our friends and offered us Sai Prasad (meals) at Sai Prasadalaya that night. On 23.7.86 early morning, these devotees also left Shirdi. Again on the same day a devotee from Adilabad (A.P.) met us and we all went to Karyakumari Ashram, returned to Shirdi by night. Actually we were thinking of returning on 24.7.86 (Thursday) from Shirdi. But, the gentleman from Adilabad advised us not to leave on Thursday, but to see the pallaki seva in the night and to leave next day i.e. 25.7.86 (Friday). We believed it was Sai who told us to stay at Shirdi and accordingly we stayed on 24.7.86 (Thursday) also. Another wonderful thing is that all these three days we did not perform 'Abhishekam'. On 24.7.86 Thursday there were thousands of people in queue. We joined the queue at 7.30 A.M. and there was no hope to get the necessary tickets. My wife joined the queue in the middle as nobody objected and we got the tickets and completed Abhishekam and Archana etc.

Another incident during our return journey! We had not reserved the tickets for return journey; we were doubtful of seats. At Manmad Station after waiting for an hour, a police constable came to me and asked whether we had reserved the tickets. I said 'no'. Then he asked us to stand in the queue and we got easily not only seats but also berths. The journey was completed happily and peacefully. After rejoining duty my leave was also sanctioned and my salary paid.

"Bow to Sri SAI — Peace be to all".

*M. Paramaiah, B.Com.
H. No: B-85, L.I.G. (1.1.85)
1st Phase, Vanasthalipuram,
Hyderabad, Andhra Pradesh.*

ADORATIONS TO THEE — LORD SAINATH

During the last three decades, I have been reciting this prayer to Lord Sainath and in the hope that other Sai-bandhus would also be benefited by its recitation, I transcribe as follows:

Om Sri Sai Ram, Om Sri Sai Ram, Om Sri Sai Ram,
Oh Samartha Sadguru Sainath — Lord of the Universe
I bow down to you repeatedly.
Beloved Guide, my soul's safe-keeper
Oh Sainath, be not offended if my mortal hand
Lacketh grace to offer Thee oblation.
Yet this hand is Thy gift
Sanctified by Thy touch;
I will use it humbly
And lift this offering of love to Thy feet.
I will cherish in my mind
Thoughts of Thee, Oh, Sainath!
I will cherish in my heart
Vision of Thee, Oh, Sainath!
Thy hand of wisdom hath saved me from falling over the
precipice many times;
In my foolish whims how often have I disregarded Thy warnings?
Yet, Thy tender love and compassion have ever shielded me.
Often my hope and courage abandon me,
But, Sainath, Thou dost never forsake me.
Sainath, Thou hast given me all.
Sainath, Naught have I to offer Thee save this unworthy life,
Which is already Thine.
Om Shanti, Om Shanti, Om Shanti.

*R. Subramanian,
3, Lakshmipuram,
High Court Colony
Villivakkum, Madras 600 049.*





THE ADVENT OF SRI SAI IN MY LIFE

I have been serving in the Indian Air Force as a full-fledged soldier and became a devotee of Sri Sai Baba of Shirdi only in the year 1972. I give below a brief account of my experiences of Sri Sai's grace ever since.

In the Indo-Pak war of 1972, I had to go and serve in the Eastern Sector area called Bagdogra and this was the first time for me to be on the war front. My wife and four children had to be left behind at Bangalore for obvious reasons. My wife was mentally upset and she worried herself imagining all kinds of unhappy developments in our family life. She felt quite uncertain about my safe return home and this naturally told upon her health which was deteriorating. Some of our neighbours noticing her condition, suggested to her to whole-heartedly trust in the Omnipresent Protector Sri Sai Baba, giving her at the same time a photograph of the Lord which my wife hung on the wall for her worship thence forward. She became completely devoted to the Lord. A strange thing or to call it appropriately a miracle took place in due course. It was that, during the nights, the photo rolled itself upwards from its lower edge which was not fixed to the wall; and during the day the photo automatically unrolled itself as if Sri Baba wanted to show us his picture for our darshan. This phenomenon had its deep meaning for us. We felt that Sri Sai was saying "Why fear, when I am here". The behaviour of the photo, we felt, was an assurance to us that Sri Sai was our protector and there was absolutely no need for us to worry about anything but leave everything to him.

Learning all this from my wife, I also became quite devoted to Sri Baba and have experienced His constant care and protection of us.

When I visited Shirdi for the first time along with my wife, I experienced His leela; and I never feel that Sri Baba was away from me any time. My plan was to go on leave to my native place in Maharashtra State and break the journey enroute at Dadar to visit Shirdi.

The mental bliss I enjoyed on reaching Shirdi is beyond my capacity to describe. The arties and abishekams were indeed verily a source of spiritual fulfilment.

Returning from Shirdi, I had to catch an Express train at Dadar, Bombay to reach my native place. I had a first class pass. When the express arrived at the station at 10 P.M. I found to my utter dismay, that the first class bogie was locked and no one seated inside was prepared to open the doors. All other bogies were also full and the doors closed. I was in a situation for which there seemed no way out. The train's halting time was only 2 minutes. In this predicament, I along with my family ran hither and thither in helplessness. All of a sudden, a person calling himself a T.T.E. came and opened the doors of the 1st class for us. He also provided us comfortable seats and this timely and kind act of his compelled us to look at him as our saviour. But it turned out to be our Sri Sai Baba who had actually come there to our help but we were too late to realise it. A thorough search for him later, purely out of curiosity, did not prove fruitful.

In the second incident, for our return journey from our home town, we had been allotted seats in a bogie, completely isolated from others. The departure of the train was at 9.30 P.M. As we were much exhausted, we almost immediately took to our beds on the allotted berths, of course after locking the doors of our compartment. Strangely, we had failed to check up the place especially beneath the lower berths. But, when we woke up in the next morning we found to our shock and surprise, our clothes scattered all around, our suitcase torn up on one of its sides and the doors of the locked compartment opened. We, therefore, realised that we had been robbed the previous night when we were fast asleep. I had kept a huge sum of Rs. 5,000/- in the same suit case and on the same side where it was cut open by the thief.

I felt very nervous for, it could be a great financial loss to me had the money been taken away. But, however, when I opened and searched the suitcase, I found the cash intact most surprisingly. Who could have helped me except our Lord Sainath? I felt grateful to him and bowed at His feet mentally. Sri Baba has proclaimed more than once that He is always with me wherever I may be and whether I remember Him always or not. His assurance to the devotees "Why fear, when I am here" stands even today. But, for the devotee to qualify himself for His constant Grace, he should surrender at His feet totally and completely and act as an instru-



ment of His will. Let us all make a sincere attempt here and now.

My heart-felt adoration unto Him.

*N.S. Bankar,
I.A.F., Warrant Officer,
126, Barkat Colony,
Jaipur - 302 015.*



SRI SAI BABA: THE GREATEST OF SAINTS

Dear Sai Dévotees,

All of us have read or at least heard the stories of Sri Ramayana and Sri Mahabharata and inevitably have marvelled at the strict adherence to ethical principles by the heroes of the epics. Their sense of discipline, their extreme humility under all circumstances, their undaunted courage and valour in the face of un-matching onslaughts, their soulful respects to the elders and Gurus, their avowed determination to put down the evil and protect the good under odd circumstances continue to evoke awe and wonder invariably in the minds of the readers. Most of us still worship them as Gods themselves subtly realising the Godhood inherent in the lives and activities of those characters.

I am now going to recount a Sri Sai Leela which took place before our very eyes and in this Kaliyuga, described as a yuga of adharma of all kinds.

I have been a small and humble devotee of Sri Sai Baba of Shirdi for quite a few years now and I have always been observing Thursdays as days for dharshan and special puja to this indiscribable avtharapurusha.

And it is only by way of observing this custom of mine, I motored to Matunga on 2nd January, 1986, a Thursday, for purchase of some fruits and flowers to offer to the Lord during the puja at home in the evening.

I parked my car near the Matunga Railway Station and locked all the doors before going out for purchase. My brief-case contain-

ing very important official papers and Rs. 12,000/- was left behind in the car itself near the driver's seat covered with a duster to deceive the eyes of wary thieves.

Finishing the purchase in about half-an-hour's time, I returned to the car only to be shocked at the theft of the brief-case. My head reeled and the next few minutes were one of nervousness and confusion for the theft was so deftly carried out during the broad day light while the bazaar itself was busy and active. Enquiries of the shop-keepers nearby only revealed their ignorance of the incident and no clue was forth coming from any quarter. Thereupon, I phoned up to the Matunga Police Station and lodged a verbal complaint and requested the Inspector to visit the spot for first hand information. The Inspector opined that there was absolutely no use in his visiting the place of theft as no useful clue could be obtained in such cases of robbery as the robbers employed very shrewd methods to leave no mark or impression which could expose them to the police. On the contrary, he advised me to call at the Police Station with the car and lodge a written complaint. I did so and while returning home, I asked the Inspector if there was at all any chance of tracing the brief-case to which he replied that there was only the least possibility to that end as almost every person, rich or poor, educated or ignorant, carried a briefcase now a days. He further added that if I were lucky and if God would come to my rescue, I might be able to get the brief-case back intact. These his last words sent into me a strong feeling of hope and confidence.

I reached home, took my bath, collected some flowers from the garden around my house and began the worship of the Lord Sainath with all my heart. I, literally uttered to Him, O Lord, I am not worried about the loss of cash & papers; but what would the devotees and people in general think if and when they come to know that the theft took place on a Thursday, most sacred for you, and when I had gone out into the bazaar only to purchase things for offering to you. Won't they not begin to have two opinions of the worship of you and of your super-natural powers. Please do not turn a deaf ear to my prayers but quickly manifest your Godly power so that the lost could be recovered by me." Saying these words, I was showing the deeparathana with tears in my eyes and with the bell ringing for the purpose.



Just then, the door bell also rang and I, myself ran and opened the door. I saw two young men, one calling himself as a plain clothes police man with his service identity card and the other, a peon in the office of the station master at Wadala Station with my visiting card in his hand. After confirming my identity as that of the owner of the brief case, they asked me to go over to the Railway Station and meet the station master and collect the lost brief-case. Immediately, I drove my car along with them to Wadala Rly. Station. Lo! What a big crowd of commuters I saw there, all raising their hands to express their congratulatory and joy over the recovery of the brief case in hardly two hours time of the theft. The Station Master took me and showed me the brief case and I found the contents intact.

I was utterly surprised to learn from the Station Master that the thief was caught red-handed on the platform itself by one of the ticket-checking inspectors. The culprit not being in possession of valid ticket, left the box on the floor and ran away lest he should be caught and charged. Before this development, the Station Master had taken great pains to phone up all the Stations right from V.T. to Kalyan to ascertain if any complaint of a theft of a briefcase was lodged with them by any to which he only received the negative reply.

Hence under a strong assumption that the brief-case was picked by the thief elsewhere and that he must have travelled by the local electric train, he had a panchanama held to record the contents of the brief-case and to find out, if possible, the owner of the same. And in the process, he could lay his hand on my visiting card with the help of which his peon came to call me from my house.

My dear and learned devotees, it is thus transparently clear that our Sai Nath, the Kaliyuga Avatara Purusha, runs to the rescue and safety of those who are dear to him only because of their sincere devotion and surrender to His will. Hence let us all be pure and moral in our daily lives and become eligible to receive His Grace.

SAI NATH MAHARAJKI JAI

*Muthu Pillai,
103/3534, Nehru Nagar, S.G. Barve Marg,
Kurla East, Bombay - 400 024.*

TIMELY HELP AND BLESSINGS

Endless are the miracles and help given by our dear Father and Protector of bhakthas.

Devotion to Sri Sai Baba was granted to me through my late beloved mother, which has saved me through every difficult situation.

I put in words below one such experience. After eight years of our married life, we got an opportunity to buy a flat ready for occupation on our right basis. We had to pay half the amount in black to enter into an agreement. My father helped us with his provident fund loan amount. With his and my husband's savings, we somehow managed to pay the initial amount. The agreement was signed and within two months the balance amount had to be paid.

We tried all our resources to dispose of our existing flat but in vain. During this period my husband became a devotee of Sri Sai Baba, and he was dragged to Shirdi every month. I myself and my family members daily prayed whole-heartedly to Baba to help us to finalise the deal. With every sun rise, we used to get hope only to vanish with sun-set the same day. Two months then passed. The vendor gave us one more month as grace period.

Finally, the day came when Sai Baba came to our rescue, and the deal was finalised within a week's time. We made the payment and took possession of the flat. We were worried again by the increased expenses in the new flat, which was however taken care of by Sri Baba by blessing my husband with a much better job in the same concern.

The points I would like to emphatically state here are:

(1) The seller or the party disposing of the flat was also a Sai Devotee.

(2) Each and every deal took place on a Thursday without any design or special effort by us.

Who has been behind all these? I leave it to the readers to conclude.

*Mangala Karjodkar,
New Trishul Co.op. Hsg. Socy.,
Bhavaninagar, Marol,
Maroshi Rd., Andheri,
Bombay 400 059.*



YOUR MERCY

Before I had the luck —
or as I see it now — Your Mercy

Came down on me
like the star-light
penetrating through
the encircling gloom
I little knew
what forms to mediate.

The gods of my fathers
were all there
all lying transfixed
in a death-like trance
inert unresponsive
like fragments of a phantom.

All came alive
on a sudden
each rising afresh
shaking off the dust of ages,
his pristine glory restored,
when in the star-light
of your Mercy
flashed forth as forms
through which you, my Swami,
had manifested yourself.

Such an impregnable rock
is thrown up out of the quicksands.
My lost gods are recovered for me.

Behind my closed eyes
blossoms out a world
rich with the fragrance of lotus-feet
the twang of the arrow
the enchanting flute-melody
the effulgence of the swan-borne
Goddess, her fingers playing at Vina,
the drum, the trident
the snake-roll, the crescent
of Shiva the androgynous.

P.P. Sharma HSS Dept., I.I.T. Kanpur.

SHIRDI NEWS

DECEMBER 1986

As usual Shirdi was crowded with devotees. During the Christmas vacation several groups of school and college students came in large numbers. Some of the artists who performed in the Samadhi Mandir are as follows:

Keertan:- 1) Shri Madhukar Ganesh Suryavanshi, Sansthan Artist
2) Shri Sahadu Shinde, Barsi 3) Shri Keshav Shivaji Rane, Dadar.

Pravachan:- Shri Laxman Maharaj Wakehoure, Shirdi.

Bhajan, Vocal and Instrumental Music etc.:- 1) Shri Ganesh Bhajan Mandal, Nagpur 2) Shri Jayavantrao Kulkarni, Bombay 3) Shri Arvind Mhatre, Bombay 4) Shri Dhanraj Patel, Bombay 5) Shri Vijay Vyas, Surat 6) Shri B. Satyanarayan, Secunderabad 7) Shri M. Mukteshwar 8) Smt. Jayawani, Hyderabad 9) Shri R. Prataprana, Tumkur 10) Shri Dattaprasad Bhajani Mandal, Kute Pimpalgaon 11) Sou. Asewari Vaykul, Ghatkopar 12) Shri K.D. Pawar, Pandharpur 13) Shri A.N. Shinde 14) Shri S.R. Swami 15) Shri B.D. Shelke 16) Shri A.T. Farate 17) Shri H.K. More, Pandharpur 18) Shri Shridhar Keer, Magician, Bombay 19) Shri Balakrishna Keer 20) Sou. Shilpa Keer 21) Sou. Savitribai Keer 22) Shri Naresh Soman, Nagpur 23) Shri Gurukripa Bhajani Mandal, Andheri 24) Shri S. Malharrao Kohad, Bombay 25) Shri Narendra Kohad 26) Shri S.N. Borgaonkar, Latur 27) Shri Babu Borgaonkar 28) Shri Ram Borgaonkar 29) Sou. Saroj Borgaonkar 30) Shri Anil Beralekar & Party, Kolhapur 31) Sou. Mangala Beralekar 32) Shri Abu Varmudikar 33) Shri Pramod Inamdar 34) Shri Sunil Vichare 35) Shri Ramesh Dahigade 36) Shri Arun Powar 37) Shri Dinesh Pandit 38) Kumar Raju 39) Shri J.K. 40) Kum. Shubhangi Pendse 41) Kum. Sharada 42) Kum. Baby Pinki 43) Shri Anna Kadam 44) Shri Datta Kadam 45) Shri Vasant Joshi 46) Shri Mukund Patil 47) Shri Yashwant Naik 48) Shri Shashank Tawde 49) Shri Ravish Tawde 50) Shri Manindersing Oberoi 51) Shri Anil Chauhan 52) Shri Suresh Hirlekar 53) Shri Suresh Anjarlekar 54) Shri Shashi Dalvi 55) Shri Satish Rao 56) Shri Suresh Poyarekar 57) Shri Ravi Chavhan 58) Shri Barkusheth 59) Shri Gopalnari Satsang Mandal, Khar 60) Shri Kishor Shrotriya, Bhopal, 61) Shri R.P. Raju 62)



Shri Ambadas Bedare, Pakata 63) Shri Mayuresh Mahila Bhajani Mandal, Ghasvad 64) S. Janshi Ranibai, Madras, 65) Dr. Sreenivasan, Bombay 66) Shri K.T. Tiku, Vile Parle 67) Dr. Madhukar Gawde, Badlapur 68) Shri Ashok Gawde 69) Shri Kirankumar Dudhalkur 70) Shri Shyam Parulkar 71) Shri Dinanath Lad, 72) Shri Gangaram Ambekar 73) Shri Narayan Bari 74) Shri Shantaram More 75) Shri Ravindra Tambe 76) Shri Madhusudan 77) Shri Ram Kotapkar 78) Shri Shripad Sawant 79) Shri Arun Mondkar 80) Shri Nandu Acharekar 81) Shri Satish Naringrekar 82) Shri Bhai Shinde 83) Shri Dnyaneshwar Angane 84) Shri Madhusudan Angane 85) Shri Pramod Mayekar 86) Shri Ajit Dabholkar 87) Shri Amitkumar 88) Shri Pradip Kadam 89) Shri Shakir 90) Shri Ashakiran 91) Shri Arun Nikam 92) Kum. Suman Shirvalkar 93) Kum. Smita Kotapkar 94) Shri Pradip Nawate 96) Kum. Teja Kiran 96) Shri Chandrasekhar Kametkar 97) Shri Baba Ambarekar 98) Shri Samsu & Party 99) Shri Gangaram Ambekar 100) Shri Vilas Vardam 101) Shri Narayan Chari 102) Shri Bhai Shinde 103) Shri Subhash Korgaonkar 104) Kumar Kayomas Master 105) Smt. Homai Master 106) Shri Neville Master 107) Smt. Suchitra Amberkar 108) Shri Arun Gosavi 109) Shri Manoj Vardam 110) Shri Chandrakant Shinde 111) Shri Barchi Ahmed 112) Shri Daulat Sharma, Bombay 113) Shri Ramesh Dubey, Indore.

Datta Jayanti Celebrations:- Datta Jayanti was celebrated on **Monday, 15th December** in the usual manner. There was Datta Janma Keertan between 4.30 p.m. to 6.00 p.m. by Sansthan artist Shri Madhukar Ganesh Suryavanshi which was followed by a programme on the birth of Dattatreya. At 9.15 p.m. Shri Baba's chariot was taken in procession through the streets of Shirdi. On the return of the procession, there was Shej Arti to round off the celebrations.

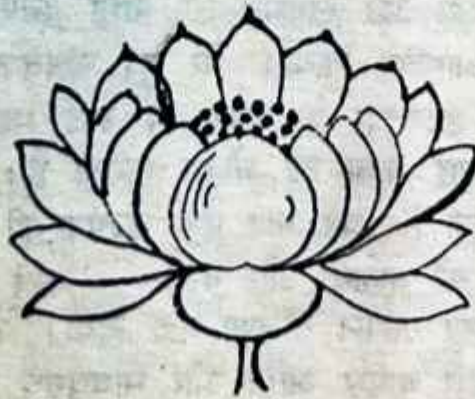


श्री साईलीला मे १९८७

हिन्दी विभाग

अनुक्रमणिका

अनु. क्र.	लेख/कविता का नाम	लेखक/कवि का नाम	पृष्ठ क्रमांक
१	“शिरडी डायरी”		५०
२	लीलाधाम साईश्याम	— जग्गु महाराज	५३
३	बाबा ने हमारी जान बचायी	— श्यामनारायण आसरी	५४
४	अर्पण	— कु. सरिता सिंह	५६
५	बोलो साईराम	— सौ. वसुंधरा रामराव चौरे	५६
६	श्री साई-सत्-चरित (अध्याय — २)		५७



शिरडी डायरी

२४-१२-१९११

मैं प्रातः जल्दी जाग गया और काकड़आरती में गया। लौटकर मैंने प्रार्थना किया और घूमा। श्री मंत्री ने लौटने की स्वीकृति प्राप्त करली है अतः उन्होंने प्रायः हर व्यक्ति से नमस्कार करके अपने परिवार सहित प्रस्थान किया। वह बहुत सज्जन व्यक्ति है। वामनराव पटेल भी गये। इसके बाद बहुत संख्या में लोग आये। उनमें एक अनुसूया बाई नाम की महिला थीं। वह आध्यात्मिक रूप से काफी पहुंची हुई मालूम पड़ीं और साई महाराज ने उनके साथ बहुत अच्छी तरह व्यवहार किया तथा उन्हें चार फल दिये। इसके बाद उन्होंने एक आदमी की कथा सुनायी जिसके पांच पुत्र थे। उनमें से चार ने मांग की और बटवारा कर लिया। उन चार में से दो ने पुनः पिता के साथ मिलना तय किया। पिता ने मां को आदेश दिया कि दो में से एक को विष दे दिया जाय और उसने ऐसा ही किया। दुसरा एक ऊंचे वृक्ष से गिर गया और जख्मी हो गया तथा मरणासन्न था किन्तु पिता द्वारा उसे १२ वर्ष तक जब तक उसके एक लड़का और एक लड़की पैदा हो गये — जीवित रखा और फिर वह भी मर गया। साई बाबा ने पांचवें लड़के के विषय में कुछ नहीं कहा। मुझे कहानी अधूरी लग रही है। दोपहर भोजनोपरान्त मैं कुछ देर के लिये लेट गया फिर बैठकर रामायण पढ़ता रहा। संध्या समय हम लोग नित्य की भांति साई साहब को नमन् करने चावड़ी के दूसरी ओर गये तथा रात्रि में भीष्म के भजन और दीक्षित की रामायण हुई। डा. हाटे अभी भी यहीं है और बहुत ही सज्जन व्यक्ति हैं। श्री. महाजनी भी यहीं हैं।

२५-१२-१९११

प्रातः प्रार्थना के बाद मैंने साई महाराज के बाहर घूमने जाते दर्शन किये और बैठकर श्री. महाजनी तथा अन्य लोगों के साथ बातें करता रहा। बहुत मेहमान गये और उनसे अधिक आगये। सभी तरफ एक व्यस्तता सी नजर आरही है। श्री गोवर्धनदास ने एक भोज दिया और लगभग उन सभी आगंतुकों जो साई महाराज के दर्शनार्थ आये हैं को आमंत्रित किया। मेरे पुत्र बलवन्त ने पिछली रात्रि एक स्वप्न देखा कि हमने अपने इलिचपुर के मकान में साई महाराज और बापू साहब जोग को देखा है। उसने साई बाबा को भोजन कराया है। उसने मुझसे स्वप्न के विषय में कहा और मैंने सोचा कि वह मात्र एक कल्पना ही है, किन्तु आज उन्होंने (साई महाराज ने) बलवन्त को बुलाया और कहा— “कल मैं तुम्हारे घर गया था और तुमने मुझे खाना खिलाया लेकिन दक्षिणा नहीं दिया। अब तुम्हें पच्चीस रूपये देने चाहिए।” बलवन्त निवास वापस आया और माधवराव देशपाण्डे के साथ गया तथा दक्षिणा दिया। दोपहर की आरती में साई महाराज ने मुझे पेड़ा और फल का प्रसाद दिया और विशेष संकेत नमन् करने के लिये किया। मैंने तुरन्त लेट कर षष्टांग दण्डवत् किया। आज दिन का भोजन देर से हुआ और सायं ४ बजे तक समाप्त नहीं हुआ। मैंने भोजन गोवर्धनदास के साथ अपने निवास के समीप ही

मण्डप में किया जिसकी व्यवस्था उसने किया था। इसके बाद मुझे बड़ी सुस्ती आयी और बैठकर बातें करता रहा। हम सभी ने सायं साई महाराज के जब वह चावड़ी के लिये जलूस में भजन करते हुए ले जाये गये, दर्शन किये। कोण्डाजी फकीर की पुत्री आज रात्रि नहीं रहीं। वह हमारे निवास के समीप दफना दी गयी। भीष्म ने भजन गाये और दीक्षित ने रामायण पढ़ा।

२६-१२-१९११

मैं जल्दी जाग पड़ा और काकड़ आरती में शामिल हुआ। साई महाराज आज असन्तुष्ट से प्रतीत हुए। अपनी छड़ी लेकर उससे जमीन को चारों ओर ठोक रहे थे। जब तक की वह चावड़ी की सीढ़ियां उतरें — वह दो कदम आगे और फिर दो कदम पीछे की तरफ गये और आवेशपूर्ण भाषा का प्रयोग किया। लौटकर मैंने प्रार्थना की, स्नान किया और अपने कमरे के सामने वाराण्डा में बैठा। मैंने साई महाराज के बाहर घूमने जाते हुए दर्शन किये। पूना के वकील श्री. गोखले आए। उन्होंने मेरी पत्नी को पहले शेगांव में देखा था जब गणपति बाबा इस भौतिक संसार में कार्यरत थे। उनके साथ एक भारतीय खिलाड़ियों के विक्रेता के अतिरिक्त एक अन्य व्यक्ति भी था। वह मुझे मध्याह्न आरती के बाद और जब मैंने भोजन कर लिया तब मिले। मैं कुछ देर के लिये दोपहर बाद लेट गया फिर महाजनी, डा. हाटे तथा अन्य लोगों के साथ बैठकर बातें करता रहा। हम लोगों ने साई महाराज के दोपहर बाद चावड़ी में दर्शन किये और फिर जब वह गोधूलि बेला में घूमने निकले तब। वह बहुत मोहक लग रहे थे। आज वह मेरे पुत्र बलवन्त से बोले और उसे अन्य सभी को चले जाने के लिये कहकर — बिठलाये रखा। उन्होंने कहा की किसी भी अतिथि को सायं मत आने देना और उनकी देख-भाल रखना और तब बदले में वह (साई बाबा) उसकी देख-भाल करेंगे। माधवराव देशपाण्डे अस्वस्थ हैं। वह सर्दी के प्रकोप से अत्यधिक पीड़ित है यद्यपि बिलकुल चारपाई नहीं पकड़ लिया है। नित्य की तरह सायं भीष्म के भजन और बाद में दीक्षित की रामायण हुई। श्री. भाटे वहां पुराण सुनने आये। हम लोगों ने आज सुन्दरकाण्ड प्रारम्भ किया।

(२७-१२-१९११.)

पिछली रात्रि में ठीक से नहीं सो सका लेकिन प्रातः जल्दी ही उठ पड़ा, प्रार्थना की, स्नान किया और दिनों की अपेक्षा कपड़े जल्द पहन लिये। मध्याह्न आरती के बाद मैंने अपना दिन का भोजन सायं ३ बजे किया, फिर लेट गया और अच्छी नींद आयी। दोपहर बाद बहुत लोगों ने पहुंच कर साई महाराज के दर्शन करने की कोशिश की लेकिन वह बोलने के इच्छुक नहीं थे और लोगों को शीघ्र ही विदा दे दी। इसीलिये मैं नहीं गया और बैठा पढ़ता रहा। हम लोगों ने उनके गोधूलि बेला में जब वह घूमने निकले और फिर सेज आरती के समय दर्शन किये। आज भीष्म के भजन काफी देर तक होते रहे क्योंकि लोग उनका गाने में साथ दे रहे थे। एक

मुसलिम नवयुवक ने अपने गीत से मुझे आश्चर्य में डाल दिया। बाद में दीक्षित की रामायण हुई।

२८-१२-१९११

प्रातः मेरी प्रार्थना के बाद डा. हाटे और श्री आर.डी. मोरेगांवकर ने वापस लौटने की स्वीकृति प्राप्त कर ली। जैसे ही वह गये तुरन्त बाद नाना साहब चान्दोरकर, सी.वी. वैद्य और नाटेकर "हंस*" आ गये। मैं "हंस" से देर तक बैठा बात-चीत करता रहा फिर नजदीक ही लगाये गये तम्बू में ठहरे अन्य दोनो आगन्तुकों से जाकर मिला। "हंस" ने हिमालय की दूर तक यात्रा की है और वह एक प्रारम्भिक तथा मान्य शिष्य है। उसकी बात-चीत बहुत ही दिलचस्प होती है। सी.वी. वैद्य के एक आंख में कुछ कष्ट है। वह बहुत सुख है। श्री चान्दोरकर सदैव की भांति बहुत हंसमुख है। हम लोग मध्याह्न आरती में शामिल हुए। त्र्यंबकराव, जिन्हें मारुति नाम से भी जानते हैं, बहुत क्रोधित हैं। आज वह पूजा में नहीं गये और असहयोग मुद्रा में हैं। माधवराव देशपाण्डे आज ठीक है। आज लगभग पूरे दिन वह चलते ही रहे। दीक्षित जी समस्त अतिथियों, जो पर्याप्त संख्या में है, की तीमारगीरी में व्यस्त रहे। श्री चान्दोरकर आज कल्याण गये और कहा कि वह अगले रविवार को वापस लौट आवेंगे। मैं दोपहर बाद बैठा "हंस" से बातें करता रहा जब तक की साई महाराज सायं घूमने के लिये नहीं निकले। उन्होंने आज किसी को भी वहां बैठने की अनुमति नहीं दी बल्कि हर एक को "ऊदी" देकर विदा किया। "हंस" राधाकृष्णा बाई के यहां गये और संध्याकाल वहीं व्यतीत किया। वह बहुत अच्छा गायी है। भजन बहुत सुन्दर गायी है। हम लोगों ने भीष्म के भजन सुने जिसमें बहुतों ने संगति की तत्पश्चात् दीक्षित की रामायण हुई। दादा गोले मोर्सी से यहां आये हैं। मेरा एक मुवक्किल - रामाराव भी यहीं हैं। वह मुझसे एक याचिका (अपील) लिखाना चाहता है। उसके लिये समय नहीं है।

[*सम्मान्य श्री वी.बी. खेर साहब द्वारा अप्रैल, १९८६ की साई लीला अंक में दादा खापडें जी की "शिरडी डायरी" के सम्बन्ध में विशेष विवरण देते हुए लिखा कि- श्री. दादा साहेब खापडें की जीवनी जो १९६२ में प्रकाशित हुई थी, में "हंस" अथवा "स्वामी", जो साधु वेष में एक ब्रिटिश जासूस था और जिसे दादा खापडें जी की राष्ट्रीय कांग्रेस तथा श्री. तिलक महाराज के सम्पर्क सम्बन्धी गतिविधियों की जानकारी के लिये ही उनके पीछे लगाया गया था और जिसका भण्डाफोड़ बहुत बाद में हुआ आदि-आदि का विस्तृत वर्णन है।]



लीलाधाम साईश्याम

यह घटना है या इसे संयोग कहें यह तो साईराम ही जाने पर अपने आप में एक विचित्र किंतु सत्य घटना है, जो सन १९८२ दिन गुरुवार ७ अक्तूबर की है। इन दिनों में जीवन मृत्यु के बीच संघर्ष कर रहा था और धन श्रम तन सभी से टूटकर एक निराशा पूर्ण जीवन की पथ यात्रा कर रहा था तब मेरे दयाधन साईराम की कृपा का वरदहस्त मुझे प्राप्त हुआ और मैं पल भर में साईकृपा से स्वस्थ हो गया। इसी दिन ७ अक्तूबर को ही बाबा ने मुझे एक ऐसा चमत्कार दिखाया जो सहज ही बाबा के प्रति एक अनजान को भी बाबा में प्रीति पूर्ण निष्ठा विश्वास प्रदान करने वाला है वह इस प्रकार कि मैं बाबा के अभिषेक हेतु लाइन में लगा था। साथ ही मेरे एक परम प्रिय मित्र डॉ हरि राम राय मेडिसन सर्जन (रायगढ़ म.प्र.) भी इस पुनीत पावन कार्य में मेरे सहयोगी थे जब हम अभिषेक की टिकिट खिडकी पर पहुंचे तब हम दोनों ने अपने अपने परिवार जनों की संख्या से एक-एक टिकिट अधिक खरीद लिया ऐसा हम दोनों को अभिषेक द्वार पर ज्ञात हुआ जब हमने टिकिट अंदर जाने हेतु दिये पर अब क्या हो सकता है मन में पश्चाताप के सिवाय और कुछ भी नहीं था खैर हम लोग अभिषेक करने के बाद जब बाहर आये तो विचार आया कि किसी ऐसे दो व्यक्तियों को ये टिकिटें दे दी जावें जिन्हें अभिषेक करने न मिला हो पर हमारे लिए सभी अनजाने व्यक्ति है फिर इतने बड़े जन सागर में किसे यह टिकिटें दी जावे इस तरह तरह के विचार उत्पन्न होने लगे और ऐसा प्रतीत होने लगा जैसे हमसे बहुत बड़ा अपराध हुआ है अभिषेक जैसे पुनीत पावन पुन्यशील कार्य के हमने दो टिकिटें ज्यादा लेकर दो उन लोगों को वंचित कर दिया है।

जिनकी अभिषेक अभिलाषा अपूर्ण रह गई होगी क्योंकि टिकिटें समाप्त होने पर बहुत लोगों को निराशा होते देखा था पर उस समय बड़ा धर्म संकट हमारे समक्ष था और अज्ञानता का अंधकार भी पर बाबा सभी पर कृपा करते हैं और अपने दयाधन होने का प्रमाण भी हमें प्रदान करते हैं। वह इस प्रकार कि हमारे पश्चाताप को उन्होंने पुण्य में परिवर्तित कर दिया हमारे जबलपुर के ही दो प्रार्थी पति पत्नी श्री गोपालराव नायडू जोकि मेरे ही विभाग पी.एच.इं. में कार्यरत हैं सीधे हमारे पास आते दिखाई दिये बढ़कर अभिवादन कर पूछा कब आये उन्होंने कहा आ ही रहे हैं मनमाड़ में देरी हो गई आज बाबा के गुरुवार दर्शन की अभिलाषा से आये हैं अब हमारे मन में आया वे दो टिकिटें हमारे साइनाथ ने हमें इस लिए अनजाने में ज्यादा लेने को भुलावे में डाल दिया था। उन्हें दोनो टिकिट देकर हमारा बोझ हल्का हुआ और हमें मनःशांति प्राप्त हुई निराशा आशा बनी पश्चाताप रूपी चिंता से हमें मुक्ति प्राप्त हुई और हम साईदर्शन की इस अनोखी लीला को याद कर आज भी उस कृपामयी दयामयी की इस लीला का चिंतन करते हैं। साईलीला देखकर पढ़कर दयालु श्रीकृष्ण की गोकुल वृन्दावन की जो लीलायें हमने श्री कृष्ण चरित्र में पढ़ी हैं उनसे यही प्रमाण मिलता है कि श्रीकृष्ण ही साईबाबा के रूप में अवतरित हुए हैं।



कृपालु साई की अनंत कृपा का बहुत सा भाग मुझे भी प्राप्त हुआ है। आज मुझे समस्त जीवन आनंद प्राप्त हैं मृत्यु रूपी भय से पूर्ण रूपेण मुक्त हूँ। उसी ने दिया है उसे ही अर्पण यही मेरा समर्पित विश्वास है। बोलो प्रेम विश्वास सद्गुरु साईनाथ महाराज की जय।

श्री साईबाबा सिद्धेश्वर, सर्वेश्वर, विश्वेश्वर विश्वनाथ अनाथों के नाथ सद्गुरु सच्चिदानंद साईनाथ हैं। बाबा में दयालुता श्रीकृष्ण के समान है कृपालुता श्रीराम के समान है और शीघ्र प्रसन्न होकर निहाल करने वाले शंकर के समान है इतनी सरलता इस कलियुग में शिरडी के साईबाबा में ही देखने मिली है अन्य कहीं नहीं। बाबा के नाम जप सुमिरण से अनेक विपदायें टलते हुए मैंने स्वयं देखी है उनके प्रसाद एवं उदी को गृहण करने से मैंने अनेक रोगों से मुक्ति प्राप्त होते अनेक लोगों को देखा है उन्हीं अनेकों में से मैं भी एक हूँ। हे करुणानयन, करुणाकरन करुणामये दयामये दयानिधे दयाधन तपोधन योगेश्वर योगीराज हे साईश्याम हे साईराम समस्त प्राणियों पर अपनी कृपा — दया बरसाते रहें हे नाथ जिस तरह मुझे दिया है उसी तरह अपने समस्त भक्तों को देने की कृपा करना यही बिनती आपसे बारबार करता हूँ।

साईनाथ भगवान की जय.....

— जगू महाराज

२४९, शांतिनगर, दमोह नाका,
जबलपुर (म.प्र.).

बाबा ने हमारी जान बचायी

गाज़ियाबाद

जून माह में हम कुछ लोग शिर्डी के पावन दर्शनों के लिए गये थे, द्वारका माई में हम सब लोग बैठे थे और "बाबा" के विषय में ही बातें कर रहे थे, हमारे परम मित्र श्री सुरेन्द्र सक्सैना (दिल्ली) के हमारे साथ थे, उन्होंने ही हमें शिर्डी के विषय में बहुत कुछ बताया था और ऐसे स्थान दिखाये थे, जिन्हें हमने पहले कभी नहीं देखा था। वे प्रत्येक वर्ष शिर्डी आते हैं, उनकी जानकारी और जानपहचान बहुत है।

मैंने उनसे द्वारका माई में फर्श के मध्य में लगे कछुवे के विषय में जानना चाहा, तो उन्होंने बताया कि, कछुए की मादा रंगक आदत होती है कि, जब वह अंडे देती है तो वह बच्चे निकलने से पूर्व तो अंडों की रक्षा करती है, परन्तु बच्चों के निकालने के बाद वह सब बच्चों को एकत्रित करके अपने से दूर बहुत दूर छोड़ देती है और उनपर पूरी तरह निगाह रखती है, तथा किसी भी संकट के समय उनकी रक्षा करती है, यही "बाबा" भी अपने बच्चों (भक्तों) के लिये करते हैं, जब कभी भी उनका कोई भक्त किसी भी प्रकार से किसी संकट की स्थिति में होता है तो 'बाबा' तुरन्त उसकी रक्षा प्रकट होकर करते हैं। अतः बाबा की आदत और कछुवी की आदत में समानता है, अतः इसीलिये यह यहाँ लगाई गई है।

उनकी उपरोक्त बात सुनकर तुरन्त मुझे स्मरण हो गयी, जब बाबा ने हमारी जान

बचायी थी। मई महीने में हमारे मन में शिर्डी के दर्शन करने की बहुत इच्छा उत्पन्न हुयी, साथ ही कुछ अन्य साथियों ने साथ चलने की इच्छा की, अतः धीरे-धीरे कार्यक्रम ने एक Group का रूप धारण कर लिया। इसी सिलसिले में एक दिन श्री सुरेन्द्र सक्सेना से भेंट हुयी, उन्होंने हमें कहा कि कुछ लोग देहली से भी जाना चाहता है, इसलिये हमें हपने घर बुलाया कि आकर पैसे ले लो और अपने साथ ही आरक्षण करवा देने को कहा। मैं और मेरा एक मित्र श्री अशोक कपूर रविवार को प्रातः ही श्री सुरेन्द्र सक्सेना के घर के लिये चले। नई देहली स्टेशन से हमने तिपहिया स्कूटर लिया। स्कूटर का चालक कुछ वृद्ध था अतः बड़े ध्यान-धैर्य से स्कूटर चला रहा था, अचानक स्कूटर एकदम से बायी ओर को मुड़ गया हमें भी तीव्र झटका लगा, मैंने ड्रायव्हर को कहा क्या कर रहा है ध्यान से चला, ड्रायव्हर ने कहा पता नहीं क्या हुआ। तुरन्त एक तीव्र गति से बल्कि अत्यंत तीव्र गति से एक बस बराबर से गुजर गयी, मैं समझता हूँ, यदि स्कूटर एक क्षण के लिये भी मुड़ा न होता तो हमें उछालती हुयी बस निकल जाती और हमारा हाल क्या होता अनुमान लगाना कठिन है। यह सब एक क्षण में घटित हो गया, स्वयं बाबा ने ड्रायव्हर का हाथ मोड़कर हमें बचाया। अगले चोराहे पर लाल बत्ती के कारण स्कूटर को रूकना पड़ा, बराबर ही एक और स्कूटर रूका, उस स्कूटर के ड्रायव्हर से कहा, “बाबे दी महर हो गयी।”

हम श्री सुरेन्द्र जी के घर पहुँचे, वे बाबा का कीर्तन करते हैं। उस समय भी वे कीर्तन में जाने की तैय्यारी कर रहे थे, हमें भी चलने को कहा, हम सहर्ष बाबा के भजन कीर्तन का रस्वादन के लालच में साथ चल दिये, वहाँ हमने बाबा का मन्दिर सजाया, बाबा का एक चित्र टिक ही नहीं पा रहा था, तीन बार प्रयास करने के पश्चात भी चित्र यथा स्थान नहीं टिक पा रहा था, अचानक चित्र गिर पड़ा और सामने रखी घंटी चित्र में से आर पार हो गयी (हार्ड बोर्ड में से)। चित्र में सूराख देखकर सुरेन्द्र सक्सेना कहा कि, ‘बाबा’ ने किसी भी संकट अपने ऊपर लिया है, देखना अभी कोई भक्त इस बात का प्रमाण दे देगा। हमने अपने साथ घटी घटना बताई। अतः बाबा वास्तव में अपने भक्तों की इच्छा पूर्ण करते हैं और उनके सभी संकटों से बचाते हैं।

— श्याम नारायण आसरी

३१८ बज़रिया,

गाज़ियाबाद (उ.प्र.)



अर्पण

श्री साई चरण अर्पण दुनियाँ सारी
जैसे फूलों सेँ मैंहके फुलवारी
लागे नयिया पार हमारी
फूलों से सजी सेज सवाँरी
यदि कृपा हो तुम्हारी
हे गुरुवर भक्तों के मनहारी
दिया स्वप्न अनोखा फलदायी
जिस पर कृपा हुई तुम्हारी
हे मनोभावना को जानने वाले त्रिपुरारी
फिर भी दुनियाँ क्यों इतनी दूरी पाई
हे घट घट के वासी तुम तो परम निवासी
जिसकी किस्मत सोई उसके पाई ये दूरी
जिसने मसजिद पर टेका माथा, उसकी श्रद्धा पूरी
श्री साई चरण अर्पण दुनियाँ सारी

— कु. सरिता सिंह
बी-२०७, गवर्नमेंट कालोनी,
भांडूप (पूर्व), मुंबई-७८.

बोलो साईराम

तुम कहाँ छुपे हो बोलो साईराम
तुम्हे कहाँ कहाँ ढुंडु बोलो साईशाम ॥ १ ॥
“श्रद्धासबुरी” सिर्फ दो शब्दही मैं जानती
इसलिए बार बार तुम्हारे शिर्डी आना माँगती ॥ २ ॥
मायापुरी में फैला हुआ है लिले का पसारा
भाविनि को मिलेगा क्या पूज्य चरण पर सहारा ॥ ३ ॥
अब मेरे सारे सुखदुख तुम्हारे अहवाले
गिरनेवाली दासी को आप हो समालने वाले ॥ ४ ॥
बाबा मेरे कोमल हृदय में तुम हो समाया
मेरे सरपर हमेशा रहेगी तुम्हारी छाया ॥ ५ ॥

— सौ. वसुंधरा रामराव चोरे
८०३ सी लक्ष्मी भुवन,
डॉ. आंबेडकर रोड, दादर, मुंबई-१४.

१४१. उन सबका जिनके माध्यम से मुझे यह सन्त- साहचर्य तथा पूर्णानन्द प्राप्त हुआ, मैं पूर्णतः और अनुल्लंघनीयता से आभारी हूँ।
- १४२ मैं अपने मन में यह विश्वास करता हूँ कि उनके अतिरिक्त मेरा कोई सम्बन्धी नहीं है, जिनके माध्यम से मैंने अध्यात्म को उपलब्ध किया। वे मेरे वास्तविक बन्धु-बान्धव हैं।
१४३. उन्होंने मेरे साथ कितना बड़ा उपकार किया है! इसके अतिरिक्त कि मैं उनके हाथ जोड़ूँ और उनके चरणों पर अपना मस्तक रख दूँ, मैं नहीं जानता कि उसका प्रतिदान कैसे किया जाए।
१४४. मुझे साई के दर्शन का लाभ मिला। मेरे मन की शंकाएँ दूर होगई। इसके अतिरिक्त मुझे साई का साहचर्य प्राप्त हुआ। मेरे अन्दर परमानन्द उमड़ पड़ा।
१४५. साई की उपस्थिति का समाघात इतना गंभीर होता है की वह मन की सामान्य अवस्था को बदल देता है। पूर्व जन्मों के कर्मों की कोई भी स्मृति लुप्त हो जाती है। और धीरे-धीरे इन्द्रियगम्य पदार्थों के प्रति वैराग्य विकसित होता है।
१४६. साई की कृपादृष्टि से (मेरे) पूर्वजन्मों के पाप-पुंज लुप्त हो गए। मेरे अन्दर इस आशा का संचार हुआ कि उनके श्रीचरण अनन्त आनन्द का आविर्भाव करेंगे।
१४७. अपने सौभाग्य से मैं साई चरणों तक पहुँचा गया, जो मानसरोवर की भाँति पवित्र हैं और जो मेरे जैसे कौवे को हंस में परिणत कर देंगे। साई आध्यात्मिक अध्यक्ष हैं, सन्त शिरोमणि हैं, परम हंस हैं, महान योगी हैं।
१४८. वे दुःख और विपत्ति के विनाशक हैं। साई के दर्शन मात्र से और उनके जैसे सद्गुणों के कोषागार के साहचर्य से मैं (अपने को) अव्यधिक पवित्रीकृत अनुभव करता हूँ।

१४९. मेरे अनेक जन्मों के पुण्यों के संग्रह ने साई महाराज से मेरी यह भेंट सम्पन्न करायी। यदि साई-स्वरूप से नेत्र आपूरित हो जावें, तो सम्पूर्ण सृष्टि साईमय हो जाती है।^१
१५०. जैसे ही मैं शिरड़ी आया, पहले ही दिन गुरु की आवश्यकता पर बाला साहेब भाटे के साथ वाद-विवाद में ग्रस्त हो गया।
१५१. मैंने तर्क किया: “अपनी स्वतंत्रता को खोकर परतंत्रता क्यों लायी जाए? अपने कर्तव्यों का परिश्रमशीलता से पालन करने के मामले में गुरु की क्या आवश्यकता है?”
१५२. “व्यक्ति को स्वयं अपने कर्तव्यों का निर्वाह करना चाहिए। ऐसे व्यक्ति की गुरु क्या सहायता करेगा, जो कुछ भी नहीं करता? ऐसे व्यक्ति को जो निष्क्रिय तथा निरुद्योगी है कौन कुछ दे सकता है?”
१५३. बस इतना ही मेरा सरल सा तर्क-वाक्य था। दूसरे पक्ष ने मेरा विरोध किया। दोनों ओर की दृढ़ता समान रूप से सन्तुलित थी। विवाद जारी रहा।
१५४. सभी विवादों का उद्गम प्रबल आत्म-अहंमन्य है। यह अहंकार का प्रतीक है। उसके बिना कोई विवाद नहीं हो सकता।
१५५. विपरीत पक्ष ने दृढोक्ति की कि भले ही कोई व्यक्ति वेदों में गहराई से सुशिक्षित हो, गुरु के अभाव में उसकी मुक्ति नाममात्र को होगी।
१५६. इस विषय पर, कि भाग्य अधिक महत्वपूर्ण है अथवा मनुष्य के अपने प्रयास, उग्र विवाद छिड़ गया और मैंने कहा “केवल भाग्य पर निर्भर होने से क्या लाभ है?”
१. “प्रीतम छवि नैनन बसी, पर छवि कहाँ समाय?
भरी सराय रहीम लरिव, पथिक आप फिरि जाय ॥”

१५७. विपरोत पक्ष ने तर्क किया कि भाग्य दुर्निवार है, उससे बचा नहीं जा सकता और यह कि सबसे अधिक आत्मविश्वासी व्यक्ति को भी उससे हार मानना पड़ती है।
१५८. भाग्य को कौन बदल सकता है? यदि आप उसे किसी दिशा में बदलने का प्रयास करते हैं, तो वह बिल्कुल भिन्न दिशा में मोड़ ले लेता है। अतएव, उसे बदलने की समस्त चतुराई त्याग दी जाना चाहिए, क्योंकि अहंमन्यता व्यर्थ है।
१५९. मैंने कहा, “आप ऐसा कैसे कह सकते हैं? कर्मठ व्यक्ति के हाथ में सब कुछ होता है। भाग्य ऐसे मनुष्य की कैसे सहायता कर सकता है, जो आलसी है?”
१६०. “स्मृतियाँ उद्घोषित करती हैं, “मनुष्य को निज प्रयासों से अपने को ऊपर उठाना चाहिए। यदि आप इसकी उपेक्षा करेंगे, तो मुक्ति असंभव है।
१६१. “अपनी मुक्ति के लिए व्यक्ति को स्वयं उद्योग करना पड़ता है। फिर गुरु का पीछा क्यों करें। यदि कोई व्यक्ति अपने स्वयं के हित से अवगत नहीं है, तो क्या केवल गुरु का होना यथेष्ट होगा?
१६२. “ऐसे पथ-भ्रष्ट व्यक्ति को जिसने सही और गलत में अन्तर करने के अपने विवेक को तथा आत्मशुद्धि के साधनों को त्याग दिया है, गुरु कैसे सफलता प्रदान कर सकता है?”
१६३. यह अनवरत विवाद व्यर्थ था। इस मोल-तोल में मेरी मानसिक शान्ति भंग हो गई।
१६४. विवाद लगभग पचास मिनट तक चला और उस के अन्त तक कोई भी पक्ष किञ्चितमात्र श्रान्त नहीं हुआ।
- १६५- बाद में हम लोग एक साथ मस्जिद गए। अब ध्यान से

१६६. सुनिए कि बाबा ने काकासाहेब से क्या पूछा: “वाड़े में क्या चल रहा था? विवाद क्या था?”- फिर उन्होंने मेरी ओर मर्मभेदिता से देखा और आगे बोले, “ये हेमाडपन्त क्या कह रहे थे?”
१६७. वाड़ा और मस्जिद के बीच में यथेष्ट दूरी है। मैं अपने मन में आश्चर्य करने लगा की बाबा ने हम लोगों के विवाद को कैसे जान लिया।
१६८. उनके इन मर्मभेदी शब्दों को सुनकर मैं घबरा गया और अवाक् रह गया। मैंने लज्जा से अपना सिर झुका लिया। मुझे हैरानी हुई की अपनी पहली भेंट में ही मैं किस प्रकार अपने को अनुचित और अवैध परिस्थिति में ले आया।
१६९. प्रातः काल यह विवाद प्रस्तुत हुआ कि बाबा द्वारा मुझे हेमाड पन्त का नाम दिए जाने का क्या कारण था। मैंने अपने मन में विचार किया कि उसके कारण उन्हें हेमाड-पन्त का स्मरण हो आया होगा।
१७०. देवगिरि के यादव राजवंश के नरेश वैसेही थे, जैसे दौलताबाद के (नरेश), जिन्हें जाधव कहते हैं। तेरहवीं शताब्दी में उनके राज्य की कीर्ति ने महाराष्ट्र की कीर्ति में चार चाँद लगा दिए।
- १७१- राजा महादेव एक शक्तिसम्पन्न सम्राट थे, जिनके भतीजे ने
१७२. अपने सत्कार्यों तथा वीरता के लिए प्रसिद्धि पायी। वे “रामराजा” थे, यादव राजवंश के मुकुट-मणि और राजाओं में अग्रगणी। हेमाद्रि उन दोनों के मंत्री थे। वे अनेक उत्तम गुणों से विभूषित थे और अनेक प्रवीणताओं के व्यक्ति थे।
१७३. हेमाद्रि ने धर्मशास्त्र पर एक ग्रन्थ लिखा। वे सभी ब्राह्मणों के प्रति अत्यन्त उदार थे। वे यथोचित अविचल धार्मिक आचार-संहिता के प्रथम रचनाकार थे।

१७४. हेमाद्रि ने 'चातुर्वर्ग चिन्तामणि' नामक अपने प्रसिद्ध ग्रन्थ की भी रचना की, जो धार्मिक संस्कारों, दान, पवित्र तीर्थों तथा मोक्ष पर सूचनाओं की खदान है।
१७५. संस्कृत नाम "हेमाद्रिपत्त" प्राकृत (मराठी) में "हेमाडपत्त" हो गया, जो उस समय के लब्धप्रतिष्ठ राज्यमर्मज्ञ तथा नीतिनिपुण (महानुभाव थे)।
- १७६ किन्तु हेमाद्रि का गोत्र "वत्स" नामक ऋषि से था और मेरा भरद्वाज ऋषि से। उनके वंश में पाँच उच्च - प्रतिष्ठित व्यक्ति हुए और मेरे परिवार में तीन। वे यजुर्वेदी थे और मैं ऋग्वेदी था। उन्होंने भक्तिशास्त्र और धर्म का अध्ययन किया था, किन्तु मैं एक मूढ़ व्यक्ति था।
१७७. हेमाद्रि यजुर्वेद के "माध्यन्दिन" शाखा के थे और मैं "ऋग्वेद" की "शाकल" शाखा का था। वे धर्मशास्त्र में पारंगत थे और मैं (निरा) असभ्य था। वे विद्वान थे, मैं अज्ञानी तथा मूर्ख था। तब बाबा ने मुझे यह अनधिकृत पदवी क्यों प्रदान की?
- १७८- वे विशेषज्ञ राजनीतिज्ञ और राज्यमर्मज्ञ थे और मैं मन्दबुद्धि था। उनकी संस्कृत रचना "राज्य प्रशस्ति" प्रसिद्ध थी, किन्तु मैं एक छन्द तक की रचना करने में असमर्थ था। वे रचनाकार थे और कलाओं में पारंगत और मैं निरक्षर तथा अज्ञानी था। वे बुद्धिमान थे और धर्मशास्त्र के अधिकारी विद्वान और मैं बुद्धिहीन था। उनकी पुस्तक "लेखन-कल्पतरु" अनेक और विविध कविताओं की खदान थी। मैं बाबा का मात्र एक बालक था।

१७४. हेमाद्रि ने 'चातुर्वर्ग चिन्तामणि' नामक अपने प्रसिद्ध ग्रन्थ की भी रचना की, जो धार्मिक संस्कारों, दान, पवित्र तीर्थों तथा मोक्ष पर सूचनाओं की खदान है।
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- १७८- वे विशेषज्ञ राजनीतिज्ञ और राज्यमर्मज्ञ थे और मैं मन्दबुद्धि था। उनकी संस्कृत रचना "राज्य प्रशस्ति" प्रसिद्ध थी, किन्तु मैं एक छन्द तक की रचना करने में असमर्थ था। वे रचनाकार थे और कलाओं में पारंगत और मैं निरक्षर तथा अज्ञानी था। वे बुद्धिमान थे और धर्मशास्त्र के अधिकारी विद्वान और मैं बुद्धिहीन था। उनकी पुस्तक "लेखन-कल्पतरु" अनेक और विविध कविताओं की खदान थी। मैं बाबा का मात्र एक बालक था।

१८१. हेमाद्रि के समय मेंही हिन्दू धर्म के भागवत पंथ के प्रचार के लिए गोरा, चोखा, सावतामाली, निवृत्ति, ज्ञानदेव, नामदेव तथा अन्य सन्तों की गौरवपूर्ण मंडली आगे आयी।
१८२. राजनीतिज्ञ हेमाडपन्त विद्वानों की सभा में पंडित बोपदेव के बगल में आसन ग्रहण करते थे। पंडित बोपदेव गुणसम्पन्न लोगों के मध्य में रत्न की भाँति दीप्तिमान होते थे।
१८३. इसके बाद, देश के इस भाग में उत्तर से विदेशियों की सेनाएँ टूट पड़ी और दक्षिण में जनता के राज्य को समाप्त करके सर्वत्र मुसलमानी शासन व्याप्त हो गया।
१८४. यदि बाबाने मेरे लिए हेमाडपन्त नाम चुना, जो केवल प्रकांड विद्वान के लिए सुरक्षित है, तो इसका कारण मेरी बुद्धिमत्ता नहीं थी। उसका लक्ष्य मेरी विवादप्रियता तथा मेरे अहंभाव को विनष्ट करना था।
१८५. मैं अपर्याप्त ज्ञान से बातें कर रहा था और मेरे पास उपयुक्त योग्यता नहीं थी। बाबा ने उद्बोधन के सामयिक नेत्रांजन द्वारा मेरे दोषों के प्रति मेरी आँखें खोल दीं।
१८६. इस प्रकार वह (हेमाडपन्त) वह नाम था, जो श्री साई के श्रीमुख से मुखारोत हुआ, सार्थक तथा सामयिक नामकरण, जिसे मैंने अपना सम्मान समझा।
१८७. यह मुझे शिक्षा (प्रदान करने) के लिए भी था, जिससे तर्क-वितर्क करने की बुरी आदत जो अत्यन्त हानिकारक है, मुझे स्वल्प मात्रा में भी प्रभावित न कर सके।
१८८. यह नाम मुझे वाद-विवाद के प्रति मेरे उत्साह से मुझको विरत करने के लिए, तर्कात्मकता तथा अहंमन्यता के विरुद्ध अपनी रक्षा करने के लिए निरन्तर स्मरण कराने के लिए दिया गया।

१८९. राम — दशरथपुत्र, ईश्वरावतार, त्रिकालज्ञ, विश्वरक्षक, सन्तों के हृदय में निवास करनेवाले — अपने गुरु वसिष्ठ के चरणों में नतमस्तक होते थे।
- १९०- कृष्ण — वस्तुतः स्वयं परमात्मा — को भी अपने गुरु
१९१. सान्दीपनी की शरण लेना पड़ी, जिनके आश्रम में वे सभी कष्टों को झेलते हुए लकड़ी के गठुर ले जाया करते थे। मैं उनकी तुलना में क्या हूँ? मुझे विवादप्रिय क्यों होना चाहिए? मैंने अपने को इस शास्त्रीय कथन के प्रति प्रतीति करायी की गुरु के बिना किसी को ज्ञानप्राप्ति अथवा मोक्ष की उपलब्धि संभव नहीं है।
१९२. विवादप्रियता तथा प्रतिस्पर्धा प्रियता वांछनीय नहीं हैं। श्रद्धा तथा सबूरी के अभाव में मोक्ष अल्प मात्रा में भी अलभ्य है।
१९३. बाद में, मुझे भी इसका अनुभव हुआ। और इस प्रकार मैंने बाबा द्वारा प्रेम, सदाशय तथा पवित्र मन से नाम दिए जाने के सम्मान को सादर स्वीकार कर लिया।
१९४. यह उपाख्य सबको समान रूप से यह शिक्षा प्रदान करता है कि हमें विवादों के प्रति अपने स्वयं के दृष्टिकोण के प्रबल मंडन तथा दूसरों के दृष्टिकोण के प्रबल खंडन की दृढोक्ति से विरत रहना चाहिए।
१९५. यह इस ग्रन्थ का उद्गम है, जो लेखक के अधिकार और साईंसे जिन्होंने उसका दुबारा नामकरण किया, तथा यह आख्यान एवं उसके श्रवण (पठन) को घटित करवाया, उसके सम्बन्धों पर प्रकाश डालता है।
१९६. अब इस अध्याय की इतिश्री होना चाहिए। हेमाड सादर साईंचरणों का नमन करता है। मैं श्रोताओं (पाठकों) को

इस आख्यान के प्रति, जैसे वह निर्दिष्ट क्रम में प्रगति करता है, दत्तचित्त होने के लिए आमंत्रित करता हूँ।

१९७. साईं स्वयं आनन्द की सम्पदा हैं। साईं स्वयं प्रज्ञा से उद्भूत हमारे आनन्द हैं। साईं स्वयं हमारे उच्चतम वैराग्य हैं। साईं हमारे अन्तिम आश्रय हैं।

१९८. साईं के अनुग्रह से हम उनके जीवन की कथा को सुनेंगे, जो हमें इस भयानक तथा कठिन सांसारिक जीवन को पार करने के योग्य बनाएगा और कलियुग के पातकों से हमारा उद्धार करेगा।

आपका कल्याण हो। यहाँ पर श्री साईं समर्थ की श्रद्धास्पद जीवनी का दुसरा अध्याय, जिसका शीर्षक 'कथा का उद्गम तथा नामकरण' है, समाप्त होता है। इसकी रचना सन्तों तथा सज्जनों द्वारा प्रेरित होकर उनके भक्त हेमाडपन्त ने की।



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