

November 1987)

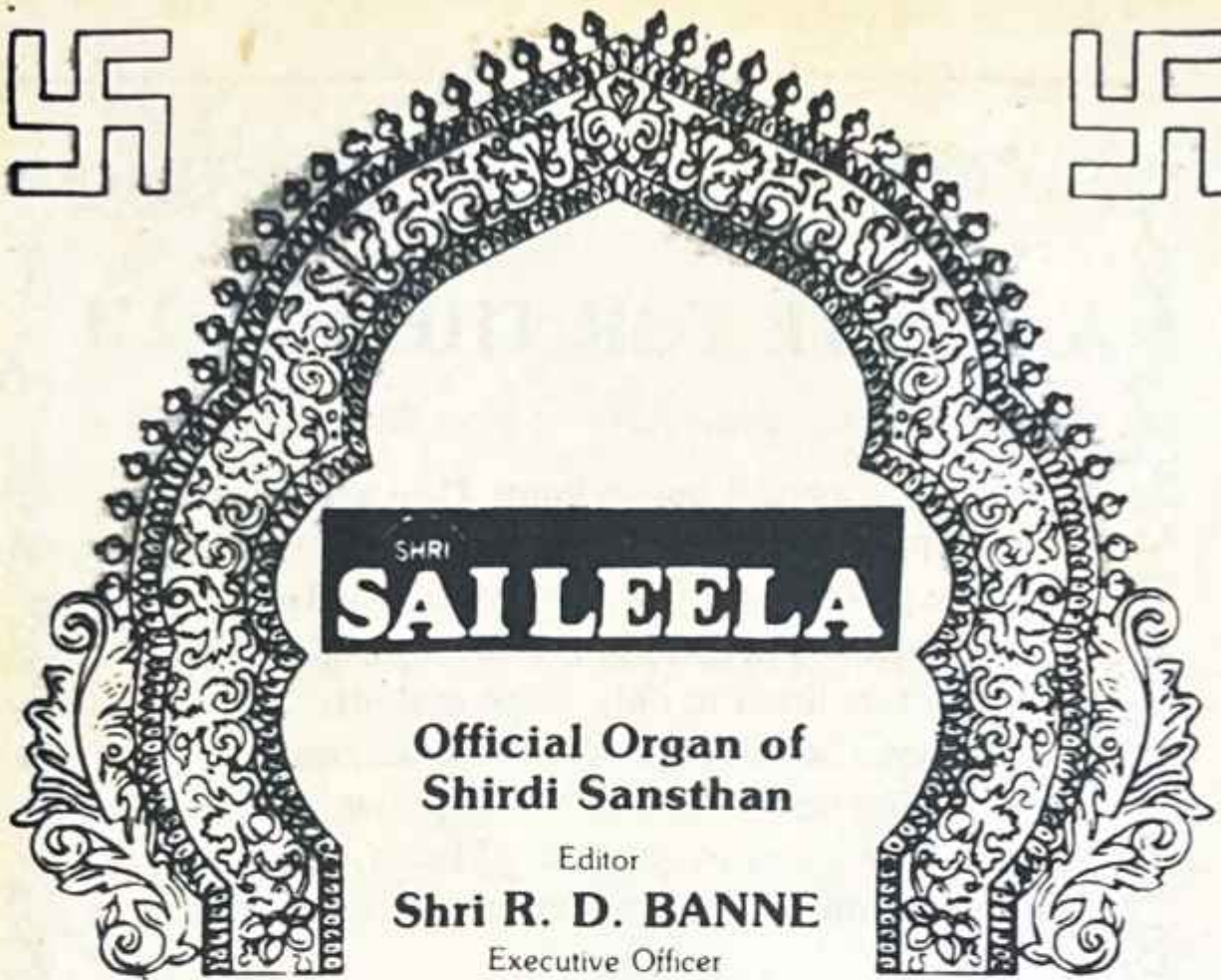
(Rs. 2)

SHRI

# SAI LEELA

OFFICIAL ORGAN OF SHIRDI SANSTHAN





SHRI  
**SAI LEELA**

**Official Organ of  
Shirdi Sansthan**

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*(Marathi Edition)*

**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

Lord, grant me this but to know Thee and Thine ways  
Let my mind be fixed on the Lotus of Thine feet,  
And the powers of my speech hymn only Thee;  
Let my hands move but in fervent worship of Thee,  
And my ears listen to only Thine exploits;  
Let my eyes be full only with Thine auspicious beauty  
And my intellect be bound by meditation to Thee;  
May all my senses in all states of being  
Be centred on and consecrated unto Thee.

**Adi Shankaracharya**  
*in Sivanandalahari, V. 7*

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# SHRI SAI LEELA

NOVEMBER - 1987

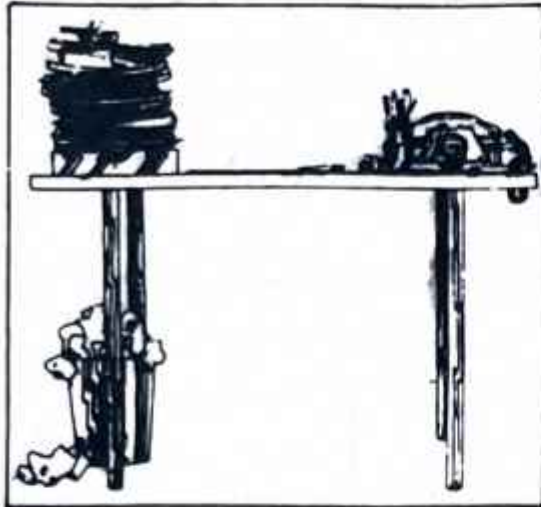
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## EDITORIAL



"I know I can do nothing. God can do everything", says Gandhiji and ends up with the little prayer, "O God, make me Thy fit instrument and use me as Thou wilt."

It was Baba's will that I, an humble devotee, should serve him through the columns of this "Shri Sai Leela" magazine; it is, once again, His will that I should lay down the pen today. For, "not a blade of grass moves without His will." And so, dear readers the time has come for me to say

"Adieu"!

Short and sweet has been this interlude when I was able to share with you some of my musings, imperfect as they may have been in many respects. But it has been a rewarding experience to pause for these few moments in the hurry and scurry of the mundane affairs of this earthly existence and allow the mind to be flooded with Baba's glory, his life, his teachings. To say that I have tried to understand Baba or interpret his teachings fully, would be too bold and presumptuous a claim on my part. But dwelling on his life and teachings is its own reward and illumines our path along the journey of life.

And for this great benefit, my thanks and my gratitude goes to you, dear readers! With all my imperfections and shortcomings, you have been patient, — nay, indulgent. The inspiration, it is true, comes from Baba himself but the faults of execution of expression, if and when they have occurred, are mine. And these have been overlooked by you with magnanimity. For this, I am grateful to you.

We are Baba's family. As such from you, my brothers and sisters, I crave forgiveness for any offence given or errors committed inadvertently, before I take your leave finally. May Baba bless us all !



## SAI, THE SAVIOUR

I narrate the following incident to drive home the importance of reading The Sai Satcharita in our *sadhana* and taking UDI as an *oushadha* (medicine) daily

In my previous article "My Visit to Shirdi", I had mentioned that only after my marriage I became a devotee of SAI SAMRAT. When I was in my family way in the year 1980, my husband and I happened to go to an astrologer. He predicted that the delivery would be difficult and I had to be under proper medical care and treatment. Though his prediction made us both worried, we resorted to the HOLY FEET of SAI, taking a vow to go with the child to his Shrine and adorn him with a coloured shawl.

I started reading the Sai Satcharita with firm faith and devotion and swallowed a pinch of Udi instead of taking tonics. I was attending to my routine house-hold chores with ease. On 22nd December, 1980 I had a slight labour pain. I was admitted into a private nursing home at 2 P.M. Even at that moment I didn't forget to take my precious jewel, The Sai Satcharita and a packet of Udi with me to the labour room. I kept them under the pillow. As the pain was unberable I started chanting SAINAMA and within a few minutes I became very much tired and I couldn't continue the SAINAMA-SMARANA. All of a sudden nothing was visible to me in the labour room, i.e. neither the doctor nor the nurse who were beside me but the Sai Samarath in his sitting posture clad in multi-coloured shawls. I was awe-struck as I was thrilled with joy and more so when the cry of the baby entered my ears. It turned out a normal delivery.

Thus, the Omniscient and the Omnipotent Sai had heard and answered my prayers and SAI, THE SAVIOUR had saved my life from the calamity that was to be. It once again confirmed my faith in Sai, who I assert is a PRATYAKSHADAIVAM.

**Bow to Shri Sai; Peace be to all.**

*Jayanthi Subramanyam,  
Plot No. 9, Sri Sai Ram Sadan,  
Opp. Union Carbide,  
Maula Ali,  
Hyderabad - 500 040.*



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## RAMAYANA AND INDIAN ETHOS

(We reproduce by courtesy of Ramakrishna Mission the Editorial which appeared in April, 1986 issue of 'Prabuddha Bharat' under the above mentioned title).

### The power of virtue

Hanuman who had been sent by the monkey king Sugriva as a scout to find out the whereabouts of Sita, reached Lanka. After searching in vain in the inner apartments of Ravana, he came to the beautiful Asoka Park in the small hours. Jumping to a large tree, he sat on one of its branches and looked all around. In the dim moonlight he saw below, on the golden platform around the tree, a divinely beautiful woman sitting pensively. It was Sita. What was her condition? Valmiki sums it up in one telling phrase: *raksitam svena silena*, 'Protected by her own virtue.'

Disconsolate and friendless, Sita sat alone in that park surrounded by fierce ogresses, far away from the protecting arms of her beloved Lord Rama. Yet she was perfectly safe from the evil intentions of the demoniacal king Ravana who had abducted her. Ravana already had a harem full of women, many of whom he had similarly abducted. He was the most powerful and prosperous king in that part of the globe. Yet, he could not force his demands upon Sita. He entreated and threatened her and did everything in his power to win her over, but he never dared try to molest her. Every time he went to see her he had to retreat in humiliation. She appeared as if protected by a wall of fire around her. Sita boldly faced the tyrant, rebuked him for his wickedness, and admonished him to mend his ways. She had the courage to do all this because she knew she was well protected by her own virtue — *raksitam svena silena*.

It may not be an exaggeration to say that the central message of Valmiki's *Ramayana* is contained in the above phrase. What protects a person under all circumstances is his *sila*, virtue. People tend to depend upon physical prowess, wealth, friends or their own cleverness, but situations often arise in life in which none of these is of any help. In such circumstances virtue alone protects a person. Virtue never fails.

What is virtue? In the Judeo-Christian tradition virtue is to obey God's commandments. In the Indian tradition virtue is to live

in accordance with the laws of the universal moral order known as Dharma. Right from very early times it has been observed that there is a close connection between a person's conduct and his outer circumstances, that is, between psychological factors and material factors. It is this correlation that is known as the law of Karma. This shows that there is one cosmic order governing both physical and mental universes. The common, universal psycho-physical order was known in Vedic times as *rita* and, in later periods, as Dharma.

The microcosm and the macrocosm are built on the same plan.<sup>2</sup> When an individual attunes his life to the universal order of Dharma, he comes under the protection of Dharma. This belief is an important point in Indian (Hindu, Buddhist and Jain) ethos. In the codes of the ancient Hindu law-giver Manu it finds expression through the dictum, 'Dharma destroys the person who violates it and protects the person who honours it'.<sup>3</sup>

Every person exerts a positive or negative influence on those people with whom he lives or works. It is not difficult to see how our actions affect other people and produce various reactions, good or bad, in them. Less obvious, but equally certain, is the influence our mental life exerts on the minds of others. All minds are parts of the Cosmic mind, and our thoughts, attitudes and motives are constantly shaping the attitudes and ways of behaviour of other people towards us. When we complain of the humiliating treatment of the boss, selfishness of relatives, antagonism of colleagues, eve-teasing, etc. we forget that in most of these instances it is our own wrong approach that has invited the wrong reactions of other people. There is no denying the fact that there are in this world plenty of bad people, even diabolical people hell-bent on harming or giving sorrow to others. This does not, however, mean that such people will always be against us. And if some of them do turn against us once in a while our own inherent virtue is capable of protecting us. Nay more; virtue has such a power that it can even transform those wicked people. This is the lesson that Sita Devi's life at the Asoka Park teaches us.

The belief in the power of morality was in ancient India a part of its social and religious traditions. Women especially were believed to acquire great psychic powers simply by the strict observance





of chastity which itself was regarded as *tapas*, austerity, for women. Hindu epics and mythologies contain stories of women who accomplished extraordinary feats by exercising this power of chastity. Damayanti burnt to ashes the hunter who tried to molest her; Savitri could follow and confront the King of Death who had taken away the soul of her husband; Anasuya, wife of the sage Atri, changed the great gods Brahma, Vishnu and Siva into babies. Sita herself tells Ravana: 'I have so much power (*tejas*) in me that I can reduce you to ashes. But I refrain from doing so because I want to preserve this *tapas* of mine, and also because I have not received an order from Rama (to defend myself in this way)'<sup>4</sup>

There may be exaggeration in these stories but they emphasize the power of virtue. There are many people who claim to be virtuous but have no faith in the power of virtue to overcome evil. They blame Dharma for all their misfortunes, sufferings, failures and disappointments. It is not uncommon to hear statements such as: 'I am good, so everybody is trying to exploit me', 'I work selflessly, so I am given more work', 'I am honest, so my corrupt colleagues want to eliminate me', 'I speak plain truth, so people don't like me', 'I am humble, so people are bossing over me', 'I don't flatter my boss, so I am not getting promotion', and so on. These statements often appear to be true, but unbiased investigation is likely to reveal the truth that, barring a few exceptions, most of these instances of injustice, ill-treatment, failure and suffering have been caused not by the victims' alleged goodness or purity but by their own inherent weaknesses, ignorance, stupidity or hidden evil tendencies.

### **Strength and forgiveness**

It is not enough to be virtuous, but virtue must be combined with strength, wisdom and love. To be good and to be weak is to be miserable. One notable feature of the *Ramayana* is that none of the characters in it, with the possible exception of the uxorious king Dasaratha, is weak. Everyone tries to make the best of the situation he is in. Sita Devi did not lose her presence of mind when she was kidnapped by Ravana. While travelling through air she noticed a group of 'monkeys' on the top of a hill and, tearing off a piece of her clothes, she made a bundle of some of her ornaments and dropped the bundle for those 'monkeys' to pick up. Later on, from these ornaments Rama got vital clues to her whereabouts.

Virtue, when not combined with wisdom and strength, leads to failures in life. Failure leads to frustration, and this produces resentment which in virtuous people gets repressed and operates beneath their surface consciousness. Many so-called virtuous people harbour deep feelings of hostility towards their colleagues or relatives or towards life as a whole. This is clear from the fact that they are unable to forgive those who have done them wrong. Here again Sita Devi has set an example. After Ravana was slain and the battle was over Hanuman went at the behest of Rama, to the Asoka Park to break the happy news to Sita. After telling her about Rama's victory, Hanuman looked at those Raksasis who had tortured Sita till then, and sought her permission to kill them. It was justice that he sought and those cruel women deserved it. But Sita told him gently and firmly: 'There is none who has not erred (*na kascit na aparadhyati*)'. She pointed out, 'A noble-hearted person should treat all with compassion.'<sup>5</sup> People often show compassion out of attachment or fear or some other weakness. Sita Devi's compassion was based on both strength and wisdom.

Millenniums later these words of Sita were echoed by another great woman. Sri Sarada Devi, who closely resembled her. The Holy Mother once remarked: 'Can a person who has no compassion be regarded as a human being? He is a veritable beast. Sometimes I forget myself in compassion. Then I do not remember who I am.'<sup>6</sup>

### **Dharma**

The whole universe is governed by a moral order known as Dharma, and the main current of universal life is virtue. Evil and suffering are only the eddies, waves and tidal waves that appear on this main stream; they do not last long and are swept away by the force of Dharma. A wicked man like Ravana or Hitler may succeed in upsetting the moral equilibrium of the world, but very soon Dharma reestablishes itself by its own power.

In the Indian tradition morality has never been regarded as a rigid set of commandments to be followed for fear of divine wrath. Rather, it has been understood as the attunement of an individual's life to the universal order of Dharma. Since human nature is diverse and society is based on division of labour, there are several ways of attuning oneself to Dharma depending upon one's station in life and maturity. This was the understanding that gave rise to the institution of four castes and four *asramas* (stages in life).



In order to attune oneself to Dharma one should know what Dharma is. What is the source of Dharma? Where can we learn about true Dharma? The ancient law-giver Manu accepts four sources as authoritative: the Vedas, the tradition of Smritis, the conduct of virtuous men and the satisfaction of one's own conscience.<sup>7</sup> Another law-giver, Vasistha, says: 'Dharma is that which is in accord with the Vedas and the Smritis. Regarding matters not discussed in these scriptures, we have to accept the conduct of virtuous people.'<sup>8</sup> In the *Mahabharata* Yudhisthira is asked, 'What is the way?', and the King answers, 'True path is that which was followed by great men.'<sup>9</sup>

These authoritative statements make it clear that the only safe and practical way of leading a moral life is to observe the conduct of virtuous people and follow it in one's own life. This raises the question, 'Who is a virtuous man?' The answer given by the law-givers is, 'A virtuous man is one who is completely selfless.'<sup>10</sup>

In the Indian tradition no man has been regarded as more virtuous than Sri Rama, none more accepted as such, none more adored by millions of people for his uncompromising adherence to Dharma, than Sri Rama. And what was the guiding principle of Rama's life? What was the message that Rama taught through his life? Selflessness. He was India's first and greatest Karma Yogi. Centuries before Buddha was born there walked on this part of the globe an extraordinarily virtuous man carrying a bow and demonstrating through his life how to discharge one's duties of life in a spirit of selflessness and non-attachment. Like Buddha, Rama too renounced his wife and kingdom. But whereas Buddha renounced them for his own sake, Rama did that for the sake of other people.

### **Selfless Work**

Sri Rama was a fully liberated Karma Yogi, and it is in the light of this understanding that his actions are to be judged, and not by the standards of those people who are the slaves of lust and greed. He was utterly free from worldly desires, and yet he worked unceasingly for the welfare of other people. For the sake of truth, in order to fulfil his father's promise, he went into exile for fourteen years, and none could dissuade him from doing that. But when the stipulated period of exile was over, he returned and ruled the

country so well and wisely that the memory of those golden years still haunts the minds of 20th-century Indians as the utopian ideal of 'Rama-rajya'. Even during those fourteen years, when he lived almost like a tribal in the forest, he zealously discharged the duties of a Ksatriya by protecting the sages and hermits from the depredations of Raksasas. When Sita remonstrated with him against this, he brushed aside her objections.<sup>11</sup> It was with the attitude of non-attachment and selflessness that he fought and killed Ravana and rescued Sita, as he himself makes it clear to Sita.<sup>12</sup> Even the heart-rending episode of the banishment of Sita becomes meaningful when understood in the proper light.

Swami Vivekananda said that selfless work itself should be regarded as *tapas*, austerity. Sri Rama's entire life was one long performance of *tapas* unrelieved and worldly enjoyments and selfish pursuits. It was a *maha-yajna*, a great sacrifice, in which wealth, pleasure, fame, power and even love were offered as oblations for the welfare of the people.

If there is anything else in Ramayana which matches Rama's *tapas* of selflessness, it is Sita's *tapas* of one-pointed devotion to her husband. On the bedrock of marital fidelity alone can stable family life and enduring social relationships be built up. Chastity and spirituality go hand in hand and, as Swami Vivekananda pointed out, cultures which do not value chastity are incapable of producing spiritual giants. The blazing ideal of absolute *pativratya* set by Sita Devi has guided the lives of Indian women for several centuries and has contributed in no small measure to the continuing vitality of this nation's culture.

### **Brotherly love and family solidarity**

According to a story, probably apocryphal, current in some parts of India, the famous emperor of medieval India, Vikramaditya, wanted to know the most important verse in the *Ramayana* and, not finding any of the verses suggested by the court pandits satisfactory, told his chief minister to solve the problem or face dismissal from office. The minister went into a forest and there it was revealed to him in a miraculous way that the most important verse in the whole of *Ramayana* was Sumitra's parting advice to Lakshmana. Sumitra, the third wife of Dasaratha, keeps a low profile in *Ramayana* but she is unquestionably the wisest, and the most sober and humble of the women characters depicted by



Valmiki. She had two sons: Laksmana and Satrughna. The former became a devoted follower of Rama, and the latter an equally devoted attendant of Bharata. Sumitra was happy and contented at the humble life of service chosen by her sons. When the time came for Lakshmana to leave Ayodhya and accompany Rama and Sita to the forest, he saluted his mother and sought her blessings. Sumitra knew that her beloved son was going on voluntary self-exile to face the hardships and risks of fourteen long years. Yet not a sigh of agony escaped her, not a word suggestive of personal attachment, not a hint at a son's obligation to his mother. Instead, she gave him a simple advice, the most beautiful advice ever given by a mother to her son: 'Look upon Rama as your father, Sita as your mother, and the forest as your homeland. Go, my son, with joy in your heart'.<sup>13</sup>

It is doubtful whether in the whole range of Indian literature there occurs any other passage with greater sociological significance than these two lines. They contain some of the central values and ideals of Indian ethos. This advice of Sumitra did not remain merely as a sermon. Valmiki shows how Lakshmana carried out his mother's advice to perfection. Giving up sleep and comforts, he served Rama and Sita with undivided attention and devotion as Sita herself testifies to Hanuman.<sup>14</sup> When the 'monkeys' brought the ornaments that Sita had dropped from the sky, Rama asked Lakshmana to see whether he could identify them. After examining the jewellery Laksmana said, 'I do not know what she wore on her arms or ears, but I can easily recognize her anklets as I had seen them while worshipping her feet every day.'<sup>15</sup>

To love and obey one's elder brother, to treat one's sister-in-law with filial respect — these attitudes have been so deeply impressed upon the collective unconscious of the people of this country by the example of Laksmana that every Indian introjects them in childhood without the aid of a padre's sermons. If mutual trust and love among brothers has for centuries remained a characteristic feature of social life in India, it is not a little due to the influence exerted by the lives of Sri Rama and his brothers. To appreciate the uniqueness of this aspect of Indian culture it is necessary to study the myths and legends of other cultures. It should be remembered that the Old Testament opens with Adam's disobedience to his Creator (his 'Father') and Cain's murder of his younger brother Abel (both children of Adam and Eve). When stories of this kind are dinned into the ears of children, generation after generation, its

cumulative effect on a race or people cannot be salutary. The contrast that *Ramayana* provides is striking. Rama could have easily avoided the exile and occupied the throne simply by ignoring his father's promise to his step-mother, but he didn't do it. Even when his brother Bharata, who had been declared the crown prince, offered the kingdom to him, Rama refused to accept it. Did that make Bharata occupy the throne? What he did was to install the sandals of Rama on the throne and look after the affairs of the State as Rama's regent. After the stipulated period of fourteen years when Rama decided to return to Ayodhya, he sent Hanuman in advance to inform Bharata about his coming and to report back to him Bharata's reactions. If Bharata showed the slightest sign of reluctance to give back the kingdom, Rama would not occupy the throne. Each brother thought of the welfare of his brothers before thinking of his own.

### **Ramayana as a living force**

For the people of India *Ramayana* is not a mere epic as Homer's works are to the people of the West. It is a living force still shaping the cultural life of Indians. *Ramayana* for them is not merely a record of the past but also a promise of the future. Even now there are people who hope to live for ever in 'Rama-rajya', if not in this world, at least in the higher worlds. Rama, Sita, Hanuman, Laksmana and the other brothers are not mythological characters but living realities moulding the spiritual and temporal lives of millions of people. The socio-political consciousness of Indian masses is derived not from the theories of Rousseau and Marx but from the way moral issues are dealt with in the *Ramayana* and the *Mahabharata*. The common people in this country do not judge their political leaders by comparing them with the leaders of Russia or America. In the lives of Rama and Bharata, Bhishma and Yudhishthira the common people have a wholly indigenous standard of judging political leadership and administration.

To judge the culture or people of India solely on the basis of the Upanisads or books on yoga will be a serious mistake. Vedantic scriptures and the laws of Manu influence the lives of only a very, very small number of people in India. Almost all the moral and spiritual ideas of the vast majority of people in India are derived from the *Ramayana* and the *Mahabharata*. Without a critical study of these works it is impossible to understand the real India. In this context it is worth citing the observation made by Lin Yutang, the

well-known modern Chinese scholar and thinker who was a Protestant Christian by faith. In his book *The Wisdom of India* he wrote :

My love and true respect for India were born when I first read the Indian epics, the Ramayana and the Mahabharata, in the present (R.C. Dutt's) translation in my college days. In these two masterpieces we are brought closer to the atmosphere, ideals and customs of ancient Hindu life than by a hundred volumes of commentary on the Upanishads, and through them Hindu ideals as well as Hindu men and women become real to us.

When Valmiki was about to compose the epic, the god Brahma appeared before him and after blessing his venture, made this prediction: 'As long as mountains stand and rivers flow on the earth, so long will the story of Ramayana remain a living force'.<sup>16</sup> Three thousand years of socio-political changes in India have not falsified this prediction, nor is the present nuclear age likely to do so. As long as Indian culture endures, Ramayana too will endure — or, perhaps, it may be the other way round.

1. रक्षितां स्वेन शीलेन सीतामसितलोचनाम् ।

Valmiki, *Ramayana*, Sundara Kanda, 17.28

2. A clear exposition of this point is found in Swami Vivekananda's lectures on *Jnana Yoga*

3. धर्म एव हतो हन्ति धर्मो रक्षति रक्षितः ।

*Manu-Smriti* 8.15

4. असन्देशात्तु रामस्य तपसश्चानुपालनात् ।  
न त्वां कुर्मि दशग्रीव भस्म भस्मार्हतेजसा ॥

Valmiki, *Ramayana*, Sundara Kanda, 22.20

5. कार्यं करुणम् आर्येण न कश्चित्नापराध्यति ।

ibid, Yuddha Kanda, 11.45

6. *Sri Sri Mayer Katha* (Bengali) (Calcutta : Udhodhan, 1380 B.S.) Vol. 2, p. 12

7. वेदोऽखिलो धर्ममूलं स्मृतिशीले च तद्विदाम् ।  
आचारश्चैव साधूनाम् आत्मनस्तुष्टिरेव च ॥

*Manu-smrti* 2.6

8. श्रुतिस्मृतिविहितो धर्मः । तदलाभे शिष्टाचारः प्रमाणम् ।

*Vasistha Dharma Sutra* 1.4.6

9. महाजनो येन गतः स पन्थाः ।

*Mahabharata, Vanaparvan 313.117*

10. शिष्टः पुनरकामात्मा ।

*Vasistha Dharma Sutra*

11. Cf. *Ramayana, Aranya Kanda, 9.24, ff.*

12. Cf. *Ramayana, Yuddha Kanda, 118.2 ff.*

13. रामं दशरथं विद्धि मां विद्धि जनकात्मजाम् ।  
अयोध्यामटवीं विद्धि गच्छ तात यथासुखम् ॥

*Ramayana, Ayodhya Kanda, 40.9*

14. Cf. *Ramayana, Sundara Kanda, 38.60*

१५. नाहं जानामि केयूरे नाहं जानामि कुण्डले ।  
नूपुरे त्वभिजानामि नित्यं पादाभिवन्दनात् ॥

16. यावत् स्थास्यन्ति गिरयस्सरितश्च महीतले ।  
तावद् रामायणकथा लोकेषु प्रचरिष्यति ॥

*Balakanda, 2.36-37*

## A FERVENT APPEAL

Sri Shirdi Sai Baba Samithi (Reg. No. 145/86-87), DAVANGERE - 577 004 (Karnataka State) proposes to construct a Kalyana Mandir (Building for the conduct of mass marriages) and Dhyana Mandir at a cost of Rs. 11 lakhs, at Davangere.

The Samithi appeals to Sai Devotees to extend their financial help for the noble cause and receive blessings of Sri Bala the all merciful. A devotee contributing Rs. 365/- in a single instalment will be duly honoured.





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## A SECULAR TEMPLE WITH A DIFFERENCE

Temples have a distinct place in our villages, towns and cities; they are not merely places of prayer dedicated to a deity but they are also places of rest and recreation being centres of art, culture and education. In brief they have always exerted a healthy influence on all men, women and children who reside around them or who visit them.

Usually a temple has shady trees around and also little gardens with fruit and flower trees. Not a few have a tank or a pond in front of them, full of water and lotus or lily plants in them. What a fascinating picture this all makes to soothe and comfort and recreate those who visit the temple to salute and pray to the deity that has been devotionally installed in it, with all the religious fervour.

A temple usually shelters a priest who worships the deity and distributes the prasada and benedictions to visiting devotees. Kirtans, Bhajans, Pravachans are arranged frequently for the benefit of the devotees who develop their aesthetic faculties whether by music, vocal and instrumental, dance and prayers. Sometimes even children are given lessons in primary education, so that the temple becomes a school too, the practice of placing offerings in the form of money, fruits, flowers, foodgrains and what not obtains in all such temples and they usually go to maintain the priest or pujari. There may perhaps be a few temples in the whole of India where such offerings are not made. Indeed some big temples have become extremely rich on account of such offerings, their revenue being sometimes crores of rupees. To name only one such place, is Tirupathi in Andhra Pradesh.

But there is a small temple dedicated to the Sai Baba of Shirdi, at Ratnagiri which forbids all offerings. All are welcome to the temple and pray to Sai Baba and other deities like Sri Shankara and Sri Ganapathi without any distinction of caste, creed or religion, but they must make no offering whatever. Harijans, Muslims, Parsees, and Christians are among the devotees of Sai Baba and they freely intermingle there, so that the ideal of *Sarvadharmā Sama Bhava* or Secularism true to its spirit is lived there in practice.

But the ban on any kind of offering is so strict that if any offering is made by a devotee by mistake or out of ignorance of this ban, the founder of this temple goes on a twenty four hour fast. The idea behind this ban is that no temptation in the form of any property

whatsoever is to be allowed to grow in the name of this temple. The story of this UNIQUE temple coming into being in 1983 on the *Shivaratri* day which also happened to be a Friday is interesting enough and it may be briefly related here for the benefit of Sai devotees and the readers of Sri Sai Leela.

The founder of this temple, Shriram Sakharam Atalye, who received complete support and cooperation from his wife Smt. Shalini, was going to Shirdi in the company of his father in 1952. His father too was held in much esteem in Ratnagiri District for his many altruistic activities. Indeed, he inherited them from his father and as luck would have it he married a woman who was similarly inclined and engaged herself in such social work. The father suggested to his son during this pilgrimage to Shirdi that a temple should be raised for Sai Baba at Ratnagiri. Shriram Athalve carried out the sacred desire because Sai Baba himself showered his favours on him, as he himself says.

Shriram Athalve has gone through three heart attacks but as he firmly believes his present excellent health is a gift from Sai Baba. The idea of this temple was conceived in 1952 and was fulfilled in 1983, full thirty one years after. It is erected on the ground of his own, which happens to be endowed with charming natural surroundings full of palm and mango trees. People come there and rest in peace and quietitude. He received monetary and other assistance from unexpected quarters — again the Grace of Sai Baba. There were always good omens at every step in the form of the ripe green coconuts from the palm trees.

Shri Matange, a Ratnagiri Contractor built up a beautiful Temple. He received the FIRST prize of Rs. One Lakh and two small prizes of Rs. 5,000/- each in Maharashtra State Lottery. He considers this as the grace of Shri SAI BABA for completing the construction of the temple exceedingly well. Kasamali built up a Tulasi Vrindavan in front of the temple and Swastik Figure. Provision of lights was made by an ardent devotee of Sai Baba. Illumination is looked after by Mr. Suresh Joshi and the Rasal couple — Anil and Neela, and others look after the upkeep and cleanliness of the place. This is necessitated by the fact that Shriram and Shalini Athalve have been permanent residents of Santacruz (West), Bombay for a number of years. As Muslims, Christians and Harijans freely visit this Sai Temple without any restriction whatsoever, it is a practical demonstration of the equality and sanctity of the essential oneness of all religious faiths. A resolution for supply of water in the temple premises was passed unanimously by



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Building Committee of Ratnagiri Municipality.

The desires of the devotees visiting this temple are fulfilled because of the serene and pure atmosphere prevailing there, sanctified by the Lord's Grace.

*Shri Sanjay Gopinath Bokade, B.A.,  
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Ratnagiri.*



## **A MIRACLE**

In the house of my uncle, who happens to be an ardent Sai-devotee there were many Sai photos. My uncle's daughter was recently blessed with a daughter. As soon as the new-born baby was out of labour room my aunt put a little of Baba's Udi in her mouth.

When she was brought home, her cot was fully covered with mosquito net and rope was tied to nails on the wall. On one side there was Baba's photo hanging from a nail and the mosquito net was tied to that nail. Just below that photo there was cradle in which the baby was kept.

Suddenly, the nail from which the mosquito net and Baba's photo were hanging came out, but to every-body's surprise, Baba's photo did not fall down and had it fallen, it would have fallen right on the head of the baby. The photo was hanging on the wall without any support, till somebody noticed it. So the great Baba, knowing if that photo falls down, it would be a threat to the life of the baby and thus had not allowed it to fall.

So our Almighty Sai Baba is Saviour and always protects His children.

*A. V. V. Kumar,  
A-63, Fertilizer Town,  
ROURKELA 769 007.*

## SAI — ASSURANCE

“Look up to me, and I will look after you”

As assured by Sainath, which is not new,

Yet, I request for Sai-assurances, the following few.

Sainath give me the assurance of your love,

So that I serve you with full warmth and love,

When I am amidst people with hate and sans love.

Sainath give me the assurance of your generosity,

So that I serve you with full zeal and intensity,

When I am faced with severe financial scarcity.

Sainath give me the assurance of your humanity,

So that I serve you with full humility,

When I experience the near and dear ones' cruelty.

Sainath give me the assurance of your mercy,

So that I serve you with full courtesy,

When I am endangered and you come in emergency.

Sainath give me the assurance of your protection,

So that I serve you with full concentration,

When I am working under constant tension.

Sainath give me the assurance of your nobility,

So that I serve you with full serenity,

When I am prone to more than one calamity.

Sainath give me the assurance of your humbleness,

So that I serve you with utmost fondness,

When I flare up and am unable to retain consciousness.

Sainath give me the assurance of your justice,

So that I serve you without any prejudice,

When I feel most harrassed at my office.

Sainath give me the assurance of your presence,

So that I serve you with clear conscience,

When I fall prey to easy temptations thereby losing patience.

Sainath give me the assurance of winning a Sai-gem,

So that I serve you justifying my name of a gem,

When it is difficult even to acquire one costly gem.

Sainath give the assurance of you granting me promotion,

So that I serve you with complete surrender & devotion,

When my superiors in all fields are bent on suppression.

*Miss N.B. Sanglikar,*

*C/o. M.A.C.S. Research Institute,*

*Law College Road, Pune 411 004.*



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## SADGURU SAI — THE SAVIOUR FROM VACILLATING FAITH

There are umpteen occasions in which every devotee, whatever be the name of the God or Goddess he or she might have been worshipping, is put to test for his or her unflinching faith and devotion to that beloved God or Goddess.

My experience is that His rescue for us was at the ultimate stage when our very faith began to hang by loose ends, when our true and dedicated devotion and our utter surrender to Him began to diminish. The objectives for which we kept on striving were essentially mundane and routine and it was there-fore very naturally acutely agonising when we felt the objectives were not accomplished within a reasonable length of time. To attain our cherished objectives we sincerely and devotedly sought His timely and blessed help and after learning His leelas from the Sri Sai Leela Magazine, we often fondly hoped to receive His blessings some day. We have always kept and are keeping full faith in His Grace. But yet the results were, more often than not, elusive, so to say. Thus we even started doubting the veracity of Sri Sai's assurance to the world to say that "if you look to me, I will look after you". As is the case with most of us, our demands too were worldly, selfish and some were even a little out of the way. As human, we too lamented, began to doubt Sri Baba's timely help would come at all inspite of our being in great distress. Ultimately we resigned to our fate and having no other recourse, we silently waited upon Him for His blessings.

As we all know God's ways of rendering succour to His beloved devotees are inimitable and they are ever in the best interests of the devotees themselves and it is needless to mention that the divine grace always measures upto the degree, intensity and purity of faith that one has in Him, in an unbroken way. As for Sri Sai Baba, we all know full-well that the experiences, the devotees had when He was in flesh and blood, are even today enjoyed by His dedicated worshippers irrespective of their caste, creed, religion, language or the place. All that one has to do is to tune one's heart-lamp of faith and devotion and burn in it wicks of love and when this has been done in the spirit in which it should be done, the flame of true knowledge gets lit up and shines forth brightly. It therefore sums up to say that where there is heart-felt yearning and feeling, there the Almighty God will manifest Himself irrevocably. (Ref. Sri Sai-Charita P. 256).

And now reverting to our own experience, I would like to state that my son Chi. Ravikumar who was studying in the 1st year of D.M.E. appeared for his annual examinations and as a dutiful father, I went all the way from Ankapalle in Vizag District to Sholapur to find out in advance from the Principal as to how my son had fared in the examinations, so as to plan the future course of action. The Principal hopefully gave me to understand that the boy would pass over to the II<sup>nd</sup> year even with A.T.K.T. i.e. even if the boy had failed in 3 subjects in the 1st year examinations, he would still be admitted for the 2nd year's course.

Unfortunately when the results were announced, he was declared to have failed in 4 subjects thus making it impossible for him to pursue his course for the 2nd year. Hence one full year turned out to be waste apart from financial loss, ignominy and humiliation in the eyes of my colleagues and relatives etc. My wife, being a staunch Sai devotee, had pinned her hope on Sai's Grace for her son's success in the examinations and when it turned to be otherwise was greatly excited at his failure and having to answer the sarcastic and pinching questions of the neighbours about the boy's results, for the boy would only be at home for the whole year except for the duration of the examination if and when they were conducted. She therefore felt compelled to order him to go and join coaching classes at Sholapur, conducted by his polytechnic itself and not to return home even after the examinations were ever over. It seemed that she felt shocked at her son's failure for that was most unexpected since the boy had fared very well in his S.S.L.C. Examinations by scoring 70% of marks. Her understandably harsh and unkind treatment to the boy made me feel pity for him and I thought it necessary to see the boy gets passed in his examination of the subject of Drawing at least in which he needed only 3 or 4 marks, Also the boy was often seen humiliated, belittled at the sight of his bosom friends.

I, therefore, met the concerned examiner and explained our position. He replied that if it was a case for re-valuation of papers, it was possible to do something in the matter. But as it was a case for re-counting of marks, it was impossible to do anything. I felt it was our bad luck that the earlier practice of revaluation of answer papers had been ceased and recounting of marks had been brought into vogue. Our agony and dis-appointment therefore continued. However, I decided to admit my son in a hostel so as to attend



coaching classes. But as bad luck would have it, even hostel accommodation was not easily available as the only old building of the hostel which was popular was going to be demolished and hence admission was in abeyance. Sholapur is a city where standard accommodation is both scarce and therefore costly. In such a predicament, I could not do anything except to take recourse to offer my fervent prayers to the Lord Sai Nath at least to help us in this matter. It somehow came to pass and I honestly believe it is Sri Sai Nath, the Lord alone who led me to another hostel where not only the charges were normal but better discipline was enforced and maintained among the students. I believe I need not make mention here of the kind of ordeals I had to go through even for this and to make it a good reason for His Grace. The ordeals no doubt proved to be a blessing in disguise.

As the supplementary examinations were drawing near, the boy was worrying himself as he was to vacate the hostel accommodation as soon as the examinations would be over but to obey his mother's strict instructions he would have to continue to stay in Sholapur itself. However, I left Sholapur with a heavy heart although I had put him up in a fairly good hostel. I may add I left to Sri Sai to take the necessary care of him. At home, we continued to offer our prayers daily to Lord Sainath as usual.

When the general situation was such, all on a sudden a telegram was in our hands one day from my son stating that he had been granted admission for his IInd year course and hence he needed immediately money to pay off his fees. My wife and I were inclined to imagine that our efforts to get him a pass in the subject of 'Drawings' earlier perhaps bore fruits by Sri Baba's Grace, and that is why he had been granted admission for the IInd year course! But it was a totally different matter and unexpected under the circumstances. It was a circular from the Principal to say that under the provisions of A.T.K.T. Rule, only students who had failed in 4 out of 6 subjects for which examinations were held in May/June, '86, were eligible for admission to the 2nd year course and this facility/provision would not be applicable to students appearing for subsequent examinations. It therefore became a blessing to my son too in that he gained admission for IInd year course which none of us ever hoped for

I now leave to the devotees of Sri Sai to draw their own conclusion as to how the Divine runs to help the devotees when practically

there was no chance for such a thing to happen at the human level. Sri Sai, in my case, did not allow me to adopt unethical means to get a pass for my son but He did do a thing which was in accordance with the accepted law and in all fairness my son was blessed with admission for the 2nd year course. Often in our ignorance, we get agitated, run about here and there ready to adopt any means meaning to mitigate our seeming difficulties in our earthly life on this empirical world and when we meet with failure and can not do anything more in accomplishing our cherished desires we either curse ourselves and the world too and do not hesitate to victimise the Almighty which is absolute truth and absolute love ever ready to extend His helping hands to an ardent devotee, in distress. We conveniently forget our old stock and wrongs done by us and try foolishly to analyse things only in a rational way in which subject too we are indeed imperfect. When the Divinity descends and we are made to feel happy, we again conveniently forget to beseech His pardon for our thoughtless and meaningless actions and victimisation of Him earlier.

Let us, therefore, wake up and wake up really and attempt to see things in their real perspective and muster courage to face life as it comes to us, ever remembering the supreme power who has our reins in His indomitable Hands.

*Shri P. Venu Gopal Rao,  
B.Sc., Ansp.(Sug. Tech.), F.S.T.A.,  
P.G.D.B.A.,  
Ryotu Nagaram, Nandyal, (A.P.)*

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**LET'S SAY IT!**

Fear, anxiety and trouble  
all come our way!  
Do not lose heart  
For 'Sai' will guide us to win our day!

These are sure to come, and go,  
We cannot avoid them,  
But with faith, patience in Sai'  
We can surely smile and face them!

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## CURE OF DISEASES — UNFAILING POWER OF FAITH IN BABA AND HIS UDI

I am prompted to write this on reading Shri R. P. Kapur's article in July '87 issue of Shri Sai Leela, "The unfailing power of prayer to Baba."

I fully agree with Shri Kapur that it is not the medicine but the faith — deep genuine faith in Baba flowing through the tears of one's eyes — which bring about the cure of our diseases. The medicine is simply a physical medium.

In Shri Sai-Sat-Charita itself there are a number of examples. In Ch. XXXIII a friend of Narayanrao of Nasik was stung by a scorpion and the pain caused by it was severe and unbearable. As Udi could not be found easily, Narayanrao took out a pinch of the ashes of joss-stick burning in front of Baba's picture and chanting Baba's name applied it on the seat of the sting and lo! the pain vanished immediately.

Again in the same Chapter there is a story of a devotee in Bandra (Bombay) who knowing about his daughter (staying in another place) suffering from bubonic plague, sent a word to Nanasaheb Chandorkar to send some Udi. Nanasaheb got the message on a road near Thane Railway Station when he was proceeding with his wife to Kalyan. He had no Udi with him then. He therefore took up some earth from the road, meditated upon Baba and applied it on the forehead of his wife. The devotee saw all this and when he went to his daughter's place, he was very glad to learn that his daughter who was suffering for three days began to improve from the very moment Nanasaheb invoked Baba's aid near the Thane Railway Station.


As if to confirm that medicine for curing a disease is not important, Sai Baba sometimes prescribed remedies which either had no connection with the disease or which would normally aggravate the disease. For instance in Ch. XIII when Baba Shimpi suffered from a malignant type of Malaria, Baba prescribed a strange recipe, "Give a black dog some morsels of rice mixed with curds in front of Laxmi Temple" Similarly when Bapusaheb Booty had an attack of cholera and suffered from severe purging and vomiting, Baba prescribed an infusion of almonds, walnuts, piste (a kind of dry fruit) boiled in sugared milk which would be considered by any other doctor to aggravate the disease fatally.

Once Madhavrao Deshpande (Shama) suffered from piles. Baba gave him decoction of Sonamukhi (senna pods). This relieved him. Then after two years the trouble recurred and Madhavrao took the same decoction without consulting Baba. The result was that the disease aggravated and later on cured by Baba's grace only.

All the above examples prove that the diseases are cured not by the medicines taken by a devotee but by the intensity of faith of the devotee and consequent grace of Baba. Hence whenever any medicine is prescribed to me by a doctor, I always put it at Baba's feet and every time while swallowing it I apply a little Baba's Udi to it. I am suffering from Ischaemic Heart Disease (Angina Pectoris) for the last 20 years and Baba's grace has kept it absolutely under control without any aggravation.

However the case of Udi, I believe, is another matter. Udi has its own power and many a time it works even if the person has not yet developed any faith in Baba or is not even aware of Baba's existence. For instance in Ch. XXXIV, the Harda gentlemen, suffering from stone in his bladder, was given to drink Udi mixed with water by his son and within five minutes the stone came out through his urine and risky operation was avoided. Now, in this case surely this old gentleman had not any devotion towards Baba till then and probably not even heard of Him, since even the son procured the Udi from a Sai devotee on the recommendation of some friends only

In another instance in the same Chapter, when Madhavrao Deshpande's (Shama's) brother Babaji staying at Sawool Well (3 miles from Shirdi) ran to Shama to call him for help as his wife had high fever and two bubos in her groins, Shama on instructions from Baba did not go himself but sent Baba's Udi only. Babaji was disappointed and returned in great panic. He did not have as much faith as his brother Shama in Baba and His Udi. Actually he wanted his brother who knew some remedial medicines to accompany him. Any way as per his brother's instructions, he applied Udi on the bubos and gave her some Udi mixed with water to drink. No sooner did it take place, the perspiration set in profusely, the fever subsided and she had good sleep. Next morning Babaji was surprised to see his wife alright and refreshed with no fever and no bubos. Then of course Babaji was convinced of Udi's efficacy as he himself told about it to Shama who visited him the next morning.



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In short, I am of the opinion that Udi has its own power (installed by Baba Himself) and its efficacy improves manifold with one's genuine faith and intense prayer. To illustrate I would like to narrate my own and my wife's experience.

It was 26th June, 1978. On my wife's neck a small lump was seen, We thought it might be due to swelling of her tonsils and hence did not bother about it. But my wife's uncle suspected it to be something serious and advised me to consult a doctor. So the next day I took my wife to the Command Military Hospital at Pune. The Surgical Specialist immediately termed it a case of enlarged Thyroid Gland (Nodular Goitre) and advised an operation. I agreed and the preliminary tests were started. After a week i.e. on the 5th July, when I took my wife and the test reports to the surgical specialist, it was learnt that there was a shortage of Oxygen Cylinders due to strike in the company and my wife's operation had to be postponed for some weeks.

From the time my wife had heard about the operation, she had become very nervous and everytime during the preliminary tests she used to ask the doctor concerned if the operation would be painful. Also everyday sitting in front of Shri Sai Baba's picture, she used to pray devotionally and apply Udi to her neck. Seeing her condition I felt very sorry for her and started considering if the operation could be avoided. We had a civil surgeon staying in the next building. I took my wife to him and asked him if the operation was really necessary as advised by the military doctor. Can't some medicines be tried? The Surgeon firmly and without hesitation told me that the operation is the only cure in this case and I should not avoid it. We also inquired from others who had suffered from this disease before and were told that later on this disease becomes more troublesome e.g. weight is increased or decreased excessively and in some cases eye-balls swell and look as if they would come out. So we decided to face the operation.

In between, during my routine reading of one Chapter of Shri Sai-Satcharita every day, I chanced to read Ch. XIII, in which there is a story of Alandi Swami's ear trouble. Immediately a thought came to my mind, "Will Baba, as in the case of Alandi Swami, bless my wife, 'Allah acheha karega (God will cure)'? Like the swelling of Swami's ear, will my wife's swelling of the throat subside and operation be avoided? If that happens it will indeed be a miracle. But then, what has been and is not possible if Baba

wishes?" Of course I did not mention these thoughts to anybody, not even to my wife.

After a week i.e. on 12th July we again went to the Command Hospital to inquire about the date of operation. The shortage of oxygen cylinders was still there but the Surgical Specialist and his assistant decided to help me by fitting in the operation somehow in the next week's programme. Since about last 8 days the swelling of the throat of my wife was subsiding slowly — may be due to application of Udi and our prayers to Baba. Hence I had half a mind to tell the doctors to re-examine my wife to see if the operation was really necessary. But no doctor would like it and I kept quiet. However the surgical specialist himself had an inkling, which I don't know how. He asked his assistant to examine my wife's throat and lo! No sign of swelling at all! Both the doctors were surprised and and exclaimed, "Why take her on the table at all and operate? Let us try some medicines." Thus some tablets (Eltroxin) were prescribed and we were asked to come for check up after a month. What a joy we both had! My wife started smiling and I remembered my thoughts on reading Alandi Swami's case in Ch. XIII. We both thanked Baba profusely and with tears of gratitude in our eyes.

After a month i.e. on 13th August, 1978 we went to the Surgical Specialist for check up. He examined my wife and as no swelling was seen, advised to continue the tablets. After some months we discontinued the tablets also and today even after 9 years, with Baba's grace, the trouble has not recurred at all.

Wonder of wonders is that till the swelling disappeared miraculously, no treatment had been started at all. In the X-ray report also the swelling was clearly seen with the wind-pipe (The Trachea) shifted to the right. My surgeon neighbour being told of the disappearance of swelling without operation, could not believe it and specially came to our house to see the X-ray and other reports. He re-examined my wife's throat and went away wondering at the strange cure.

Indeed such is the great power of Baba's Udi and one's genuine faith and intense prayer to Baba.

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## SHRI SAI-SAT-CHARITA AND DNYANESHWARI

(By V.B. Kher)

Shri Sai-Sat-Charita is the *Pothi* or *Gatha* of the leelas of Shri Sai Baba. Govind Raghunath Dabholkar nicknamed as Hemadpant by Sai Baba was inspired by Sai Baba himself to compose the work. As such it is authentic in its nature and bears the stamp of authority. Such is the power of the words used therein to convey his Master's gospel that they mysteriously find their way into the hearts of the readers (listeners). The original work of Hemadpant is composed in Marathi. The author has no other work to his credit except Shri Sai-Sat-Charita. Yet this one piece is worth its weight in gold and has earned for him the esteem and gratitude of millions of Sai-devotees in India and abroad for all time to come.

Hemadpant was a scholar of Marathi and was familiar with the compositions of mediaeval saints of Maharashtra like Dnyaneshwar, Eknath, Ramdas and works like Gurucharitra. Though in its character Shri Sai-Sai-Charita is comparable only with Gurucharitra (a composition on the leelas of Nrisimha Saraswati), its style, diction and language have been greatly influenced by Dnyaneshwari and Eknathi Bhagwat.

Dnyaneshwar is the father of the Marathi language and the doyen of the saints of Maharashtra. The remarkable life-story of this saint who is revered by devotees of Pandharinath as an incarnation of Vishnu, as penned by Smt. Savitri Khanolkar, was published in January, 1987 issue of Shri Sai Leela. The chief works of Dnyaneshwar are Dnyaneshwari, a commentary on the Bhagwad Gita and Anubhavamrita, an independent treatise on Advaita philosophy. These were composed by him at the age of eighteen or so and he took *Sanjivani Samadhi* (Living Samadhi) at the age of twenty-two at Alandi, on the banks of Indrayani, near Pune, on a Thursday in the month of Kartika (November) in the dark phase of the moon in Shake year 1215 (1293 A.D.).

Dnyaneshwari contains 9032 verses (ovis) by way of a commentary on 700 stanzas (shlokas) in the Bhagwad Gita. A table giving information about the number of stanzas in the 18 chapters of the Gita and the corresponding number of verses in Dnyaneshwari is given below:-

| Chapter<br>S.No. | Bhagwad Gita<br>No. of Stanzas | Dnyaneshwari<br>No. of Verses |
|------------------|--------------------------------|-------------------------------|
| 1                | 47                             | 275                           |
| 2                | 72                             | 375                           |
| 3                | 43                             | 276                           |
| 4                | 42                             | 225                           |
| 5                | 29                             | 180                           |
| 6                | 47                             | 497                           |
| 7                | 30                             | 210                           |
| 8                | 28                             | 271                           |
| 9                | 34                             | 535                           |
| 10               | 42                             | 335                           |
| 11               | 55                             | 708                           |
| 12               | 20                             | 247                           |
| 13               | 34                             | 1169                          |
| 14               | 27                             | 415                           |
| 15               | 20                             | 598                           |
| 16               | 24                             | 473                           |
| 17               | 28                             | 433                           |
| 18               | 78                             | 1810                          |
| Total 18         | 700                            | 9032                          |

Dnyaneshwari has been translated into English by Shri Vitthal Ganesh Pradhan who died in 1950. The manuscript was brought to the notice of the Indian National Commission by his daughter Miss Lila Pradhan in 1955. This rendering was later edited by Miss H.M. Lambert, of the School of Oriental and African Studies, University of London and published by George Allen and Union Ltd., London in 1967 in the UNESCO collection of representative works — Indian Series.

At the beginning of Shri Sai-Sat-Charita in Marathi, selections from Dnyaneshwari have been reproduced. For the benefit of Shri Sai Leela Readers (English edition) we give below from the UNESCO publication selections from Dnyaneshwari entreating the attention of Listeners and the prayer for benediction at the conclusion of the work.

#### Entreaty to the Listeners

56. "As the young of the chakora bird picks up the tender



- 
- and luscious drops of nectar falling from the moon of the Sharada<sup>2</sup> season.
57. "So should hearers enjoy this story with dispassionate and gentle minds.
58. "It should be pondered over silently, enjoyed apart from any action of the senses, and thus its truths may be grasped (by the inner self).
63. "I say this with affection, and touching your feet, O Sirs, I call upon you, for (I know) you feel reverence in your hearts.
64. "As it is the nature of parents to be all the more pleased when the child lisps out his words,
65. "So have you good men accepted me as your own; why then should I beseech you when I know you will overlook my shortcomings?
67. "In my eagerness I have thoughtlessly undertaken this work; would a glow worm show its light in the presence of the sun?
68. "As the titibha bird tries to sound the depth of the sea with its tiny beak, so with little knowledge I am setting out on this task.
69. "Listen! In order to encompass the sky one must be greater than it; so really speaking it (to expound the Gita) is beyond my capacity.
74. "Who can grasp the infinite, or illuminate the great light? How could an insect hold the firmament in its grasp?
75. "But in this matter there is one source of strength, through which I may speak with confidence. So says Dnyanadeva.
76. "But for this I would be a fool. Though I have been thoughtless, the light of the grace of the saints enlightens me.
77. "It is the property of the philosopher's stone to turn iron into gold; so also the dead regain life through the power of nectar.

78. "If Sarasvati herself were to appear to him, a dumb man would obtain the gift of speech. Is this any cause for wonder? This is but the nature of such power.
79. "Can anything be unobtainable for one whose mother is Kamadhenu?" For this reason I have set out to expound this work.
80. "I beseech you, therefore, to add whatever may be found deficient, and to reject what may be superfluous.
81. "Now, I beg of you, pay heed to me; what you inspire in me I will speak, as the puppet dances when moved by a cord.
82. "Blessed by your grace, I am obedient to the saints; make me therefore whatever you please."

### **Dnyaneshwari, Chapter 1**

- 561/594 "When those without understanding see the Shevanti plant they think little of it; but the bee which sucks its honey knows its fragrance.
- 562/595 "So you should accept whatever appeals to you, giving back to me what is deficient for ignorance is a natural characteristic of a child.
- 563/596 "A child's parents delight in it endlessly and fondle it although it has no knowledge.
- 564/597 "So you, O saints, are my parental home, and when I see you I should be treated with affection; accept this book as a token of my love for you.
- 565/598 "Dnyanadeva says, O Nivrittinath, my preceptor, accept my worship in the form of these words."<sup>4</sup>

### **Dnyaneshwari. Chapter 15**

#### **Prayer for Benediction**

- 1772/1793 "Now may the soul of the universe be pleased with this sacrifice of words and in His satisfaction bestow His favour on me.
- 1773/1794 "May the wickedness of sinners cease, may their desire for good deeds increase and may all beings live in harmony with each other.
- 1774/1795 "May the darkness of sin disappear, may this universe





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see the rise of the sun of righteousness, and may the desires of all creatures be satisfied.

1775/1796 "May all men meet ceaselessly with the company of the saints devoted to the Supreme, who shower down blessings on them,

1776/1797 "Saints who are walking gardens full of trees of desire<sup>5</sup>, living villages of stones of desire<sup>6</sup> and speaking words like oceans of nectar.

1777/1798 "They are moons without blemish and suns without heat; may these saints be the friends of all men.

1778/1799 "May all men be filled with joy in all worlds, forever worshipping Brahma.

1779/1800 "May all those in this world to whom this book is their very life be blessed with success in this world and the next.

1780/1801 "Then the great master, Nivrittinatha, said, 'This blessing will be granted.' This brought great joy to Dnyaneshwar."

#### Notes:-

1. *Chakora bird*. A bird similar to partridge, said to subsist on moonbeams.
2. *Sharada*. One of the six seasons of the Hindu year, approximately from mid-September to mid-November.
3. The desire-fulfilling cow. The 'Kamadhenu' is the mythical cow which fulfills all desires.
4. Two sets of numbers of stanzas in Dnyaneshwari are given. Those on the left of the oblique refer to the number in the Rajwade's edition of Dnyaneshwari used by Pradhan for his English translation and those on the right of the oblique refer to the Marathi edition of Sonopant Dandekar first published in 1953.
5. Kalpataru
6. Chintamani



## DOCTOR OF DOCTORS

It is not the intention of the writer to depict that some one is a great Bhakta or a great Siddha-Purusha. The object of this article is to dispel the doubts of some Sai devotees who sometimes feel that eventhough they are praying to Baba, He is not coming to their rescue and their troubles continue to haunt them. With this there is the possibility of their falling out of their bhakti marga or the faith they have. One of the leelas of Sri Sai Baba is quoted in this article which I believe will help them to a great measure. I have referred to the names of certain friends without their consent, for which they will please pardon me.

Sri. B. Umamaheswara Rao is the Editor of 'SAI PRABHA' a monthly. He is a devotee of Sri Sai Baba. He was suffering from heart disease. He used to become unconscious during these occasions for some hours or for a day or two. On one such occasion when he was admitted to Vijayawada Govt. Hospital in 1969, he was declared dead but soon he recovered. Then he was in Police Service as Dy. Supdt. of Police. In 1983, at the time of daily worship a beam of light had focussed on his left chest i.e. on the side of his heart emerging from a small photo of Sri Sai Baba, he was worshipping. Soon the skin was burnt by this light in a circular form the diameter of the burn is two and half inches. After this incident he has never suffered from heart pain and therefore stopped all medicines, otherwise his medical bill earlier was about Rs. 400/- a month.

In course of time from the above incident he now and then used to fall into trance-like unconsciousness, whenever he was in deep meditation. Of course Baba used to appear to him in dream or trance and also foretell him that he would be unconscious and also give him assurance that there was no room for fear or danger for his life. This is a common feature with him from 1983.

Coming to the present unusual experience of Sri Umamaheswara Rao I wish to state that on 4-1-1987 (Sunday), Sri Baba appeared to him in a dream at about 3.30 A.M. and told him that it was a bad day for him and that something bad will happen to him in between 10.30 A.M. and 11.00 A.M. He further experienced in the dream that at 11.00 A.M. he was lying on the ground as if dead and Baba on his head side, keeping his blissful hand on the chest of Sri Rao and two other Sainly persons of Shirdi viz. H.H. Sri Sivaneshan



Swami and Sri Ayodhya were standing by the side. As usual Sri Umamaheswararao's son sent word to his friends Sri V. Narayana Rao (Executive Editor Sai Prabha), Sri D. Sankaraiah, Sri T.R.K. Murthy, Sri Adrustarao, Sri Krishna Murthy, Sri. Gopalarao and relations viz. Syamala, Smt. Kusuma and Smt. Indira, all his sisters-in-law, Sri M.G. Rao (Director G.S.I.) and daughter Smt. Girija and her husband Sri V.V. Satyanarayana, who were in city had arrived at the spot anxiously. I, being his brother-in-law was present there at that time. Sri Umamaheswararao after finishing his daily pooja came out and talked to us. He said, 'Baba, in his past visions, had blessed me saying that there is no worry, I shall protect you and in to-day's vision there was no such assurance.' This caused all of us more anxiety. Anyhow we have to pray to Him for rescue. Sri V. Narayanarao requested Sri Umamaheswararao to chant Vishnu Sahasranamam and we were all happy even though it was nearing 11 A.M. Alas, at 10.43 A.M. Sri Rao who was reading the book said that he was feeling giddy and jumped from the sofa to the feet of Sai Baba whose photo was kept on a chair before him. Gradually he became completely unconscious. We made him to lie down before that photo itself. Someone chanting Vishnusahasranamam and some others chanting bhajan and Sai Nama Sankeertan, we prayed to Baba to save the situation. Some of us became restless as we could not do anything. As Mr. Umamaheswararao wanted not to take him to hospital under any circumstances, we were in a dilemma for more than an hour. His heart and pulse were alright but he exhibited unusual symptoms viz. snoring and his abdomen and body used to jump up and down which alarmed us very much. At 12.30 or so his son Mr. Kishore put two chits (casting lots) scribing in one 'YES' and in the other 'NO' and asked his youngest son, a small boy to pick out one. He prayed earlier if 'YES' comes it is the will of Baba to take Mr. Rao to hospital and if 'NO' comes, to keep him in the house only. Baba said 'YES' permitting us to take Sri Rao to Hospital.


About a year back he had similar warning and was placed in similar situation. Then his breathing had stopped and also his pulse. His wife then cried out 'BABA-BABA', and soon he came to life. Then Baba foretold him that there was no fear for life and that He would save the situation. Every time Sri Rao tells his relatives not to take him to Hospital, whenever he was unconscious.

This time also Mr. Rao did not want to be admitted in a

hospital. But as the condition was deteriorating with the permission of Baba he was shifted to nearby Mahavir Hospital. There the doctors who examined him found that his B.P. had fallen and no sense working, thought this was a case of cerebral Haemorage and whole of his body was paralysed. The doctors in Mahaveer Hospital suggested to take Mr. Rao to either Gandhi or Osmania Hospital as it was Sunday no specialist was available. At about 1.30 P.M. we took him to Gandhi Hospital, Secunderabad; after examination in casualty ward admitted in Bed No. 7 of A.M.C. of the Hospital. All of them opined Mr. Rao was suffering from cerebral haemorage or stoppage of blood to brain nerves due to clotting. In A.M.C. ward a doctor attended on him patiently and given oxygen and some other treatment. But he too had no hope. We placed Baba's photo on his bed and continued to apply Vibhuti (Udi) to his forehead and rubbing it on his head and continued praying for the helping hand of Sri Sai Baba. We, the Sai devotees, know how He saved His Bhaktas at time of need, through the magazines spreading Sai cult and we are ourselves experiencing such help from Baba. When there was no hope according to doctors Sri Umamaheswararao came slowly back to consciousness by moving all his limbs and responding in the lowest voice to our calls (Sri Sainath Maharaj Ki Jai). At about 1.00 A.M.(of 5th) he regained not only his consciousness but his normal strength and asked his wife who was then at his bed side as to why he was brought to the hospital inspite of his objecting to it. He claimed that Baba's Udhi itself was the best medicine for him. He wanted to be discharged from hospital immediately.

In the morning of Monday (5.1.87) the doctor and nurses seeing him alright and sitting on his bed, were surprised to the core at the unimaginably fast recovery. The Specialists of the Hospital came and advised Mr. Rao to be in the hospital and get all the tests done. They advised brain scanning also. The Cardiologist and other senior doctors said that if it was cerebral haemorage or blood clotting in brain-nerve it was not possible to recover so soon. They wanted to know the correct condition of the brain and hence wanted brain scanning.

Anyhow we sincerely felt happy and thanked Sri SAI BABA for having rescued Sri. Umamaheswararao from the dreadful state. If it was any of the kind of disease as expressed by the doctors he could not have become normal in 12 hours' time. It is also a fact



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agreed to by Medical science. And it is also common for Sai devotees that SAI BABA helps His devotees from their fall.

Mr. Umamaheswararao got discharged from the hospital against the medical advice which was recorded by the hospital authorities while doing so. He returned to his home on 5-1-'87 noon and he has been quite normal attending to his normal routine duties. He has not undergone any clinical tests as advised by doctors.

This incident is indeed the greatest miracle of Sri Sai Baba. Sri Sai's foretelling to his devotee and rescuing him by His Grace is quite evident here. I feel, it is mere faith and surrender of Mr. Umamaheswararao to his Guru-God Sri SAINATH MAHARAJ that forces Sri Sai love him more and to come to his rescue. I believe that we can also boost our love of Sri SAI BABA by adhering to His dictum viz. Sraddha (faith), Saburi (patience).

Let us pray to Sri SAINATH MAHARAJ alone to bestow **Sraddha** and Saburi on us also at all times.

*Dr. A. Prabakararao M.S.D.O.,  
Civil Surgeon, Hyderabad.*



### **RICH Are.....**

Rich are not those greedy ones,

Who grab, day in and day out, and pile up riches;

Rich are just those humble ones,

Who serve Shirdi SAI thro 'helpless ones with their riches!


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## DEATH AND LIFE BEYOND

*(The following is a collection of information from the book "Through the Gateway of Death" by Mr. Geoffrey Hudson).*

We the Sai devotees have observed, the Mahasamadhi day of our beloved Sadguru Shri Sai Baba of Shirdi during the month of October. Since *death* is certain for all of us we should take this opportunity to scrutinise what is *death*. What a terrifying thing to do? Why should we think of the dreaded death at all, let alone scrutinise it? Dharmaraja Yudhisthira answered Yaksha's question. "What is the greatest wonder in the world?" saying, "Every day, men see creatures depart to Yama's abode and yet, those who remain, seek to live for ever. This verily is the greatest wonder". We all hope to live on for ever. This is the reason why Lord Krishna had to remind Arjuna "JAATHASYA HI DHRUVO MRITYU" (Birth involves Death). Surely we know a few things about death; that the young and old, the healthy and infirm, the rich and the poor, the wise and the ignorant, none can escape it. We also know that no one can predict it either. Birth being the product of Karma or fate, who knows when it would come to an end. So one feels that it would be best to leave the inevitable death severely alone. Would it not be ostrich-like attitude to ignore the reality and to push it away till it confronts you with or without warning? Sri Satya Sai Baba says, "You must live in constant thought of **God** as well as another fact *death*".

The teachings of Theosophy possess special power to illumine those who seek knowledge of the life after death. It shows how man may know for himself, while still on this earth, the facts of the life beyond the grave. It teaches that there resides in man a faculty by means of which the veil hiding the invisible world from our sight may be rent asunder and the facts and phenomena of that world, the conditions of life in it, may be seen, investigated and understood. This extended vision, which is the sixth sense (now known as Extra Sensory Perception or E.S.P.), latent in all of us, but awakened in a few, will be used quite normally and naturally by the future humanity. When developed in these days, this faculty enables its possessor to explore at first hand and in full waking consciousness the world of the life after death, to meet its inhabitants face to face, and to study with scientific accuracy the conditions under which they live. The existence of such ESP is no



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longer in doubt. Scientific tests, carried out under the strictest precautions through a long period and with thousands of subjects have proven that clairvoyance, clairaudience and telepathy are powers possessed by large number of people. Almost all theosophical teachings concerning the invisible worlds are gained by the use of such extended vision as an instrument of research by our Masters, sages and seers, on whose observation the life after death is being based. The fruits of their investigations are all preserved and have been continually extended, checked and counter-checked. As a result, there is available to the students of today a vast treasury of knowledge on every subject to which the mind of man can be turned.

The mental key to the problem of survival and the conditions after death consists of knowledge of the seven bodies of man. These are (1) the physical body (2) the etheric double, (3) the emotional or astral body, (4) the lower mental body, vehicle of concrete thought, (5) the higher mental body, the vehicle of abstract thought, (6) the vehicle of intuition and (7) the vehicle of spiritual will, the abode of soul. The long, mysterious exodus of death presents many questions themselves. Here are some of them :

- (1) Does death bring the extinction of human identity?
- (2) Were the deceased aware of the immediate approach of death?
- (3) Were they conscious of the process of dying?
- (4) How is the life after death entered upon?
- (5) To what conditions does the soul awaken after death?
- (6) Is there continuity of personality, with memory, affection, sympathy and continued interests?
- (7) Is there time, business, work, pressure there, or is one free of these in life after death?
- (8) May we hope for reunion with those we once loved and who have now passed away?
- (9) What should we offer to death?
- 10) Can one make plans for one's life after the death of the body?

All our ancient Scriptures affirm most positively that there is life beyond the grave and that the body alone dies, whilst the immortal son of God, the real Ego lives on eternally. This is the real answer to the question as to whether life continues after death. Lord Christ reaffirms this by saying, "For God created man for immortality, and made him the image of his own eternity".

Now let us assume that we are in the chamber of death, watching with the "Seeing eye" the transition from this world to next of some one dying from old age or disease. We shall discover the answer to our second question "Were the deceased aware of the immediate approach of death?" The answer is generally "No". The failure of the supply of blood, and so of oxygen to the brain brings on unconsciousness, a process which is just like falling asleep. Even if there has been suffering at the near approach of death, that suffering ceases before the end. As the hour of dissolution approaches, the life forces of the body are withdrawn from extremities and centred in the heart. After this, sensation in the lower limbs is greatly diminished. Then, as death draws nearer, the life forces are withdrawn still further into the middle of the head, into the third ventricle of the brain, which is the seat of Egoic consciousness during physical life. The dying person may or may not still be physically conscious. If unconscious, he will be visible to a clairvoyant sight out of the body in his super physical body or vehicle. This vehicle is built of much finer matter than the ether, and in outline resembles almost exactly the physical body. It differs in appearance from physical in that the substance of which it is built is self-luminous, so that it glows as if lighted from within and it is surrounded by an atmosphere which is visible as light in constantly changing colours. This super physical body keeps floating just above the physical body, but is joined to it by a stream of flowing forces between the head of physical and super-physical bodies. This force shines with a delicate silvery light and is known as the silver chord. So long as it continues to flow, there is always the possibility of physical reawakening. Once it is broken at the moment of death there is no longer any possibility of return. When the actual moment of death arrives, the "silver chord" is seen to break and the super physical body itself rises, as though released from some gravitational pull. The signs of death then appear in the physical body, its work is done.

In nearly all cases man is unconscious of dying as if he is falling asleep. At this moment he is generally engaged in a process of review, in which the events of the life just closed pass before his mind's eye in clear perspective, causes and their effects, successes and their results, failures and their outworkings, being seen and correlated. In Theosophy it is called "The Hall of Judgement" where the man is left alone to review the purpose for which he came and what have been achieved and what has been left undone. This





process of review is very important, far from it is distilled a certain wisdom — the fruitage of the life just closed. It is for this reason that we should mentally, emotionally and physically be quiet in the chamber of death, lest by an excess of grief we disturb the loved ones in this important process. He is now living in his subtler body, the body of feelings, and is therefore highly sensitive to the forces of thought and emotion. Calmly and with self control, our thoughts should rightly be turned in love towards him, and in blessing and aspiration for his progress inwards to the inner world. We should not dwell so much upon our great loss as upon his transcendent gain; and transcendent gain is to be freed from the diseased physical body and its limitations, when once its valuable work is done and not before. Such then is the answer to the question: "Were the deceased conscious of the process of dying?"

The review ended, there generally follows a period of complete unconsciousness which may last from thirty six to forty eight hours varying with the individual. Then awakening occurs and the deceased, frequently still unaware of what has happened, looks about him. In nearly all cases some friend or relative is awaiting him in non-physical world; or, if he has none such to welcome him, then some members of the great band of helpers whose work it is to greet new comers comes forward to receive him. They welcome new comers, explain the change, and help them to settle down in the new life as comfortably as possible. This is the answer to the question: "How is the life after death entered upon?"

The world to which our friends have gone, and to which we will all go when our time comes, is no strange land; for we go there every night whilst our physical body sleeps. Sleep has aptly and truly been called the twin brother of death. We may go further and call them the same thing; for whilst the physical body sleeps we are awake in our invisible super physical body, which we shall use after death. Our dreams are, in part, the confused memories of our life in that world which we bring back on awakening, such as, for instance, the pleasant, poetic, floating motion by which we move, thought propelled, in the super physical worlds. During our sleep we move about to places or persons with whom we are interested to meet and this happens as we wish. Hence quite naturally, the world of the life after death proves to be a familiar place. The difference between sleep and death lies in the fact that, in sleep, the "Silver cord"

which links us to the body stretches wherever we go and is not broken. In death the cord is broken and, as we then have no link with the physical body, we can return to it no more. The super physical world and state of consciousness entered at death consists of two divisions or planes of Nature, the emotional or astral and the mental. A detailed study of life here will be described latter.

At death the physical body and the etheric double, which is the container of physical vitality, are laid aside. They disintegrate almost together in case of cremation. In case of burial, the etheric double which is made of finer molecules and conforming to the shape of the physical body, occupies a certain period of time before disintegration and the etheric double can become separate from the physical body and float at the surface of the grave or in the air immediately about it. This is one form of the wraith or ghost of a deceased person and it can under conditions, become temporarily animated and more readily visible.

The threefold Inner Self is then clothed in the bodies of emotion and concrete thought. Using these as vehicles of consciousness with varying degrees of awareness, the soul passes through the intermediate astral phase of the life after death. The astral phase known as Kamaloka in sanskrit is literally the place or world of Desire, Kama being the name of that part of the human organism that includes all passions, desires and emotions which man has in common with lower animals. In this division of the universe, the Kamaloka, dwell all the human entities that have shaken off the dense body and its ethereal double, but have not yet disentangled themselves from the passional and emotional nature. The person who dies in the grip of a vice suffers severely after physical death. He is then living in his emotional body and is consequently experiencing his particular craving with an intensity unknown to him when the gross matter of physical body greatly reduced or damped it down before the physical death. With no means of gratifying the vice, which requires a physical body, it burns itself out in him with acute suffering.

If there be a Hell anywhere, then it is this condition of strong and ungratifiable craving. In Bible this is called *Purgatory* where the soul is purged of its vices. Such a Hell differs, however, in at least four respects from the Hell of the orthodox religion. Firstly, it is not a place, it is a state of consciousness, wherever one's body may be. Secondly, this suffering is not imposed as a punishment



after judgement by an external authority; it is self-produced, as is all suffering and all joy. Thirdly the suffering caused by unsatisfied desire is not everlasting. The post mortem suffering resulting from an unconquered vice lasts only so long as does the energy spent in its continued indulgence. When that dies out the man is free of it, and enters into normal postmortem life. The period of stay in Kamaloka is generally from few weeks to forty years depending largely upon his temperament and upon the nature of the life he has led on the physical plane. The astral plane being made of finer material is very responsive to vibration of sound and thoughts. Hence the custom of performing last rites or Shradha which gives out helpful vibrations to help our loved ones to sail through the astral plane. Perhaps this is the reason that according to Hindu system we perform annual rites remembering upto three departed generations above us to cover the maximum period of forty years in Kamaloka. Ultimately when the evil desires are purged the astral body is laid aside, which is called the second death and the abandoned astral body slowly disintegrates

After the astral or second death the centre of consciousness is withdrawn to gradually become established in the mental body, the instrument of concrete thought. On this mental plane the blissful happiness of a heaven-like-existence is then slowly entered upon. The life after death can indeed, be the beginning of a most wonderful freedom; for grinding living necessities required for physical life, keep us busy here and tend to chain our thoughts, and feelings to material things, no longer exist. Food, for example, though one of the principal concerns on the physical plane, ceases to have any significance, for all the nourishment our super physical bodies need is absorbed automatically from atmosphere. The air is charged with the life force of God, outpoured through the Sun, and contains all that is needed for bodily sustenance in that world. The whole process of its absorption and assimilation is as unconscious as is breathing on the physical plane. Clothing is made by thought. Since the matter of the next world responds instantly to thought, to think of oneself as clothed is to be clothed. Transportation does not depend upon the labours of others. In the super physical worlds we move thought-impelled. To think of oneself in a place is to move to the place, swiftly or slowly at will, by a delightful floating motion as of flying. Shelter is also created by thought in the next world. There people gather together in thought-forms of houses and cities. Privacy is needed in the after death life, but not shelter from

climate for our adverse climatic conditions are not reproduced there. There are religious centres also, and to enter a temple on that plane is to find that religion elevates the worshipper to far greater heights than are usually attained on earth. This is partly because the objects of worship are visible, being thought-created, and partly because emotion there is purer and more powerful.

To move now from general to particular statements, clairvoyant research reveals a tendency in new arrivals to pursue after death sublimated forms of those occupations which most appealed to them on earth. Thus the scientific investigator whose ideal on earth was the pursuit of truth, finds that he can follow truth there as he did here. One finds groups of scientists gathered together by affinity of temperament, absorbed in their accustomed pursuit of knowledge not only investigating but teaching as well. Sometimes ideas thus discovered in the inner world are picked up by minds living here on earth; for there is considerable interplay and interchange of thought between the dwellers in the two worlds. Similarly the artist finds that in that world his quest can be carried far nearer its consummation than was possible in the world of dense physical matter. For the musician, too, the way is open to a wider deeper understanding of his art. Music has, on the inner planes, aspects of which we normally know little down here. The musician finds, for example, that sound there is not so much heard as seen. The reformer, the servant, the healer, the physician — each finds a new world of service opening up before him. The physician will find coming to him for help people with twisted minds and tortured feelings, people who have died with uneasy consciences, duties left undone, vices unconquered, complexes unresolved and other psychical disturbances. Such conditions are to a far greater extent sources of difficulty there than here, for that is the world of emotions.

This mental plane is the Heaven world and in Hindu scriptures it is called Devachan or Devasthan, the Debland, or land of the Gods. It is here that in self created individual heaven we meet our loved ones, because love itself is immortal and is moreover the strongest force in the universe. Reunion, with those whom we love, is utterly assured for all those who truly love. The Bible states "In my Father's house are many mansions". Simply put, it may be said that when those who love us die and enter their heaven, their thought and love construct for them a form of us which is ever pre-



sent to their eyes. A mother in the Devachan constructs forms of her children left behind and constantly lives with them. This is not a mere thought form only; for we in our essential selves, as spiritual Intelligences, at once use this thought-forms, as it is called, as a vehicle of communication and companionship. When we die, we shall find that we have been fully present with them all the time. We in our turn, will similarly be surrounded by all those whom we love. Each one of us thus has our own individual heaven after death where, in perfect bliss and peace, we shall enjoy reunion with all those we have truly loved.

There is, however, no permanence in any of these conditions and states of consciousness. Every normal person who dies a natural death passes through these worlds of emotion and mind with varying speeds until the centre of life and awareness which had been incarnated in the physical body is withdrawn into its source, which is the Ego in the Causal Body. Whilst there are exceptions, this is the general rule and the time spent in the intermediate worlds depend largely upon the degree of spirituality or materialism in the character and interests of the deceased during physical life. These factors determine how long a man is in Devachan growing there through happiness. At the end of Devachan the mental body, the last remnant of the personality which incarnated, is cast aside, and the Ego is once more fully himself with all his energies, in the higher heaven. After a period, brief or long, varying from five to two thousand years, the Ego dimly conscious or fully aware of the process of rebirth, once more puts down a part of himself into an incarnation to become the new personality in the physical world.

Such, briefly, are the theosophical answers to the three questions: "To what conditions does the soul awaken after death?" "Is there continuity of personality, with memory, affection, sympathy and continued interests?" and "Is there time, business, work, pressure there, or is one free of these in the life after death?" Now coming to the last question "Can one make plan for such life after death of the body?" Certainly one can, the law of cause and effect (Karma) operates from physical to superphysical life. Each one of us, therefore, is continuously making his after death conditions by his daily thoughts, motives, feelings, words and deeds. If we live nobly, beautifully and unselfishly while on earth, we ensure for ourselves a corresponding measure of happiness hereafter. What should we offer to death? Certainly, not fear, but rather a welcome, almost as if

packing up for a holiday after the strenuous but essential and valuable experiences of life on earth.

Satya Sai Baba says "Intent on a journey and having purchased a ticket for the same, if you enter a train, you sit quiet or lie down or read or meditate, the train takes you willy-milly to the destination. So too each living thing has at its birth received a ticket to Death and is on a journey; so whatever your struggles and safeguards and precautions, the place has to be reached some day and we are blissfully unaware of this to this day. The thought of the certainty of Death and the equally certain uncertainty of the time of the event should give us a sense of urgency and heighten our awareness of the value of each moment, as a fresh gift of God.

Rebirth is determined by the nature of the thoughts during the last moments of our life. But Sai Baba reminds us that unless we have lived in constant remembrance of the Lord, we will not be able to call on Him at the last minute. "Calling on God with the last breath" needs the practice of many years, based on deep-rooted faith and strong character without hatred or malice. The thought of God can not survive in a climate of pride and greed.

By *S.M. BANNERJEE*

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### **A HUMBLE APPEAL BY A DEVOTEE**

It would be in the best interests of doing more and more humanitarian services, if all the devotees, wishing to offer to Sai temples, Missions and institutions spread out all over the country, things for worship in various kinds such as costly garlands, agarbatties and sweets etc., offer only cash instead. This would undoubtedly help the trustees of the above institutions to help more needy people on a wider circle, in an organised manner. Devotees would surely remember Sri Baba's assurance which reads "I am bound to give ten times the amount of dakshina my devotee gives me."



## OM SRI SAI BABA

### 'DARSHAN OF SRI SAI BABA'

All my family members are ardent Devotees of Shri Sai Baba. Destiny has drawn us towards Him and now we do everything only after uttering His Name. Baba's way of blessing His Devotees is ingenious and incredible. His Assurance — 'Believe Me, Though I Pass Away, My Bones in My Tomb Will Give You Hope and Confidence. You Will Hear My Remains Speaking and Looking After Your Welfare' — reveals His true nature. To some He appear in their dreams, bless some with spoken words and some devotees receive spiritual instructions through His stories. He favoured and blessed some devotees assuming different forms. He along with two others as Sanyasi attended a dinner in Mr. B.V. Deo's house in Dahanu. But Deo could not recognize Him. A similar incident occurred to me, which I am narrating now.

This particular incident occurred to me and my daughter (11 yrs. old) in Oct/Nov. '83. I was on a visit to my parents in Delhi. We always go to *Sai Temple at Lodi Rd, New Delhi*, whenever we go to Delhi. This time I thought that with Sai's Blessings I should offer a *woolen blanket to a poor Fakir*. So I purchased a blanket from a shop and went to another shop for buying chappals. Then suddenly a Sadhu, dressed in an immaculate red angoetla and a white dhoti appeared in that shop. He asked the shopkeeper, without looking at us, "Give me money as I want to buy a blanket because I am going to Vaishno Devi Temple." Now see the coincidence, I was having a blanket in my hand and I had already decided to offer it to a poor Fakir. So I thought why should not I offer it to this Sadhu, but the next instant I thought that as this Sadhu was so immaculately dressed, he does not seem to be poor, so it is better to give it to a really needy man. And so I didn't give the blanket to that Sadhu.

My daughter and myself saw clearly a bunch of nine rupees notes (5 + 2 + 2) in that Sadhu's hand. Then that shopkeeper told him to please go away as those were his business hours. Sadhu then left without asking anything from me. Later on I gave a second thought to this incident and asked myself that why at that particular time when I was having a blanket in my hand, somebody should suddenly appear and demand money for a blanket. Was he our Sai who wanted that blanket to be handed over to him! I could not find that particular Sadhu in the whole of the market later on. I was

convinced thus that Baba gave me darshan but I could not recognize Him in that guise. It was my egoism that I thought I would present the blanket to a Fakir but not to that Sadhu, which has prevented me from offering the blanket to the Sadhu who was none other than our Great Sai as was evident later.

In the evening I went to Sai mandir and with a heavy heart I offered it to Sai there. I told Him to give that blanket to whomsoever he wants. This incident proves that He still appears to His Devotees when a Devotee lovingly and devotionally calls him. He is omniscient, omni-present and omni-potent. We should simply remember and utter His name as 'Om Sai'. Such soul-stirring soul elevating experiences and incredible miracles of Shri Sai baba proves that He is always there to bless His Devotees and save them from any calamities, diseases and disasters.

**"BOW TO SHRI SAI AND PEACE BE TO ALL"**

**Mrs. Madhur Mathur**  
A/8 ONGC Colony,  
Vidyavihar (E),  
Bombay-400 077.



**Oh Shirdi SAI !**

Oh Shirdi, SAI,  
Use my hands  
To help Thy children;  
Oh Shirdi SAI,  
Use my voice  
To soothe Thy children;  
Oh Shirdi SAI,  
Use my mind  
To inspire Thy children!

*T.A. Ram Nathen,  
Flat 3, Block S-14,  
Gumur Math Housing Estate,  
Budge Budge Trunk Road,  
P.O. Sarangabad - 743 319  
(W. B.)*





## HOW WE BECAME SAI DEVOTEES

After our marriage in 1972 we were going to Sinnar for some work. A friend of my husband told us to make a visit to Shirdi. Till then we had not known anything about Shirdi or Sri Sai Baba. After reaching Shirdi I was a bit hesitant to enter the temple because I'm from an orthodox Roman Catholic family. But somehow I changed my mind and went to the temple. After the darshan of BABA's Murthi I was totally a changed person. Since then we are true believers in SAI BABA. We wanted our first child born on SAI BABA's day. We prayed to BABA and BABA blessed us with a boy on a Thursday.

When our 2nd son was 5 years he had an attack of severe jaundice. At that time we both were out of the country and he was in a school hostel. What we could do being in a distant place? There also SRI BABA came to our rescue. When we came back to our child, SRI BABA had saved him and he was completely cured. Till now we have had a number of chances to visit our saviour and receive His blessings. Now we are settled in our small "SAI FARM" with the blessings of our saviour.

Last month my younger brother fainted and when he regained his consciousness he was paralysed on the left side of his body. In the hospital, after so many tests, doctors told that an operation was needed. On hearing the news I went straight to my pooja room, where I'm having a small 'Murthi' of BABA brought from Shirdi to do pooja. I stood there, weeping continuously. I couldn't even concentrate my mind to pray to Sri BABA. But Sri BABA understood my condition. I had an inner feeling that BABA was speaking to me saying that 'child why you worry, have full faith in me, leave the matter to me and chant my name I'll do the rest!! I did so. The next week the news I got was that my brother was discharged from the hospital. Only his left hand could not be moved freely, but that would be all right with physiotherapy. We thanked Sri BABA for all His blessings.

**"OM SAI SREE SAI JAI JAI SAI"**

*Mrs. Lilly K. Nair,  
Sai Farm,  
Neelikunram,  
Kinassery P.O.*

*PALGHAT - 678 707. (Kerala).*

# श्री साईलीला

## नवम्बर १९८७

हिन्दी विभाग

अनुक्रमणिका

| अनु. क्र. | लेख/कविता का नाम        | लेखक/कवि का नाम                   | पृष्ठ क्रमांक |
|-----------|-------------------------|-----------------------------------|---------------|
| १         | 'ओ साँई मेरे'           | — डी. एन. गुप्ता                  | ४९            |
| २         | श्री साई-सच्चरित        | — प्रो. जनार्दन प्रसाद श्रीवास्तव | ५०            |
| ३         | शिरडी डायरी             | — श्री दुर्गाप्रसाद शुक्ल         | ६०            |
| ४)        | साई मेरा                | — 'कस्तुरीमृग' मोहन सोनवणे        | ६४            |
| ५)        | "वो ही है तेरा रखवाला!" | — शशिकला रेवणकर                   | ६४            |

### 'ओ साँई मेरे'

ओ साँई मेरे, ओ साँई मेरे  
आया दर तेरे, ओ साँई मेरे  
जब भी तुम्हको ध्याया  
खड़ा सामने पाया  
और कुछ नजर नहीं आया  
अद्भूत है तेरी माया ॥  
कट गये दुःख मेरे। ओ साँई-----

जब भी शिरडी आया  
गुरू स्थान पे शीश नवाया।  
समाधी मन्दिर आके  
फिर तेरा दर्शन पाया  
भर आये नैन मेरे, ओ साँई-----

फिर द्वारका माई आया  
तेरी शिला का दर्शन पाया  
अमृत जल से प्यास बुझाकर  
उदी को माथे लगाया।  
तुम भक्तों के प्यारे ओ साँई---

— डी.एन. गुप्ता  
१०७६, सैक्टर-१०  
फरीदाबाद

# श्री साईं सत् चरित

## अध्याय-५

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

- १ तथा (श्री साईं) की जीवन-गाथा के सूत्र को पुनर्ग्रहण करते हुए
२. मैं अब यह उल्लेख करूंगा कि बाबा किस प्रकार शिरडी से अन्तर्धान हो गए और चाँद पाटिल के साथ पुनः प्रकट हुए; किस प्रकार उन्होंने स्वयं सिंचन कर वाटिका का निर्माण किया और गंगागीर तथा अन्य सत्तों के सम्पर्क में आए। इसे ध्यान से सुनिए (पढ़िये) और आप पवित्रीकृत हो जाएँगे।
३. बाबा कुछ समय के लिए अन्तर्धान हो गए थे और बांद में एक मुस्लिम (सज्जन) की बारात में दिखलायी पड़े।
४. इसके ठीक पहले देवीदास शिरडी में निवास करने लगे थे और बाद में गोसाईं (सन्त) जानकीदास वहाँ उनके साथ हो गए।
५. अब मैं विस्तार से वर्णन करूंगा कि यह कैसे घटित हुआ। इसे ध्यान से सुनिए (पढ़िए)।
६. चाँद पाटिल औरंगाबाद ज़िले में स्थित धूप (नामक) ग्राम के एक धनाढ्य मुसलमान (महानुभाव) थे।
७. औरंगाबाद में अपने गमन की अवधि में उन्होंने अपनी घोड़ी खो दी थी। दो महीने तक उसका कोई पता न चल सका और उन्होंने (उसके मिलने की) आशा त्याग दी।
८. पाटिल पूर्णतः निराश हो गए और अपनी क्षति से बहुत अधिक विक्षुब्ध हुए। जीन को अपनी पीठ पर बांध कर उन्होंने अपनी वापिसी यात्रा आरंभ कर दी।

९. जब औरंगाबाद नौ मील पीछे छूट गया तब उन्होंने सड़क के किनारे आम के एक वृक्ष को देखा, जिसके नीचे ये (नर) रत्न साईं विराजमान थे।
१०. साईं कफनी (फकीरों का चोगा) धारण किये थे, सिर पर टोपी लगाए थे तथा अपने बगल में सटका (डंडा) दबाए थे। वे (अपनी हथेली में) तम्बाखू मल रहे थे और उसे चिलम (धूम्रपान के लिए चिकनी मिट्टी के हुक्के) में भर रहे थे। तभी एक विचित्र घटना घटी।
११. जब पाटिल निकट से गुजर रहे थे तभी उन्होंने फकीर (साईं) को अपने को पुकारते हुए सुना : "आओ, आओ, कुछ क्षण छाये में बैठो, चिलम पियों और तब चले जाना।"
१२. फकीर ने उनसे पूछा कि वे जीन को क्यों ढो रहे थे। तब पाटिल ने उन्हें अपनी घोड़ी के खो जाने के विषय में बतलाया। फकीर ने उन्हें निर्देशित किया कि वे नाले के अनुरूप उसकी खोज करें और उसके बाद पाटिल को तुरन्त अपनी घोड़ी मिल गयी।
१३. इससे वाँद पाटिल विस्मित हुए और विश्वस्त हुए कि उनकी भेंट एक वली से हुई है और यह कि उनका यह कार्य अद्वितीय था। फकीर अवतारी पुरुष के अतिरिक्त और कुछ नहीं हो सकता।
१४. तब वे घोड़ी के साथ अपने स्थान को लौटे। फकीर ने उन्हें अपने तथा १५ पास बैठा लिया। (फिर) फकीर ने चिमटे को हाथ से उठाकर पृथ्वी में धोपा, उससे एक प्रज्वलित अंगारा निकाला, उसे अपनी चिलम में रखा और अपने सटके को उठाया।
१६. किन्तु आसपास कहीं भी पानी उपलब्ध नहीं था, जिससे

चिलम को आवृत्त करनेवाली कपड़े की पट्टी (साफी) को भिगोया जा सके। अतएव, फकीर ने अपने सटके से पृथ्वी पर प्रहार किया और उससे पानी फूटकर बहने लगा।

१७. फिर उसने पट्टी को पानी में डुबोया, निचोड़कर सुखाया और चिलम के चारों ओर लपेट दिया। उसने स्वयं धूम्रपान किया और पाटिल को भी करवाया। पाटिल स्तब्ध रह गए।

१८. पाटिल ने फकीर से आग्रह किया कि वे अपनी उपस्थिति से उसके घर को पवित्र करें और फकीर जिसने ऐसी ही दिव्य लीलाओं के लिए अपने को प्रकट किया था, उसे कृतार्थ किया।

१९. वह दूसरे ही दिन उनके गांव गया, कुछ दिन पाटिल के साथ रहा और फिर शिरडी लौट आया।

२० चाँद पाटिल धूप ग्राम के मुखिया थे। चाँदभाई की पत्नी के भतीजे तथा २१ विवाह योग्य आयु के हो गए थे और उनका विवाह शिरडी में होना था।

२२. चाँदभाई की बारात (बैल) गाड़ियों और घोड़ों के साथ शिरडी के लिए रवाना हुई और चाँदभाई के प्रति अपने प्रेम के कारण वे उसमें सम्मिलित हो गए।

२३. विवाह सम्पन्न हो जाने के उपरान्त बारात लौट आयी। बाबा शिरडी में रह गए और शिरडी के सौभाग्य से, वे जीवन पर्यन्त वहाँ रहे।

२४. साई, अविनाशी, पुरातन, न हिंदू थे और न ही मुस्लिम। उनकी कोई जाति न थी, उनका कोई कुटुम्ब अथवा कुटुम्बी नहीं थे। वे आत्मानुभूति के मूर्त रूप थे।

२५ अन्ततः वे साई संज्ञा से कैसे सम्बोधित किए जाने लगे, जिस नाम

तथा २६ से लोग उन्हें पुकारने लगे? यह इन शब्दों के फलस्वरूप था, "पधारिये साई" जिससे उन्हें उस दिन आदरपूर्वक सम्बोधित किया गया, जब बाबा बारात के साथ खंडोबा के मन्दिर के निकट म्हालसापति के खलिहान में उतरे।

२७. वह खलिहान जो आरंभ में म्हालसापति का था, बाद में अमीन भाई के अधिकार में आगया। यहीं पर बरगद के वृक्ष के नीचे बारात उतरी थी।
२८. खंडोबा के मन्दिर के विस्तृत मैदान में स्थित खलिहान में बैलों को जुए से मुक्त किया गया। बाबा भी वहाँ अन्य लोगों के साथ बैलगाड़ी से उतरे।
२९. जब तरुण फकीर बैलगाड़ी से नीचे उतरा तब भगत की उस पर तथा ३० दृष्टि गई और उन्होंने 'पधारिये साई' शब्दों से उसका स्वागत किया। तब से लोग उन्हें साई कहकर पुकारने लगे और यही उनका विशिष्ट नाम हो गया।
३१. फिर साई ने वहाँ पर चिलम से धूम्रपान किया और मस्जिद में रहना आरंभ कर दिया। उन्होंने देवीदास के साहचर्य में आनंद उठाया और वे शिरडी में सुखपूर्वक निवास करने लगे।
३२. पूर्णतः आत्मलीन, वे कभी चावड़ी (ग्राम के बृहद कक्ष) में जा विराजते कभी देवीदास के साथ और कभी मारुति-मन्दिर में।
३३. जब बाबा का शिरडी में आगमन हुआ, तब देवीदास वहाँ पहले से ही रह रहे थे। बाद में 'महानुभाव' सम्प्रदाय के जानकीदास भी वहाँ आए।
३४. (साई) महाराज जानकीदास से वार्तालाप करने हेतु (उनके पास) जा विराजते अथवा जानकीदास वहाँ पहुँच जाते जहाँ महाराज बैठा करते थे।

३५. दोनों को एक दूसरे का साहचर्य प्रिय था और वे नियमित रूप से मिलते रहते थे। उनका पारस्परिक संसर्ग प्रत्येक व्यक्ति को सुहाना लगता था।
३६. इसी प्रकार पुन्ताम्बे के गृहस्थ (सन्त) गंगागीर भी, जो वैष्णव सम्प्रदाय के प्रसिद्ध तथा प्रमुख भक्त थे, यदाकदा शिरडी आया करते थे।
३७. आरंभिक दिवसों में जब गंगागीर ने साईं को कुएँ से पानी भर कर अपने दोनों हाथों में घड़े ले जाते हुए देखा, तब अत्यन्त विस्मित हुए।
३८. जैसे ही दोनों ने एक दूसरे को देखा, जैसे ही गंगागीर ने स्पष्टतः तथा ३९. कहा कि (साईं जैसे) रत्न को प्राप्त कर शिरडी परम सौभाग्यशाली है; और यद्यपि वे उस समय घड़ों को अपने कन्धों पर वहन कर रहे थे, (तथापि) वे साधारण व्यक्ति न थे। शिरडी की भूमि धन्य थी जहाँ उन्होंने (साईं ने) अपने कदम रखे।
४०. सुप्रसिद्ध, सन्त आनन्दनाथ की भविष्यवाणी भी इसी प्रकार की थी, जिन्होंने बाबा की दिव्य लीलाओं का पूर्व कथन कर दिया था।
- ४१-४२ आनन्दनाथ को, जिन्होंने येवला ग्राम में मठ स्थापित किया था, एक बार वहाँ के कुछ निवासियों के साथ शिरडी जाने का अवसर प्राप्त हुआ। वे अकलकोट के सुविख्यात सन्त के शिष्य थे।
- ४३-४४ तरुण साईं को देखकर उन्होंने उच्च स्वर में ये उद्गार प्रकट किए, "यह असली हीरा है। आज यह कूड़ा-करकट के ढेर में (उपेक्षित) पड़ा रह सकता है। तथापि यह मात्र

चकमक पत्थर नहीं है, अपितु हीरा है। मेरे शब्दों को सावधानीपूर्वक नोट कीजिए, क्योंकि बाद में आप उन्हें पुनः स्मरण करेंगे।” इस प्रकार की भविष्यवाणी करके वे येवला लौट गए।

४५. वे उनकी युवावस्था के दिन थे जब साई ने अपना सिर नहीं मुंडाया, लम्बे बाल बढ़ाये रखे और पहलवान की भाँति वेश-भूषा धारण की।

४६. जब बाबा रहाता जाते, तब वे अपने साथ चमेली तथा गेंदा के बिखा ले आते। वीरान स्थानों में वे गड्ढा खोदते और उन्हें आरोपित करते; उनकी सिंचाई भी वे नियमित रूप से करते।

४७. वामन तात्या उनके भक्त थे। वे उनको दो कच्चे (बिना पकाए) मिट्टी के घड़े दे देते थे और बाबा स्वयं उनसे पौधों को पानी देते थे।

४८. वे कुएँ के निकट (पत्थर/मिट्टी के) एक पात्र (भांड) से पानी भरकर घड़ों को अपने कंधों पर वहन करते और सन्ध्या समय उन्हें (घड़ों को) नीम के वृक्ष तले रख देते थे।

४९. जैसे ही वे उन घड़ों को वहाँ रखते, वैसे ही वे स्वतः चटख (कर टूट) जाते। और अगले दिन तात्या उन्हें फिर दो नवीन घड़े दे देते।

५०. पका टिकाऊ घड़ा लेना सदा अच्छा है, किन्तु बाबा को कच्चा बिना पका घड़ा दरकार था; इसके पूर्व कि कुम्हार उसे पूर्ण रूप से तैयार करने के लिए श्रम करता वह बिक जाता था।

५१. और यह कार्य वे (साई) तीन वर्ष तक करते रहे और उन्होने उजाड़ भूमि को वाटिका में परिणत कर दिया। यह



- वही स्थान है जिस पर भगवान की कृपा से आज वाड़ा खड़ा है, जो भक्तों के लिए आरामदायक वास स्थान प्रदान करता है।
५२. यहाँ, नीम के वृक्ष के नीचे, भाई नामक भक्त ने, पूजन हेतु, अक्कलकोट स्वामी की पादुकाएँ (संगमरवर पर पदचिन्हों के अंकनों) को प्रतिष्ठापित किया।
५३. अक्कलकोट के स्वामी-समर्थ भाई के इष्ट देव थे, जो उनकी प्रतिमा की भक्तिनिष्ठा सहित नियमित रूप से पूजा करते थे।
५४. उन्होंने अक्कलकोट जाकर स्वामी की पादुकाओं के दर्शन करने का तथा उनका मनसा-वाचा-कर्मणा पूजन करने का विचार किया था।
- ५५-५६ वे अगले ही दिन बम्बई से रवाना के लिए तैयार हो गए। तथापि अक्कलकोट जाने का उनका निश्चय अपूर्ण बना रहा और उसके स्थान पर वे शिरडी गए क्योंकि स्वप्न में उन्हें स्वामी-समर्थ द्वारा शिरडी जाने के लिए निर्देशित किया गया था क्योंकि तब वे वहाँ निवास करते थे।
५७. उनकी आज्ञा का पालन करते हुए, भाई शिरडी गए, जहाँ उन्होंने सुख-शान्ति से छः महीने व्यतीत किए।
५८. अपने विश्वास में अडिग, भाई ने नीम के वृक्ष तले स्वामी की पादुकाओं को प्रतिष्ठापित करके अपने स्वप्न के स्मरणार्थ उत्सव मनाया।
- ५९-६० शक (शालिवाहन) संवत् १८३४ में श्रावण (अगस्त-सितम्बर) मास में, शुक्ल पक्ष में, शुभ समय, भजनों के मध्य, दादा केलकर के हाथों से पादुकाओं को प्रतिष्ठापित किया गया और श्री उपासनी ने पुजारी का कार्य किया।
६१. पादुकाओं के नित्य पूजन की व्यवस्था दीक्षित नामक ब्राम्हण

- को सौंपी गयी और सगुण (नायक) प्रबन्ध सम्बन्धी देखभाल करने लगे।
६२. निःस्पृह सन्त ईश्वर के वास्तविक अवतार होते हैं; वे मानवजाति की मुक्ति तथा लाभ के लिए पृथ्वी पर जन्म लेते हैं।
६३. कुछ दिनों के उपरान्त एक विचित्र घटना घटित हुई। पाठक आश्चर्यचकित होंगे, जब वे उसके विषय में श्रद्धापूर्वक सुनेंगे (पढ़ेंगे)।
६४. मोहिद्दीन भाई पान के व्यापारी थे। उनके और बाबा के मध्य में एक विवाद उठ खड़ा हुआ, जिसने भड़क कर मल्लयुद्ध द्वारा शक्तिपरीक्षण का रूप ले लिया।
६५. दोनों सुदक्ष पहलवान थे किन्तु शक्ति अथवा इच्छा की अपेक्षा भाग्य अधिक प्रबल होता है। मोहिद्दीन विजयी हुआ; उसने उन्हें (बाबा) को पराजित कर दिया।
६६. उसी क्षण से बाबा ने निश्चय किया और अपनी सम्पूर्ण वेशभूषा बदल डाली। उन्होंने कफनी और लंगोट धारण करना तथा अपने सिर के चारों ओर कपड़े का एक टुकड़ा बाँधना आरंभ कर दिया।
६७. वे अपने बैठने के लिए तथा बिस्तर के रूप में भी (टाट के) एक बोरे का उपयोग करते थे और उन जीर्ण-शीर्ण वस्त्रों (चिथड़ों) से, जिन्हें वे धारण करते थे, सन्तुष्ट थे।
६८. साई सदैव यह कहा करते थे कि "गरीबी अक्वल बादशाही, अमीरी से लाख सवाई; गरीबों का अल्लाह भाई" (अर्थात् दीनता में निहित है वास्तविक प्रभुसत्ता। राजपद से सहस्रगुणा है जिसकी महत्ता। निर्धन का रक्षक है बस एक जगत-नियन्ता।)
- ६९ तथा गंगागीर भी उसी प्रावस्था से गुजरे। उन्हें मल्लयुद्ध से अतिशय

७०. प्रेम था। एक बार जब वे मल्लयुद्ध-प्रतियोगिता में निरत थे, तभी अन्तःप्रज्ञा के सहज स्फुरण से उन्होंने ऐसे (सांसारिक) अस्तित्व की निःसारता का अनुभव किया और उपयुक्त समय पर उन्होंने एक सिद्ध (आत्मज्ञानी) को अपने को इस प्रकार उद्बोधन करते हुए सुना: “अधिक उत्तम होगा कि भौतिक शरीर परमात्मा की सेवा में जर्जर हो।”
७१. जब वे मल्लयुद्ध में सतत रूप से निरत थे तभी उन्होंने अनुग्रह के ये शब्द सुनें, जिन्होंने उनमें इतना परिवर्तन कर दिया कि उन्होंने सांसारिक आचरण-विधियाँ त्याग दीं।
७२. पुन्ताबे के निकट नदी के मध्य में एक द्वीप पर स्थित उनके मठ में उनके शिष्य निवास करते हैं।
७३. समय बीतने के साथ, साईनाथ केवल अपने से पूछे गए प्रश्नों का उत्तर देने लगे। वे अपने आप किसी से बात न करते थे।
७४. दिन में नीम के वृक्ष के नीचे बैठते थे और कभी-कभी नाले के निकट बबूल की डाली की छाया में।
७५. कभी-कभी स्वेच्छा से बाबा मध्यान्ह अथवा अंपरान्ह में एक मील दूर स्थित नीम गाँव नामक ग्राम के आसपास विचरण करते थे।
७६. बाबा का बाबासाहेब डेंगले के प्रति अतिशय स्नेह था, जो नीमगाँव के जागीरदार विख्यात त्र्यम्बक डेंगले के वंशज थे।
७७. जब भी बाबा नीमगाँव का चक्कर लगाते थे, तब वे डेंगले के घर (अवश्य) जाते थे और उनके साथ एक दिन व्यतीत करना उन्हें प्रिय था।
७८. बाबासाहेब के अनुज नानासाहेब के कोई पुत्र न था, जिससे वे दुःखी थे।

७९. क्योंकि उनकी प्रथम पत्नी से उनके कोई पुत्र उत्पन्न न हुआ था, (अतएव) उन्होंने दूसरा विवाह कर लिया। किन्तु विधि के विधान से कौन बच सकता है?
८०. बाद में, बाबासाहेब ने उन्हें साईबाबा के पास भेजा, जिनके अनुग्रह से उनके एक पुत्र हुआ।
८१. जैसे-जैसे दिन बीतते गये, वैसे-वैसे साई के दर्शनार्थ लोगों की भीड़ उमड़ने लगी। उनकी ख्याति चतुर्दिक दूर-दूर तक फैली और अहमदनगर तक पहुँची।
८२. अहमदनगर में नाना सरकारी हलकों में बहुत आया-जाया करते थे और पदाधिकारियों पर उनका प्रभाव था, जिनमें जिलाधिकारी के सचिव चिदम्बर केशव (भी) थे।
८३. नाना ने उन्हें एक पत्र लिखा, जिसमें उन्होंने उनसे पत्नी तथा बाल-बच्चों के साथ साई-समर्थ का दर्शन करने के लिए आग्रह किया, क्योंकि यह दर्शनार्थ-गमन उपयोगी था।
८४. और इस प्रकार एक के बाद एक (दर्शनार्थियों के) झुण्ड के झुण्ड शिरडी आने लगे। जैसे-जैसे बाबा की ख्याति फैलती गई, वैसे-वैसे उनके अनुयायियों के जत्थे वर्द्धित होने लगे।
८५. यद्यपि दिन में बाबा भक्तों द्वारा घिरे रहते थे, तथापि उन्हें किसी की संगति की आवश्यकता न थी और वे रात्रि जीर्ण-शीर्ण मस्जिद में अकेले ही व्यतीत करते थे।



## शिरडी डायरी

२०-१-१९१२

प्रातः मैं समय से उठा जिससे सूर्योदय से पूर्व प्रार्थना कर लूं तथा जीवन के नित्यकर्म यहां के अन्य लोगों के अनुरूप प्रारम्भ कर सकूं। दिवस सुहावना सा प्रतीत हुआ और वैसा ही हुआ भी। मैंने परमामृत का पाठ बापू साहब जोग, उपासनी और राममारूति के साथ किया। भीष्म और मेरा पुत्र बलवन्त अस्वस्थ है। मैंने साई महाराज के बाहर निकलने और फिर जब वह लौटे तब दर्शन किये। वह बैठ कर प्रसन्नता से बातें करते रहे। सम्प्रति, यहीं कहीं आस-पास के एक गांव के एक जागीरदार आये और साई बाबा ने उनसे पूजा करवाना तो दूर, पास तक न आने दिया। बहुत से लोगों ने उसके लिये फिजूल ही वकालत भी की। अप्पा कोते ने आकर बहुत कोशिश किया कि जागीरदार साधारण रूप से ही पूजा कर सके और तब साई बाबा ने केवल इतनी छूट दी कि वह मसजिद में आकर धूनी के समीप स्तम्भ (खम्भ) की पूजन करले लेकिन वह 'उदी' नहीं देंगे। मैंने विचार किया कि साई बाबा की सभी समय की समस्त आरती स्वयं करूं। मैंने यह आगम तब सोचा जब दो साधारण रूप में हो चुकी थीं। बापू साहब जोग को साई बाबा का आदेश हुआ कि सभी समय की समस्त आरती वही करें। दोपहर के भोजन के बाद मैं बैठा समाचार-पत्रों को पढ़ता रहा। दीक्षित का छोटा भाई (भुज राज्य का कार्यवाहक दीवान), जो खण्डवा में वकालत करता है प्रातः आया और उनका बम्बई का एजेण्ट दोपहर बाद आया। दीक्षित के छोटे भाई ने दीक्षित को पुनः कार्य पर लौटने का असफल प्रयास किया। उसने साई बाबा से प्रार्थना की लेकिन साई बाबा ने समस्त मामला दीक्षित द्वारा स्वयं निर्णय लेने पर छोड़ दिया। बापू साहब जोग के यहां चार मेहमान हैं। उनकी पत्नी की बहिन के पतिदेव (सादू भाई) जो सांगली में चीफ ट्रीजरी आफिसर है, दिल्ली दरबार से वापस लौटते हुए सपरिवार यहां आये हैं। उनकी श्रीमती बापू साहब जोग (अर्थात् अपनी बहिन) को अपने साथ ले जाना चाहती है लेकिन साई महाराज की स्वीकृति नहीं है। हम लोगों ने साई साहब के जब वह अपनी संध्यां च्रहल-कदमी हेतु बाहर निकले तब दर्शन किये। तब वाड़ा में आरती हुई और बाद में सेज आरती। दीक्षित ने नियमित रामायण वाचन किया। भीष्म के अस्वस्थ होने के कारण भजन न हो सके और मेरा पुत्र बलवन्त कुछ अधिक अस्वस्थ है। यहां श्री. मोरेश्वर जनार्दन पाठारे अपनी पत्नी के साथ आये हैं। वह लकवा के मरीज है और अधिक कष्ट सहन किये हैं। वसाई के जोशी आये हैं और यहां गायी जाने वाली प्रार्थना की छपी हुई प्रतियां लाये हैं।

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मैं प्रातः उठा और काकड़ आरती में सम्मिलित हुआ। वहां बाला शिम्पी को छोड़कर सभी नियमित व्यक्ति थे। आरती के बाद साई बाबा ने नियमित रूप धारण किया तथा अन्दरूनी

शत्रुओं जैसे-अप्पा कोते, तेलिन, वामन ताल्या आदि-आदि के नाम लेकर उनके विरुद्ध कठोर-शब्दों का प्रयोग करने लगे। मैंने परमामृत का पाठ बापू साहब जोग, उपासनी और राम मारुति के साथ किया। सांगली से आये हुए बापू साहब जोग के अतिथि हमारी कक्षा में आये। उनका नाम लिमये है। हमने साई बाबा के बाहर निकलने और फिर जब वह मसजिद लौटे तब दर्शन किये। जब हम लोग मसजिद में थे तभी माधवराव देशपाण्डे नगर से वापस आये। उनके साथ दादा साहब करन्दीकर और बड़ोदा के एक महाशय थे। मैं करन्दीकर को देखकर बहुत आश्चर्य में पड़ गया। ऐसा मालूम पड़ता है कि वह किसी केस में नगर आये होंगे और वहां माधवराव देशपाण्डे को मिलने पर साई महाराज के दर्शन का निर्णय लिया होगा। हम बैठकर बातें करते रहे। वह सायं ४.३० बजे नगर वापस चले गये। लिमये लोग भी चले गये। उन्हें पहले स्वीकृति नहीं मिली थी किन्तु बाद में साई बाबा ने मंजूरी दे दी। सदाशिवराव दीक्षित भी जाने के लिये इच्छुक थे लेकिन उनसे कहा गया कि कल प्रातः अपने परिवार, बच्चों और राम मारुति के साथ प्रस्थान करें। मैंने साई बाबा के सायं घूमने जाते समय दर्शन किये और फिर वाड़ा में सायं आरती के बाद दीक्षित द्वारा रामायण पाठ हुआ।

२२-१-१९१२

प्रातः मैं जल्दी उठा और प्रार्थना किया। मैंने साई महाराज के बाहर जाते और वापस लौटने पर दर्शन किये। पूजा के समय उन्होंने दो फूल अपनी नाक के छेदों और दो कानों के ऊपर लगाये। माधवराव देशपाण्डे द्वारा मेरा ध्यान इस ओर आकर्षित किया गया। मैंने सोचा कि यह कोई आदेश है। साई बाबा ने वही चीज दोबारा किया और जब मैंने इसका दोबारा अपने मस्तिष्क में भाव निकाला तो उन्होंने मुझे चिलम पिलायी और इस प्रकार इसकी मुझे पुष्टि हो गयी। उन्होंने कुछ कहा जिसे मैंने तुरन्त अंकित किया और खासतौर से याद रखना चाहा लेकिन वह बात मेरे दिमाग से बिल्कुल निकल गयी और सारे दिन उसको याद करने की कोशिश करने पर भी मैं याद करने में असफल रहा। मुझे आश्चर्य है कि इस प्रकार का यह मेरा प्रथम अनुभव है। साई बाबा ने कहा कि उनका आदेश "बाला" (सर्वोच्च) था जिसका मैंने यह अर्थ लगाया था कि मुझे अपने पुत्र के स्वास्थ्य के विषय में उत्सुक नहीं होना चाहिये। इस समय तक मध्याह्न आरती समाप्त हो चुकी थी और हम लोग वापस लौट आये। मैंने देखा कि लक्ष्मीबाई कौजलगी जिन्हें (स्थानीय लोग मासी बाई कहते हैं) मेरे निवास के सामने खड़ी है। मैं उन्हें देखकर अत्यधिक प्रसन्न था। वह मसजिद में तभी आ गयी थीं जब मैं साई महाराज को नमन कर वापस चला था। साई महाराज ने तब उनको पूजा करने के लिए विशेष कृपा प्रदान किया था। भोजन के बाद मैं कुछ क्षणों के लिये लेट गया और दीक्षित ने रामायण और नाथ महाराज की गाथा पढ़ी। उपासनी उपस्थित थे और श्रीमती कौजलगी लक्ष्मीबाई कक्षा में आयी। उन्होंने बात-चीत में भी भाग लिया जिससे विदित हुआ कि वह वेदान्त में भी दक्ष है। हम लोगों ने साई बाबा के सायं घूमने जाते और

फिर सेज आरती के समय दर्शन किये। लक्ष्मीबाई ने भी कुछ गीत गाये। वह राधाकृष्ण बाई की चाची (मावसी) है। रात्रि में मेरे अनुरोध पर उन्होंने कुछ भजन गाये और दीक्षित ने रामायण पाठ किया।

२३-१-१९१२

मैं प्रातः समय से काकड़ आरती के लिये उठा और अपनी प्रार्थना सूर्योदय के पहले ही समाप्त करली। आज साई बाबा अपना बिस्तर छोड़ते समय एक शब्द भी नहीं बोले, किन्तु जब हम लोगों ने उन्हें नियमित रूप से बाहर जाते हुए देखा तो उन्होंने बहुत ही मसखरी पूर्ण मुद्रा दिखायी। मैंने उपासनी, बापू साहब जोग और भीष्म के साथ परमामृत का पाठ किया और तब साई बाबा के मसजिद में दर्शनार्थ गया। वह अत्यन्त गम्भीर मुद्रा में थे और एक शब्द भी नहीं बोले तथा मध्यन्ह आरती शान्ति से हो गयी। इसके बाद हम लोग लौटे और अपना भोजन किया। माधवराव ने माननीया श्रीमती रसैल के पास साई बाबा का चित्र और "ऊदी" (इंग्लैंड) भेजने की स्वीकृति प्राप्त करली। मैंने भी इच्छा किया कि उन्हें पत्र लिखू किन्तु भाव नहीं बन सके अतः एक स्कुल मास्टर, जो हाल में ही अपने परिवार के साथ साई बाबा के दर्शनार्थ आये थे, के साथ बैठकर बातें करता रहा। दीक्षित ने रामायण का वाचन किया और तब हम लोगों ने साई बाबा के साथ उनके घूमने जाते समय दर्शन किये। वह तब भी अधिक नहीं बोले। रात्रि में भीष्म ने इस सप्ताह में पहली बार भजन गाये। गांव के कुछ नवयुवक भी भजन गाने के लिये आये तत्पश्चात् दीक्षित का रामायण पाठ हुआ। श्रीमती लक्ष्मीबाई कौजलगी यहां हमेशा रहने की बात सोच रही है और साई बाबा ने कहा है कि वह अपने भले के लिये ऐसा कर सकती है।

२४-१-१९१२

आज सुबह मैं अनायास ही देर तक सोता रह गया। इस कारण मेरे हर कार्य में देर हुई। इसीलिए मुझे दैनिक कार्यक्रमों में कुछ शीघ्रता लानी पड़ी। इस तरह दीक्षित को भी देरी हुई तथा ऐसा लगा कि लगभग प्रत्येक व्यक्ति की ऐसी ही स्थिति थी। हम लोगों ने साई बाबा के बाहर जाते हुए दर्शन किये और फिर उपासनी, भीष्म तथा बापू साहब जोग के साथ परमामृत का पाठ किया। तत्पश्चात् मैं साई बाबा के दर्शनार्थ मसजिद गया। लक्ष्मीबाई कौजलगी हमारी परमामृत-पाठ कक्षा में शामिल हुई और मेरे पहुंचने के बाद मसजिद गयीं। साई बाबा ने उन्हें अपनी सास कहा और उनके द्वारा (बाबा को) नमन किये जाने के सम्बन्ध में मजाक किया। इससे मुझे ऐसा अन्दाज हुआ कि उन्हें शिष्य के रूप में उनके द्वारा स्वीकार कर लिया गया है। मध्यान्ह आरती नियमित ढंग से खामोशी के साथ सम्पन्न हुई। इसके बाद मेरे लौटने पर मैंने कोपरगांव के मामलेदार- श्री साने को वाराण्डा में बैठा पाया। वह माल (रेवेन्यू) का कार्य गावथान के विस्तार और कब्रिस्तान के हटाने तथा शमशान घाट के सम्बन्ध में सम्पादित कर रहे थे। भोजन के बाद मैंने कुछ पत्र लिखने का प्रयास किया लेकिन श्री साने के साथ बैठकर बातें करता रहा, फिर

दीक्षित ने रामायण का वाचन किया। इसके बाद मैं साई साहब के दर्शनार्थ मसजिद गया, लेकिन चूंकि सभी लोगों को जल्दी ही विदा कर दिया गया, मैं "ऊदी" लेकर चावड़ी के नजदीक खड़ा रहा। वहां मैं एक कबीर पंथी मुसलमान महाशय से मिला जो कुछ समय हुआ सथाये और असनारे के साथ अमरावती आये थे। सायं वाड़ा में आरती हुई और तब चावड़ी में सेज आरती। मैंने सदैव की तरह मोछल उठायी।

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माधवराव देशपाण्डे ने मुझे प्रातः जगाया और कहा कि मुझे जगाने के लिए उन्हें कई बार पुकार लगानी पड़ी। मैंने प्रार्थना किया और काकड़ आरती में शामिल हुआ। साई बाबा खामोशी के साथ मसजिद गये। वापस आने पर हम लोगों ने अपनी परामामृत कक्षा आयोजित की जिसमें उपासनी, बापू साहब जोग, भीष्म और श्रीमती कांजलगी शामिल हुए। हमने महावाक्य विवेक विषयक अध्याय समाप्त किया। तब हम लोगों ने साई साहब के दोनों समय, जब वह बाहर गये और फिर मसजिद वापस आये, दर्शन किये। मध्यान्ह आरती रोज की तरह सम्पन्न हुई और साई साहब ने मुझे कई बार धूपपान कराया। भोजन के बाद कुछ देर लेट गया और फिर हम लोगों ने रामायण पढ़ा। दीक्षित ने वाचन किया तत्पश्चात् साई बाबा के दर्शनार्थ गये। वह प्रसन्न मुद्रा में थे। रात्रि में वाड़ा में आरती हुई तथा भीष्म के भजन और दीक्षित की रामायण हुई। मैं यह तथ्य लिखदूँ कि साई बाबा ने सायं घूमने जाते समय मुझसे श्रीमती लक्ष्मीबाई कांजलगी का लगभग पूरा पिछला इतिहास बताया था। मैंने इसे सत्य समझा क्योंकि मैं तथ्यों को जानता था।





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