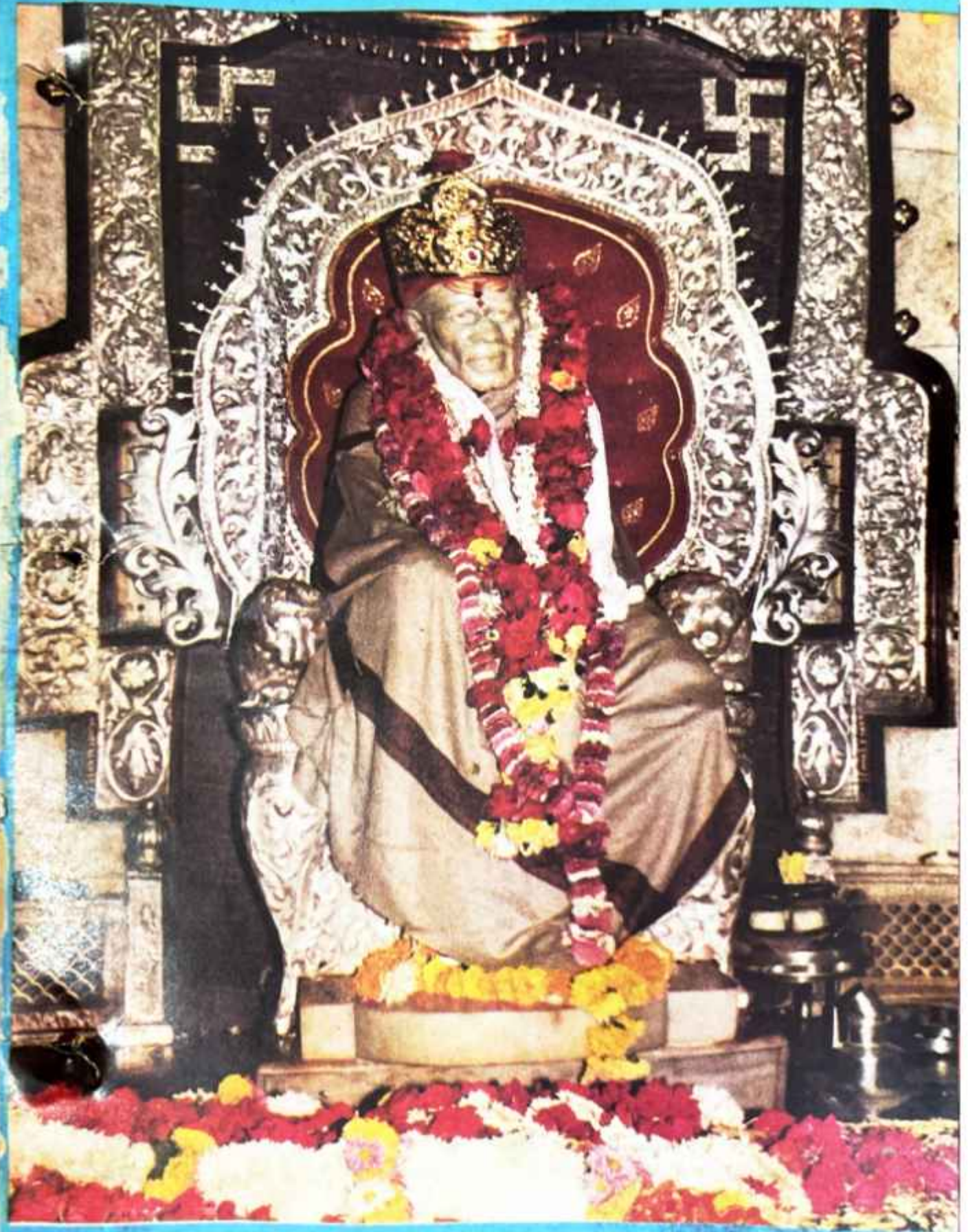
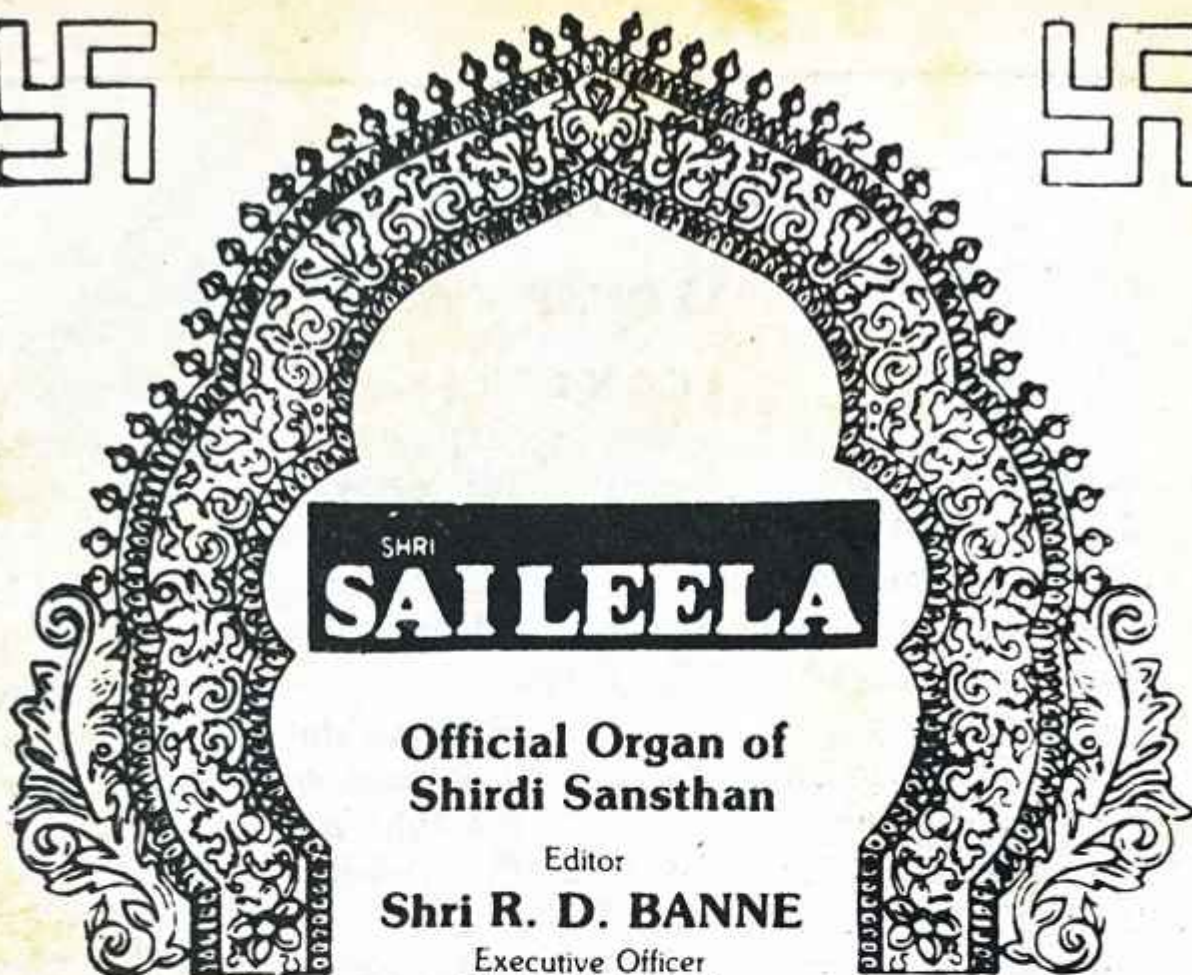
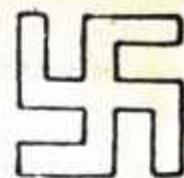


SHRI
SAILEELA

OFFICIAL ORGAN OF SHIRDI SANSTHAN





SHRI
SAI LEELA

**Official Organ of
Shirdi Sansthan**

Editor

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BABA all the world over is the aim and
object of Shri Sai Leela**

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SHRI SAI LEELA

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FAITH AND PATIENCE

(Nishta and Saburi)

The saint of Shirdi once said that His Guru never asked for anything as 'Dakshina' except 'Nishta' and 'Saburi' i.e. faith and courageous patience. Sri Sai Baba of Shirdi too advised people who came to Him, to practise these two disciplines for getting mental peace, spiritual progress and 'Atmagyan' or self realisation. Apparently, the two words seem to be simple, and the prescription quite easy, in comparison to rigorous physical and mental disciplines prescribed in our religious books and traditional customs. But the fact is that they are not as simple of practical application, as they seem from a mere superficial view. Let us consider this a little more closely.

Faith, in the present context means faith in God the Creator, Destroyer and Preserver. It is different from confidence. We can have full confidence in our own capacity and that of others, to do a thing, to perform an action, yet we have no control over the fruits of such action. This control is in the hands of some other power, the dispenser is some one else. We are required to have faith in this power, call it by any name, in His strength, His wisdom and His judicious dispensation. It is He alone, who knows what is in our best interests and what we deserve, as a result of past and present 'Karmas'. It is this unflinching faith in God of which Sri Sai Baba speaks. In the midst of adversities, faced with problems and injustices we are apt to lose our mental peace and also our commitment to principles, not to speak of faith in God. Such are the tests to which we are put. It is during these difficult times that we must hold on to Him.

How does one prepare oneself to develop such unflinching faith? The question is not easy to answer. As a first step, one has to cleanse the body, mind, of all ego — the feeling of 'I' and 'mine'. Once this is done, it becomes easier to advance on the road to spiritual progress leading finally to total surrender at the lotus feet, and consequent development of absolute faith in Him. We find that it is not easy to attain such a state, but it is not impossible either. What is required is constant effort.

Courageous patience is yet another discipline which Sri Sai Baba prescribes. Baba says, "Saburi is courage. It ferries you



across distant goals, it gives manliness to men, eradicates sin and dejection and overcomes all fear”.

‘Nishta’ and ‘Saburi’ are both difficult to practise, yet they alone lead to lasting peace, happiness and contentment. Their practice should not lead to complacency, lack of courage and initiative, but to determined effort, and relentless pursuit of goals. All of us have experienced that faith and patience lead to a positive, optimistic attitude and ultimate success in our endeavours.

Be whatever it may, the ‘Dakshina’ which the Saint of Shirdi demands of us, has to be given at all costs, if we are truly earnest for His Grace.

— *S.B. Mathur,*
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THE REVELATION

In the distance past, I remember
In the middle waves of gloom;
We plunged under the weight of ignorance,
Violating yours norms, I when
Succumbed to circumstance
Forgetting you — unexpected revelation
Rikindled my hopes among despair;
Stirred the inner-most rungs of my heart
That yours holy feet is only the support.
Opened mine eyes, cleared my path.
Begging you, ever now, Sai
Not to make me back to square once again
And let this reed be dedicated to thee.

— *K. Ravindranath, M.A., B.Ed.,*
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Swamy High School,
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WHOM SHOULD WE LOVE?

We always choose to love perishable things which give happiness for a short time or which give momentary pleasures. We love a jewel, a sari, a flower, a pen, a chair etc., or we love a place, a particular house, a particular institution, a particular dish etc., or we love a particular person because he or she is agreeable to us. But in all these cases, if we care to introspect, we can immediately say that the happiness we derived from all these is simply transient. We like a dress but how long? Fashion changes and we discard the same dress which we loved a lot a while ago and choose a new one. We love certain dishes, but for how long? When we eat a considerable quantity of that dish, our wish is satiated and the very look of it becomes detestable to us? We love a beautiful flower but for how long? As long as the flower is fresh and beautiful and fragrant, but when it is withered we throw it in the dust bin and choose another fresh flower. We have friends in a particular locality, college or office. We forget our old friends and get new friends in the new places as if to prove 'out of sight, out of mind'. A father loves his children, then after some years his grandchildren etc. In the same way a son or a daughter loves his or her parents first, they are so dear to them. Then when they get married they start loving their life partners and children. Thus our love is not constant and it shifts from person to person or object to object. Why is this inconsistency in love? Even the so called firm minded person or even a good natured person does not love a thing or a person for long. The reason for all these is, all these things are perishable ones. When we love perishable things our love also gets qualified by the nature of these things we love. Another reason for the transient nature of our love is when we love a thing or a person, there is a selfish motive in it. Even when one poses that he loves somebody or something because of some sublime reason, there is this selfishness. When we analyse the nature of his love, in no time we can spot out that the nature of his love is coated with selfishness.

Even without our own realisation we love somebody because of some selfish motive. Hence the love we have for our friends or relatives is 'false' as explained by Lord Buddha to his charioteer. Sometimes even the association of a thing or a person whom we love, which gives happiness at one time fails to give the same at another time. Further more it gives grief at some other point of our



life. We like a person a lot at one time but later on with no evidence and for no obvious reason we start hating him or the contradictory also happens. A person who loves us a lot at sometime starts hating us with no evident change in us.

Sometimes even physical appearance which no one can avoid becomes the reason for one's shift in love.

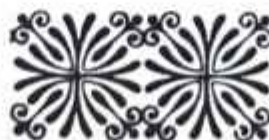
Having discussed the flaw in loving a transient object, we feel, if we are wise we should love a person who can reciprocate our love or whose love is eternal and constant, irrespective of our physical or mental change or change in our economic status or social conditions, or in spite of physical or mental deformity. The person whom we love should be capable of pulling us towards him by his never lessening attraction. Further the nature of the happiness and solace which we derive should also be of permanent nature, else we may regret later on for having loved a certain thing or a person. We also need constant assistance from him in our day to day life. Moreover we need a patient person who will always be with us in spite of our indifference and chilling comments. Where is the person who with his super natural power can guide us through this world step by step? There is one who has all these qualifications charted out by us for loving a person. He is nobody else but the Heavenly Father who can be with us in any form we like, who will attend to our innumerable needs, who will never forsake us not only in this birth but also in all our births and in our life after death! God lives in his attributes like purity, simplicity, peace, truth, beauty, righteousness, intelligence, wisdom, mercy etc., which are bestowed on human beings by God Himself. The nature around us, the blue sky and the green land, the bubbling ocean etc., reflect only the love of God towards us. When we start loving God and His divinity found around us, our love becomes healthy, imperishable, as we are loving one who is immortal, beyond change and time etc.

We derive happiness from our love forever and what is more, it increases day by day and permeates the whole world around us. The love of God, towards us kindles divine love in us and it expands and overflows towards the entire humanity, the entire animate and inanimate objects around us and as a result we become selfless and identify ourselves with every living being and even with inanimate objects. This is the experience of saints. Lord Sai Baba suffered so many times because His devotees suffered from illness or grief.

To conclude it is wise to start loving God, and right now. Then we are not wasting our accumulation of wealth which is love, as we always desire to spend our wealth most wisely and most economically. We have no regret, no grief, no repentance, no excuse, no hiding, we will always have peace of mind, contentment, happiness, and the confidence that there is someone to look after us, provide us with our needs, bear our burden and make us feel carefree. This confidence feed us with spiritual food and we become strong to check out any temptation in us or root out any weeds of material desires that crop in us. Wherever we wander we all have to reach finally the same destination, the holy feet of our Lord. Then is it not wiser to walk through a straight path and reach Him instead of attempting to go through so many wrong paths. Is it wiser to love God, rather than love transient things. Some people think that worshipping, saying prayers and loving Him are meant only for elders and youngsters should enjoy life. What do they mean by enjoyment of life? Enjoyment is fleeting, we think enjoyment lies in seeing a film, chating with friends, eating a good dish, wearing a grand dress and jewels or enjoying material pleasures. But all these can give only momentary pleasures like conjurer's tricks which work for three and three fourth hours. We need not read scriptures, discuss puranas and upanishads, we need not do austre penance but a simple lesson, 'Loving God' is all that we should learn in life. If we love God we are loved by all.

Let us therefore be wise and love God.

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SOURCES OF SAI HISTORY

Ganesh Shri Krishna Khaparde was an eminent advocate at Amraoti. He was a close associate of Lokamanya Balagangadhar Tilak. As he puts it elsewhere, circumstances led him to Baba's feet and he stayed at Shirdi from 5.12.1910 to 11.12.1910 and again from 6.11.1911 to 13.3.1912. He made another brief visit to Shirdi alongwith Lokamanya Shri Balagangadhar on 19.5.1917 for a day. The diary of his stay at Shirdi was published by All India Sai Samaj in the year 1956 under the title 'sources of Sai History'. We get from this valuable book a glimpse of Lord Sainath as he moved in Shirdi in flesh and blood. It is a matter of regret that this book did not receive the attention of Bhaktas as much as it deserved.

A few aspects of the Divine personality of Baba as recorded by Shri Khaparde are mentioned here and devotees are advised to read the original itself, for the elaboration.

Divinity of Baba: Although Baba is divinity personified, he always behaved as a devotee of God; but there are occasions, when the divine personality of Baba had shone with full effulgence.

- (i) "All are my subjects, I look upon all equally."
- (ii) "But I am very powerful. I was here eight or tenthousand years ago."
- (iii) You have no body but me to look after you.
- (iv) Udhi has great spiritual Properties
- (v) Sai Baba also said that his order was Supreme.

Several instances have been recorded by Khaparde which indicate the omniscience of Baba, and one such incident as recorded by Khaparde is given below.

"The gentle man mentioned above is a Police Officer, I believe, Head Constable. He was charged for extracting money illegally and tried by the Court of Sessions. He vowed to visit Sai Maharaj if he was acquitted. He was acquitted and so came to fulfill his vow. On seeing him Sai Maharaj appeared affected and said, "why did you not stay a few days there? The people must have felt disappointed". He repeated this twice. We learnt afterwards that the gentleman's friends pressed him to stay and that he did not comply with their request. He had never been to Sai

Sahib before, and of course the latter could not have seen him before. The wonder is how Sai Maharaj knew him and said what he did”.

Only a few devotees realised that divinity behind the form of Baba. One such devotee was Megha who realised Baba as Lord Shiva. Others did not realise that Baba's presence was God's presence and leaving Baba one need not run to places of Pilgrimage. Even Dasganu did not realise when Baba willed the Ganges waters to flow from his toe. Khaparde writes “my wife and others wished to go to Kopargaon tomorrow for Shivaratri. Sai Saheb thought it unnecessary, but they persisted and ultimately got permission in a way”. Baba is verily Triambakeshwar Himself, incarnate in physical body. When this is so it is needless to go all the way to Kopargaon to worship Maha Deva. But how many people sincerely realise this!

Baba's Humanity: Baba treated his Bhaktas in a truly fatherly way. Late H.H. Basheer Baba Maharaj praised Sai Baba saying ‘Sata matru pitru samanaya sainathaya’. Sai is equal to hundred mothers and hundred fathers.

1. Baba said, “This is our house. The wada is our house and why need anybody be afraid while I am here? This is our house and you should look upon it as your house.
2. He got all the people there out of musjid and advised me very very kindly in a truly fatherly way.
3. He gave me fruit and smoke out of his chillum.

On the day Megha passed away Sai Baba loudly lamented his death, His voice was so touching that it brought tears to every eye. Megha's Body was also touched by Baba on head, shoulders and heart and feet.

Baba's Behaviour at Arati: Khaparde had recorded his experiences at the time of Arati to Baba as follows.

1. “We all got up early and attended the Kakad Arati. It was edifying”.
2. “He looked wonderfully beautiful at the time of Arati, but dismissed every one very soon after it”.
3. I got up early and attended Kakad Arati. Sai Maharaj was in a rather unusual mood, I took his stick and with it tapped the ground



about. By the time he descended the steps of chavadi, he walked twice back ward and forward and used violent language.

4. At mid-day Arati, Sai Maharaj gave me prasad of peda, fruits and made distinct sign to me to mark a bow. I at once prostrated myself.

5. In the morning, I got up early and attended the Kakad Arti. Sai Maharaj looked exceedingly pleased and gave yogie glances. I passed the whole day in a sort of ecstasy.

6. Bapusaheb Jog did the Arati. Sai Baba showed his face and smile most benignly. It is worth while spending years here to see it even once. I was over joyed and stood gazing like a mad person.

7. Sai Baba was angry and threw away the Arati utensils and dishes full of food brought by his worshippers. He lifted up Ram Maruti Bua who declared *after wards* that he felt very happy and as if sent to higher regions. One Bhagya and a village boy were also roughly handled by Sarojini Maharaj. Sitaram brought the Arati and we finished in the usual way though in some what hurried way Khaparde further observes that Baba did all this as 'Lila'.

From the above observations, we can conclude that performance of Arati to Baba is very important and at the time of Arati Baba gives out his blessings either in the shape of kind looks or in-explicably odd behaviour using violent language, which no doubt is for the good of the devotees.

PHYSICAL PERSONALITY

Baba's Daily Routine: Baba lived at Shirdi for over sixty years. It is said that when qutub (Sadguru) chooses his seat he rarely changes. We have to imagine Shirdi as it existed some seventy years ago without adequate facilities of transport, street lights, accommodation etc. There was no attraction at Shirdi except the very divine presence of Baba. People flowed to Shirdi to see this great Avatar. Even then there were a few who could not realise the greatness of Baba but took him only for a mad fakir demanding Dakshina. Blessed are they that have seen this great Avatar with their physical eyes, revered Him and received Udhi and Prasad at His hands. Blessed is Shirdi trodden by the great Master.

Sometimes Sai Maharaj went out with an embroidered big umbrella held over His head. Sometimes Baba went alone. Baba did his village rounds in the morning. He had a stroll in the evening. He rarely left Shirdi. Occasionally he visited Nimgaon. Only one such visit was recorded "Sai Baba went out towards Nimgaon, visited Devgle, cut a tree and came back, Many went after Him with musical instruments and escorted him home. Arati was performed at mornings, noon and at night. Baba slept in Chavadi some times. Baba spoke in Parables. He smoked chilum or hukka.

Khaparde says "Today I champoced the legs of Sai Maharaj. The softness of His limbs is wonderful". At another place Khaparde writes "Bapusaheb Jog did the arati, Sai Maharaj showed his face and smiled most benignly. It is worth while spending years here to see it even once" "Sai Sahib spoke with such a wonderful sweetness and smiled so often with such extraordinary grace that conversation will always remain engraved in my memory". "This made little noise and Sai Maharaj looked at me with an eye that blazed wonderfully and sparkled with anger". Such was the wonderful personality of Baba.

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Khairatabad,
Hyderabad.



उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥५॥
बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥६॥
(श्री मद्भगवद्गीता, अध्याय ६)



ELEVEN SAYINGS OF "SRI SAI BABA" A TESTIMONY

The foremost of the eleven sayings of SRI SAI BABA assures that whosoever puts his feet on Shirdi soil, his sufferings would come to an end. Instances are galore in the SaiSatcharita and through the experiences of devout Sadhakas where this assurance is amply proved, when He drew to the surface the innermost secrets of all the thereby placed them on the right path. His intimate acquaintance emphatically consider Baba as God having assumed the human form and characteristics, established in his own self for the uplift of humanity.

Dr. Pandit, when he visited Shirdi, was allowed by Baba, a rare opportunity of applying sandal paste His forehead, in the shape of Tripundra. Baba allowed this gesture by Dr. Pandit in as much as the latter was so obsessed in his devotion to his guru, Kaka Puranik, that he identified his guru with Baba. Moolay Sahstri, a connoisseur in the study of six Sastras and a pure Agnihotri, was, in the first instance, reluctant to pay Dakshina to Baba. But, however, much against his wish, when he willynilly threw flowers at Baba, Baba through his inconceivable power, appeared to Moolay Sastri in the form of his late Guru Gholap. He was lucky enough to have a glimpse of his late Guru only because he set his foot on Shirdi soil. A doctor came to Shirdi with a pre-determination not bow before a Mohammeden. Immediately on arrival at Shirdi, he went to the Masjid, cast his vow to the winds and fell prostrate before Baba by seeing a vision of his beloved deity, Sri Rama, in Baba.

Mr. V.H. Thakur, was initiated into the study of the book "Vichara Sagar" by Appa, a Kanarese saint with a premonition that, in future, he would be guided on the right path, by a great saint. True to his prediction, at a later date, when he went to Shirdi, and fell at Baba's feet, the omniscient Baba reiterated what Baba told Thakur at a distant past, admonished him that mere book learning without the grace of the Guru was of no avail, and blessed him by showing the practical way to self realisation.

Ruttonji of Nanded, was a rich businessman. Providence had endowed him with abundant wealth coupled with charitable

disposition, but rendered him miserable by making him issueless. Auspicious stars led him to Shirdi. He fell flat at Baba's feet who told him not to be worried and from the day he set foot in Shirdi his bad days were deemed to have ended. He was further blessed with the assurance from Baba that God would satisfy his heart's desire. True to Baba's word, he was blessed with a son at later date.

Baba disapproved the visit to Shirdi by devotees by incurring debts for the performance of the pilgrimage. The instructions issued by Baba to Lala Lakshmidhand in this respect when the latter was drawn to Him like a sparrow tied with strings through the medium of a dream are invigourating.


Bhai Krishnaji, Ali Bagkar, who was a devotee of Akkalkot Maharaj, was directed by the Maharaj himself that Shirdi, was now his resting place and he may, therefore, worship him there. Baba himself corroborated this statement.

When Mr. Cholkar visited Shirdi, he was imparted with Baba's sugar-coated significant words in compensation for his sugarless vow, by creating faith and devotion in Cholkar's mind.

The wonder of reptiles and animals also being blessed by Baba is still more curious. An ordinary lizard, was lucky enough to have a prominent place in Sai Satcharita only because of its existence in Sai's holy presence. She could meet and dance with her sister from Aurangabad as prophesied by the omniscient Baba. The fierce, disease-ridden tiger, by virtue of its store of meritorious good deeds, breathed its last, at Baba's feet, as it approached the steps of the masjid, dazed by the lusture of Baba's glance. The ferocious "Lamba Baba (viz) serpent cast off its venomous attitude in the presence of Baba eventhough seated right in the uparne of Balasaheb Mirkar.

The main aim and purpose in visiting Shirdi is to view and experience the physical darshan and blessing of Baba. Simple ignorant mortals as we are, we forget the assurance of Baba "Though I am in Shirdi physically, be assured that I am with you always, seated in your heart, eventhough if you go beyond the seven seas."

The Sai Satcharita is replete with the experiences of sincere and devout devotees who were relieved from distressing and frustrating situations, blessed with off-springs, uplift of destitutes and getting



rid of the cycle of births and deaths merely by setting one's foot on the holy Shirdi soil.

Such of those blessed souls whose store of merits are infinite, are dragged by Baba to Shirdi. Sai is Dattatreya personified, all pervading and all merciful. Whoever visits Shirdi, prostrates before Baba, merges himself in Baba's mercy, as the sea with rivers and endears himself with Baba.

The foremost of the eleven sayings of Baba "Whoever puts his feet on Shirdi soil, his sufferings would come to an end is thus amply justified.

—K. Bhanu Murthy,
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Hyderabad, A.P.



MY PRAYER TO THEE, MY GOD!

Baba! Thy love for us is boundless,
Thy gifts to us are limitless.
Thou look after us with maternal care,
Extricate us from many a snare.

Mere chanting of thy name once,
Dispels the darkness of our ignorance,
Uplifts us from the depths abysmal,
Drives from our hearts the feelings dismal.

Life piled on life is not suffice,
To cleanse our life of woes and vice,
But thy single look of grace,
Purges our hearts without a trace.

Baba! I am not a man of might or merit,
Make me follow thy words in true spirit,
Let me praise thee with all adoration,
Guide me in this world of trial and tribulation.

—R. Ramachandra Rao,
507-D, 10th Ward,
Markapur-523 316,
Prakasam Dt., A.P.

“THEY ALSO SERVE”

Even an inanimate and insignificant object like a hand-mill used for grinding wheat and corn can impart to us wonderful spiritual lessons. A beautiful illustration on this point is recorded in the first chapter of Sai Satcharita by Hemadpant.

Those were the days after the year 1910, Hemadpant started visiting Sai Baba. In these early days one peculiar incident caught his attention and excited his curiosity. One day Hemadpant saw Baba grinding wheat in the Masjid. Four women helped Baba in his task. Baba asked them to sprinkle the flour on the village outskirts. Hemadpant could not make out anything out of it. Why should the wheat be ground at such a great labour? Is it for merely for sprinkling the flour on the outskirts of the village? Will it not amount to wastage? “The incident seems to be inexplicable” admitted Hemadpant. He asked the Shirdi people, who were conversant with Baba’s method of working. They explained to Hemadpant that this was Baba’s remedy against cholera which was spreading in the village. It was not wheat, they told Hemadpant, that was ground but cholera itself was cast out of the village. Hemadpant noted that the cholera epidemic did abate after this incident. This is only a *chamatkar* of Baba. Even now we are in no position to explain the incident rationally. How can the cholera epidemic be controlled by grinding wheat and by sprinkling the flour on the village boundaries?

Another incident with regard to the control of cholera has been recorded in Chapter 22 of Satcharita. When cholera raged in Shirdi at some other time the panchas of the village adopted certain measures. They ordered that no fuel cart should be allowed into the village and no goat should be killed in the village. These two orders would never help to control cholera which is a waterborne disease. Baba ignored these two orders. What the village panchas decided in their wisdom was not at all a real solution against spread of cholera.

Here there are two instances. One an act done by Baba to contain cholera; the other — an act done by the village panchas with the same view. The farmer was effective while the later was not. What could be the reason? From the point of prevention of cholera both have no relevance. How did the farmer work then? It



was merely by the *divine will* of Baba. Although Baba performed the role of Hakim in his early days at Shirdi by giving medicines, there was in fact no need for him to depend on medicines. He later stopped giving medicine, but distributed Udhi (Sacred Ash) in the place of medicine. But his mere words or oral order was sufficient for this purpose. He cured Shama of snake bite by ordering the poison not to circulate in Shama's body. His Sankalpa (wish) was sufficient.

Reverting to the incident of grinding wheel, the philosophical significance was beautifully elaborated in the first chapter. It should not miss our attention. The following meanings are attributed (1) Baba destroyed the sins, mental and physical afflictions of his innumerable devotees just as wheat is destroyed in the handmill. Baba stayed at Shirdi for sixty years and during this period, he did the business of grinding almost everyday. (2) The lower stone of the hand mill represents Karma; the upper one Bhakti, the handle of the mill — Jnana or knowledge, Baba meant knowledge or self-realization is not possible unless there is the prior act of grinding all our impulses, desires, sins and the three gunas (Sattva, Raja and Tamas) and Ahamkara.

The story of Sant Kabirdas was also retold. He saw a woman grinding corn. At once he was reminded of his own predicament of being crushed by the wheel of Samsara just like the corn in the hand mill. He approached his Guru Nipathiranjana who comforted him saying "Hold fast to the handle of knowledge of this Mill. *Do not wander far away but turn inward to the centre. You are sure to be saved*" The significance of these words can be appreciated better, if only we have seen a hand mill at work. The hand mill consists two circular stone slabs. The lower one with an axle in the Centre remains fixed during the operation. The upper one with a cavity at its centre to accommodate the axle and to allow the wheat or corn into the mill, rotates on the lower stone. A wooden handle is fixed at a point in the laim of the upper stone. The upper stone is rotated manually with the help of the handle. Wheat or corn is let in through the cavity at the centre. The mill is placed on a neat cloth. The corn is ground and the flour falls from the edges of the lower circular stone and this is collected. The corn poured through the central cavity, goes in between the stones and gets crushed. The upper stone is held in its place by the axle. A few grains which remained near axle do not come in between the stones and they

escape grinding. In my boyhood I saw my mother grinding rice. She occasionally lifted the upper stone for a while and spread the few grains that remained near the axle, replaced the upper stone and restarted grinding. Nowadays with the introduction of modern innovations like electrical grinders/mixers children may not know what a hand mill looks like or how it works.

Keep close to the centre to avoid being ground. This is the advice. The universe is like a handmill. Jivas are like grains of corn. The Sadguru (the Qutub as he is also called) is the axle around which whole universe rotates. He is the centre of the Universe. Keep close to the centre i.e. Sadguru or God and avoid the fate of being crushed in the wheel of Samsara (wordly existence). This is an important message to us from the first chapter of Satcharita. Let us ever keep it in our minds and conduct ourselves accordingly.

— *P.V.P.M. Rao,*
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Hyderabad-500 004.



SAI BABA AND HIS BLESSINGS

Everything that glitters
Every creature that flutters
Every corner of earth, sky and ocean
Receive Thy power and due motion.

The pulps of our hearts
The limbs and body's every part
In your hands beautiful and gay
Even the whole world is just a puppet's play.

You bestow your blessings untold
Unmindful of our Caste, Colour and fold
Oh Sai! Enrich our faith and belief in you
To attain your feet and life true.

— *P.L. Dewett, B.A., B.Ed.,*
Sant Nagar,
Basti Sheikh,
Jullundur-144 002.



THE SIGNIFICANCE OF NINE (9) IN SHRI SAI SATCHARITA

According to Hindu Mythological belief when adverse circumstances prevail in life, it is generally believed that the sufferings are on account of the past misdeeds and the Hindus are advised to perform NAVAGRAHA POOJA. So that the evil effects may be mitigated if not eradicated completely. The Nava Grahas are Bhaskara, Chandra, Angaraka, Buddha, Brahaspathy, Sukra, Shani, Rahu and Kethu.

It has historical relevance for during the regime of Akbar, the Great in Mughal Dynasty the court was adorned with NAVARATNA.

In Shri Sai Satcharita the significance of Nine is three fold.

I Once a merchant came to SHIRDI. Before him the Mare passed nine Balls of stool. He got peace of mind by gathering all the nine balls in his Dhotar. Mr. Patankar who came to Shirdi to have the darshan of Baba asked Ganesh Damodar alias Dada Kelkar as to why the merchant had gathered the nine balls of stool. Kelkar replied that Baba means that the Mare is God's grace and the nine balls excreted are the nine forms of Bhakti viz. 1. Shravana (Hearing) 2. Kirtana (praying) 3. Smarana (remembering) 4. Pada-sevana (resorting to feet) 5. Archana (worship) 6. Namaskara (bowing) 7. Dasya (service) 8. Sakhyatva (friendship) 9. Atmanivedana (surrender of the self). If any of these is devotionally followed Lord Hari will be pleased and manifests himself in the home of the devotee.

II Once SAI BABA appeared in disguise of a fakir before Mrs. Kulkarni at Thana and asked Dakshina. The lady gave him a rupee. SAI BABA gave her a small packet of Udi and asked her to keep that in the shrine along with the photo for worship. At that time her husband was not available at the house. When he returned, his wife narrated the incident. On hearing, Mr. Kulkarni said that had he been present at the time of the visit of the fakir he would have offered rupees ten as Dakshina instead of rupee one.

One fine day Mr. Kulkarni went for a walk with his friend Mr. Chitre. He met the same fakir who he demanded dakshina, Mr. Kulkarni, gave him a rupee. He again put forth his hand. Kulkarni



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gave rupees two. Still the fakir was not satisfied. Then he borrowed rupees three from his friend Chitre and gave to Baba. The later demanded more, Mr. Kulkarni took Baba to his house and offered Rupees three for the fourth time (in all nine rupees). The fakir looked unsatisfied. Then Mr. Kulkarni gave him ten rupees note. Baba took ten rupees note and the Nine rupees sanctified by Baba's touch were returned to Mr. Kulkarni. The figure nine denotes the nine types of devotion.

III Again the significance of 9 was recorded in Shri Sai Satcharita when Baba gave rupees 9 (coins) to Laxmibai Shinde at the time of passing away. This lady was the staunchest devotee of Sai Baba. She served Baba day and night. Baba wanted to give some precious things in return for her meritorious services. On Vijaya Dashmi day (15-10-1918), just before Baba crossed the border put his hand in pocket and gave her one rupees five (5) and again rupees four (4) in all rupees nine (9). This figure 9 are the characteristics of a good disciple which she will not only remember for ever but also is a standing proof at SHIRDI even now for the devotees to pray and get SAI's Asheervad.

—N. Machendra Das,
Assistant Director,
Planning & Statistics,
WARANGAL.



जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥७॥

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥८॥
(श्री मद्भगवद्गीता, अध्याय ६)



WHO IS SAIBABA

Who is Sai Baba?

The centre of my life, the centre of existence of all that is. To know him, I must deny myself.

Attachment to the earth must end before SAI life begins, in the mirror of the heart — This image of my self must no longer be reflected — if indeed, the knowledge of SAI is to shine upon me.

The “EGO”, the “I” must go.

When I lose my self, I find SAI.

To lose my self, I must be lifted above my self. I must turn from the transient. And this is not possible, until the gate of my heart is opened to receive the richest gift life can give that SAI GRACE.

What must I do to receive SAI GRACE?

1. I must seek SAI every day.
2. I must have no wordly ambitions.
3. I must accept all suffering.
4. I must welcome what comes to me — joy or pain, love or hate.
5. I must realise that I am but a SAI child and must ever strive to SAI-WILL.
6. I must love silence in the midst of the world' noises and strife.

Gradually, I shall grow in the presence of SAI, seeing SAI all around and — beyond SAI nothing.

—R. Subramanian,
3, Lakshmipuram,
High Court Colony,
Villivakkam,
Madras-600 049.



GOD SAI NATH

God is that holy mystic word
From centuries many very much heard
But none so far has clearly said
Nor scriptures all so deeply read
Where that holy mystic stays
And part what he always plays
Many say he makes all and one
So he makes the good, bad and everyone
Why then blame only the bad
And pet the good like a dad
This I asked many many people
But answers their's confusion ruffle
But say I not there is no God
For something pokes me like a rod
Saying He is surely there
But curtain between none can tear.

Thou, Who art within and without, above and below and all around, Thou, Who art inter penetrating the very cells of our beings. Thou, Who art the Eye of our eyes, the Ear of our ears, the Heart of our hearts, the Mind of our minds, the Breath of our breaths, the Life of our lives and the Soul of our souls. Bless us, Dear God, to be aware of Thy Presence, now and here. This is all that we ask of Thee.

— K. Venkatramaiah, B.A.,
Dy. Registrar of Co-op. Societies (Retd.),
"SUDARSAN", Krishna Nagar, Second Line,
GUNTUR-522 006. (A.P.)





THE GARLAND OF SAI GEMS

Devotees of Sri Sai Baba of Shirdi are experiencing His divine leelas in their daily life and realising the truth of His sayings in "Sri Sai Satcharita". Many of our Sai Brothers and Sisters who had already gone through the Holy Book "Sri Sai Satcharita" would, have experienced the assurances given by Him in their life on several occasions and become not merely as true devotees of Shri Sai Baba but as the true devotees of the sayings of Shirdi Sainath Prabhu. There may be several Sai brothers and sisters, who may not have the opportunity to go through the sacred book of Sri Sai Satcharita in our country and abroad. With the divine blessings of our Sadguru Sainath Prabhu, I desire to bring out a few real gems of our Shirdi Bhagvans "Sri Sai Satcharita" in the following lines as said by Him to the benefits of all those Sai devotees with my humble Pranamas at His Lotus Feet.

1. "You need not go far or anywhere in search of Me. Barring your name and form, there exists in you, as well as in all beings, a sense of Being or Consciousness of Existence that is Myself. Knowing this, you see me inside yourself as well as in all beings. If you practise this, you will realise all pervasiveness and thus attain oneness with ME".

2. "He who loves Me most, always sees Me. The whole world is desolate to him without Me. He tells no stories but Mine. He ceases to Meditate upon Me and always Chants My name. I feel indebted to him who surrenders himself completely to Me. I shall repay his debt by giving him Salvation (Self-realisation). I am dependent on him who thinks and hungers after Me and who does not eat anything without first offering it to me. He who thus comes to Me becomes one with Me, just as a river gets to the sea and becomes merged with it. So leaving out pride and egoism and with no trace of them, you should surrender yourself to Me who is seated in your heart".

3. "If anyone does any evil unto you, do not retaliate. Instead if you can do anything do, some good unto others".

4. "If you spread your palms with devotion before Me, I am immediately with you day and night. Though I am here bodily, still I know what you do beyond the seven Seas. Go wherever you will,

over the wide world, I am with you. My abode is in your heart and I am within you. Worship Me always, who is seated in your heart as well as in the hearts of all beings. Blessed and fortunate indeed is he who known Me thus.”

5. “The illusion of attachment or the love for money is a deep eddy (whirlpool) of pain full of crocodiles in the form of Conceit and jealousy. He who is desireless can alone cross this whirlpool. Greed and Brahma are as poles as under; they are eternally opposed to each other; where there is greed, there is no room for thought or meditation of the Brahma. Then how can a greedy man get dispassion and salvation. For a greedy man, there is no peace, neither contentment nor certainty (steadiness). If there be even a little trace of greed in mind, all the Sadhanas (spiritual endeavours) are of no avail. Even the knowledge of a well-read man who is not free from the desire of the fruit or reward of his actions and who has got no disgust for the same is useless and can't help him in getting self realisation.”

6. “The teachings of a Guru are of no use to a man who is full of egoism and who always thinks about sense objects”.

7. “Purification of mind is absolutely necessary; without it all our spiritual endeavours are nothing but useless show and pomp. It is therefore better for one to take only what he can digest and assimilate”.

8. “My treasury is full and I can give anyone what he wants, but I have to see whether he is Qualified to receive what I give”.

9. “If you listen to me carefully, you will be certainly benefitted. Sitting in this Masjid, I never speak any untruth”

(To be contd....)

— Sri D. Thirugnanan, M.A.,
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BELIEF IN SAIBABA

So many people believe SAI BABA as (Sakala Devatha Swarupa) All of the Gods in one (Murthy) Personality. To their heartiest liking saw their (Ishta Daiva) in SAI BABA and served Him. As Rama, Krishna, Hanumana, Datha, and Pandurangha Vithal. Baba gave to them the Vision (Darsan) of their God according to their wishes.

To some of his devotees he gave (Darshan) the vision as their Gurus. Baba said in this Universe there are so many superhuman and Godmen. Of all Baba is the Supreme One. More powerful and foremost of them all. In some occasions he said he is himself the God Allah. I will protect my devotees, stretching my four hands he said once. Not only telling like this Baba proved this with all the proofs immediately. He fulfilled their wishes he protected them in their distress sitting far-away in SHIRDI it self. Some times he sent some one as his deputy in times of distress, and saved them..

Inspite of all these proofs we are unable to believe Baba as God. The Maya is covering forcefully and making us unbelievers. Baba said throwdown the Wall of Maya then you can see me closely and clearly. But we are unable to demolish the strong wall and can neither believe nor see Baba.

Doing everyday daily pujas, prayers and rituals in routine. We strangely become nonbelievers and even against to Baba, knowing him as the one God in himself embodying of all the Gods. First of all by the force of Maya, we are always thinking against to our beliefs and knowing all these things well to what purpose? Where we are going? What we are thinking? What we are going? Is utterly disturbing and throwing us in dismay. Bowing to the lotus feet of Sri SAI BABA

BABA KEPT HIS WORD

After so much waiting, at last Sai Leela Magazine arrived, with the Cover page of 'Dwaraka Mayi'. It is a great joy for us because in the first issue itself we got our heart's content, the beautiful and the famous 'Dwaraka Mayi' picture.

Then I decided to paste this great picture of Baba in his life history itself. After cutting it I pasted it, in a good place.

Here begins the main story. Once Baba asked 'Rege Maharaj' like this. I want to give you my khajana, ask for Rs. 5; 10; 100 or 1000. How much or what ever you want I am ready to give you here itself.

But Sri 'Rege' knew well. Baba knew more than him what to give or what not to give in the right time and the right place. So 'Rege' negatively replied. He did not subdue to this kind of temptation.

But Baba pressurised him to ask for anything. Rege asked, Baba! If you are so much interested give me this boon, without denial please protect me and be with me (in Trikalas) in past, present, and future lives. Be with me inside, and out side in what ever state I am, you have to be with me and protect. Baba agreed.

After pasting the picture, when I scrutinized, the right place where pasted to my great amazement this picture was stuck up in the back side of 'Rege' Maharaj's picture. Baba kept his promise even in this kind of small affair. 'Jai Baba Sri Sai Nath Maharaj, Bowing to the lotus feet of Sri Sai Baba our "Panduranga Vithal".'

—A.V.S.R. Josylulu,
Artist,
Behind Vijaya,
Guntur-522 001., A.P.



योगी युञ्जीत सततमात्मानं रहसि स्थितः ।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥१०॥
(श्री मद्भगवद्गीता, अध्याय ६)



BABA VERSUS ASTROLOGY

It is said that we are all bound by destiny. What ever is destined to happen is bound to happen and we cannot change or alter the cause of events. This may be true to some extent but in the case of Samarth Sadgurus like Sai Baba of Shirdi and Sri Narasimha Saraswathi Swami some exception has to be made. In 'Gurucharitra' we come across an example, where Sri Narasimha Saraswathi Swamy, second incarnation of Lord Dattatreya in the series brought back deceased Datta to life at the request of Savitri, his beloved wife. The story runs thus. Savitri wanted to follow her husband by self-immolation after the death of her husband Datta. She arranged funeral pyre also for her deceased husband and before that, she took a holy dip in the Sangam and approached the Swami for his blessings. Swami blessed her 'Be blessed with sons like Ashtavasus' Disciples told Swamiji that she became a widow. But Swamy asserted, 'My blessings cannot go in vain'. He asked the devotees to get the dead body to his presence and the moment Swami aprinkled water on the dead body, Datta woke up as if from a slumber. Somebody seeing this incident sarcastically remarked 'After all where is the greatness of Swami? He is destined to live long. Hence he came back to life. Immediately Swami retorted, 'Brahma ordained that he (Datta) should live for 30 years in this birth and 100 years in the next birth. I altered the writing of Brahma and substituted 100 years for 30 years in this life and 30 years for 100 years in the next birth. He also showed Brahma lipi (writing of Brahma) to one and all present. Thus it can be seen that a Guru can alter the destiny and writing of Brahma, if he so wishes and is pleased with the devotees whole hearted and pure-minded devotion.

Sai Baba of Shirdi, being the incarnation of Lord Dattatreya, followed the same course. There were several instances, where Baba falsified the predictions of famous astrologers and saved and helped His devotees. Once a great astrologer named Nana Saheb Dengale informed Booty in Shirdi, 'Today, there is danger to your life. But a Baba assured Booty that he need not be afraid of death. That evening when Booty went to his Privy for earning himself, he saw a snake and before it could be killed by the servant, it slowly moved and disappeared. No harm thus befell Booty as predicted by the astrologer. Mrs. Savitribai Tendulkar was an ardent devotee of

Baba, who wrote Shri Sainath Bhajan Mala in Marathi consisting of 800 abhangas and padas, describing the leelas of Baba. Her son was to appear for the medical examination but the astrologers and palmists after examining his horoscope predicted that he would not succeed in that year. The boy became dejected and depressed. Later his mother met Baba in Shirdi and informed Him about the sad plight of her son. After hearing her patiently, Baba gave her the assurance, 'Tell your son to throw aside the predictions of astrologies and palmists. Let him appear for the examination in this year itself. He will certainly come out successful. Ask him to trust in me' Later the boy passed both the written examination and vivisection tests in medicine in the same year as assured by Baba.

Damodar Savalaram Rasane, Kasar of Ahmednagar (Damu Anna) a devotee of Baba, had no children for a long time though having two wives. Astrologers told him that there were no prospects of his begetting children as there was an inauspicious planet (Papi graha) in his horoscope. Damu also studied astrology to some extent and shared the same view. Later, when he visited Baba at Shirdi, Baba gave him four mango fruits to be given to his junior wife. Damu Anna acted accordingly and he had 8 children in all as prophesied by Baba thereby falsifying the predictions of the astrologers.

Even after His Samadhi, Baba is helping His devotees. using His veto powers over astrologers and palmists.

Dr. Sreerama Prasad and Dr. Lalitha Devi were Medical Practitioners, who practised for some time at Vijayawada without any success. The couple consulted several astrologers and the latter informed them that they were passing through a very bad period in their life. Planetary position was not good, Sani (satura) being at his worst was giving them all troubles, which period had to run for seven years knowing this, the couple lost their peace of mind. As prescribed by the astrologers, they resorted to Japams for Sani and danams for Navagrahas. All their rituals did not help them in any way. It was also predicted that the couple could not get even jobs during that period.

While they were passing through that period, a devotee of Baba named Sri Parthasaradhy met them and asked them to visit Shirdi Sai temple near Mary Stella College at Vijayawada for 50 Thursdays continuously and pray to Baba offering a coconut. The



couple followed the advice, prayed to Baba with firm faith and patience offering coconut and also participating in the Bhajana programme there. After doing this for 50 Thursdays, they visited Shirdi and worshipped Baba. The all merciful Baba blessed this young couple with decent jobs in Libya and they are enjoying a decent life there provided with well furnished quarters and modern amenities. From their letters, it is known that Baba is helping them in every way, though they are staying in a foreign country. Even in that alien land they are worshipping Sai Baba, reading every day Shri Sai Satcharita and their devotion in Sai Babaincreased manifold with the increase of their status in Society and emoluments in service.

Bow to Sai, peace be to all

—Y.C. Subba Rao,
Advocate and Notary,
Ongole 523 002,
Andhra Pradesh.

CONGRATULATION



Shri Mohanrao Ramrao Patil, I.A.S. (Retd.) has been appointed as Chairman of the Board of Management of Shri Sai Baba Sansthan, Shirdi. He has been appointed in place of Dr. P.K. Sawant who has resigned. Shri Mohanrao Ramrao Patil has held important assignments such as Collector, Director General of Information and Public Relations and also as Private Secretary to various Chief Ministers of Maharashtra State. His

long-standing administrative experience during his Civil Service will certainly be helpful to accelerate various development activities and also to run Sansthan administration more efficiently.

UTTARAKANDA REVISED

(Maharshi Valmiki, it is believed, composed the immortal epic, 'Ramayana', when Sita deserted by Rama was staying in his Ashram. Seeing Sita right in front of him suffering for no fault of hers, Valmiki was moved beyond measure and left no opportunity to project her greater than Rama himself. So much was his concern for Sita that the poem although was entitled Ramayana could be truly called Sitayana. A humble attempt is made through this playlet to depict Sita in this light.)

SCENE — I

Rama: Janaki, Dearest, Why have you chosen to hide the news from me? Mother Kausalya says I am going to be blessed with a child. What a sweet news! Why do you look crest-fallen? Aren't you happy to be a mother, the Queen-Mother of the illustrious Ikshavaku clan?

Sita: My Lord! Who is the woman that doesn't want to be a mother? Motherhood is the greatest boon to a woman. It is the culmination of womanhood, isn't it?

Rama: Were my dear father alive now, how happy would he have been! Nothing pleases a king more than his royal lineage perpetuated. What had not my father done to be blessed with sons? Thanks to the Putra Kameshti Yagna he had performed, not one, but four of us were born.

Sita: My Lord! How I wish we too had sons through such yagna. I feel, the mother that I shall be, will not fit the royal household we live in.

Rama: Janaki Dearest. Please refrain from saying so. I can understand what ails you. When you entered the fire, I know you would come back like gold purified. As a king I should not give room to slander. I had to satisfy the world. Now there is no such need. It is after twelve long years that you have conceived. All the people in Ayodhya worship you as purity in human form.

Sita: It is your love for me that makes you speak so. The duty of a king lies more towards his subjects than towards his own family.

Rama: Let then our child not ascend the throne. We will once again go to dwell in a forest, now voluntarily on our own accord.



Sita: But a king, you haven't got that choice either. You should exhibit in your life the path of Dharma which others should follow in the world.

Rama: That is all right. But when I relinquish the royal title, what deters me further? We both can live together the way we want.

Sita: On the other hand, while you should live to rule the Kingdom as a righteous one, I as your wife should help you do that.

Rama: I don't want wealth or weal without you. We are made for each other — not for others. Afterall, you had already had enough suffering.

Sita: Lord of my heart! With your killing Ravana, you have destroyed Adharma. But your Avatara is also meant to establish Dharma on earth. By mere wiping out Adharma, Dharma can never be founded. If that is so, people will be misled and violence will rule the world. It is not possible for me to live with you henceforth. My presence will sully your name and you will never be able to rule the Kingdom in a proper way.

Rama: Sita, how can I live without you? Especially when I know you are bearing the fruit of our love.

Sita: As if I can live without you? But what to do? To live up to an ideal some sacrifice is required. In our case, each one of us has to sacrifice the greatest that we have.

Rama: Dearest! Do you really mean that we should remain separated for the rest of our lives, pining for each other.

Sita: Worshipful one! You know everything. There is no need for me to hide from you the purpose of our birth in this world. Ravana killed, my divinity was over. But your divinity is now to manifest itself. Ravana was to be killed by a man and nobody else? Hence until his death you acted as if you were a mere mortal. Please send me to sage Valmiki's hermitage. Brother Lakshmana may escort me.

Rama: Sita! should it all happen like this? Is it for this that I got you back killing that evil lecher? I cannot imagine how I can live without you.

Sita: Lord of my heart! Please do not give in for despair. Make a golden statue of mine and treat it as if it were me.

Rama: So be it. The hands of Destiny are very long. *(Exeunt)*

SCENE — II

ROYAL PALACE IN AYODHYA

Rama: Are these the boys, you say, that sang like the gandharvas?

Vasistha: Yes indeed! As they sang, the listeners were spell-bound. Music and theme vied with each other. The story was so well sung.

Rama: Who are these boys?

Vasistha: They are Lava and Kusa, from Valmiki, the immortal bard. They sing the story of Rama and Sita. May I ask them sing?

Rama: Please do so, my revered Guru.

(Lava and Kusa sing Rama's glory. Sita's story. As they sing, Rama, Bharata and other sfolk/kin leave their seats, sit around on the ground and listen to the song with rapt attention. They shed tears as and when Sita's sorrowful plight is sung. At one stage, Rama, unable to control himself, cried out).

Rama: Sita, Sita! Why have you forsaken me? Yes. Yes. You have done the right thing. I do deserve it. You have been too generous to me, but I proved myself unworthy of your love. My obsession for righteousness blinded me from recognising your merit. Forgive me, Sita, my dearest, my life. Lakshmana, Please take me to Sita. Here I can't stay even a moment longer.

Vasistha: Lo, the sage Valmiki arrives *(All stand in reverence. Rama pays obeisance to the Maharshi).*

Rama: Great sage! How wonderfully have you composed the song! How lofty in conception! grand in theme! marvellous in diction?

Valmiki: The story is about Lord Rama. The hero approves the theme. The story is sung by none else than his sons. What more is necessary to make the song immortal?

Rama: Are these bright children my sons? Oh, you unfortunate father that is called Rama! Where is Sita? How is she? My heart aches to see her.



Valmiki: She isn't any more on this earth. The Mother Earth called her back. As for you, Rama, the time hasn't come yet. Look after your sons. You are now both mother and father to them. The mission of your Avatara is yet to be fulfilled. May your rule be remembered as Rama Rajya by posterity for ever.

— *N. Rama Rao,*
Education Officer,
Kendriya Vidyalaya Sangathan,
Regional Office, Hyderabad,
Secunderabad-500 003.



LIFE

What is life Sai's little Game
To Make a man know his name
For some with wealth he will play
Some their Health he will stay

To see their Depth each heart He'll Test
And do for them what he thinks Best
He'll play with them with joy, pain and sorrow
So that they will know him Tomorrow.

Sai's games are many, no rules are set
Only a sincere heart can do the Best
To play Sai's game is not for all
Few do try but they also fall.

In vain they try, their desire to fulfill
But Sai will do according to his will
So lift your hearts to Sai and say
Let me play your game the right way.

— *William D'Costa,*
Nivadita Automats,
HMT Ancillary,
Devarayapatna, Tumkur-572 103.

FAITH IS THE ANSWER

“O man, because you cannot find God in the days of your ignorance, say not that there is no God.”

— Sri Ramakrishna Paramahansa

A man was about to cross the sea from Ceylon to India, Vibishana said to him: “Tie this thing in a corner of your wearing cloth, and you will be able to walk on the water. But be sure not to examine it, or you will sink.” The man was walking easily on the water of the sea. When, having gone part of the way, he thought, “What is the wonderful thing Vibishana has given, that even I can walk on water?” He un tied the knot and found only a leaf with the name of Rama written on it. “Oh just this” he thought and instantly he sank.

So, dear Sai-brothers and Sai-sisters, such is the strength of faith. Faith is the answer for all your doubts, have complete faith in Lord Saianth, worship him with utmost concentration. Surrender to him completely. What ever may be the problem, how ever difficult it may be, leave it our master, Lord Sainath, he will certainly show an exit.

Be not a traitor in your thoughts and actions. Be sincere; act according to your thoughts; and you shall surely succeed. Pray with sincere and simple heart, and your prayer will be heard by Lord Sainath.

JAI SRI SATCHIDANANDA SATGURU SAINATH
MAHAPRABHU KI JAI

— G. Srinath,
H.No. 12/13/522, Sai Nilayam,
Tarnaka, Secunderabad-500 017.



सुहृन्मित्रार्युदासीनमध्यस्थद्वेषबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥९॥
(श्री मद्भगवद्गीता, अध्याय ६)



SAI MAHIMA

Shirdi is the holy shrine of Lord 'Sai Baba' which lies in Ahmednagar District of Maharashtra State. The place which is attracting lot of pilgrimage from different parts of our country over several decades.

It is this place where Sri Sai spent his precious life, by enlightening each and every body of this village. One sincere visit to this pilgrimage is enough for a sinner to become a saint, such a keen power is present even in this scientific era.

No body knows from where did he come, but, he is there in every Sai devotees heart guiding him to the right path and helping him at every stage of his success.

His name itself has a great creative power

Surrender to his lotus feet

Adore to his prayer's

Indulge in his ideals and ask anything you desire This

Bring's you a joy for ever,

Admirable character

Blossom's your life —

Amids't the huge crowd.

“By surrendering to my lotus feet
Even a sinner becomes a Saint.”

— Sri Sai Baba

— N.A. Badrinath,
No. 135, A G's Colony,
Anandanagar, Hebbal,
Bangalore-560 024.



युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्त स्वप्नावबोधस्य योगो भवति दुःखहा ॥१७॥
(श्री मद्भगवद्गीता, अध्याय ६)

ADVENTURE AND ATTAINMENT

AKHANDA SAI NAMA SAPTAHA AT PENUKONDA

PREAMBLE

Experiences and Rememberences

Penukonda is a small town in Anantapur District in Andhra Pradesh. Once it was the summer resort of Sri Krishna Deva Raya, the Mighty King of Vijayanagar Empire after Tallikota War in 1565, it became the Capital of Vijayanagar Empire and Tirumala Raya ruled the Kingdom from this place. This town is surrounded by a Seven fold rock fort. The big hill, by whose name this town is called, is a source of inspiration. Nature showers its gift on this town. The atmosphere is pure and calm. This town is a source of mental peace and joy. It is said that there were 365 Temples in this town in olden days and the Vedic Hymes were always echoed in the Climate. The remaining Temples and buildings exhibit their past glory and sculputure values even today.

This town is a Revenue Divisional Head Quarters in Anantapur District.

In the year 1942 onwards Sri Swami Kesavaiahji, an ardent devotee of Shirdi Sai Baba was working here as a Sub-Registrar in Registration Department. He was a source of inspiration to the public of this town and with his efforts a Sai Mandir on the Main road was constructed. He established Shirdi Sai Baba cult on strong foundations in this town. Since then "Nitya Puja" is being performed and Bhajan is conducted on every Thursday.

Mentors and Motivators of Sri Shirdi Sai Nama Saptaha.

There was a motivation to celebrate "AKHANDA SAI NAMA SAPTAHA" in this town through Shirdi Sai Baba himself. Shirdi Sai Baba inspired Sri D. Sankaraiah to conduct "Nama Saptaha" at Penukonda. Penukonda is felt a holy place for Shirdi Sai cult for Swami Kesavaiahji a reknown Shirdi Sai Baba Devotee at Madras, lived in this town for some time. He preached and Practiced Shirdi Sai Bhakti to the world from this place.



Sri B. Naga Muralidhar of Penukonda happened to go to Hyderabad on some official work and fortunately he met Sri.D. Sankaraiah and they could recognise each other as Sai Devotees through their rings on the fingers. Sri.D. Sankaraiah asked Sri Naga Murali Dhar to take the lead as was directed by Shirdi Sai Baba in conducting "SAI NAMA SAPTAHAM" immediately.

Sri Sankaraiah's experiences infused confidence in Naga Murali Dhar. Sri Subbaramaiah, another Devotee of Shirdi Sai Baba supported the suggestion and promised all help. Sri Sankaraiah narrated that he had got the word of approval from Sri Sivanesa Swami, the spiritual head of Shirdi.

Thus Sri.B. Naga Muralidhar is the physical motivator and Sri D. Sankaraiah is the mental supporter for this sacred function.

Sri B. Naga Muralidhar came to Penukonda and contacted some elders like Sri B. Sankarayana Rao, G. Janaki Ram, G. Aswarthanarayana, Dr. Y. Ramanjaneyulu, N. Hanumantha Rao, M. Pakkirappa, P.C. Subbaratnam, Sri. P. Rama Chandra Sastry and others. Immediately an executive committee was formed and dates for the "Akhanda Shirdi Sai Nama Saptaha" were fixed.

It was all like crossing the mighty ocean without any aids.

PREPARATION AND PARTICIPATION

"Dhana Mula Midam Jagat"

The estimated expenditure for the function was too heavy for collection in this small town. There was some discouragement in the initial stages during fund collection. It was a bad beginning. The Executive Committee left everything on the shoulders of Shirdi Sai Baba and began to work as a straw which acts according to Divine Will.

As days pass on, the cash and kind in donations began to pour like a heavy rain. There was enthusiasm and encouragement from all quarters and many devotees took part in the fund raising. The Executive Committee received donations from all parts of the Andhra Pradesh in particular and from distant places like Assam of this country in General. The Executive Committee is unaware who initiated all this propaganda even to this day. If proper publicity was given, the Executive Committee could have received more funds as it felt.

The Executive Committee approached some donars with under estimation of their mite and also with great reluctance. But their contributions surprised everybody's expectations.

Anyway the funds received were more than enough and there was a balance of seven bags of rice for the seven days of the function at the end. It is all but Shirdi Sai Baba's Grace and nothing else.

"Hanuman did not know his strength. But Jambavantha through Rama's direction encouraged him to jump over the ocean. Thus Hanuman could see the Goddess Sita at Lanka". So is the experience of the Participants and they could enjoy the eternal bliss during the Sai Nama Saptaha'.

PERFORMANCE AND PERCEIVENENCE

Every thing was set ready for the function. The venue of the performance of the Akhanda Sai Nam Saptaha' was Sri Ramabhadralayam, one of the sacred remains of Penukonda Town. There is Khasi Viswanathalayam in the same compound which resembles the "Advita Tatwa".

On 28.5.'88 at 6.30 A.M. the Bhajana Brundam of Kallur in Adilabad District and the Live photo of Shirdi Sai Baba arrived at Penukonda from Hyderabad. SriSankaraiah led the troop. After placing the photo at Sai Mandir, puja was performed in accordance with the rituals of the Sai cult and prasadam was distributed.

At 5.00 P.M. the "Gramotshav" the procession was taken out through the streets of Penukonda town. It was a heavenly experience for the general public and they offered coconuts as a mark of their devotion.

The older people say that they had never witnessed such a holy procession hither to in the town. It was so attractive that thousands of people participated in it without invitation or compulsion. This was a source of strength to the Executive Committee for the future programme.

At 10.30 P.M. Shirdi Sai Baba photo was placed on the beautifully erected platform in the Kalyana Mandapam of Sri Ramabhadralayam.



Hanuman Chalisa was recited for 108 times as is the custom. The function concluded at 12.00 in the midnight.

On 29.5.'88 at 6.00 A.M. the Akhanda Dhuni and Jyoti were litted. Puja was conducted to Navagrahas and Ganapathi homam was performed. After Maha Mangalaharathi the Akhanda Nama Bhajana "OM SAI SRI SAI JAI JAI SAI" began exactly at 9.00 A.M. The Bhajana Brundam of kalluru in Adilabad District led the Bhajan with their melodious voice and music.

As it was for the first time, the participants in the Akhanda Bhajan of this town felt it a little bit difficult to cope up with the Nama Japa'. But the nector of the Nama Mantra gave them the enthusiasm and experience and with in no time they became the masters of the recitation.

On 30.5.'88 at 6.30 A.M. Lakshminarayana Homam was performed. Ghee and coconuts were offered in the Dhuni.

As hours pass on the number of participants in the Dhuni and Japam increased.

There was a bitter experience in the night. It rained cats and dogs in the night. There was no proper coverage on the Dhuni, it was in the open. But the fire did not put off and it remained as usual, though people accommodated in the building were completely drenched and felt some inconvenience. It is the setting example of Shirdi Sai Baba's leela.

From 31.5.'88 to 1.6.'88 it was all well and the visit of Devotees from different parts of the Andhra Pradesh and Karnataka increased considerably.

On 2.6.'88, the devotees from Dhavangiri in Karnataka State visited the function and participated in the Bhajan. They were so impressed that they took an oath to perform "Akhanda Sai Nama Saptaha" at their place in the near future.

It is a day of great inspiration among the Devotees as Sri B. Uma Maheswara Rao, the holy man and Editor of Sai Prabha arrived in the morning. He brought with him the Sai Baba blessings. He is the voice of Shirdi Sai Baba. His soft speech and simpleton personality added strength to the organisers of the function.

The Mareddipalli Bhajan group of Secunderabad was also a source of added inspiration.

On 4.6.'88 at 12.45 P.M. Sri B. Uma Maheswara Rao sat beside the Dhuni in Meditation. Shirdi Sai Baba gave him darsan and conveyed the message to the Devotees through him. The contents of the message are as follows.

SHIRDI SAI MESSAGE

1. The Devotees who have worshiped me without "Pratiphala-peksha" and with "Trikarna Suddi" will be looked after and their desires will be fulfilled by me.
2. Before conclusion of the function ask the Devotees to read the 15th Stanza "Purushottama Propti Joga" in Bhagavad Geetha.
3. I shall lit up the mantle of wisdom in those Devotees who have established me in their minds.
4. Try to attain the spiritual strength through my Nama Japa. Such people will have no obstruction, they will attain "Atma Pari-purnatha" (Self realisation).
5. Don't divert your mind into worldly affairs. Those who make their mind pure through my Nama Japa will attain Godly wisdom.
6. Don't compel others to do work which they dislike to do.
7. Misery and difficulty are not the reaps of Karma. The root cause for them is the Moha, Selfishness and Mamakara are the causes of our misery. Inform the Devotees to eliminate these evils.
8. Mamakara and Ahankara form this Physical world. If you throw them aside you will have the "Dharmika Chintana".
9. God is every where. Selflessness is the God.
10. You are all in ignorance I am coming to you everyday. But you have not recognised me.

This is all my message. Please convey my good wishes to the organisers.

It was 3.00 P.M. on 4.6.'88 an interesting thing happened. A beggar like man in rags came to Dinner room. He was unable to walk or speak. Sri Sankaraiah led him to the Dinning place. He



could not eat properly. Sri Prakash Rao of Hyderabad helped him to eat the food. He tested the patience of the servers and consumed food for a long time. He drank six glasses of water. He could not get up even. Sri. M. Pakkirappa helped him to get up and washed his dirty feet and hands. After-wards he made him to lie on a blanket and went on his duty. Within 3 minutes he returned and to his great surprise he found that the man was not be seen anywhere. Sri. Pakkirappa searched the entire premises for him but in vain. Sri Pakkirappa narrated this to other organisers and Devotees. Many had seen him. He was in such a helpless condition that he could not stand erect and walk freely. How can such a person disappear? It was all the Lord Sai Baba, that came to the spot. Sri. Prakash Rao wanted to eat the remains of the food. But a dog rushed to the spot and ate away the entire remains. It is all the leela of Lord Dattatreya and nothingelse. But out of ignorance many could not realise His Leelas.

On 5.6.'88 "Purnahuti" was performed and Exactly at 9.00 A.M. The Sai Nama Saphaha concluded. About 2000 people were served food on that day.

Every thing was in surplus "Akshayam". The Nama Japa sound echos in the air for years to come. It is the unforgettable function and the prints of the Nama Japan will be permanent in the minds of the Devotees.

Thus came Shirdi Sai Baba to our town to lit up the mantle of wisdom in our minds and lead us to our "distination-Heaven".

—N. Hanumantha Rao,
Telugu Pandit and
Executive Committee Member,
Akhandai Sai Nama Saphaha Committee,
Penukonda, A.P.




MIRACLES WORKED BY SHIRDI SAI BABA IN MY LIFE

"Why fear when I am here? Cast your burdens upon me and I will bear them."

— Baba

My ancestral background and the environment in which I was born and bred up had cast me into a philosophic mould and conditioned me to believe that 'There is a destiny that shapes our ends/Rough-hew them how we may.' After the advent of Baba into my life, my experiences with Him amply confirmed and ratified this belief. Rather it became an axiom in due course proving itself again and again in a remarkably incredible manner. I gave no thought for the morrow. The unsettled war-years found a large number of us employed willy-nilly in some establishment connected with the war-effort. With the ending of the war, however, most of these units were closed down one by one. I was functioning as an Administrative Officer in the Embarkation HQ, Visakhapatnam at that time. Of course, I knew I had to seek a job elsewhere. But then what is Baba for? Does he not provide the impetus to act, leading us into 'fresh fields and pastures new?' Has he not assured His devotees that there would be no want in their houses? Is He not ever ready and willing to take over our burdens if only we cast them on Him with full faith? So why worry? Such were my thoughts and I was as unconcerned as I could be. Accordingly, one fine morning my boss, one Capt. Boohariwallah, a man of sterling character and independence, who had recently taken over asked me whether I had been recommended for a permanent position as an Administrative Officer in the army. On my replying in the negative, he forthwith put up a letter to the GHQ strongly recommending me for the job. He followed it up by phoning the Staff Officer concerned at intervals to make sure the proposal received due consideration. This spontaneous action of the Officer only underlined my belief in Baba's solicitude for the welfare of those who put their entire faith in Him. On this note of hope I found myself discharged on the closing down of our establishment in July '48.

Months dragged on but nothing was heard from Delhi. I had saved nothing and had to begin selling things to fend for the family. First it was the furniture. Then it was my wife's jewellery one by



one till by Dec. '48 we came to the end of our resources except for just one chain around her neck. I kept in touch with the GHQ through one of the officers still available. I had every reason to be hopeful. However, in retrospect I wonder at my seeming stupidity in my failure to seek an alternative job. But, then it never occurred to me I should try. As luck would have it, reducing my hopes to ashes, came the government's declaration of the 'Hyderabad Action' against the Nizam. The whole army was geared overnight to achieving success in their effort and chances of my appointment vanished into thin air.

It was a terrible shock. I sat before Baba and cried. My wife who was convalescing after confinement and whose matchless devotion to Baba has always been exemplary told me it was needless for me to cry nor lose heart. Baba was actually testing her faith not mine, she exclaimed. 'Let this last piece too go. Let us see what He does afterwards,' so saying, she practically tore the chain off her neck and threw it. 'Please take and sell this away and let Him take over,' she concluded. For a long while I could not bring myself to pick it up. I felt like a heartless robber. Having no alternative, I steeled myself to take it and sell it. Within a week after this, I got my first permanent appointment as a higher grade Office Assistant in the Royal Indian Navy through the good offices of Capt. Krishnaswamy who happened to be a former student of mine. I was past 40. I think it was the first as well as the last exemption from such over-age ever granted. It could happen that way because the Navy was still under the British Admiralty manned by Britishers at the top and an Englishman had strongly recommended it in my favour. In the ultimate analysis, it was Baba fulfilling Himself in His own wonderful way.

—*Dr. P.S.R. Swami,*
D-9, P&T Qrtrs.,
Hyderabad.



SAINATH THE VIGILANT WATCHMAN

No matter how hopeless and dangerous our situation, if we place it in the hands of Lord Sainath, we will be amazed to find how rapidly He brings things under control. It is then that we realise that He is greater than our greatest need.

Baba knows all the transactions of the world. He is the controller, the wire-puller in the show of the Universe. His eye of vigilant supervision is ever on his devotees. "While the world awoke he slept (in mental equilibrium) and while the world slept he was vigilant" (Satcharita Chapter IV)... Says Baba, "Nothing will harm him who will turn his attention towards me." Let me tell you of how he saved us from a dangerous situation one night.

About twenty years back we had been living in a Government quarters in a small town in Raichur District. The building was poorly constructed with uneven floors, with windows having shutters that would not close and walls gaping at the corners. The roof leaked when it rained — Being a dry area rain was scarce there.

One evening dark clouds gathered in the sky. A sudden gust of wind was followed by heavy rain. Rain water splashed into our bed room through the windows and corners of the gaping walls. We had to rush to the hall carrying our beds and bed clothes. The hall was dry and soon we slept soundly getting relief from the sweltering heat.

At about midnight a flash of light falling on my husband's eyes woke him up. On opening his eyes he saw nothing and again went to sleep. After a while another flash appeared followed by a 'Kr Kr' sound coming from above the hall door. There was a ventilator above the door. Someone was trying to remove the door bolt putting his hand inside through the ventilator. "Who is there?" said my husband in a loud voice. I woke up and realised the situation, that burglars were trying to make an entry inside. Fear gripping us, we prayed frantically to Sai Baba to protect us. No further sounds came and we could clearly see lights burning inside the verandah and outside front yard. My husband wanted to open the hall door, but I prevented him as it was not safe to go out alone. On standing up on a chair we could see that the front door was ajar and lights on, everywhere outside. A peon usually slept in a small shed a few yards away from the house. We called him but our



voices were faint due to fear. He couldn't hear. We then rang the calling bell continuously. Unfortunately we had no phone. The peon came and in a few words my husband explained the situation to him. He then said, "Sir, please do not come out, they are sure to attack us". Quickly we managed to close the open doors and came back to the hall. The peon hastily retreated to his room, for he was also scared.

Though we tried to sleep, a terrible fear that the dacoits might come back any moment, crept over us and we kept awake praying to Sainath. At about 2 A.M. the silence of the night was shattered by loud cries and shrieks coming from not far off. After a while, once again silence prevailed.

Early morning we were told that the dacoits had entered the Assistant Engineer's quarters. They made away with a trunk containing silver articles and clothes. The Engineer actually saw the thief running with the trunk and he rushed behind him. But he was pelted with huge stones. Some thieves hiding outside had thrown the stones on his feet, thus preventing him from following. He fell down. Fortunately the injuries caused were only minor ones. We had heard the cries of his wife and children at 2 A.M.

Baba knows what dangers await his devotees and at what time. At all hours he protects his devotees. We have only to call Him and seek His help. We thanked Baba for bringing rain on that particular day, making us sleep in the hall, right in front of the door. Why did the flash of light fall right on my husband's face? It is due to His grace alone. Our house that day resounded with our grateful cries "Baba saved us! Praise be to Him".

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



THE MAGNIFICENT POWER OF SHRI SAI BABA AND SATCHARITA

We were introduced to Lord Sainath Mahaprabhu by our Sai borthor Sri G. Kanakachari, Lecturer in Polytechnic College at Nandyal in 1984. At that time we did not know anything about Shri Sai Baba. But after reading 'Sri Sai Satcharita' we understood the greatness of Shri Sai Baba. From that time onwards our minds are always charged with devotion and still it is continuing.

When my mother was seriously ill both my sisters started 'Saptah' of Shri Sainath. Slowly my mother recovered from ill health. My eldest sister's marriage was also fixed and celebrated after doing the 'Parayan' of Sri Sai Satcharita. Thus we got a strong belief in Him and started our meditation. Whenever we are in distress we go to Sri Sai Karunalayam at Nandyal and start our prayer to Lord Sai. Then we are able to get peace of mind and happiness. Though Lord Sai Baba is not physically present before us His magnificent power is working and guiding us all at the appropriate time.

I had a chance of visiting Shirdi in 1986 and also in January, 1988. After taking Darshan of the Moorthy (idol) of Sai Baba in Samadhi Mandir I had recollected our experiences and wondered at the boundless power of Lord Sainath. Always I will be chanting the holy name 'SAI RAM' mentally to keep up my concentration on Him. Thus many times He guided and protected me from evils in my daily life. So I am always grateful to Shri Sainath for His timely help and protection, and it is sure that He always take care of His true devotees.

The following meanings have struck to my mind when I see the title of 'Sai Leela' (Magazine).

- S** Surrender yourself to Shri Sai Baba.
- A** Always speak truth and concentrate on the Master.
- I** Inspire others by doing good service.
- L** Leave lust, anger and jealousy.
- E** Everyday try to help some poor people.
- E** Everybody must try to get purity of mind.
- L** Love all creatures.
- A** Almighty will always guide and protect you when you are in contact with Him.



So I believe that the above meanings which are nothing but the teachings of Sadguru Sainath Maharaj will help our brother and sister of Sai devotees to enrich their devotion towards Him.

JAI GURUDEV DATTA SAI RAM

—*M. Vidya Shankar,*
S/o. M. Atchaiah,
D. No. 28/1103-A,
Near Sai Baba Nagar,
Nandyal-518 501, A.P.



OM SAI RAM

- O** Oh! He is the greatest of All, and He is "SAI BABA" My Lord.
- M** Mayall pray "SAI BABA" to have Peace and Harmony.
- S** Say "OM SAI RAM" as Many times as Infinite.
- A** Almighty is the "BABA", and we should be at His feet to clean Ourselves.
- I** Inspire yourselves to believe in "BABA" for His Greatness and Reality.
- R** Remind yourselves that you are a single hearted disciple, when you are nearer to "BABA".
- A** All are alike to "BABA", whether poor or rich, because He is a Soul of Spiritualism.
- M** Muscle down all your sins at His (BABA) feet, and make Yourself Pure and Prosper.

—*Yadiki Suresh,*
131, Vasavi Nagar,
Sai Kuteer,
Secunderabad-500 003.

SAI, THE SAVIOUR

I want to narrate one of the Saileela's experienced by me in order to express my gratitude for my GURU, GOD — Shri Sai Baba.

During last October, we had been to Varanasi, for Lord Vishwanatha's darshan. Along with me, my sister, brother-in-law and their 5 year-old daughter were there in the trip.

After finishing the darshan at Varanasi, we had left for Gaya — from there we went to Buddha Gaya. We took a rickshaw to visit all the temples there and were returning to catch an auto to reach Gaya. My sister, brother-in-law and I, along with their daughter were travelling in a rickshaw. The roads have ups and downs. When the rickshaw was going fastly in a downward direction, suddenly my sister's daughter dropped from the rickshaw and fell on the road and the rickshaw with three of us, sitting inside along with the rickshaw puller, went across the leg of my sister's daughter.

All of us have seen it personally and shocked. The little baby is crying like anything, out of fear and pain. After a few feet distance only, we could get the rickshaw stopped and ran to the spot. She was feeling very much pain and not allowing anybody to touch her leg. All of us were very much stunned for that. Since there is no hospital nearby, we want to take her to a Doctor immediately after reaching Gaya.

All of us are devotees of Shri SAI BABA and we have good faith in Him. From the moment of starting our journey, we used to pray Him to bless us to complete the trip peacefully. Even the little child is also, a strong devotee of Shri Sai Baba, and she used to utter 'Sainath Maharaj ki Jai' at every time.

But when the above incident occurred, we were very much worried about the leg of little baby. While returning to Gaya in an auto, all of us prayed to Baba to come to her rescue. Since we do not have none other than 'Shri Sai Baba' as our Protector, with tears in eyes, we prayed Him to save the little child. That small baby, even in that severe pain, asked us to show her God, Baba's picture.



My sister, immediately applied 'Udhi', which we carry always with us, on the child's leg and gave her a Baba's picture. All this happened in the auto during our journey to Gaya.

After half an hour, we reached Gaya and the auto was stopped before the room, in which we were staying. Miraculously the child jumped out of the auto and ran into the room, where our parents were waiting for us. Until then the child was weeping with pain and not allowed us to touch her leg. But the moment, we reached our room, she ran away on her own, towards her grand father, narrating him about the unfortunate even happened to her, in her own sweet words. All of us were very much astonished for the miraculous recovery of the child. From the moment, she was alright and she never complained about her leg pain. It is nothing but the Sai's Grace.

Whenever we recall the above incident, we bow our head before BABA's feet with great reverence and gratitude. Who could save that little child, on whose leg a rickshaw with four people's weight passed on. It was none other than Lord Sai. As Baba gave assurances to His devotees in His 'ELEVEN SAYINGS OF SHRI SAI BABA'.

"IF YOU SEEK MY ADVICE AND HELP, IT SHALL BE GIVEN TO YOU AT ONCE."

He saved, He is saving and will save his devotees for ever, whenever they pray for His help with good faith, patience and devotion.

I am writing this incident to express my deep-felt gratitude for our Lord Shri Sai Baba.

**"BOLO SHRI SATCHIDANANDA SAMARTHA
SADGURU SAINATH MAHARAJ KI JAI"**

*— V.V.S. Ramesh,
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श्री साईलीला अगस्त १९८८

हिन्दी विभाग

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कवि — लेखकोंसे निवेदन

★ 'श्री साईलीला' मासिक पत्रिका के लिए साहित्य लिखते समय निम्नलिखित सूचनाओं की ओर ध्यान दें।

★ आपका साहित्य आध्यात्मिक-धार्मिक स्तर पर और संतोंपर आधारित हों।

★ आपका साहित्य बाई ओर हाशिया छोड़कर और दो लाइनों के बीच में पर्याप्त जगह छोड़कर हों।

★ आपका साहित्य कागज के दोनों बाजू में लिखा हुआ न हों।



श्री दासगणू जी की प्रार्थना

(श्री साई सत्चरित्र, चतुर्थ अध्याय)

मूल मराठी से हिन्दी रूपान्तर

हे परमश्रेष्ठ सद्गुरू। तेरी शक्ति अपार और अद्भुत है तेरी लीला।
अज्ञानंधकार मिटावो, उतारो भवसागर के पार हे खेवइया ॥
तुम्ही हो वेणीमाधव, प्रभुचरण तुम्हारे तीरथराज प्रयाग।
प्रकटी गंगा-यमुना जिनसे उन चरणन में शक्ति अपार ॥ १ ॥
तुम्ही हो, ब्रह्मा-विष्णु औ शंकर त्रिगुण-ताप के सार।
इस धरती पर प्रकटे बन साई लेकर शक्ति अपार ॥ २ ॥
प्रातःसमय में ब्रह्मरूप तुम, अध्यात्म ज्ञान की गंगा बहाते।
धर शिवरूप, तमप्रधान तुम, ताण्डव नृत्य दिखाते ॥ ३ ॥
शिशुवत् करत किलोल ज्यों श्रीकृष्णभये मथुरा में।
जनमानस के हंस हो स्वामी तुम बसते ज्ञानगगन में ॥ ४ ॥
देखि मलय अनुराग कहै को तुमको एक यवन हौ।
को कहि सकै हिन्दू तुम स्वामी रहत मुदित मसजिद हौ ॥ ५ ॥
जो तुम हौ धनवान तो काहे भिक्षा मांगत हौ।
को कहि सकै फकीर जब रहत बनि उदार कुबेर हौ ॥ ६ ॥
यदि तुम बसते मसजिद में तो धूनी क्यों जलती है?
वह निसिवार जलकर भक्तों को ऊदी प्रदान करतीं हैं ॥ ७ ॥
ब्रह्म मूर्हूर्त में प्रभू तुमने भक्तों की पूजा स्वीकार करी है।
जब मध्यान्ह तपे मार्तण्ड, भक्तजन आरती गान करी है ॥ ८ ॥
भक्त बसे हैं ऐसे, ज्यों देवन के गण चहुं ओर रहत हैं।
छत्र धरै अरू चँवर डुलावै मन सेवा-भाव रहत हैं ॥ ९ ॥
तुरही, ढोल-मृदंग, पिपहरी-सहनाई, घंटानाद करत हैं।
चोपदार कसि-कमर अंगरखा ड्योढ़ी यशगान करत हैं ॥ १० ॥
आरती-काल सिंहासन विराजो ज्यों कमलावर रूप धरी है।
संध्याकाल धूनीरमाय तब शिवशंकर रूप धरी है ॥ ११ ॥
त्रिदेव रूप धरि करि अद्भुत लीला, सगुणरूप अवतारे।
हे साई प्रभु! हम भक्तन को नित अनुभव दिये सहारे ॥ १२ ॥

फिरहूँ भई मतिमन्द हमारी करहु त्राण प्रभु मोरे ।
हे नाथ! हरो दुख-दारूण, दुखिया अरज करत कर जोरे ॥ १३ ॥
अधमों में अधम, निकृष्ट यह पापी, शरण पड़ा श्री चरणों में ।
हे गुरूवर महान! त्रैताप हरो इस दासगणू सेवक के ॥ १४ ॥

— डा. दुर्गाप्रसाद शुक्ल,
४८०, कुम्हारमण्डी,
कानपुर छावनी-४.



बाबा शरण में ले ले हमको

बाबा शरण में ले ले हमको साई बाबा ॥
साई बाबा दानी बाबा । बाबा शरण में.....
न दिन में भूख रैन नहिं निदियाँ ॥
आके सरदन दे दे हमको साई बाबा ॥ साई शरण.....
न मोरे मनवाँ में शान्ति चयनवाँ ॥
आके धीरज धराय दे हमको साई बाबा ॥
साई बाबा-दानी बाबा-बाबा शरण में.....
सारे दुनियाँ के तुम्हीं हो रक्षक ॥
आके बिगडी बनाय दे हमरो साई बाबा ॥
साई बाबा-दानी बाबा.....
ललिता को तेरे सिवा कोई ना सहारा ॥
आके अपना बनाय ले हमको साई बाबा ॥
साई बाबा-दानी बाबा, बाबा शरण में

— श्रीमती ललितादेवी लालबहादुर शास्त्री,
सेवा निकेतन, १ मोतीलाल नेहरू प्लेस,
नई दिल्ली-११.



अग्निहोत्री ब्राह्मण मुले शास्त्री धन्य हुये जब आये शिरडी ।

कर्मनिष्ठ, अग्निहोत्री ब्राह्मण,
मुलेशास्त्री नाम था उनका,
सामुद्रिक, ज्योतिषशास्त्र का,
भंडार उनमें भरा हुआ ॥ १ ॥

रहने वाले नासिक के,
बूटी रहते नागपुर थे,
साथ में बूटीसाहब के,
एकबार मुले मसजिद आये ॥ २ ॥

इसी समय बाबा ने,
फल बेचने वाले से,
फल अनेक प्रकार के,
अपने भक्तों को बाँटे ॥ ३ ॥

केले सब छील करके,
भक्तों में बाँट दिये,
और छिलके केलों के,
अपने लिये रख लिये ॥ ४ ॥

हस्तरेखा विशारद मुले,
किये प्रार्थना बाबा से,
हस्तपरीक्षा करना चाहते,
बाबा यदि सहमत होते ॥ ५ ॥

ध्यान न दिये बाबा कोई,
प्रार्थना पर मुले की,
चार केले दिये उनको,
लौटे मुले बाड़े को ॥ ६ ॥

स्नानकर मुले शास्त्री,
अग्निहोत्र में जुट गये,
बाबा भी नियम से अपने,
लैडी को प्रस्थान किये ॥ ७ ॥

जाते-जाते लैडी को,
कहा उन्होंने भक्तों को,
गेरूवा कुछ लाना होगा,
भगवा वस्त्र रंगने को ॥ ८ ॥

अभिप्राय न कोई समझ पाया,
बाबा के इन शब्दों का
कुछ समय बाद ही बाबा,
लौट गये थे मसजिद को ॥ ९ ॥

मध्याह्न आरती वेला आई,
तैयारी सब हो गई,
बाबा आसन बैठते ही,
भक्तों ने पूजा की उनकी ॥ १० ॥

कहा बाबा ने बूटी से,
दक्षिणा लाओ मुले से,
बूटी झट तैयार हुये,
दक्षिणा लाने मुले से ॥ ११ ॥

सन्देश सुनाया बूटी ने,
माँगते बाबा दक्षिणा,
भेजा मुझको बाबा ने,
तुमसे लेने दक्षिणा ॥ १२ ॥

घबड़ा गये मुले शास्त्री,
यह कैसा अर्न्धर हुआ,
मैं तो ब्राह्मण अग्निहोत्री,
शिष्य नहीं मैं बाबा का ॥ १३ ॥

फिर सोचा मुले शास्त्री ने,
बाबा जैसे महान सन्त ने,
करोड़पति बूटी माध्यम से,
दक्षिणा माँगी है मुझसे ॥ १४ ॥

अग्रिहोत्र अधूरा छोड़करके,
 बूटी साथ में चल दिये,
 मसजिद अपावन समझते थे,
 खड़े हो फूल फैंक दिये ॥ १५ ॥
 आँख उठाई, मुले देखे,
 आसन पर तो बाबा के,
 घोलपस्वामी गुरु उनके,
 कैलाशवासी विराज रहे ॥ १६ ॥
 आश्चर्य मुले को हुआ कितना,
 देखकर अपने गुरु को वहाँ,
 कहा मन में नहीं यह स्वप्ना,
 पूरा जाग्रत मैं तो यहाँ ॥ १७ ॥
 जाग्रत रहने पर भी मेरे,
 गुरु कैसे यहाँ पहुँच गये,
 शब्द न कोई निकला मुँह से,
 निर्णय न कुछ वे कर सके ॥ १८ ॥
 घोलपस्वामी गुरु मेरे,
 मसजिद कैसे पहुँच गये,
 रहकर इसी उधेड़बुन में,
 संदेह अपना दूर किये ॥ १९ ॥
 गुरु चरणों में बड़े आगे,
 हाथजोड़ स्तति लगे करने,
 गाते भक्तगण बाबा आरती,
 अपने गुरु की मुले शास्त्री ॥ २० ॥

मूँद ली उन्होंने आँखें,
 गद्-गद् थे वे हो गये,
 धन्य जीवन समझ करके,
 आँखें अपनी खोल लिये ॥ २१ ॥
 खुली आँखें, देखा मुले ने,
 आसन पर बाबा बैठे थे,
 अपना हाथ फैलाकर वे,
 दक्षिणा मुले से माँग रहे ॥ २२ ॥
 सच्चिदानंद परम ब्रह्म का,
 स्वरूप देखा बाबा का,
 मुले शास्त्री विस्मित था,
 देख चमत्कार बाबा का ॥ २३ ॥
 आनन्द का पारावार न था,
 मुले तो था धन्य हुआ,
 नत मस्तक हो शीष झुका,
 दी बाबा को दक्षिणा ॥ २४ ॥
 गुरु के दर्शन हो गये,
 संसय सारे दूर हुये,
 मुले शास्त्री बोले थे,
 देख चमत्कार बाबा के ॥ २५ ॥
 गेरुवा-भगुवे वस्त्र का,
 मर्म समझ में सबके आया,
 ऐसी अद्भुत लीला,
 देख मुले था धन्य हुआ ॥ २६ ॥

— साईनाथार्पणामस्तु

— एम. व्ही. पन्त प्राचार्य,
 रीजनल इन्स्टीट्यूट ऑफ
 एज्युकेशन, कुमाऊँ हिल्स,
 अल्मोडा (यू.पी.).





“ओम श्री साई राम”

सिंमर सिंमर पवित्र नाम	उदि तुम्हारी देती खुशी आराम ।
ओम श्री साई राम ।	ओम श्री साई राम
बोलो हर सुबह शाम	दियो हमें भक्ति निष्काम ।
ओम श्री साई राम ।	ओम श्री साई राम
ओम श्री साई राम	हम हैं तेरे बन्दे गुलाम ।
शिडीं हमार पावन धाम ।	ओम श्री साई राम
ओम श्री साई राम	बना दे सबके बिगडे काम ।
तेरी छाया में पाया विश्राम ।	ओम श्री साई राम
ओम श्री साई राम	तेरे जपसे मिटजाये गम

ओम साई राम, जय साई राम, साई राम, साई राम, साई राम।

-साई सेवक,

२९/१४, मंत्री पार्क, चेंबूर, बम्बई-४०० ०७१.



“भक्ति का इत्र”

भक्ति प्रदर्शन की वस्तु नहीं है। वह तो परमात्मा को रिझाने की विधि है। भक्ति को प्रकट मत करो। उसे गुप्त रखो, नहीं तो वह इत्र की भांति उड़ जायेगी।

तुम भजन कीर्तन में सम्मिलित होकर तो खूब उछल-कूद करते हो। किन्तु अपने घर के किसी कोने में परमात्मा के सामने बैठकर उन्हें रिझाने के लिये कभी नाचते कूदते हो?

बाहर तो खूब नाचते कूदते हो, किन्तु यदि प्रभु के सामने बैठकर अन्तर के भावों को नहीं जगा पाते तो तुम्हारी यह भक्ति परमात्मा के निमित्त नहीं है, मात्र लोगों को दिखाने के लिये है। याद रखो “समाज को बताने के लिये नहीं अपितु भक्ति तो प्रभु प्रेम में निमग्न होने के लिये की जाती है।

— भगवती प्रसादी,
डोंगरे जी महाराज.

संकलन:- दिनेश नंदन तिवारी,
विजय नगर, छापर,
जबलपुर-४८२००८, म. प्र.

॥ पहली गुरुपूर्णिमा शिर्डी में ॥

हिन्दु पंचांग के अनुसार आषाढ़ के पूर्णमासी के दिन को "व्यास गुरु पूर्णिमा" कहा जाता है और उस दिन का महत्व होता है, अपने गुरु की पूजा करने का।

पुराणों में भी इस बात का कथन है और यह प्रथा व्यासजी के समय से प्रचलित है। इस दिन पर गुरु की पूजा, आर्ती करने के पश्चात उन्हें शानदार वस्त्र, धोती, दक्षिणा आदि भेंट में दिये जाते हैं। सांहीं भक्त जानना चाहेंगे कि 'गुरुपूर्णिमा' उत्सव शिर्डी में कब और कैसे शुरू हुआ।

श्री सांहीं बाबा साधारण संत नहीं थे। श्री सांहीं बाबा त्रिकाल ज्ञानी और चल-अचल शक्तियों पर पूर्ण नियंत्रण रखते थे। सभी उनकी आज्ञा का पालन करते थे और उनसे कुछ छुपा नहीं रहता था। इस दृश्यमान जगत् के वर्तमान, भूत और भविष्य के हर पल को वे पूर्णतया से जानने वाले थे।

श्री सांहीं बाबा उपदेश और कृपा अपने भक्तों पर अलग, अलग ढंग से करते थे। वे भाषण या व्याख्यान नहीं देते थे। परंतु कुछ मुहावरों द्वारा अपना संदेश देते थे। पहली 'गुरुपूर्णिमा' यानी गुरु रूप में श्री सांहीं बाबा की पूजा शिर्डी में व्यास पूर्णिमा के दिन उनके (श्री सांहीं बाबा) ही प्रेरणा से विचित्र ढंग से शुरू हुई।

साल १९०८ में पंढरपूर के सब-जड़ लक्ष्मण कृष्णाजी नूलकर अपने काम से छुट्टी लेकर श्री सांहीं बाबा की आज्ञा से 'चावडी' में रहते थे। श्री सांहीं बाबा उन्हें 'बुढ़ा आदमी' कह कर सम्बोधित करते थे। एक दिन श्री सांहीं बाबा ने माधवराव देशपांडे से कहा "उस बुढ़े आदमी (नूलकरजी) से कहो कि वह मस्जिद में धुनी के सामने जो खम्भा है, उसकी पूजा करे।" श्री सांहीं बाबा उस खम्भे के सहारे टेक लगाकर अक्सर बैठा करते थे। माधवराव ने (यानी 'शामा') श्री सांहीं बाबा की आज्ञा तुरंत ही नूलकरजी के पास जा सुनाया। इस समय तक मस्जिद में श्री सांहीं बाबा की आर्ती, पूजा इत्यादि भक्तों द्वारा नहीं होती थी।

श्री सांहीं बाबा की आज्ञा से नूलकरजी और माधवराव देशपांडे बहुत हैरान हो गये। नूलकरजी ने पंचांग निकालकर उस दिन की विशेषता जाननी चाही। दोनों की खुशी का ठिकाना न रहा, जब पंचांग में लिखा हुआ पढ़ा। वह दिन 'व्यास गुरुपूर्णिमा' का दिन था, यानी अपने 'गुरु' की पूजा का। और भक्तजन श्री सांहीं बाबा को परमेश्वर का अवतार मानते थे। फिर भी माधवराव और नूलकरजी प्रसन्न थे कि श्री सांहीं बाबा उन्हें मस्जिद में पूजा करने का अवसर प्रदान कर रहे हैं, चाहे वह मस्जिद का खम्भा ही था। 'चावडी' से माधवराव मस्जिद जब लौटे तब श्री सांहीं बाबा ने उनसे कहा, "वह 'बुढ़ा आदमी' (नूलकरजी) अकेला क्यों पूजा करे। तुम भी उस पूजा में शामिल हो जाओ।" माधवराव यानी 'शामा' श्री सांहीं बाबा के



निज भक्तों (सेवकों) में से एक थे। वे निर्भीक थे और श्री सांहीं बाबा को 'देव' यानी भगवान कह सम्बोधित करते थे। माधवराव ने श्री सांहीं बाबा से कहा "मैं आपकी आज्ञा का पालन नहीं करूंगा और इसीलिये एक खम्भे की पूजा नहीं करूंगा। अगर आप अपनी पूजा कराने के लिये सहमत है, तो वह मेरे लिये खुशी की बात होगी।" इस बात का अन्य भक्तों ने भी समर्थन किया। पहले तो श्री सांहीं बाबा ने अपनी पूजा करने की अनुमती नहीं दी परंतु अन्य भक्तों के बहुत जोर देने पर वे सहमत हो गये। उस समय तात्या कोते पाटील, दादासाहेब केलकर और श्री सांहीं बाबा के अन्य दो प्यारे भक्त मस्जिद में उपस्थित थे। दादासाहेब केलकर पूर्ण कर्मकाण्डी थे और उन्हें उस दिन के महत्व, पूजा विधी आदि की पूर्ण जानकारी थी। जल्द ही भक्तों ने तैयारियां जोर-शोर से शुरू कर दी। और पूजा में काम आनेवाली वस्तुओं को इकट्ठा कर दिया। यथाविधी भक्तों ने श्री सांहीं बाबा की गुरु रूप में पूजा, आर्ती आदि किया। और पूजन आदि के बाद भक्तों ने उस समय में प्रचलित नियम अनुसार श्री सांहीं बाबा को धोतियां आदि वस्त्र अर्पित किये। श्री सांहीं बाबा को धोतियों, वस्त्रों आदि कुछ वस्तु की आवश्यकता नहीं थी। परंतु श्री सांहीं बाबा ने विचित्र ढंग से 'गुरुपूर्णिमा' के दिन 'गुरु' के रूप में अपनी पूजा करायी।

इसी तरह पहली 'गुरुपूर्णिमा' शिर्डी में सम्पन्न हुयी। और उस दिन के बाद भक्तजन निर्भीक हो नित्य मस्जिद में श्री सांहीं बाबा की पूजा, आर्ती आदि करने लगे। और हर वर्ष बड़े उत्साह, प्रेम और भक्ति से 'गुरुपूर्णिमा' के दिन श्री सांहीं बाबा की 'गुरु' रूप में पूजा होने लगी। जिसमें सैंकड़ो भक्तजन भाग लेने लगे।

ओम सांहीं

(सांहींलीला अंग्रेजी से)

— एम. एच. हेमदेव.

साई-पंचामृत

(१)

मनवाँ भजले साई नाम।

ये जग के नाते थोथे हैं, कोई न देगा काम। मनवाँ।

धन-दौलत औ महल-अटारी, सब माया के धाम। मनवाँ।

भटकेगा यूँ कब तक पागल, ले-ले अब विश्राम। मनवाँ।

दया करेगा बाबा उसकी लीला-ललित ललाम। मनवाँ।

'शिवकुमार' अब और न सोचो, कर लो उसे प्रणाम। मनवाँ।

(२)

हम पर कृपा करो भगवान।

भटक-भटक पग पड़ा गये छाले, टूटा मन अभिमान। हम पर।

ऐसी रात अंधेरी आयी, सूझे नहीं विहान। हम पर।

बंधु-सखा सब भये स्वारथी, जीवन हुआ वीरान। हम पर।

सारे जग ने ठुकराया है, तुम कर दो कल्याण। हम पर।

'शिवकुमार' अति दीन भिखारी, देहु दया का दान। हम पर।

(३)

अब मैं जाऊँ कहाँ कहो और।

तुम ही मेरे माता-पिता हो, बंधू-सखा सिर भौर। अब मैं

शिरडी मेरी द्वारिका-काशी औ वृंदावन पौर। अब मैं।

तुम ही मेरे मंदिर, पूजा, तुम ही अंतिम ठौर। अब मैं।

चरण में तेरे पड़ा रहूँगा, यही बचा एक तौर। अब मैं।

'शिवकुमार' नहीं शरण तजूँगा कर लो मन में गौर। अब मैं।

(४)

हमने साई-दर्शन पाया।

रम्य पुरी शिरडी अति पावन, जहाँ बसे जग-राया। हमने।

परम शांतिमय धाम है उसका हमको वहाँ बुलाया। हमने।

वह मतवाला प्रेम कृपाला, हमको नित्य लुभाया। हमने।

चरण पकड़ते ही बाबा हैंस, प्रेम सुधा बरसाया। हमने।

'शिवकुमार' अब क्या चिन्ता है, जब तूँ शरण बसाया। हमने।

(५)

मनवाँ चल साई-दरबार।

हिन्दू-मुस्लिम, सिख-इसाई, सबकी सुने पुकार। मनवाँ।

ये जग है स्वास्थ्य का मेला, सब झूठा व्यापार। मनवाँ

कौन है अपना कौन पराया, सब क्षण भर का प्यार। मनवाँ।

बाबा तेरी तुरत सुनेगा, वो करुणा-आगार। मनवाँ।

'शिवकुमार' जग परख लियो तो आयो शरण तुम्हार। मनवाँ।

— शिवकुमार कश्यप,

१६, वेद निवास, बुद्ध नगर,

भांडुप (प.), बम्बई- ४०० ०७८.



‘गुमान गोविन्दहिं भावत नाहीं’

मुले शास्त्री थे नासिक के अग्निहोत्री ब्राह्मण ।
विद्वत्ता थी उनकी अगाध और विलक्षण ॥
छुओ शास्त्रों का किया था उन्होंने अध्ययन ।
ज्योतिष और हस्तरेखा में थे वे निपुण ॥

पहुँचे मस्जिद वे करने बाबा का दर्शन ।
फिर सहसा यह विचार उठा उनके मन ॥
कि करूँ मैं सामुद्रिक शास्त्र का प्रदर्शन ।
‘हाथ बढ़ावें,’ किया बाबा से नम्र निवेदन ॥
‘करूँगा मैं आपकी हस्तरेखाओं का परीक्षण ।’
धाक जम जाएगी मेरी, सोचा यह मन ही मन ॥
किन्तु बाबाने दिया न उस पर कुछ भी ध्यान ।
तब प्रसाद लेकर लौट आए वे निज-स्थान ॥

जाने लगे जब बाबा करने को वायुसेवन ।
बोले, ‘गेरू लाना, रंगेगे आज भगवा वसन ॥’
दोपहर की आरती का हुआ जब समय ।
तब जोगने मुले शास्त्री से की यह विनय ॥

जा रहा हूँ मैं आरती में होने को सम्मिलित ।
चलें आप भी मेरे साथ होकर प्रमुदित ॥
‘मुझे क्षमा करें, मैं शाम को करूँगा दर्शन ।’
अकेले चल पड़े जोग यह उत्तर सुन ॥

बाबा बोले होते ही आरती का संचालन ।
‘नये ब्राह्मण से दक्षिणा ले आए कोई जन ॥’
करोड़पति बूटी पहुँचे तब शास्त्री के पास ।
बतलाया उन्हें अपने आने का कारण खास ॥

पहले तो शास्त्री के उड़ गये होश-हवास ।
बाबा मुझे बुला भेजेंगे यह न हुआ विश्वास ॥
फिर उनके मन में उठा यह विचार ।
दक्षिणा देना मुझे कहाँ तक है दरकार?
मैं तो स्वयं हूँ कर्मनिष्ठ अग्निहोत्री ब्राह्मण ।
देता नहीं, लेता हूँ दान-दक्षिणा समर्पण ॥
माना कि बाबा हैं बहुत बड़े सन्त महान ।

किन्तु मैं भी शिष्य नहीं हूँ उनका लें वे जान ॥
 फिर सोचकर कि है यह बाबा का आदेश ।
 करोड़पति बूटी लाये हैं स्वयं सन्देश ॥
 साथ में बूटी के किया उन्होंने मस्जिद को प्रस्थान ।
 फिर स्वयं को पावन, मस्जिद को अपावन मान ॥
 दूर से ही फेंक दिये उन्होंने बाबा पर फूल ।
 किन्तु दृष्टि उठाते ही गये उनके हक्के-बक्के भूल ॥
 बाबा नहीं दिखे, दिखे उनके गुरु महाराज ।
 कैलासवासी घोलप स्वामी रहे थे विराज ॥
 क्या मैं देख रहा हूँ दिन में यह सपना?
 विश्वास नहीं कर सके वे स्वयं अपना ॥
 कैसे पहुँच गए मस्जिद में आज मेरे गुरुवर?
 गिर पड़े चरणों पर उनके, वे आगे बढ़कर ॥
 आत्मविभोर हो करने लगे वे गुरु-वन्दना ।
 त्यागकर निज अहं और शुद्धाशुद्ध भावना ॥
 कुछ देर में खोले जब उन्होंने निज नयन ।
 दक्षिणा माँगते दिखे उन्हें बाबा आनन्दधन ॥
 तब दी दक्षिणा करके बारम्बार नमन ।
 और संशय हीन हो गया उनका भ्रान्त मन ॥

१. बाबा भक्त बापू साहेब जोग २. नागपुर के प्रसिद्ध करोड़पति बापू साहेब बूटी

**‘जाकी रही भावना जैसी ।
 प्रभु मूरत देखी तिन तैसी ॥’**

डाक्टर मित्र के साथ एक तहसीलदार ।
 जा पहुँचे शिरडी में साईबाबा के दर्बार ॥
 ‘मेरे इष्ट हैं श्रीराम,’ था डाक्टर का कथन ।
 ‘किसी यवन का मैं कभी न करूँगा नमन ॥’
 तब तहसीलदार ने कही थी यह बात ।
 ‘प्रियवर तुम चले भर चलो मेरे साथ ॥
 तुम्हारे साहचर्य से आनन्द होगा अपार ।
 नमन हेतु नहीं करेगा कोई तुम्हें लाचार ॥’



मस्जिद में जा, सबसे पहले बड़े डाक्टर।
और बाबा के चरणों में मस्तक दिया धर ॥
इस पर सबको हुआ विस्मय अपार।
समझ न सके वे अनाशंकित व्यवहार ॥

डाक्टर बोले, 'मुझे दिखे मेरे राम भगवान।
फिर क्यों न करता मैं उन्हें साष्टांग प्रणाम?'
ऐसा कहते उन्हें फिर दिखने लगे साईं।
'यह क्या? सपना देख रहा हूँ क्या मैं भाई?

वे यवन नहीं, वे तो हैं पूर्ण युगावतार।
वे ही लें मुझे अब भवसागर से उबार ॥'



भगवान को भोग लगाकर भोजन करने की बाबा द्वारा शिक्षा

शिरडी में लगती थी हाट हर रविवार।
एकत्र हो जाती थी जिसमें भीड़ अपार ॥
ऐसे ही दिन अन्ना पहुँचे साईं दरबार।
लगे दबाने वे बाबा के चरण भवतार ॥
तब बोल उठे शामा उनकी बाँह निहार।
"इसमें चने के दाने कैसे चिपके हैं यार?"
हाथ उठाया अन्ना ने सुन उनका आलाप।
गिर पड़े दाने चने के त्यों ही अपने आप ॥
बाबा बोले, "अकेले खाने में तुम सुख पाते।
हाट से ठाट से आये हो तुम चना चबाते ॥"
अन्ना गिड़गिड़ाये, "मुझे न दोष देवें व्यर्थ।
मैं घर से सीधे मस्जिद आया, साईं समर्थ ॥
फिर चना खरीदकर खाने का क्या सवाल?
अन्तर्यामी आप सब जानते हैं मेरा हाल ॥
प्रभु, जब भी करता हूँ मैं भोजन ग्रहण।
उस समय साथ में मेरे होता है जो भी जन ॥
बनाता सदा मैं उसे भोजन का भागीदार।
साथी न हो तो होती है मजबूरी सरकार ॥"

तब बाबा यूँ बोले, "सत्य है तुम्हारा कथन।
पर जब नहीं होता साथ में तुम्हारे कोई जन।।

उस समय क्या मैं होता नहीं तुम्हारे पास?
तुम्हें मेरी सुधि आती? खिलाते हो मुझे ग्रास?"

—प्रो. जर्नादिन प्रसाद श्रीवास्तव,
सिविल लाइन्स, डाकखाने के निकट,
रीवा (म.प्र.)-४८६ ००१.

●श्री साई सत्चरित (हिन्दी) के अध्याय २४ के आधार पर
१. अण्णासाहेब अर्थात् श्री गोविन्दराव रघुनाथ दाभोलकर यानी 'श्री साईसत्चरित'
के अमर रचयिता हेमाडपन्त.

भजन

"शिरडी के साईबाबा" तेरा ही है सहारा
तेरे सिवा नहीं है, दुनिया में कोई हमारा
शिरडी के साईबाबा.....

तुने उपासनी को राहे खुदा दिखाई
शिरडी ने तुझ से साई क्या खूब रौनक पाई
तू ही तो मुफलिसों का बस एक है सहारा
शिरडी के साईबाबा.....

तेरे ही दम से साई रोशन जहान सारा
तू ही तो है जहां में बस एक हमको प्यारा
जलवा तू अब दिखा दे फुरकत नहीं गवारा
शिरडी के साईबाबा.....

पानी से तूने साई क्या खूब दिये जलाये
है खुश नसीब वह ही रहमत जो तेरी पाये
तुझ बिन नहीं है अब तो जीना मुझे गवारा
शिरडी के साईबाबा.....

है दास "अवध" तेरा करना तू रहम उस पर
वह तर गया जहां से रहमत हो तेरी जिस पर
मैं तेरी खाके पाहूँ और मुफलिसी का मारा
शिरडी के साईबाबा.....

— डा. अवध बिहारी भटनागर,
क्वार्टर नं. एच-३/२९ (२२८),
क्वार्टर (साऊथ टी.टी.), नगर भोपाल (म.प्र.).



श्री साई-सुमिरन

श्री साईबाबा के विषय में उनके ही भक्तोंके कुछ अनुभव कलमबद्ध कर रहा हूँ।

मेरे एक मित्र, श्रीयुत श्रीकान्त काम्बले, विद्युत मंडल के लेखा विभाग में वरिष्ठ सहायक हैं। नौकरी के अलावा वे एक कुशल होम्योपैथ डाक्टर भी हैं। मित्र व अन्य परिचित लोग उन्हें "नाम" के बजाय "डाक्टर"के सम्बोधन से पुकारते हैं।

वे बताते हैं कि २५ नवम्बर १९८० की उस ठंडी रात को, यकायक मेरी छाती में दर्द उठा। कुछ देर तक तो मैं अपने हाथ से ही छाती को सहलाता रहा, पर उससे कोई असर नहीं हुआ। मैं इस परिस्थिति में था कि न ही घर में किसी को आवाज दे सकता था, और न ही स्वतः उठकर अपने दवाई के डिब्बे से कुछ औषधि ले सकता था। मुझे लगता था, कि कहीं यह असहयनीय पीड़ा प्राणघातक न हो जाये। इस कठिन घड़ी में मेरे मुंह से केवल साईनाम की बुदबुदाहट हो रही थी।

मुझे इस विपत्ति की घड़ी में ऐसा लगा जैसे कोई सफेद दाढ़ी वाला वृद्ध पुरुष, सफेद कपड़े पहिने हुए मेरे करीब खड़े हैं। उन्हें देखकर मैंने आंखें मूंद लीं। कराहकर मेरे मुंह से 'बाबा' शब्द निकल आया। मेरी आंखे मूंदी थी, और मैं महसूस कर रहा था, जैसे वे वृद्ध मेरी छाती में हाथ फेर रहे हैं और क्रमशः मेरी छाती का दर्द कम होता जा रहा है। फिर न जाने कैसे मेरी नींद लग गई, मुझे पता भी न चला। मैं सुबह उठा तो पूर्ण स्वस्थ था।

मैं जानता हूँ.... उस रात और कोई नहीं बल्कि श्री साईनाथ ही मेरी पुकार सुनकर प्राण रक्षा के लिये आये थे।

मेरे एक दुबले पतले से छोटी कद काठी के मित्र हैं, जिनका नाम है व्ही. मुकुन्दन। विजली विभाग के मुख्य इंजीनियर के दफ्तर में अनुभाग अधिकारी हैं। साईबाबा पर उनकी गहरी श्रद्धा और विश्वास है।

दो तीन वर्ष पहिले की बात है, उन्हें क्षय रोग हो गया था। एक तो वैसे भी दुबले शरीर, और उस पर यह राज-रोग। शरीर क्रमशः अशक्य होता जाता। इलाज चल रहा था पर उससे वैसा फायदा नहीं हो रहा था, जैसी की उम्मीद थी। लगता था रोग हटने का नाम ही नहीं ले रहा है। इस डाक्टर से उस डाक्टर, इस हकीम से उस वैद्य तक चक्कर लगाने का कोई भी परिणाम नहीं निकल पा रहा था। इलाज में पैसे इस बुरी तरह खर्च हो चुके थे कि, सारी बचत धूल में मिल चुकी थी.... छुट्टियां समाप्त हो चुकी थीं और आगे का भविष्य अंधकारमय नजर आता था।

जैसा मैंने कहा, मुकुन्दन जी साई भक्त हैं। उनके घर में नियमित रूप से साईबाबा का पूजन होता है। इस विपत्ति के आने पर वह बार-बार सोचा करते कि, आखिर मुझसे क्या गलती हो गई, जो बाबा मेरी इस तरह परीक्षा ले रहे हैं। अकस्मात एक दिन मुकुन्दन ने अपने इलाज के लिये टी.बी. सेनिटोरियम, छिंदवाड़ा जाना निश्चित कर लिया। पैसे थे नहीं, सो जो कुछ उसके पास बच्चों पत्नी के जेवर इत्यादि थे, उन्हें बेचकर उसने खर्च चलाया।

अपने पूजन स्थान पर जहां बाबा का बड़ा चित्र लगा था, प्रस्थान के पूर्व उसने उन्हें प्रणाम किया और चित्र को उलटकर नीचे रख दिया। वह बुदबुदाया, जब मैं ही नहीं रहूंगा तो तुम्हारे इस चित्र की पूजा कौन करेगा। अब इस चित्र को मैं उसी समय सही स्थान पर विराजित करूंगा, यदि मैं इलाज के बाद सकुशल वापिस लौट सका।

कहना न होगा, टी.बी. सेनिटोरियम जबलपुर से २१७ किलोमीटर दूर छिन्दवाड़ा में स्थित है, जहां जाने की प्रेरणा उसे बाबा ने ही दी थी, और वहां छः महीने तक लगातार इलाज कराने के बाद स्वस्थ होकर ही वह यहां लौटा, और अपनी नौकरी ज्वाइन की। इस बीच वह घर में उल्टाकर रखे बाबा के चित्र का स्मरण करता रहा...और जब लौटा, उसने बाबा के चित्र को पुनः उनके स्थान पर विराजित कर कथा कीर्तन का आयोजन किया।

मुकुन्दन के अनुसार, बाबा अपने भक्तों की परीक्षा लेते हैं पर वे उन्हें कभी निराश नहीं करते, बशर्ते, उन पर भक्त का विश्वास अडिग बना रहे।

भाई दिनेशनंदन जी तिवारी, केंद्रीय वेतन कार्यालय में लिपिक हैं। वे साईं भक्त हैं, व बाबा पर उनकी अटूट श्रद्धा है। उन्होंने बाबा की कृपा का जो अनुभव सुनाया उसे मैं यथावत प्रस्तुत कर रहा हूं।

“..मैं गुरुवार को उपवास रखता हूं तथा निश्चित रूप से टेलीग्राफ वर्कशाप गेट नं-४ के पास स्थित साईं मंदिर में दर्शनार्थ जाता हूं। एक बुधवार को रात मैंने स्वप्न में देखा कि बाबा की काकड़ आरती के समय मैं साईं मंदिर में उपस्थित हूं। मुझे पुजारी जी ने कपास की बल्लियां भक्तों को बांटने को दीं हैं। इसी बीच पुजारी जी कुछ देर के लिये किसी कार्यवश मंदिर से बाहर चले जाते हैं। मैं उनके आने के विलंब को देखकर मंदिर में रखे तीनों दीपकों को जला देता हूं। कुछ देर बाद जब पुजारी जी आते हैं, वे मुझसे उलाहने के स्वर में कहते हैं कि ,भई तिवारी जी तुमने ये क्या कर दिया। एक ही दीपक जलाना था... ये तीनों तो प्रातः मध्यान्ह व सायंकालीन आरती के लिये मैंने सजाकर रखे थे। मंदिर में घी भी समाप्त हो गया है, अब तुम्ही कहो, दोपहर की आरती कैसे होगी। मैं उन्हें समझाता हूं, आप चिन्ता न कीजिये, घी का प्रबंध मैं कर दूंगा। पंडित जी किंचित नाराज होकर कहते हैं, भई सभी लोग ऐसा कहते हैं, पर करता कोई नहीं है। और मेरी नींद इस सुबह के स्वप्न के साथ खुल जाती है।

मैंने जब इस अजीब स्वप्न को अपने मित्र सराठे जी को कार्यालय में बताया तो वे गंभीर होकर कहने लगे-“पंडित जी यह स्वप्न नहीं बाबा का आदेश है। आज गुरुवार है, तुम शाम को साईंनाथ के दर्शन करने जब मंदिर जाओगे, घी निश्चित ही लेकर जाना।

शाम को जब मैंने मंदिर पहुंचकर भक्तराज जी (पुजारी जी का नाम) को अपने हाथ से वह डिब्बा दिया, वे उसे खोलकर स्तब्ध से रह गये। करीब बैठे खिरवडंकर जी से वे मुस्करा कर बोले-देखो भाऊ मैंने कह रहा था न कि बाबा को हमसे ज्यादा फिकर है। उसे मालूम है मंदिर में आरती के लिये आज घी नहीं है...और



हम यही बात कर रहे थे कि तिवारी जी घी ले आये। मैं अन्तर्यामी बाबा की भक्तवत्सल मूर्ति की ओर निहार रहा था, जो सोते जागते अपने भक्तों का ध्यान रखती है।

- विजय कृष्ण ठाकुर,

"साई निकेत",

१५२, शक्तिनगर, गुप्तेश्वर,

जबलपुर-४८२००१.



आत्म-निवेदन

दत्त गुरु, साई प्रभु, सुनो विनय मम आज।

प्रभु तुम पर निर्भर सदा, मेरे सारे काज ॥

मन्त्र-तन्त्र पूजा-विधि का नहि मुझको ज्ञान।

स्तुति-अर्चना-विनय से साई मैं अनजान ॥

दत्त गुरु के पद-कमल सबके शरण स्थान।

यहीं जान आई शरण, अपना लो भगवान ॥

नत शिर साई चरण में सादर करूं प्रणाम।

त्राहि-त्राहि आरति-हरण सफल करो शुभ काम ॥

भक्त-बछल हे दत्त प्रभु मम अवगुण मत देख

क्षमा-दया मे ही सदा साई तेरी रेख ॥

सब प्रकार कल्याण कर अशुभ रहें सब दूर।

वांछित सिद्धि प्रदान कर करुणा कर भरपूर ॥

साईश्वर निज दिव्य छवि दिखलाओ हे नाथ।

दर्शन हित उर विकल है, इसको करो सनाथ ॥

-श्रीमती सत्या पी.के. कपूर,

११२१, चाहराहत, नई दिल्ली.

SHRI SAI BABA SANSTHAN SHIRDI

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