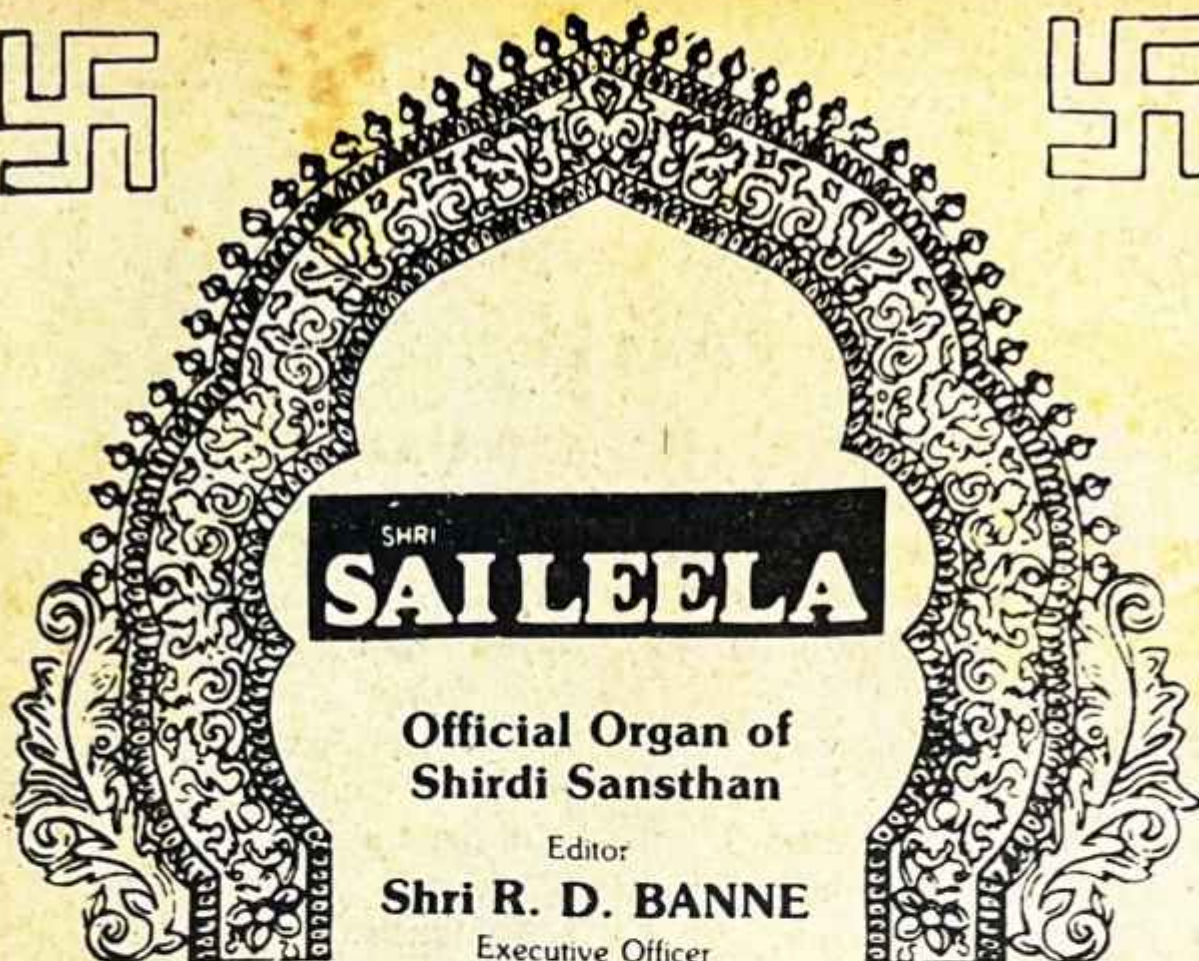
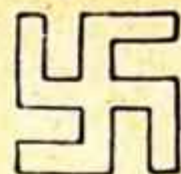
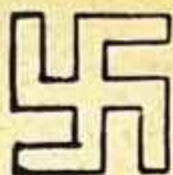


SHRI
SAI LEELA

OFFICIAL ORGAN OF SHIRDI SANSTHAN





SHRI
SAILEELA

**Official Organ of
Shirdi Sansthan**

Editor

Shri R. D. BANNE

Executive Officer
Shirdi Sansthan of
Shri Sai Baba

Executive Editors:

Shri Sadanand Chendwankar

B.Sc., S.T.C., R.B. Pravin

(Marathi Edition)

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

VOLUME 67

JULY 1988

No. 4

Office:

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

Telephone: 412 25 61

Annual Subscription Rs. 10.00 • Single Copy Rs. 2.00

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



SHRI SAI LEELA

JULY — 1988

CONTENTS

1. The Perfect Master	R. Subramanian	3
2. I Want to Cry	S. Venkatakrishna	4
3. Baba's Sayings	Col. G.N. Gopalkrishnan	5
4. At the Feet of the Mother	Dr G.R. Vijay kumar	8
5. All in You... You in All	Jayasreeram	12
6. Sai-Sutra	Shalini Desai	13
7. The Sai Baba Epic	Kamaladevi Gunaki	
	Basavaraj Gunaki	16
8. Sai, the Medical Wizard	K. Rajendra Prasad	21
9. Characteristics of a Devotee	S.R. Joshi	22
10. Mind and Meditation	L.M. Jagdish	25
11. This Life	Stephen Vaz	27
12. Oh Devotee of Sri Sai	C.R. Narayanan	28
13. Sri Sai Baba a Sthithaprajnya	A.V.V. Kumar	29
14. Bhagawan Sri Sri Sri Venkai- ahswamy	Roop Kumar	30
15. Prayer for Sai's Grace	N. Rama Rao	31
16. The Efficacy of the Nama Japa Yagna	R. Radhakrishnan	33
17. Baba, the Living God	D.K. Rao	36
18. Drag Me along the path of Devotion	K. Ravindranath	39
19. Om Sri Sai Dhanaman galya Pradaya na Maha	P.A.V. Lakshmi	40
20. My Experiences of Sai's Grace	G. Ramdas	42
21. How Lord Sai promptly responded	G.E. Menon	44
22. My Experiences with Shirdi Sai Baba	Mrs. N.V.K. Murthy	46
23. Baba Help s those who can not Help themselves	J.R. Laroia	47
24. Shri Sai Baba's Blessings	Anoop Ulpe	48

SHRI SAI BABA SHIRDI THE PERFECT MASTER

“Those that taste that, are fulfilled. They are the perfect ones and they wander no more.”

—From *Sukhmani of Guru Arjun.*

Sai Baba was a perfect master. The ideal of every Sai-devotee must be to strive to be as perfect as Sai Baba. It was Jesus who said, “Be ye perfect — even as your father in heaven is perfect.” As Sai Baba is perfect even so must we aspire for perfection.

Sai Baba has stated that MAYA teased him often “The inevitable maya teases me often. Though I forgot myself, I cannot forget her. She always envelopes me.... this maya teases God Brahma and others, then what to speak of a poor fakir like me? Those who take refuge in the lord will be freed from Her clutches with His grace....”

Sai Baba spoke to us of the three faces, the three prongs of MAYA:

1. The first one is pleasure, sense gratification. See how pleasures draw us. The cinema, TV, Radio, Video, club, Hotel etc., draw us and wake up within our desires. And it is desire that make us wander. The whole world is running after, dancing to the tune of desires. This dance of desires, H.H. Radhakrishna Swamiji said, is the dance of death. If you want to be perfect, keep away from desires, control the desires, do not let desires control you.
2. The second prong of maya is wealth. See how people run after wealth. They keep on amassing wealth, more and more of it. They do not have time to spend it. Suddenly death comes and pounces upon them. And leaving all their millions behind, they move on empty-handed to the eternity.
3. The third face of maya is name, fame, earthly greatness. There are people who shun pleasures, who keep away from wealth, but who want name and fame, popularity and publicity. They want the applause of the people. They too are prisoners of maya and hence can not attain perfection.

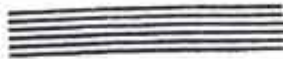
Dear Sai-brothers and Sai-sisters, keep away from these three i.e. — pleasure, wealth and power. Sing the holy name of SAI. Sing



it again and again with love and longing of the heart. With tears in your eyes give the service of love to those who suffer and are in pain and you too will grow in perfection and you too will be filled with SAI-BLISS, the joy that no ending knows.

Bow to Sri Sai and peace be to all

*-R. Subramanian,
3, Lakshmipuram,
Highcourt Colony,
Villivakkam, Madras-49.*



I WANT TO CRY

I want to cry and cry
But I cannot cry
You know I won't cry
I am timid indeed too timid to cry;
My ego says that I should'nt cry
If I do the world will laugh at me.

Baba, why don't you let me cry?
I pray, help me to cry,
The tears at the eye-lids,
are no more precious.
Whether I looked at you or not
In the least uttered thy name or not
you pulled me out of 'quick-sand'
Some say I am intelligent,
Others say I am capable,
Oh! some others think I am great
You and I know the truth,
The blade of grass is more honest than I am
Yet, I cannot cry even in private,
Baba, now I look to you,
Give me strength to cry
Let the tears flush my ego out
Cry I must, I must cry....

*-S. Venkatakrisna, B.Sc., M.A., L.L.B.
7-1-571, Subhash Road, Secunderabad-500 003.*

BABA'S SAYINGS

It is stated in Shri Sai Satcharita that the life of Sai Baba is as wide and deep as the infinite ocean and all can dive deep into the same and take out precious germs of knowledge and Bhakti and distribute them to the aspiring public. Baba's sayings are as interesting and instructive as the Vedic Lore. He very often told the devotees to meditate on them and assimilate its spirit to get the knowledge of self.

Let us now think deeply on one such saying of Sai Nath to understand its meaning. In His earlier days Baba used to sleep on a wooden plank 4 cubits in length and only a span in breadth with earthen lamps burning at the four corners. This plank used to be suspended from the rafters of the Masjid. Later on He broke the plank to pieces and threw them away. Once Baba was describing the importance of that plank to Kaka Saheb. Then the later said to Baba "If you still love the wooden plank, I will suspend one in the Masjid again for you to sleep at ease." Baba replied, "I won't like to sleep up, leaving Mhalsapati down on the ground." Then Kakasaheb said, "I will provide another plank for Mhalsapati." Baba then spoke to Kakasaheb as follows, "How can Mhalsapati sleep on the plank (suspended from the rafters). It is not easy to sleep on the plank. He who has many good qualities in him can do so. He who can sleep 'with eyes wide open' can effect that."

What is the meaning of Baba's saying, "He who can sleep with eyes wide open can effect that." It can be revealed only by Sai Nath's grace. We may have to go to the scriptures, the Upanishads to find out the meaning for the Baba's saying.

It is an accepted theory by all philosophers both Western and Indian that the man lives his life through three facets or three states of consciousness. They are namely the waking-state, the dream-state, and the deep-sleep-state of experiences.

Sleep is a condition, which is very little analysed and even the Western psychology is shy of trying to discuss this experience of the mind. The difficulty in describing sleep is due to the fact that during sleep we do not make use of our fine sense-organs of cognition. All that we understand is that it is a state of complete negation of all that we know. All that we know of the world-of-object is due to the cognition or experience gained through our fine sense-organs.



Sleep is a condition where in the mind and intellect do not function and hence it is a state of life where all our instruments of cognition are closed down. Thus in sleep we experience mere all round ignorance or complete negativity. The only thing we experience in sleep is a state, which has neither form, nor sound, nor taste, nor smell, nor touch.

Thus the sleeper does not desire any objects nor does he see any dream, that experience in life, when we are neither waking nor dreaming is considered as the experience of sleep. In the deep sleep-state of consciousness, contrast with the previous two waking and dream states of consciousness, the entire awareness available in the human form is being consolidated and conserved. In the waking-state this very same awareness is dissipated through the mind and sense-organs in the outer world of sense objects to register the knowledge-of-things. In the dream-state also the consciousness in us is expressing Itself in illuminating the thoughts of the mental world, which we understand as the dream. But when we transcend both these states of waking and dreaming we will be in a state called the deep-sleep and in that state, the entire consciousness in us seems to have collected together in us and crystallised into one mass awareness.

This state of homogenous consciousness can be considered as a state of bliss as the mental agitations of waking and dream states are not present here. In the deep-sleep-state we are not actually aware of the bliss, but on waking up we compare our experience of waking and deep-sleep states and declare that there is in deep-sleep a state of bliss.

Hence the Sruthi describes this sheath as the blissful or Anandamaya. The supreme Self identifying Itself with this deep-sleep condition is called Prajnya-Ego. This homogenous mass of consciousness of the deep-sleep-state is projected outwards to illuminate the dream-condition and again when the projection increases and comes to the external world, the same consciousness make it possible for us to know the world of objects outside in the waking-state. From waking state when we withdraw our awareness from the external world of objects we come to illumine the world of mind and the intellect which is called the dream state. When again we further withdraw our attention from dream-state to the inner world where the consciousness becomes a homogenous mass, that condition of wakeless, dreamless state is called the deep-sleep condition.

It is therefore very difficult for an ordinary man to develop sufficient detachment from his own Ego to become aware of his condi-

tion in the deep-sleep-state. It is easy for us to understand the personality that we are in waking state. It is possible with a little bit of conscious effort to understand the dreamer in us. It is very difficult to understand the sleeper in us as in this state neither the organs-of-knowledge function nor the knowledge acts. Thus in the deep-sleep-state we are in a world where none of our known instruments of knowledge is available for our experience and we seem to be in a strange realm of unknown and unknowable. Thus the awareness in the deep-sleep-state is a homogenous mass of pure consciousness illuminating nothing in particular except the one single idea "I do not know." This state or condition is described in the Vedanta as the "Avidya". Thus the Vedantins say that in deep-sleep-state the Self or the Supreme-conscience identify Itself with the causal body or Avidya.

Baba's saying to sleep "WITH EYES WIDE OPEN" means to "KNOW" this homogenous mass of pure conscience illuminating nothing in the deep-sleep-state. It is this pure illuminating Principle is the Lord of all 'The Sarveswara'. The knowledge of the waking-state, world, or the dream-state-world or even the deep-sleep-state would not have been ours but for the fact that this illuminating Principle, this Divine Spark of Life is ever vibrant within us. Sai Baba by His above saying has indicated to His devotees to 'KNOW' this supreme consciousness, by religious Sadhanas.

— Col. G.N. Gopalkrishnan,
Addl. Chief Engineer,
Chief Engineer (P) FY,
Khaleel Shivaji Estate,
Pahthcon Road, Gr. Floor,
Madras-600 008.





AT THE FEET OF THE MOTHER

(Mataji Shivamma Tai at 98 is among the few surviving blessed beings who had the good fortune of seeing SAI BABA in his life time. I learnt about it at the opening of the Sai shrine Tellapur where she along with Swami Shuddhanand Bharti were the chief guests for the function. Swamiji too had met Sai Baba before he shed his mortal coils. Mataji's benign countenance, simplicity, modesty and warmth drew me to her. I met her at the AISS, Madras and again at her ashram outside Bangalore in May 1987 a few days before her 97th birthday and spent a delightful hour with her. She was love personified and though language was a barrier I made up my mind to interview her, though it was not possible on that trip. Mataji did suggest postponement of my return to Bombay but there were difficulties. Later she was indisposed and hospitalized. Since posterity had to have a record of her impressions of Sainath and Shirdi and since I could not proceed to Bangalore I asked my brother Dr. Vijaykumar to try and meet her and do the interview as soon as she was fit enough to receive him. I am grateful to my brother Dr. Vijaykumar for the trouble he took and sent me this article which I humbly present to all Sai devotees.... Vidyut Maneklal).

Her Holiness Shivamma Tai, now 98 had the unique privilege of seeing Shirdi Sai Baba in flesh and blood in 1918. She stays in a small thatchment at Madivala-Roopena Agrahara on the outskirts of Bangalore, 15 kms. from Bangalore city railway station on the Bangalore Madras highway.

Mother's maiden name was Rajamma and she originally hails from Coimbatore side of TamilNadu. Having met her in 1985 at the Devotees' convention at the Sai Spiritual Centre and again on the occasion of her birthday celebration this year, I was keen to get from her first hand impression of her meeting with Sai Maharaj in 1918. On June 5th 1988 I was at her ashram with my niece Lalita and after worshipping Sai Baba as the clock struck twelve noon we entered Mother's abode. An elderly devotee greeted us and invited us to join Mother for lunch. As we had finished lunch we thanked him and waited for Mother to finish and receive us.

After a few minutes Mother came out and after making my obeisance introduced myself and sought her permission to

interview her. The Universal Mother smiled and said 'okay, go ahead' in Tamil. The entire conversation was in Tamil with occasional Telugu.

Q. When did you see Sai Baba?

Mother: May be in the last week of September, 1918. It could be first or second week of October 1918 too. Sai Maharaj attained samadhi two to three weeks later.

Q. Do you remember the meeting with Sai Baba?

Mother: Why not? I saw him as I am seeing you. I was about 28 years old then and though seventy years have passed it remains imprinted in my mind.

Q. How did he appear? How was he dressed?

Mother: (smiles) Why, you see his picture of Baba on begging rounds. He looked exactly like that. His squint eyes had a magnetic effect on me. His long sleeves, torn shirt well I can remember all that. That is why the marble statue there is made in the skape of Baba in the standing posture. (The marble standing statue of Baba awaits installation)

Q. Did Sai Baba speak to you?

Mother: No, He did not speak to me. His grace filled gaze was on me. In fact He told my uncle Thangvelu "this girl will come up in life". Everybody was pleased and in fact this was Sai Baba's 'ANUGRAHA' to me.

Q. Beside your uncle who else was present at the time?

Mother: Oh ours was a big group, may be fifteen people. My father Vatrival and mother Pushpavathamma and my uncles and aunts were all there.

Q. Can you describe your meeting?

Mother: I was twenty eight then and had a suckling baby. Baba had a merciful look at my son. He just waved his hands at him.

Q. Did it have any significance?

Mother: Yes. This child had a short life span. Two more had early deaths in childhood; one son survived till adulthood but he too died in 1967.



Q. Mother, when you were blessed by Sai Baba? Why did you have to suffer these tribulations?

Mother: Do you call these tribulations? No my child. Baba had a different mission for me. You are all my children. I have come out of narrow confines of a family unit. Thousands regard me as their Mother. I am content with this new status. (She laughs heartily)

Q. Do you have any grandchildren or do you meet your relations?

Mother: Why do you want me to be confined to family circle? My son had two children, but now I do not know their present position. When you climb a hill you do not look down, you only look up. My aim is God realization and am not interested in the path. Anyway Sai Baba has provided you an answer. (Just then a young man in his twenties arrives and prostrates before her. She introduces him as her husband's second wife's son.)

Q. When did you come here Madivala ashram?

Mother: In 1953. By then my husband deserted me and remarried. It is a long story.

Q. Mother, I am not curious about your personal life. What I want to know is did you regard Baba as God since 1918 and started worshipping him?

Mother: No, Maya gripped me so for about twenty five years I forgot all about Sai Baba.

Q. Then how did you pick up Sai worship?

Mother: My husband who was working in Tamil Nadu was offered a job in T.R. Mills, Bangalore and when we reached Bangalore Railway Station from Coimbatore we lost a trunk containing valuables and with that Sai Baba too!

Q. What happened then?

Mother: We lived in the Chamrajpet area of Bangalore in 1940 or so. I had picus and deeply religious neighbours — they are all no more now. Ramakka, Alamelamma, Lingamma, Paddamma. In the afternoon we used to sit together and discussed many things — household gossip! (laughs). Ramakka used to read passages from religious books on many occasions I used to give spontaneous interpretations. This made them ask me if I was initiated by any guru. I laughed saying I was an unlettered woman. By then Poojya Narasimha Swamiji was busy spreading Sai message in South

India. A woman neighbour invited me for Sai Pooja on a Thursday. When I attended the pooja my meeting with Sai Baba in 1918 flashed before me. It was not crystal clear and the loose ends were still apart; I got a photo from that lady and that photo of Sai Baba is still with me. Then a miracle happened.

Q. What was that miracle?

Mother: The very next day — I do not remember the date, a fifteen year old lad came to my house and gave me two books saying Kadappa Swami had given them for me. This was an unsolicited gift. The boy told me his name was Subbaiah which incidentally happened to be my husband's name. This boy left immediately after giving me the books.

Q. What were these two books?

Mother: One was PARIJATHA and JANANA MARANAM. They were with me till recently but they are not to be found.

Q. Mother, you said that a miracle happened.

Mother: (Laughs at my impatience) Wait. Same night I had a dreamvision in which Sai Baba appeared and reminded me that he himself came that afternoon and gifted me those two books. In the book Parijatha he opened a particular page and reminded me the message he had given in 1918. This was the turning point in my life. I could remember allevents of 1918 which have now been deeply imprinted.

Q. What was the message that Sai Baba drew your attention to?

Mother: Sorry son, I cannot divulge that. Sai Baba has not permitted me to reveal it.

Q. Then you started Sai worship?

Mother: This miracle gift of books and the dream vision changed my entire outlook. I started worshipping SAI and I have a blissful life since then.

Q. You mean introverted?

Mother: You can take it like that.

Q. What happened then?

Mother: (with a stern look) There were a lot of problems. My husband deserted me and remarried. I had an itinerant life. I roamed all over and ultimately came here in 1953.

Q. 1953....why, that was the year Radhakrishna Swamiji set his feet in Bangalore!

Mother: Good God! Radhakrishna Swamiji was my younger brother. He is a great soul!

Q. Swamiji is my guru and for all practical purposes he is my God!

Mother: (smiles) Hold on to Him, He will help you to attain salvation.

The hour long interview had tired the Mother's body. She blessed and asked: "when will you come again my child?"

I simply said, "As soon as you want me Mother". She gave us a consecrated plantain and a mangoe each and bid us good bye.

*-Dr. G.R. Vijaykumar,
529, 7th Main Hanumanthnagar,
Bangalore-560 019.*

ALL IN YOU... YOU IN ALL

All truths are you;
All feelings are you;
All moods are you;
All thoughts are you;
All changes are you;
All sights are you;
All seasons and days are you;
All speeches and sounds are you;
All actions and inactions are you;
All foods and tastes are you;
All names and forms are you;
All songs and verses are you;
All lights and darknesses are you;
All universe is you, and you in the universe;
All in you: You in all;

*-Sai's Child and Servant,
Jayasreeram,
T-14, Aashirwad,
Sector -6, Vashi,
New Bombay-400 703.*

“SAI—SUTRA”

SUTRA means a thread, a connection. Badrayan Maharshi Vyasa did the voluminous work of Vedas and ultimately compiled the essence of Advaita Philosophy into one volume termed as Brahmasutra. That reveals a simplified way of understanding and consequently realizing the ‘self’. However that is useful only for a selected group of the people gifted with intellect. But for majority of people it is very difficult to understand and to interpret. In such situations God incarnates himself as a saint.

धर्म संस्थापनार्थाय संभावामि युगे युगे

— Geeta

Saints are living Brahmasutras. They link us with ‘Brahm’ (the ultimum). They lead us from ‘the pathway to God’ to God inself. Sri Sai Baba was such a saint, who had penetrated beyond the layer of body and mind, sunk into the depths of self and anchored himself to the Divine. He wrote no philosophy.

There are number of different spiritual paths. Sai Baba enjoined none. He encouraged neither Yoga nor Tantra, though he used his powers lavishly. Baba never allowed his followers to renounce the world and go forth as ‘Sanyasin’. On the contrary he forbidded this. He bestowed his love to those, who are doing their duties towards their families. He also showed interest in the problems of his devotees; their jobs, marriages and children. It is obvious from this that he wished there to develop inwordly through the media of family lives. Spirituality does not involve renunciation of the world. On the other hand spirituality is excellence in action ‘Yogat Karmasu Kaushalam’ (Geeta).

Sai Baba mainly used symbolic language. Symbolism is not confined to any religion or teaching sect as such, but an interpreting link that exist between the physical world and spiritual reality. The world, in fact, is a reflection of higher reality and therefore the symbols only have to be recognized. Symbolism is used by Christ. Also it can be seen in Quran as well as in the stories of Purans. However one has to interpret rightly the situation that demands, experfization in recognizing the symbols and signs used thereby eg: ‘rain of barren Land’ means Guru’s grace on absolute clean mind or one can see it as a spiritual awakening. Baba often used to give cryptic replies, which were apparently meaningless. Baba never allowed to take His snap. If anybody insisted he used to ignore. One day he said, “It is enough if you knock the wall



down!" Common man may take it for granted since Baba being muslim must be forbidding to take a photograph, as it is not permitted in Islamic rituals. But Baba was not an ordinary person. He was a realized soul. He wanted to specify that 'I' am not the body but the Atman''('pure soul'). A photograph may simply identify Him, to a particular body and not with the Atman that dwells within and which is omnipresent. Baba wanted to break off the wall i.e. the very idea of calling body as "I"

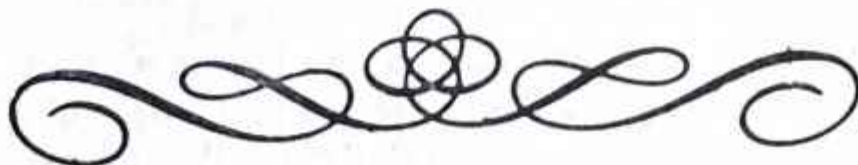
Sometimes instead of replying, Baba used to send the questions to someone else. Das Ganu Maharaj who was working on Isa Vasya Upnishad was directed to go to kelkar's place, where he heard occasionally a song sung by a maid servant and on the spot his difficulty was solved. Baba's every word was full of deep meaning to his real devotees though they appeared outwardly as a jargon for the ignorant people. He never tried to preach or give lectures, but his life itself was a gospel of love, compassion and brotherhood. Baba was always in the state of salvation and He could maintain eternal salvation by freedom of thoughts and actions. The real salvation lay in not allowing one's self to be limited by narrow considerations divorced from the context of the well being of the universe at large which in the ultimate analysis means one's own well being. Sri Sai Baba's methods of teaching were altogether different. They may seem strange, however they were more effective. Baba used to take different actions depending upon the capacity of his devotees. Nevertheless He gave two important things to all the devotees irrespective of their talents. Those two great words are "SHRADDHA" (strong faith) and "SABURI" (patience) which are the sutras that bind all his devotees with pure love and duty sense even today. The Sai sutras reveal that human pride is the greatest barrier to wisdom. Egostistical pride must go. This is the first step to develop an inner consciousness of divine peace that remains unruffled by the experience of this earth. The power of strong faith will materialize whatever you think. No matter how our thoughts run away from the Lord or how forlorn we feel, still the footsteps of our strong faith lead us to the heaven of spiritual world.

Saburi, the patience helps us in understanding the situation related to a certain time bond. A senescent plant shows its full blossom in spring after the autumn is over. If you have these just

two Sai-sutras in your hand, you become a well equipped pilgrim to eternity. One may go or writing volumes after volumes or a series of articles on these two sutras that may reveal the powerful light of the world. However this attempt of writing may simply be treated like one of those earthen lamps of Diwali festivals just enough to welcome at the threshold of one's own individual house. And all Sai-Leela readers know well that the darkness of centuries can be removed the moment the light is brought in. The light has been lit by Guru's protective hand and I humbly pray, "Sai, bless me and my motherland"

We don't ask for lighter burden
Nor even for a stronger back
Only we know to pray
Against limitations and lack
The strength of faith and patience
that drives away all sadness
And fills our heart in overflowing
with a sweet and lasting gladness
Sai, we know nothing of that sort
called as "me" or "mine"
we simply enjoy, rejoice
Thy bliss and Love Divine!

— *Shalini Desai (Sai-Priya), M.Sc., M.Phil.*
21 Rajas, Andheri (E),
Bombay-400 069.





THE SAIBABA EPIC

(IV)

Mother, why are you undergoing these unwanted pains
And want to meet an untimely death? Baba asked
That old lady from the distant Sangamner town,
Radhabai Deshmukh was her blessed name who had come
To Shirdi with a party of pilgrims—men and women
Having heard about the numerous wonders Baba'd worked
After bowing to Baba the lady was pleased and thrilled
And wanted Baba to be her spiritual Guru or Master
So she could obtain a mantra or upadesh from His mouth
And without herself directly asking Baba Himself
For all these things, she resorted to a novel kind
Of pressure tactics—satyagraha—and went on a fast
unto death, giving up food and water till her wish
Was fulfilled. She stayed in her place and went on fast
And when three days and nights had passed, became weak.
Then Madhavrao Deshpande, popularly known as Shyama,
A close and almost life-long devotee of Saibaba,
Hearing about the painful, ordeal that the lady was in,
Went to Baba and feverntly prayed to Him to save
Her from death, by granting her wish and her vow
Baba then, taking mercy on that old devout woman,
Got her to His Mosque and very gently asked her
Why she wanted to kill herself by such self-torture
Mother, He said, I am like your child and I never
Lie in this sacred place Masjid-mai or Dwarakamai
I'll tell you my own story, my dear mother, listen,
And if you do listen I am sure you'll be happy
For my Master or Guru I had had a wonderful Saint
Who was great, kind and also full of divine mercy
I liked him most and also loved him most and
Me to he did the same, our mutual love having no bars
And knowing no bounds. Thus I served him long, quite long.
For full years twelve, day in and day out without break
My Master was always found deep in meditation and
Whenever I saw him in meditation I's filled with bliss
Night and day and day and night I gazed and gazed
Fixing all my mind and heart and soul on him alone
He's full of motherly love and affection, love incarnate,
So that I never, never wanted to leave him but

But always wished to serve him with body mind and soul
 And when I prayed to him to give me a mantra or upadesh
 He smiled and refused to oblige but got my head shaved up
 Instead and asked me to give him two pice only,
 Which I reedily did, then and there, the pice being
 Not the common coins but faith and patience
 Or perseverance, faith in the chosen Master and
 Perseverence and patience in one's own search and quest
 Without which no man can succeed in any walk of life
 He was more than a father, and more than a mother to me
 Feeding me simply with the nectar of his loving glance
 Like a tortoise and I always breathed and lived in bliss
 He never, mother, blew any mantra, upadesh or instruction
 In my ears, then, how can I, my dear mother blow you one
 So do not then, my mother, be crazy for any such things
 But simply trust and surrender yourself to your master
 If you look to me with heart and soul and give me
 My two-faith and perserverence-as I gave my Master
 Rest assured, my dear mother, that I'll look at you
 And you'll surely achieve the life's highest goal
 This beautiful account of the nature of Baba's Master
 Was given by Madhavarao Deshpande to Anna Dabholkar,
 One day, when Hemadpant much envied the good luck
 Of one Sathe-not H.V. Sathe-who was blessed by Baba
 Within a week of his visit to Baba in Shirdi, whereas
 Hemadpant, though he had served Baba for seven years
 And also had read Gurucharitra for nearly forty years
 Was not so soon blessed and Baba having read his mind,
 Had sent him away from mosque to Shyama's house
 To get his answer and peace to his perturbed mind,
 When Shyama ended his account of Radhabai Deshmukh
 The Arati of Baba having just commenced in the Mosque,
 Both hurried to the Mosque and went and sat near Baba
 Who, inspite of the noise of drums and songs of Arati
 Heard the story again from Hemadpant's lips, smiied
 And confirmed the truth of the tale given out by Shyama
 Baba told him - Hemadpant - that if one always meditated
 Either on His form or on His formless nature with pure
 Love and pure and total or complete devotion he would
 Definitely reach the goal of his life and merge in God



As Baba stopped talking, the Arati also was over
And amidst full-throated cries of victory to Baba
Hemadpant got a handful of sugar-candy from Baba's hands
Baba himself once narrated the wonderful story
In cryptic words, highly mystic and symbolic in nature,
Of His Master's ways and how He's Himself blessed
So He could Himself always merge in eternal bliss
We four of us, Baba said, being very much enlightened
By the studies of various religious books and scriptures
Began to discuss the nature of God and of Bramha
One said we must not depend on any other person
But raise our-selves by our own Self
Another said, we must all control our own mind
For without such control there would be no meaning in life
The third one said, forms change, but the formless dosen't
So we must really know what is real and what is not
Then the last of the four, that is, Baba Himself, said
No, we must do our duty and all surrender ourselves
To our beloved Guru or Master, who's pervading all
And serve him with all our heart and soul and mind
Drowning ourselves in the Master's fathomless love
Thus the four of us, Baba said, had each his view,
Each different from the other, without any common ground
Then we began our quest in the wilds and woods and
Wandered together in that fast unknown and strange place
On our way, a woodsman we chanced to meet who asked us
Where, in that scorching heat, without knowing the woods
And wilds, we were wandering about without any guide
In disdain, we all gave him an evasive answer which
He minded not but asked us to have our meal he'd give
And also requested us to have a little rest before we go
In our pride of learning we heeded him not but moved
On our way but very soon we lost our way in that jungle
While thus we're roaming, having lost our way, luck
Brought us again back to our original spot we had left
That woodsman or Vanjari again told us how we'd missed
Our way, since we'd relied on our own ability and skill
and how necessary it was for us to have a proper guide
He again offered us his food and water and said
No one succeed in any matter on a bare and empty stomach
One must never, when on a search or quest, reject

An offer of food, since such an offer is a sign of luck
My friends went away, frowning on the woodsman's offer
But, moved by his love, which's pure and simple,
And being thirsty and hungry and very much tired too
I sat down with that simple man and shared his bread
Then Lo! at once in that forest my Master appeared
And asked me what all was the dispute and discussion about
When I told him all, my Master was very well pleased
And bid me to go with him to a well situate nearby
There, my Master tied my legs with a rope and hung me
With my head down-wards and feet up-wards from a tree
Which had grown by side of that well, pending there
Only three feet above its water which I could'nt reach
Leaving me in such a state inside that well in that forest
My Master somewhere went away for some four-five hours
And thereafter returned to the well and, having returned,
He pulled me up and dragged me out and asked me how
I felt or fared during all that time and when I said
I enjoyed it most and had passed my time in supreme bliss
He was quite pleased and happy too and passing his head
Over my head and back, he caught me in his embrace
And then took me to his house and brought me up
Like a child, I forgot my own mother and father
And everything else in the entire world since I made him
The sole object of my thought love and meditation
I always looked at him and stared and gazed at him and
Loved him with all my heart and with all my soul, that
All my five senses were transformed into my sense of sight
Which I always focussed and centered on his lovely form
Baba again reveled in mystic metaphors how he weaved,
When he was a boy shawls and how his master, pleased
With him handed him out rupees five as a present
And how when he was young, he went to Beedgaon Village
In search of his food and livelihood he had to do
Embroidery work which he did with lots of love and passion
So that his master was very much pleased with his work
There're three other boys who're doing similar work
And they were cleverer and more expert than Baba but
The first one got fifty, the second one got a hundred
And the third one secured a hundred and fifty rupees
But Baba was given twice as much amount as his wages



My work, Baba said, was very much liked by my Master
Who honoured me with new clothes, a turban and shawl
Which I carefully preserved in tact and never used
Since I thought that the gifts of man are never perfect
And since they do not last for long, like gifts of God
While what my Sarkar gives lasts till the end
My sarkar says "Take, take away", but the people come
To me and say "Give, Give" not knowing what they say
MY sarkar's wealth is eternal, full and flowing
I say to men, come here, dig and carry away in carts
And fill yourself, as you like, with my sarkar's wealth
One day we all will end up in the mother earth, for,
From there we have all come and thither we all shall go
And the air we breathe will also merge in the air
The ways of my Fakir and of my God and my sarkar are all
Wonderful and lost in illusion, here and there I move,
And think of my men and care for them all day long
As you sow, so you reap, remember my words, Baba said
Javar Ali, a noted Maulana of Ahmednagar town, known
For his charming manners and a sweet tongue, well-versed
In the Shariat and the holy Kuran, came down once
To Rahata, a village near Baba's Shirdi and settled
Down in Rahata along with a couple of his followers
There, near a temple which the Hindu's worshipped,
He built up an Idga to offer his prayers to Allah
One day the Javar Ali came to the neighbouring Shirdi
And asked Baba if he'd go to Rahata as his servant and
There, under him, learn the mysteries of the scriptures
Baba, though he fully knew the Maulana's drawbacks,
His quest for worldly fame, pride and sheer vanity
Readily agreed and went away with Javar to live in Rahata
And there served him like a servant for several months
Meanwhile, the Shirdi folk, after Baba had left them,
Having felt like having lost their souls, went to Rahata
Along with Mhalasa, the Khandoba priest and implored
The maulana to send back Sai Baba to Shirdi village
Javar, at first reluctant, later agreed to their request
But on condition that he himself should be taken
Along with Baba to Shirdi village and the people agreed
So Baba and Javar Ali both returned to Shirdi
And lived in the Masjid as master and servant for some time

Soon, the self-styled master of Baba, in a religious debate
With Devidas, a saint of Shirdi who lived in a temple
Was openly defeated and taking his defeat to his heart
He ran away to Vaijapur town and several years later
Returned to Shirdi and bowed to Baba as his Master
His pride, his vanity, his ego having all vanished away.

— *Kamaladevi Gunaki,*
— *Basavaraj Gunaki.*

SAI, THE MEDICAL WIZARD

On the 28th December, 1986, my eight year old daughter passed through a crisis of her life. On that day, she fell sick with a mysterious, sudden and shocking swelling all over the body. Her condition became critical. Doctors diagnosed the cause as urinary tract infection in kidneys. Trusting SAI, I began parayana of SRI SAI SATCHARITRA on Thursday (1st January, 1987). Medicines did not improve her condition and on 3rd January, 1987, her condition worsened. She went into unconscious condition intermittently and was unable to see when she was conscious. In a desperate situation, we admitted her in the Hospital. The doctors observed, 69% urea in blood and high B.P. (185/110) . The alarming condition was causing increasingly anxious moments for us. She was going into coma for every half an hour. On Sunday (4th January, 1987), she slid into coma and five minutes later she developed snore followed by foam. We were deeply in despair. But with immense faith in SAI, I looked at SAI's photo kept by the side of her pillow. Looking into him, I asked my wife to put Baba's "UDI" in her mouth. She complied and the next moment she swallowed the foam. Soon, thereafter, she recovered from coma. Surprised at this, the Doctors said, "you GOD has saved her".

8th January, 1987, was a Thursday. It was the concluding day of SRI SAI SATCHARITRA parayana. On that day, the doctors said, "she is out of danger, she can be discharged". She was thus reborn by the life giving UDI of SAI. It was a terrific experience for us standing as one more testimony to the divinity of UDI in smashing the diseases. SAI is truly an Omniscient doctor who dispenses UDI for the devotees all over the world for the cause of their diseases as well as evils.

— *K. Rajendra Prasad,*
3-62, Jayanagar, 6th Street,
Habshiguda, Hyderabad-500 007.



CHARACTERISTICS OF A DEVOTEE

By the grace of Lord Sainath, we shall enumerate the characteristics of a devotee.

Devotee is a person who believes in God. He considers human birth as an opportunity to realise God. He is anxious to realise God during this life. As a result of his sincerity of purpose, God's representative in the form of "Sadguru" comes to his rescue. Sadguru takes the devotee step by step on the path of God realisation. Therefore taking shelter at the feet of Sadguru is a great event in the life of a devotee who is insured for God realisation.

Under the care and guidance of Sadguru, phenomenal changes take place in a devotee. Sadguru is like a loving mother. When the child learns to walk, mother is extremely happy and helps him in walking. For one step of child, she rushes 10 steps to see that the child does not fall down.

Devotee's behaviour is childlike. His simplicity, sense of surrender to mother, restlessness in her absence, craving and crying are spontaneously responded by Sadguru Mother who takes every care in general welfare and growth of this devotee child.

The devotee develops in a holy and loving atmosphere. The devotee can be identified as a calm and composed person with cheerfulness, brightness and a radiance. We shall now observe some other aspects of this devotee.

Physical fitness — He eats simple (satvic) food and takes moderate quantities. He accepts it as prasad of God, shares it with as many as possible. The outcome of the above is good health, freedom from diseases, a long and active life. His sound sleep for a few hours is enough. Divine energy of this simple food goes far beyond the calories, protein, carbohydrates, fats and vitamins.

In case he is overpowered by any disease, blessings of Sadguru with or without medical treatment comes to his rescue. His sense of surrender, strong faith and immense patience helps him regain health from the clutches of even the incurable diseases. There is no scientific explanation for these events.

Devotee cannot die without fulfilling his mission of life. If the departure time has come, he will pass away in a joyous mood. No

pain, no suffering and no adversity/calamity in the family after his departure.

Mental Alertness — Devotee lives a tension free life. His grasping power and memory are good. He talks less and listens patiently. His replies on the relevant subjects are instantaneous. He also reads religious scriptures in general and biographies of saints in particular. His approach is methodical and analytical. His priorities are clear. He knows how to avoid trifling and insignificant issues. He is expressive with proper sequence in spoken and written text. This mental alertness is helpful in his professional and spiritual pursuits. He develops discrimination (vivek) between real and unreal.


Right Conduct — Truthfulness is the basic characteristic. To speak pleasant truth and to avoid bitter truth through silence is the general guideline. However the devotee has the courage of conviction to speak out the truth for justice. He will tell a lie in a rare case to save calamity, life or any avoidable harm. He will never tell a lie for self gain.

Sincerity is an important quality. Devotee means what he says and does accordingly. There is absolutely no double standard in his behaviour. His statements are straightforward and not vague. He does not believe in flattery, cheating and dishonesty.

Devotee has abundance of patience. He adopts steady approach, an attitude of contentment for normal peaceful life. This helps him to avoid reckless ambition, restlessness, overwork, blood pressure, ulcers, heart attack, etc. resulting into early death.

Humility can be witnessed in the conduct of a devotee. He has crushed ego and adopted modesty in his behaviour. He acknowledges all good deeds done by others and remains grateful. There is no showmanship to lead the people, to earn name and fame. He is a silent worker with simple living habits. However he is strong enough to face the wicked and unjust situations with fearlessness.

As regards the action, the devotee is a Karmayogi. He plans carefully before undertaking any work. He is aware of his priorities for the best use of time. He is punctual and regular. He does not believe in wasting time in discussions, arguments, too much reading/writing etc.



General approach of a devotee in daily life is that of helpfulness. He is sympathetic to all and listens to grievances. He gives solace to those who are in difficulty. He is helping them by way of his time, efforts and monetary help through social and religious organisations.

Spiritual Awakening — Devotee often remembers the purpose of human life. In what manner is the human life superior to animal life? He has thus developed a strong desire to realise God.

He clearly understands that the sense pleasures result into pain, agony and frustration. Therefore he practises control on senses. Lust, anger, ego, greed, attachment and jealousy. This is not an easy task but his sincerity and perseverance helps him in refining his own character.

He devotes time in prayer, namjap, keertan, pravachan, stories of god/saints. During this process he develops faith and takes an attitude of surrender. At this stage God is pleased with his progress and sends him to a Sadguru.

Devotee looks to Sadguru as he would look to God. Guidance by Sadguru enables him to cross this Bhavsagar (Ocean of Maya). Gradually the distinction of caste, creed, rich, poor, strong, weak, beautiful, ugly, etc. are eliminated.

The above developments creates love waves in a devotee. He loves human beings, animals, creatures and the entire creation of God.

While passing through adverse conditions, the devotee's interpretation is different from that of a common man. He accepts these unfavourable circumstances as a result of past deeds, and takes lessons for self improvement. He gets enough courage to bear these circumstances by the grace of Sadguru.

Devotee strongly believes in action without attaching himself to the result of action. This is "Nishkam Karma". How wonderfully this attitude helps him in avoiding ego at the success and frustration on failure. He sincerely offers the result of the action to God/Sadguru. This attitude neutralises the merit or demerit of the action. These situations in the absolute form makes the devotee a "Jivanmukta" who enjoys permanent divine bliss in this very life as well as after leaving the mortal coil. Devotee thus achieves his goal of life to avoid the agony of successive lives. He is not born again.

SADGURU SAINATH MAHARAJ KI JAI

— S.R. Joshi,

7, Archana, Ghatkopar (E), Bombay-400 077.

“MIND AND MEDITATION”

What I understood from my beloved teacher, who has found from the Sruthi and also by contemplation, that what the Upanishads mean by the words Atman or Brahman is the Original or Pure Mind only. Ultimate Reality is not Brahman or pure mind alone but even beyond. Mind or Brahman is absolute or pure consciousness, only when it is released from the embodied state. What is embodied state? Association with the body. The word mind is only used with reference to the body or only so long as it functions within the framework of the body-Mind-Intellect complex or what Vedanta defines as Mano-Buddhi-Ahankara-Chitham. What happens to the mind at death? It is no more mind but absolute Purity, Truth, Infinity and Love. Pure mind is beyond all consciousness as consciousness is not conscious of what it illumines just as light is not conscious of the object it illumines. Sun is not conscious of anything happening under its rays which illumines the world. What is pure mind? A child is pure mind or Brahman, because it is not conscious of anything. When you become innocent like a child, you are pure mind. When you are able to be free from identification with objects, the world has no effect on you. You don't recognize the world as anything worth taking note of and your recognition is thus withdrawn. When there is no relationship with the world, you cease to be of any consequence. Your name and form has no meaning. Then there is no cognizer and cognized. There is pure consciousness alone. Purity which is the mind only so long as there is consciousness of the body and the world of objects. With the elimination of all memories and all experiences, the one without beginning or end, the one beyond consciousness of names and forms manifests. This state is Samadhi, the culmination of Yoga. This state is Samadhi, the culmination of Yoga.

D: Question: In that case does everyone who dies become pure consciousness and if so, what about re-incarnation?

M: Answer: Everyone is in a state of purity as soon as death takes place, all memories of relations and possessions having been blotted out completely. But the cumulative effect of all tendencies derived from experiences of the past are accompanying the ego unmistakably, as sure as night follows day. These tendencies called Anthakarana get merged with ego and lie low and become activated as the experience of the past are re-enacted. The experiencer then recognize experiences and it is repetition of samsara or wandering life of sorrow and desires as cravings and attachments grow. Meditation is cessation of mind



wanderings and means only the cultivated mind, not the pure mind which is purity and cannot cease. Pure mind is natural original mind

Cultivated mind is made up of the subtle food essence that you eat. It is exactly like cultivating a delicate plant, nurturing it by water and manure. If this cultivation is stopped, the plant dies out. But the original mind has its own natural reservoir of pure energy, never ending and ever-remaining and is in a state of fullness, wanting nothing, and desiring nothing. Pure mind therefore remains always pure and it is the cultivated mind of gathered experiences and tendencies that comes to be super-imposed on purity. The three Gunas that constitute the world and mind are totally absent in a new born child and it is free from the afflictions. It abides in its own nature of pure energy or pure intelligence. Cultivation takes place only after the Gunas which are in a state of balance of equilibrium gets disturbed, resulting in the predominance of one guna over the other. Thus, one man is emotional and angry and thus Tamasic, another man is quiet, serene, and thus Satwic; and still another is restless, ambitious and crafty and thus Rajasic. The pure mind that is Brahman is thus a witness, free from the gunas, and the witness is never conscious of witnessing.

D: Question: What is the state of pure mind or Brahman?

M: Answer: It is the state of no-state. It is emptiness or absolute nothingness. When you are in deep sleep are you conscious of anything? Nothing exists for you because the mind abides in its purity, withdrawn from all the impurities (thoughts) and rushes back on waking up due to power of thought only. Purity is maintained when impurity, the cultivated mind is negated by meditation. Hence Buddha's doctrine of Anata or Un-Atman as the ultimate reality. It is Sunya or void. Sankara agrees with Buddha fully by proclaiming that you are none of the things described or describable. If you contemplate and meditate on these words, as guided by my beloved teacher your mind will vibrate with these words. Only see to it that no other words gets in, no extraneous thoughts get in. Then the mind which contains only these words will stagger and stop and the words will escape one by one. That will leave the mind free of words and thoughts. Capture this state of wordlessness that is No-Mind or Meditation. Still another method is to watch the velocity of these words and how they move and disturb the peace of mind, giving it no quarter. Resist identifying with any of these words or thoughts about them. That will secure witnessing. You become aware of being an impartial witness that is meditation or No-Mind.

Na Mrithyur Na Sankha Na Me Jathibheda Pitha Naiva Me Naiva
Mathana Janma Na Bandhur Na Mithram Guru Naiva Shisya —
Chidananda Roope, Sivoham Sivoham.

Death or fear I have none, nor any distinction of caste;
Neither father nor mother, Nor even a birth, have I;
Neither friend nor comrade, neither disciple nor guru
I am Eternal Bliss and Awareness—I am Siva! I am Siva!

— *Nirvana Shatkam of Sri Sankara.*

Mind is consciousness which has put no limitations.
Your mind is the cycle of birth and death.

— *Bhagwan Ramana Maharishi.*

Trust in the Guru fully. That is the only Sadhana.
Guru is all the Gods. Yes. I shall be with you,
inside you and outside you, whatever you may be or do.

— *Bhagwan Sai.*

Follow up these words as a rejoinder to the concept of Silence and
Solitude, sure Bhagwan Si Nath's grace will do the rest. I have none,
except my Father Sai who is 'SIVA'

“Om Shanthi”

— *L.M. Jagdish, B.Com.*

D1/92, Bonn Avenue,

I.I.T., P.O., Madras-600 036.

THIS LIFE

SAI IS LIKE 'NEEM TREE'

AND THAT WE ARE LIKE THE BRANCHES

THEREFORE, IT IS HE WHO GIVES US LIFE

AND POWER TO PRODUCE 'FRUIT' NOW

HE ALSO ORDER US TO TELL OTHERS ABOUT HIM

WHEN YOU GIVE YOUR LIFE TO SAI AND CONFESS

HE WOULD SAVE YOU AND THEN YOU WILL FIND

NOW JOY AND PEACE IN YOUR HEART!

IF YOU HAVE NOT ASKED SAI TO COME IN YOUR

HEART AND BE YOUR ONLY, LORD AND SAVIOUR

CONSIDER DOING IT NOW!

Stephen Vaz,

'Lovenest', Mercy, Panaji,

North Goa District, Goa State.



OH DEVOTEE OF SRI SAI OF SHIRDI! DO NOT SUCCUMB TO FEAR AND DESPONDENCY

Are you feeling despondent Oh you devotee of Baba of Shirdi?
Give up the feeling instantly a Baba is watching over you.

Are you feeling depressed Oh! you devotee of Baba of Shirdi?
Discard the feeling instantly as Baba's face shines
with love for you.

Shed all traces of egotism the monster of vices gripping you
And you will feel instantly drawn to the Divinity that shone
in Shirdi.

Has not Baba said, meditate on His formless Self
If difficult is the task as it is to many a mortal,
Meditate on His Form, as that which appeared to all eyes.
Prostrate at His Feet in the Picture or Idol of Him;
And sure enough you will get the equipoise you seek.
Chant His holy Name endlessly from your lip,
And felicity ineffable will hold you in grip.

There is no room for gloom, there is no room for fear
To any devotee of that Deity that shone with splendour at Shirdi,
If only one's devotion is complete or one's submission is full.
See the faces of His worshippers flocking to His Temple
And you will be filled with reverence, the same beaming from
their faces.

And so Oh devotee of Baba of sacred Shirdi,
Be infused with hope, be infused with power of both body
and mind

And succumb not to the demon of depression or despondency.
Be fortified by the mere look of this god Incarnate,
Drink and drink to the full the honeyed words He spoke
Submit to Him your obeisance with the fulness of your heart
and mind,

And surely hope will follow as the day follows night,
Fear will vanish like mist before the rising sun.

SAI RAM! SAI RAM!! SAI RAM!!!

*—C.R. Narayanan,
B-1, Sasi Apartments,
R.K. Mutt Road, Madras-28.*



SRI SAI BABA A STHITHAPRAJNYA

A Sthithaprajnya, as explained by Lord Krishna in Srimad Bhagavath Geeta, is a man who is not moved by happiness, sorrow, abundance, poverty, wealth and even by the fluctuating climatic conditions. Sri Sai Baba is Sthithaprajnya, if we remember, how he used exist in Shirdi, when he was at the age of sixteen. He used to meditate under a neem tree and never cared for changes in the climate.

Sri Sai Baba was seated in Dwarakamai and all His devotees were around him, at that time a person called Nanavalli came in and suddenly asked Sri Sai Baba to get up from the seat. Sri Sai Baba got up from His seat and Nanavalli sat in that seat. Nanavalli asked Sri Sai Baba, "how are things going on?" Sri Sai Baba replied that everything is going on well. Nanavalli satisfied with that answer, got up and went away.

Everybody around Sri Sai Baba was wonder struck at the incident and Nanasahab Chandorker asked Sri Baba, "why you obeyed the orders of an unbalanced man". Sri Sai Baba replied that whatever Nanavalli did was correct. Sri Baba further said that Nanavalli came to test Him; whether He was carried away by wealth, comforts and other luxuries provided by the devotees or He still continued the detachment with the wordly things.

Sri Sai Baba said that it was for that reason Nanavalli asked Him "how are things going on?" Sri Sai Baba explained that Nanavalli was not a madman, he wanted to know whether Baba still a Sthithaprajnya or not. Nanavalli got the right answer from Baba and went away.

Dear Devotees, Sri Sai Baba taught us the practicality of Bhagavath Geeta in every word, in every preaching and in every story. There are many such examples in 'Sai-Sat-Charita' a book which is to be read everyday, if one is serious about the ultimate knowledge.

Samartha Sadguru Sai Nath Maharaj ki Jai.

— A. V. V. Kumar, B.Sc., DPM(NIPM),
A-63, Fertilizer Township,
ROURKELA-769 007.





BHAGAWAN SRI SRI SRI VENKAIAHSWAMY YOUNGER BROTHER OF H.H. SRI SAI BABA

It will be a matter of surprise for all Sai devotees around the world, except who are at Nellore & Ongole district as to who is this younger brother of Sai Baba. Though in Sri Sai Baba history, nothing is written about Bhagawan, those who served Bhagawan can very well understand, that the way Bhagawan dealt with his devotees is very much like Sri Sai Baba of Shirdi. Bhagawan used to tell, that his elder brother was in the north and like Sai Baba we find Dhuni in Bhagawan place also. I had an opportunity to read a book written by Sri Acharya E. Bharatdwaja about leela of Bhagawan Venkaiahswamy.

It was on October 31st 1987, Friday, I with my Mandir Swamiji and with Mr. Subbaramaiah of Nellore and other four friends reached Golagamudi Village around 10 P.M. by car. It was our earnest desire to have darshan of Bhagawan samadhi and take whatever little prasadam available (instead of night meal) and sleep near his samadhi. After darshan, our friend from Nellore enquired with the Committee members, whether any prasadam of Bhagawan was available. He told, that we were there from a very distant place and had not taken any food in the evening. Since the following day was Saturday i.e., Bhagawan's weekly day, so many village folk had come and occupied whatever little space available near the temple. After knowing our desire to have prasadam the committee members felt so bad as there was no prasadam left to feed all the seven people. An elderly woman, who was standing there, asked us to wait for some time, so that she could search in the kitchen to find out whether anything was left. After some time, she came out with a smile on her face and told, that Bhagawan had arranged some prasadam for us. She asked to sit in the open space. She showed us a handful of rice and little curry, that was left and told us, that the same would be given as prasadam. We were very much pleased to see Bhagawan's leela before our own eyes. As we sat, she started to serve the food taking out more and more rice and curry from the very same bowl, which she showed us. Due to the grace of H.H. Sri Sai Baba and Sri Sri Sri Bhagawan Venkaiahswamy, that prasadam was so much as a meal itself and our empty stomach was completely filled up. This is how Bhagawan showed his leela to his devotee.

As we were about to take food, rain started pouring. I prayed to Bhagawan, with his prasadam in my hand, Look Bhagawan we are taking your prasadam. If you bless, that we should take prasadam stop the rain, otherwise we won't get up even though it rains. Bhagawan came to our rescue and within no time the rain was stopped. This is how like Sai Baba, Bhagawan also had control over the nature.

In the morning after puja, we were about to start for Nellore. Before going, we had an opportunity to have darshan of Smt. Okkamma, who served Bhagawan. By her grace, we were able to collect that thumb impressions of Sri Venkaiahswamy.

So my dear devotees, I wish to state, that those, who can afford to visit and have darshan of Bhagawan Sri Sri Sri Venkaiahswamy will not find any difference between H.H. Sri Sai Baba and Bhagawan Sri Sri Sri Venkaiahswamy.

*—Roop Kumar,
Door No. 139, P.J. Extension,
Davangere-577 002,
Karnataka State.*



PRAYER FOR SAI'S GRACE

My heart sinks when I think
how my worthy unworldly son
in this present inhospitable world
struggles hard to make both ends meet
The world is too vast for an artless boy,
the factory too harsh for a plain lad.
Imminent calamity immanent in the mind,
Waning strength weakening the will,
Youthful mirth prematurely denied,
When he is to labour and heavy laden
Which Jesus would give him succour?
Which Sai could see him suffer?

“Ask, it shall be given you;
Seek, and ye shall find;
Knock, and it shall be open.”



Well, I ask, seek and knock,
My only prayer being, "look after my son".
Those that are whole need no Sai
Sai is meant for those who are sick.

Joy fills my heart whenever I read
the eleven sayings of my Sai Sadguru.
How easily they alleviate my fears
Aren't they indeed manna to my ears?
My feet I had put on Shirdi soil,
my sufferings therefore would soon end.
The steps of Mosque I had climbed,
Joy and happiness would soon be mine.
Surrendered I had myself to Sai,
me therefore, He would help and lead.
Sai I spoke, Sai I thought, Sai I read and wrote,
my burden therefore he would bear.
Why then should I fear and what indeed for
when Sai Sadguru is so closely near?
Won't he then look after my son?

I ought to have a little more faith
and a little more patience, nothing else
Sai the Samarth, Sai the compassionate
Who had come to build, not to destroy
Knows well my need, knows well his deed
His grace is all that I really need.

*-N. Rama Rao,
Education Officer,
Kendriya Vidyalaya Sangathan,
A-16, Vikrampuri,
SECUNDERABAD.-500 003.*



THE EFFICACY OF THE NAMA JAPA YAGNA (NAMA SAPTAHAS)

1. "Ye mortals do not be terrified by the huge fire of sins before you it will be extinguished by the Divine shower of the cloud-like name of Shri Govinda"—The Hindu Puranas.
2. The scriptures have suggested various ways for attaining freedom from the Bondage of sins and attaining the highest state of self-realisation. The Benevolent saints have revealed for the good of suffering humanity various methods on these lines and not only with vedic authority but also having applied these in practice in their own personal experiences, giving these inestimable spiritual treasures—this being a most simple method, permitting all men and women of all ages and conditions—young and old without having to adopt difficult injunctions—such as Yama and Niyama etc. or heavy expenses, for practice.
3. It is not the purpose of this article to condemn or criticise the present helpless degenerated condition of Humanity as this is a huge task for Social and religious Reformers who have done much in the past—Blessed souls like Mahatma Kabeer, Raja Ram Mohan Roy (the Brahma Samaj Founder), Mahatma Gandhiji etc.
4. Shri Chaitanya Maha Prabhu, believed and worshipped by millions of Indians as a real Avatara or Incarnation of Lord Krishna who was the pioneer of having for the first time (about 300 years ago) given to the world the sweet of the very great efficacy of chanting of the Divine Nama—"Shri Krishna Chaitanya Prabhu Nityananda"—but only with the proviso that it should be passed on to by an adept—who—we believe mysteriously gets inspiration and intuition from Bhagwan as to whom to choose for this purpose.
5. Our Samartha Sadguru Shri Sai Baba of Shirdi chose his ardent female Devotees Mrs. Khaparde and also Radhakrishna Mayee (in 1913) inspired and prompted her to do 'Nama Saptaha' (chanting of the taraka mantra—SHRI RAM, JAYA RAM, JAYA JAYA RAM non-stop day and night for seven days during Rama Navami Festival at Shirdi. He also asked another ardent male Devotee—Shri Das Ganu Maharaj to do the Nama Saptaha. This Devotee agreed to do it on condition that he should get Darshan of his Beloved Deity—Shri Panduranga. Baba fulfilled his wishes by appearing as Panduranga Vittal at the end of the 7th Day. (Shri Das Ganu then realised that Panduranga and Baba are one and the same).



6. From the tremendous Degree of success achieved during the past few years all over "Andhra Pradesh" viz. Hyderabad, Guntur, Kanakagiri and Shirdi itself in 1981 and the historic and unique Vijaywada Saptā Saptaha for 7 weeks (49 days) started on the Auspicious day of "Datta Jayanthi" on 26.12.85 and concluded on 13.2.86 (A separate article was published in this connection in Shri Sai Leela, Sai Prabha and Sai Sudha), there is no exaggeration if we mention that Lord Sai chose Sri. D. Sankaraiah garu of Hyderabad for this purpose i.e. conducting Nama saptahas ably assisted and supported by the press and thousands of Sai Bandhus who are all Blessed (sai) souls.
7. The great and powerful Taraka mantra "OM SAI, SRI SAI, JAYA JAYA SAI" adopted by intuition and inspiration by Sai Brother, Sri. Sankaraiah is very, very unique and magnetic to realize the real (True) nature of one's self (self realisation) Vishnu Puranam says that which is attained through: Tapaśya (penance) in Krita Yuga, through: sacrifice in Treta; through: worship in Dwapara is easily attained in the present Kaliyuga by chanting of the Taraka Mantra, "OM SAI, SRI SAI, JAYA JAYA SAI."

"Of yagnas, I am Japa Yagna" says Lord Krishna (B.G. Ch. 10, Sloka 25). Rigid rules and susteries have to be observed by the sadhakas in doing other japas. But in the case of chanting Nama Japa, no formalities are necessary. It can be done at all times in our all walks of life, while sitting, eating, walking etc., only qualification required is "Shradha and Bhakti (faith) in the Divine Name. It is prescribed in scriptures (Upanishads) vedas etc., that any maha mantra is to be repeated a minimum number of "Three and a Half Crores" of times by a sadhaka to achieve his object. But in the case of Sai Mantra, let us remember what Sai says, If you simply say "Sai, Sai" I will take you over the Seven Seas". That is to say we can easily cross over the mundane existence (Samsara) by chanting His name, (according to our conveniences and conditions of life) by Japa, Kirtan (Nama Sankirtana) at one's house or temple or in public places, streets (Nagara sankirtana) It is highly advisable not to allow a sadhaka or group of singers of the name to be disturbed by his/their friends or relations for ordinary worldly purposes or otherwise while engaged in such practices, to obtain to the full effects and continue and concentrate on the blessed Name and Beautiful form of his/their "Ishta Devata"

8. When this (Japa, Kirtana, Nama Sankirtana, Nama Saptahas) is done ceaselessly in unison in big groups (in the process of Nama Saptahas) it has the merit of changing the course of world events for the good of Humanity at large.

9. Our Lokha Guru is Lord Maheshwara. He is also a sidha Guru from whom the Moola Mantra (Panchakshri the original five syllabled mantra) "OM NAMA SHIVAYA" has originated. Accordingly to suit to the taste of different kinds of Devotees many mantras for Nama Japam are in vogue such as 1. SHRI RAM JAYA RAM, JAYA JAYA RAM. 2. HARE RAMA HARE RAMA, RAMA RAMA HARE HARE, HARE KRISHNA HARE KRISHNA, KRISHNA KRISHNA HARE HARE. 3. HARA HARA SANKARA, JAYA JAYA SANKARA, 4. OM NAMA NARAYANAYA OR OM NAMO BHAGWAT VASUDEVAYA. In this connection, I may mention at Hubli in "SIDDARUDHAMUTT" the non-stop chanting of the five syllabled mantra "OM NAMA SHIVAYA" is going on Day & Night without break for the past more than 100 years on 8 hours shift basis initiated by the great and unique Saint "SIDDARUDHA MAHARAJ" whom I had darshan in 1926 when I was about 8 years old. I wish and pray to Lord Sainath that similar arrangements may kindly be made in our, "SHIRDI" also, so that Sai and other Devotees from all over the world visiting "SHIRDI" will avail this opportunity of chanting the Sai Taraka Mantra "OM SAI SHRI SAI, JAYA JAYA SAI", in any part of day and night and get immense benefit thereby, both materially and spiritually.
10. Our Bhagwan Sai is Sidha Guru. If we simply chant his name with earnest love and intense Devotion, He raises the Kundalini (Serpent Shaped) Shakthi in us, cuts all the knots of the Heart and enables us to realise what is our real (True) Nature. When we realise the "Truth" that we are Brahman ourselves (Aham Brahmasmi, So Ham, Tatwamasi) all siddhis automatically comes to us (unsolicitedly) and we will be able to help the Humanity at Large. In the beginning, it will be very difficult to do the Nama Japa as the turbulent mind will disturb you with all worldly thoughts and desires. But it will be easy if we invoke the Blessings of Sadguru Sai with our total surrender to him. "Slow and steady wins the race" is that proverb.

Dear Sai Bandhus,

I appeal to all of you to organise, "SAINAMA SAPTAHAS" in your houses, localities, temples and Sai Mandirs and get blessed by our kind Mother Sai to cross over the ocean of Samsara smoothly and thus pave the way for Eternal Bliss and Joy.

OM SHANTI, SHANTI, SHANTIHI
OM TAT SAT.

—R. Radhakrishnan,
Sai Sevak,
Hubli-23.



BABA, THE LIVING GOD

Shri Sai Baba during his life time imparted knowledge and constantly looked after the devotees' welfare. Even after His "Mahasamadhi" in 1918. He is still taking care of His devotees. It is no wonder that millions of people all over the world, who believe in Him experience His grace.

For over forty years I and my family have been experiencing His 'Grace' in one form or the other, whenever we are faced with difficult problems or find ourselves in awkward situation, mysteriously He has been saving us from harm. Only last month, I had two such experiences, which cannot be explained in rational manner.

We received a letter from Visakhapatnam stating that my brother-in-law (wife's brother), who retired last year from the Railways, was taken ill and the neuro-physician diagnosed his ailment as clotting of the blood vessels in the brain. His speech and movement of his left hand and left leg were affected. My wife and I left for Visakhapatnam. He was showing signs of improvement and we were hoping that he would recover soon. After a few days, his condition started deteriorating.

We consulted another neuro-surgeon, who advised us to get his head scanned! The scanning report revealed growth of a tumour on the right side of the brain. He was admitted in a private nursing home for operation. The surgeon opined that chances of recovery is only 50%. We had to take the risk as any further delay might aggravate his condition. He was taken into the operation theater at about 2.00 P.M. and the operation commenced at 3.00 P.M. We were informed that the operation may take 4-5 hours. My wife and I were very much upset and were anxiously waiting outside the operation theater along with other close relatives and friends. At about 5.00 P.M. I went along with some relatives to the Tea stall opposite the Nursing Home to have a cup of Tea. To my great surprise, I saw, 4 large pictures of Sai Baba hung on the walls of the Tea stall. I was stunned and remained speechless for a few minutes. I felt that Baba was making me feel his presence and I remembered his saying "why fear when I am here." I wish to add that until that moment I had not seen any picture of Sai Baba in any of the shops in Visakhapatnam including shops which sell framed pictures of Gods and Goddesses. I cannot explain as to how Sai Baba's pictures suddenly appeared to me, when I was very anxious about my brother-in-law's life.

At about 6.00 P.M. my brother-in-law was wheeled out of the operation theater in a semi conscious state and was taken to his room. About half an hour later some serious breathing complications set in as he is an asthmatic patient. Immediately the surgeon and other doctors along with the nurses were busy bringing various apparatus and gadgets into the room and closed the door. You can imagine the mental state of his son and others who were present. I had to put up a bold front and it was only due to Baba's grace that the crisis was averted. We were allowed to see the patient only at about 8.30 P.M. The senior doctor incharge later told me that it was a closed thing. I realised the meaning of Sai Baba's darshan earlier in the evening.

My brother-in-law is still in the Nursing Home undergoing treatment. We hope that by Baba's grace he will soon recover his normal health.

The second experience is still more puzzling. My wife and I were to come to Bombay by Konark/Minar Express leaving Vizag at about 2.00 A.M. We got wait list numbers 1 and 2 instead of confirmed reservations for the journey. We were told that we would get the berths without any difficulty. However, on reaching the station we got only one berth and a RAC (sitting accommodation). Since it would be difficult to travel for 2 nights and a day sitting all along we cancelled the tickets, incurring heavy loss. One of my nephew's friend's told us that he could arrange for two berths by the next day's train. We paid him the money for it. Again the next day there was no accommodation at all. However, my nephew and his friend talked to the travelling T.C. and arranged for our accommodation. We entered the compartment only a few minutes before the train left Visakhapatnam station. Soon after the train left, the T.T.C. came and told us that there is absolutely no accommodation available and that we can travel sitting on the side berth. He said that he would try to provide accommodation either at Rajamundry or Vijayawada.

Samalkota came and went, Rajmundry came and went with no hope of getting berths. At Vijayawada the TTC got down and told me that he would speak to the next TTC, who would take charge from there on

The new T.T.C. vehemently told that there was no accommodation available but he allowed us to travel on the same side seats upto Secunderabad.

At Secunderabad station a new seat of TTCs took charge. When I approached one of them, he told me that there was no chance at all of



getting a sleeping berth. Then I decided to get down at Secundrabad and try in any other train the next day, as travelling without reservation in the reserved compartment is not possible especially with a lady.

At that juncture another TTC with a nice looking face and semi bald head got into the compartment. I explained my position to him and requested him to accommodate us. He told me smilingly: "Aap Ko nahin to Kisko dayenge?" Then I told him that I would travel in the same compartment to which he agreed. Just then one muslim family (husband and wife) got into the compartment with reservation of berths number 7 and 8. We were sitting on berth No. 7. Since it was only afternoon my wife, the other lady and her husband sat on the berth. I sat on the number 9 berth (This was a lower berth). All the berths were occupied by the persons to whom they were allotted, but nobody came to berth No. 9.

I was going after the TTC, every now and then for allotment of berths. There were in all 3 TTCs who were virtually surrounded by passengers clamouring for berths. The TTCs were going from one compartment to another checking each berth and the occupants ticket. But nobody came to berth 9, even though they passed the berth some half a dozen times. As night was approaching I was much worried as to how to spend the night. Finally I thought that I would have to get down at one of the stations, when the person to whom berth No. 9 was allotted came to claim it. I thought of getting down at 'Dond' or any other station and try to catch any train coming from Madras for Bombay.

As the time was running out I was becoming more and more anxious, by about 8.00 P.M. the TTCs completed their job and refused to see anybody thereafter, as there were no berths to be allotted. At about 9 P.M., I went to see the TTC, the gentleman who promised me earlier in the evening was there alone in the booth meant for the TTCs. When I asked him for a sleeping berth, he expressed his inability. Then, I informed him that till that time nobody came to claim berth '9'. He told me to occupy the berth and that he would come and see me later.

I came back and made my wife sleep on the berth. The other passengers, who were travelling with us sympathised with us and I spread a bedsheet on the floor between the two lower berths. After saying my prayers I lay down to sleep. I could not sleep for sometime for obvious reasons. After some time I dozed off; but I woke up at 3.30 a.m. Then one of the TTCs asked me if I had paid the reservation

charges for staying in the reserved compartment. I paid the charges for which he gave me a receipt. But he did not ask anything about my wife, who was sleeping on berth No. '9'

I was greatly puzzled as to why the TTC, who asked me to occupy the berth never came to charge the reservation fee nor did he make any demand for money. Again I slept off and distinctly remember meeting him in my dream. He smiled at me and when I asked his name, he told me "Salim Ali." I leave the readers to make their own conclusions.

I for one cannot understand how the berth '9', which was vacant escaped the notice of the 3 TTCs, who have checked the tickets of 7, 8, 9, 10, 11 and 12 berths ticket holders. If the person to whom the berth 9 was allotted did not turn up, they should have known either at Secunderabad or at Wadi or at Dond. This is beyond my comprehension, I can only say that Baba came to our rescue, as He always does to His devotees. His ways are inscrutable and beyond our comprehension.

—D.K. Rao,
Asst. General Manager (Retd),
Bank of BARODA.

DRAG ME ALONG THE PATH OF DEVOTION

'Sai'! 'Sai'! 'Sai'! Thy name ever bliss mine be
When in despair with misfortune; delight with fortune
I all alone think your humble presence
And crave you nothing; But cleanse impurities of my mind
Feast my eyes forever, touching your hallowed feet.

It is but your name regionalise my mind.
Wondering eyes of my mind watches your wonders often
Wondered your devotees; what is in a name?
That you are clothed in all names.

Drag me along the path of devotion
Despair me not: drench me not in delight
Dispell the darkness with your divine light
Develop the frequency of chanting your name Sai.

—K. Ravindranath, M.A., B.Ed.,
Secondary Grade Asst.,
Swamy High School, Srirampuram,
Via. Pichatur, Chittoor-517 587, A.P.



OM SRI SAI DHANAMANGALYA PRADAYANA MAHA

The twenty third nama in Sai Ashtothara Satanamavali is as above. It means 'Salutations to thee Oh Sai! Bestower of Wealth and happiness. Devotees' Experiences confirm the above fact prior to and after Baba's Mahasamadhi.

I was at Shirdi, on the Occasion of Gurupoornima in the year 1986. It was a sudden visit. As the call was from Sainath, within a very short notice of 3hrs. We got confirmed tickets to Shirdi by Bus. Devotees are aware getting accommodation in samsthan choultries is a problem on festive days. Baba showed us known devotees of Hyderabad, who accommodated us with them

I felt like doing parayana of Sri Sai Satcharita in Dwarakamai at a stretch. It was done from 5.30 a.m. to 2.30 p.m. by His grace. We do come across in that sacred book incidents, which are common to most of the devotees. I prayed to Baba to grant us financial stability. In this connection, I may be permitted to mention that Sainath Himself declared, "I give what you want so that you begin to want what I want to give." Apart from this as children we ask our mother only whether right or wrong I prayed to Sai what I wanted. We learn from Chapter-III of Sai Satcharita, that the author Hemadpant visited Shirdi in 1916 on Gurupoornima day and sought Sri Sai Baba's blessings for financial assistance. During the parayana I observed on my saree sacred ash. I do not know, how it fell. After 2 days stay at holy Shirdi, We returned home. I noticed things were moving in a favourable direction. My eldest son gradually developed FAITH in SAI. In a way, I can say, he is more devoted to SAI. He secured a job in Bombay. In fact he is earning while learning in Bombay. He attributes all this to SAI's GRACE, My husband's income through his business started improving in a considerable way. Sainath blessed, us to construct a house of our choice at a very short time. I believe, Baba's Invisible Hand was there, in all these developments. It is but natural for me to think of going to Shirdi and invite Sainath on the occasion of "Gruhapravesham". It was also my plan to bring Him with me in the form of a photo. My husband's illness and other pressing works did not permit me to leave Hyderabad even for a day. In a way, I was feeling guilty of not going to Shirdi. But SAI knows, what is what. Now, I shall narrate how He had come.

I went to my office to extend invitations to my friends for the function. There, I was told my close friend and devotee of Baba was leaving for Shirdi. The bus was at 2.30 p.m. I came to know this at 1 p.m. Contacting my friend was a problem. Somebody contacted her just the moment, she was leaving the house for bus Depot and conveyed my desire of getting a beautiful photo of Sainath from Shirdi.

She brought Dwarakamai pose big size photo from Shirdi on the day of our function. The photo was to be framed. My mother was not well and had to be rushed to a Doctor. All of us were passing through anxious moments. I requested my brother, who was taking my sick mother to the doctor in a car to get the photo framed. He obliged. They had to wait for 45 minutes on the road (of course in the car) with my mother who was not able to sit even for a short time. If we think now, the prevailing conditions, it was really Baba's miracle. Like this Sai had fulfilled my desire and came to my house at the right time. Not only this photo, another colleague of mine came and handed over Baba's metal idol, before the function. Thus Sai Baba came to our newly built residence "Om Sesha Sai".

Readers are all aware of the fact, that there is no difference between Sainath and His photo. From my little experience, I dare say, that Sainath fulfills material and spiritual needs of His children provided, they look to Him with FAITH and PATIENCE.

Thus, Baba has given us a house, built with cement and mortar. I firmly believe, He is laying firm foundation to install Him in the temple of my heart. He had given us an opportunity to conduct Akhanda Sainama Sankirtan for 24 hrs. and again 12 hrs. on two different days. I hope and pray, that the place will be utilised for more Satsangs. After reading this experience of mine, you agree with me, that Sai is really a bestower of wealth and happiness to those, who crave for His Grace!

*-P.A.V. Lakshmi,
25/30, Old Bowenpally,
Secunderabad-500 011.*





MY EXPERIENCES OF SHRI SAI'S GRACE

Going through the narratives of experiences of devotee readers of Sai Baba's Grace in the Saileela magazines, I am also tempted to relate a singular experience of mine, among a score of other experiences in my everyday life. Leelas of Sai are purely subjective personal to the person, who experienced the anguish of those moments. They may look trivial to others but not so to the person subjected to.

This experience of mine relates to my grand-daughter of whom I am very fond. She was 9 years old about two years back and was studying in the 5th class in the Stanley Girls' High School at Abids, where many schools are located. Beyond the limits of the school, she had not been to any other place alone or with any of our relations and her friends. That particular day was Teachers' Day and it was a holiday except for some cultural functions held in the school till 12 noon. She used to go to school in a riksha, hired on monthly basis along with two other girls. That day she did not take breakfast; she did not take any money with her; and she assured us of her return to house by 12.30 p.m. She went in the riksha all alone to take part in a cultural function. It was past 2 p.m. But she did not return. The riksha-puller returned empty and asked us if she had come back. We were already anxious about her, and when the riksha person enquired of us, we became very anxious, for, we see daily on the T.V. and hear on the radio about missing persons. So, hurriedly I went in an autoriksha to the school and searched everywhere but could not find her. Thinking she might have returned to the house not finding the riksha there, I came back to the house to be told that she did not come. We made enquiries at her friends' houses but they could not throw any light. All the time I was praying to Sai Baba. I, my wife and my brother's daughter again proceeded to the School to make another search. The watchman said that there was no one in the school and all rooms were closed. It was 6 p.m. There seemed no alternative but to lodge a complaint at the Abids Police Station. So, placing faith in Baba, we proceeded to the Police Station and lodged our complaint. They immediately relayed the complaint to all the police stations through their radio-telephone. By the time the formalities were completed, it was 8.45 p.m. I prayed to Baba for her safe return by the time, we came back to the house. Praying thus, we had returned crestfallen.

Lo! When we reached the house, our neighbours informed us that my grand-daughter returned and she was in my brother's house situated half-a-mile away from my house. We immediately went there and found her to our great relief.

She told us that from the school, on the insistence of her classmate, she accompanied her to her house in Dilsukh Nagar, about 6 km. from the school. At 8 p.m., the time, when we were at the Police Station, her classmate's elder sister asked my grand-daughter, how she would go back to the house. She told her that she had no money and she did not know the route. Then that sister of the girl brought her in the bus and left her at the school. From the school, she hired a riksha for Rs. 4 and was returning. At the lane, where my brother resides, my brother's sister-in-law, who was already in the know of her disappearance, happened to see the riksha, stopped it, paid him the fare and took her to my brother's house.

To me, it appeared to be all providential and as if to answer my prayers, on my return to the house, I got the news of her safe return! My joy on seeing her was so immense that I forgot all the 8 hours of acute tension, I experienced; and but for Baba's Grace, she would not have returned at that time of the night all alone safely. This has a lasting impression on my mind and I shifted her from that school to a nearby school thereafter.

—G. Ramdas,
F-1, B-16, Vigyanpuri,
Vidyanagar, Hyderabad-500 044,
A.P.





“HOW LORD SAI NATH PROMPTLY RESPONDED TO THE ARDENT PRAYER OF MY BROTHER-IN-LAW”

My brother-in-law, who is an ardent Sai Devotee is very regular in observing THURSDAY as the day of fasting and abstinence, offering incense and camphor before the portrait of Lord Sai. On one occasion Lord Sai appeared in his dream and assured of His ever presence and continued protection of our devoted humble family. I am a frequent visitor to SHIRDI and on my return to Bombay, I used to send UDI and other Prasadams to my brother-in-law by post parcel. All of my close relatives thus became very faithful devotees of Lord Sai Nath.

In one of his recent letter, my brother-in-law, who is 86 years old, had narrated an interesting incident evidencing His unseen presence with our family. His right eye had developed a severe ache during the forenoon leading to more painful throbbing sensation inside the skull. This was unbearable and my brother-in-law appealed to LORD SAI THE MERCIFUL ONE thus:

**“OH! LORD SAI, WHY THIS NEW AILMENT TO ME
WHILE I HAVE BEEN PRAYING FOR RELIEVING ME
FROM THE AILMENTS ALREADY EXISTING”**

The appeal was most feelingly made. Then one night while he was in his deep sleep state, he had a dream of 2 men coming to him one being old and the other young. The latter was said to be a Doctor, named Jones, his native place (an urban village known as TAT-TAMANGALAM) and his consulting fee Rs. 35/-. These details he gathered from his enquiry in the dream. The Doctor thrust a small syringe in the middle of his forehead and drew out something. Soon afterwards, while it was still night, my brother-in-law woke-up and actually felt in the forehead for any mark left by the Syringe. How wonderful it was that, since then his discomfort had completely vanished. He is absolutely free from this new ailment and is quite happy too.

I shall now narrate another LORD SAI's presence and answering Devotee's call.

My uncle's daughter, who is a chronic Asthma patient, after a thorough check up at Madras by one of the eminent Cardiologist, who certified that her heart is healthy, came to Bombay in November last year along with her husband, to spend a few days with their son. Suddenly, one day her body became very cold and her blood-pressure

dropped to the lowest and was in a very serious condition. She was immediately admitted in the hospital and was in the Intensive Care Unit. On receipt of a telephonic message from my nephew's office, I rushed to the hospital to see her but the entry to the Ward was restricted, I was not allowed to go up and see her. With tears in my eyes, I encouraged my nephew that she will be soon alright and nothing will happen to her. Since, I could not go up to the Ward and see her, I had a packet of Vibhuti from Prasanthi Nilayam and a small coloured Photo of SHIRDI SAI, which I had sent through my nephew asking him to keep it under her pillow till such time, she is discharged from the hospital. The same evening, I got the telephonic message from my nephew stating that she was much better and she was out of danger but has to be in ICU ward for a couple of days. After that, she was making steady progress and was discharged from the hospital. Now she is gone back to Kerala along with her husband hale and hearty.

Dear Sai Brothers and Sai Sisters, Lord Sai sometimes shows His Love towards His devotees by putting us such acid tests and by incessant 'OM SRI SAI RAM' Manthram we will be able to overcome such trials.

“BOW TO SRI SAI PEACE BE WITH ALL”

— G. E. Menon,
Kulsum Terrace,
Flat 4-D, 2nd floor,
Walton Road,
Bombay-400 039.





MY EXPERIENCES WITH SHIRDI SAI BABA

The experiences of a devotee in Shirdi on 28.1. 88. I left Bombay with His blessings on 27.1. 88. After reaching Shirdi in the morning, I was hoping to get Sri Sai's Darshan without any difficulty.

At the entrance, there was no hope of my getting inside. There was a huge queue which was up to Lendi garden being a Thursday.

To my good luck a couple were coming out of the main entrance. I just requested the gentleman to help me for an entrance into the Mandir. God is Great, he said and requested the chowkidar to permit me and my friends inside. Great are His ways and His blessings on all of us are always there.

After lunch, as I was planning to get into the bus, the peon standing at the entrance of the Pilgrims Inn was helping me to carry my luggage to the bus. This is not very great to mention but I feel He is always with the devotees at the time of need.

On May 8th, 1982 I was told by my friend Gowri Shankar, a good astrologer that I will have some danger to my health and I should take good care. And usual I laughed it away and did not take any notice.

I left for Shirdi on 30th of May 1982 from Bombay and returned to Pune on 31st May. In the middle of June I was having spotting after a lapse of 10 years of menopause. The doctor advised me for an operation. I was operated on 30th June, 1982 by Dr. Telang at Joshi Hospital.

It was a malignant tumour. I am still surprised how Shirdi Sai came to my rescue and gave me life again.

This is my aim to publish in Shri Sai Leela to let people know how Great is His Hand.

—Mrs. N. V. K. Murthy,
Discovery of India Bldg., 5th Floor,
Dr. Annie Besant Road,
Worli, Bombay-400 018.



BĀBĀ HELPS THOSE WHO CANNOT HELP THEMSELVES

While posted to Indore as Pay & Accounts Officer, Central Excise & Customs, I had an occasion to go to Delhi on some official work. I stayed in a newly developed colony with my son, Anil Laroia who had recently shifted there. In the very first night, at about 12.30 p.m. I felt a severe stomach trouble. The patent medicines as available in the house were taken but to no avail. On the contrary, the pains increased and became rather unbearable. In that colony, to find a doctor especially during those odd hours was a big problem. However, my son went out to call a doctor known to him who was practising in his residence itself. He rang and rang his door bell but nobody responded. Finally, a boy servant turned up simply to tell that the doctor was not available. Anil, my son, returned home disappointed and was naturally very much perturbed. On the one hand I was crying with severe pains and on the other hand no doctor was available. Shifting to a hospital was also not possible as no transport could be available in that locality. All of us were thus absolutely helpless and entirely at the mercy of BABA and, if any case, wait for the morning. Meanwhile, the pains were increasing more and more. About an hour passed in this way.

Suddenly, somebody knocked at our doors. On opening the doors we found an old man who wanted to know about our problem. He told us that he was an old non-practising doctor living in the locality and would like to examine me. My son agreed with some initial hesitation. The old man, after examining me, took out some tiny pills from his pocket and made them into 5-6 small packets and directed me to take them one by one after every half an hour. The first dose was given by him. Miraculously, the very first dose gave me much relief. The old man then went away and I took the medicines as per his directions. Needless to say that I was perfectly O.K. by the next morning.

My son went out to see the old man at the address given by him to thank him for his timely help at the most crucial hour but, to his astonishment, there was no such house and no such old man.

No doubt, It was BABA who had come to help His helpless devotees.

— J.R. Laroia,
A-475, Sector-19,
Noida-201 301.



SHRI SAI-BABA'S BLESSINGS

I was working with the credit society of a reputed company from 9th April '81 to 16th Jan. '87. I had an intense desire to work with the company for better prospects, but all my attempts seemed futile since the management had imposed recruitment freeze especially in the commercial divisions.

I have been an ardent devotee of Shri Sai Baba of Shirdi and have faith in him. In Dec. '86 I was on my annual leave and had proceeded to Shirdi along with some of neighbours. I fervently prayed before Shri Sai's Samadhi to bless me with a job in the company. I distinctly remember the night of 2nd Jan. '87, when I could not sleep, was feeling restless and was tossing about in my bed. At the same time my prayers to Shri Sai continued even then.

On 3rd Jan '87, at about 4.00 a.m. I had a vision of Shri Sai applying Udi over my forehead and blessing me. I was thrilled and asked Mr. Salunkhe, (Sai devotee) my boss, who said that you have been blessed by Shri Sai. My joy knew no bounds.

On 6th Jan '87, all of a sudden I was called for an interview and was recruited on 19/1/87. I got confirmed too on 19/7/87. Well, all I have to say is Shri Sai Baba fulfills our wishes and helps us as and when we need him and pray to him.

We must have SHRADDHA and SABURI. Nothing is impossible, if we have faith in Him. But with faith, we must have patience too since Shri Sai wants to bless everybody but turn by turn. So Sai Brothers, have patience and complete faith in Shri Sai.

“OM SHRI SAI NATHAYA NAMAH”

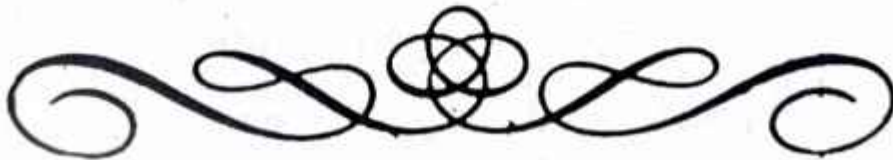
— *Anoop Somesh Ulpe,*
CD-106/C-3,
Shrirang Co-op. Hsg. Soc.
Opp. Castle Mills,
Thane (W)-400 601.

श्री साईलीला जुलाई १९८८

हिन्दी विभाग

अनुक्रमणिका

क्रमांक	लेख/कविता का नाम	लेखक/कवि का नाम	पृष्ठ क्रमांक
१.	बाबा द्वारा अनूठे ढंग से नवधा भक्ति की शिक्षा	— जनार्दन प्रसाद श्रीवास्तव	५०
२.	श्रीमद्भगवद्गीता- अर्जुन विषाद योग	— श्रीमती आशालता ओझा	५४
३.	चमत्कार को छोड़ तुम देखो साईराम को	— किशनकुमार 'केन'	५५
४.	सद्गुरु कृपा	— शिवदत्त रामपाल जोशी	५६
५.	श्री साईसत् चरित्र	— कु. अनुपमा श्रीवास्तव	५७
६.	श्रद्धा भक्ती से साईकृपा की याचना	— वि. म. हटवार.	५८
७.	शिरडी के साईबाबा की कृपा	— डा. यू. हरिराव	५९
८.	साई पंजामृत	— शिवकुमार कश्यप	६१
९.	साई हमारा है	— सुरेंद्रसिंह कुशवाह	६२
१०.	इस बात को भूले दिले से हम, हम और कहीं तुम और कहीं	— पं. महाराज नारायणदर	६४





बाबा द्वारा अनूठे ढंग से नवधा भक्ति की शिक्षा

अनन्तराव पाटणकर नामक पूना वासी।

बाबा के दर्शन के थे अति अभिलाषी ॥

जाकर शिरडी किया उन्होंने बाबा का साक्षात्कार।

नेत्र हुए शीतल उनके, मिला उन्हें आनन्द अपार ॥

करके यथोचित पूजा, पकड़े उन्होंने उनके श्री चरण।

फिर बतलाया उन्होंने क्यों आये हैं वे उनका शरण ॥

“वेद पुराण उपनिषद सबका किया मैंने अध्ययन।

सब व्यर्थ रहा क्योंकि पा न सका शान्ति मेरा मन ॥

मैंने सुना है अपनी एक नज़र से करते हैं आप शान्ति प्रदान।

मुझ दास पर ऐसी ही कृपा करें, हे साईनाथ भगवान ॥”

तब बाबा ने प्रवचन किया, ‘एक समय आया यहाँ एक सौदागर।

तभी एक घोड़ी ने लीद की, जिसे एकत्र किया उसने धोती बिछाकर ॥

रख लिये उसने नौ गोले लीद के अपनी धोती में लपेट।

बस इतने ही से उसके मन को मिल गई शान्ति यथेष्ट ॥’

पाटणकर नहीं समझ सके इस कथा का गूढ़ अर्थ।

तब दादा केलकर से पूछा उन्होंने, समझ उन्हें समर्थ ॥

“मैं मूढमति क्या समझूँ बाबा की लीला अपार।

पर उनकी ही कृपा से उठता है मन में यह विचार ॥

घोड़ी है ईश-कृपा, गोले हैं नवधा भक्ति* के प्रकार।

शान्ति पाजावेगा मन करके एक को भी अंगीकार ॥”

*‘श्रवणं’, कीर्तनं’, विष्णोः स्मरणं’, पादसेवनम्’।

अर्चनं’, वन्दनं’, दास्यं’, सख्यं’, आत्मनिवेदनम्’ ॥’

बाबा की संस्कृत में पैठ

लोग समझते थे कि बाबा को नहीं है संस्कृत का ज्ञान।

नानासाहेब चान्दोरकर का भी था ऐसा ही अनुमान ॥

नाना तो थे गीता में पारंगत और वेदान्त के विद्वान।

अपने संस्कृत ज्ञान का उनको था बहुत ही गुमान ॥

मस्जिद में एक बार वे गुनगुना रहे थे गीता का श्लोक।

बाबा के कानों में पड़ी झनक, तो दिया उन्होंने टोक ॥

बोले वे, "नाना तुम धीरे-धीरे गारहे हो कौन सा गान?"

"गीता के एक श्लोक का मैं कर रहा हूँ पाठ, भगवान ॥"

"जरा जोर से कहो, मैं भी सुन सकूँ वाणी वह अमर।"

दोहरा दिया नाना ने, तब वह श्लोक करके ऊँचा स्वर ॥

"तद्विधिं प्रणिपातेन परिप्रश्नेन सेवया।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः"॥

बाबा ने पूछा कि क्या तुम समझते हो तो इसका गूढार्थ।

नाना ने हामी भर दी और सुना दिया उसका भावार्थ ॥

इस पर बाबा ने अपने असन्तोष का किया इज़हार।

वे बोले, "ऐसे नहीं, एक एक शब्द का अर्थ करो सविस्तार ॥

"प्रणिपात का अर्थ है क्या केवल साष्टांग नमस्कार?"

"दूसरा अर्थ मुझे विदित नहीं," नाना ने किया स्वीकार ॥

'परिप्रश्न' का अर्थ पूछने पर नाना ने कहा, "पूछना सवाल"।

'तब व्यास ने 'परि' उपसर्ग लगाने का क्यों किया जवाल?

"सेवा का मतलब कैसी सेवा? बतलाओ समझाकर।"

"जो हम लोग सदा करते रहते हैं, वह ही प्रभुवर

"क्या वह काफी है?" "अधिक नहीं मुझे इसका ज्ञान।"

"अच्छा, आगे 'ज्ञान' की जगह क्या हो सकता है शब्द आन?"

"जी, हाँ, 'अज्ञान' " "तब इस श्लोक का क्या निकलेगा अर्थ?"

"शंकरभाष्य में ऐसा कुछ नहीं, यह प्रयास होगा व्यर्थ ॥"

"होने दो," "यदि उत्तम अर्थ निकले तो होगा क्या हर्ज?"

"मैं नहीं जानता उसका प्रयोग कैसे होगा?" नाना ने की अर्ज ॥

"अच्छा, आगे कृष्ण ने कहा — 'लो तत्त्वदर्शियों की शरण'।

क्या स्वयं कृष्ण नहीं थे तत्त्वदर्शी, ज्ञानियों के भूषण?"

"मेरी समझ में कुछ नहीं आता," नाना बोले घबराकर।

इस प्रकार बाबा ने उनके अहं को रख दिया कुचलकर ॥

फिर साईनाथ ने समझाया नाना को इस प्रकार।

"पूर्ण शरणागति है ज़रूरी, नहीं काफी नमस्कार ॥

केवल कुप्रवृत्ति से प्रश्न करना है नहीं दरकार।

मोक्ष या आध्यात्मिक उन्नति होना ही चाहिये आधार ॥

यह तन है गुरु का, उनका ही है इस पर अधिकार।

उनकी सेवा का है यह निमित्त, हो भावना इस प्रकार ॥

जिस प्रकार अन्धकार का विनष्ट होजाना है प्रकाश।



उसी प्रकार ज्ञान है होजाना अज्ञान का विनाश ॥

श्री कृष्ण हैं सर्वव्यापी, गुरु श्री कृष्ण, शिष्य श्रीकृष्ण ।

फिर तत्वदर्शियों भी तो हुये आखिरकार वही श्रीकृष्ण ॥

अर्जुन को तत्वदर्शियों से पूछने के लिये जब बोले भगवान ।

तब उनका उद्देश्य था मात्र बढ़ाना उनका मान ॥

वे स्वयं समझा सकते थे, थे वे पूर्णतः समर्थ ।

अब तो तुम समझ गये, नाना, श्लोक का असली अर्थ!"

अनपढ़ नौकरानी द्वारा उपनिषद सम्बन्धी शंका का समाधान

श्री दासगणू के मन में उठा यह विचार ।

ईसावास्य की मराठी में टीका करूँ तैयार ॥

यह उपनिषद है वेद-विवरण सार ।

इसलिए है इसकी महत्ता अपरम्पार ॥

इस कार्य में हुई उन्हें बहुत कठिनाई ।

तब उन्हें सर्वसमर्थ बाबा की याद आई ॥

वे ही कर सकते थे शंकाओं का परिहार ।

क्योंकि कर लिया था उन्होंने आत्मसाक्षात्कार ॥

शिरडी पहुँच उन्होंने बाबा के गहे चरण ।

फिर शंका समाधान हेतु किया निवेदन ॥

बाबा बोले, "तुम क्यों परेशान हो अकारण?

दीक्षित की दासी कर देगी शंका निवारण ॥

मार्ग में ही तुम्हारे पड़ेगा काका का घर ।

बस दो ही दिन तुम वहाँ जाना ठहर ॥"

लोग समझे बाबा, कर रहे हैं परिहास ।

पर दासगणू को था उन पर अटल विश्वास ॥

जा पहुँचे वे 'विला पार्लो' दीक्षित के निवास ।

करने के लिए वहाँ दो दिन का प्रवास ॥

मीठी नौद में मग्न थे वे दूसरे दिन भोर ।

कि वरवश खिंचे वे मधुर तान की ओर ॥

गीत गारही थी बालिका एक अति निर्धन ।

ढके हुए जीर्ण-शीर्ण चिथड़ों से निज तन ॥

गीत का विषय था लाल साड़ी सुन्दर ।

जिसकी जरी का आंचल था अति ही रुचिर ॥

मधुर मनोहर लगा उनको वह गाना ।
जिससे गायिका को देखने वे हुए खाना ॥
बर्तन मलते हुए गारही थी नौकरानी ।
मुदित मुद्रा थी उसकी बहुत सुहानी ॥
देखकर उसे दासगणू को आ गया तरस ।
निर्धन अवस्था में भी थी वह आनन्दवश ॥
दूसरे दिन दिलवा दिया उसे साड़ी-जोड़ा ।
पाकर जिसे हुआ सन्तोष उसे न थोड़ा ॥

जैसे भूखे व्यक्ति को मिले भरपेट भोजन ।
वैसे ही प्रमुदित हुआ उसका खिन्न मन ॥
फिर अगले दिन वह नयी साड़ी पहन ।
नाचने कूदने लगी होकर प्रसन्न मन ॥

फुगड़ी खेलने लगी सहेलियों के संग ।
बहुत देर तक रही वह उसमें दंग ॥
किन्तु दूसरे दिन रख दी नयी साड़ी संभाल ।
और पुराने फटे वस्त्र दिये तन पर डाल ॥

पर मुदित मुद्रा बनी रही उसकी पूर्ववत् ।
दुःख या निराशा ने नहीं किया उसे आवृत ॥
सुख-दुःख अनुभव मनःस्थिति पर निर्भर ।
दासगणू को शिक्षा मिल गई यह सुन्दर ॥

सकल चराचर में है व्यापक ईश्वर ।
उसकी दया से प्रदत्त, है सब हितकर ॥
सन्तोष करें उससे, जो है अपने पास ।
उसके दया-भाव पर करें पूरा विश्वास ॥

उसकी इच्छा करती है विश्वनियंत्रण ।
मानें उसे हम निज कल्याण का कारण ॥

— जनार्दन प्रसाद श्रीवास्तव,
अवकाशप्राप्त प्राध्यापक,
सिविल लाइन्स डाकखाने के निकट,
रीवा (मध्यप्रदेश)-४८६००१.



श्री मद्भगवद्गीता अर्जुन-विषाद योग

प्रथम अध्याय — भावानुवाद

रणमेरियाँ बज उठीं,
शंखनाद होने लगे;
दोनों ओर के
बड़े बड़े योद्धाओं ने
शंखनाद किया।
भयंकर तुमुलनाद के बीच
धनुर्धर अर्जुन ने देखा
दोनों ओर की सेनाओं में
गुरु-पितामह,
अपने ही स्वजन,
दादा-मामा,
चाचे-भतीजे,
श्वसुर-साले,
और देखा
उन असंख्य वीरों को
जो अपने प्राणों की
इच्छा को त्यागकर
युद्ध के लिये खड़े हैं।
अपने ही जनों को मारकर,
रुधिर से सने राज्य से
अच्छी है भिक्षा।
अपने ही जनों के
प्राण लेने के बाद
ये समस्त राज्य सुख
भोगेगा कौन?
और फिर यह भी निश्चित नहीं
कि हमें वे जीतेगे या
वे हम से पराजित होंगे।
कौरव जो हमारे भाई हैं
अज्ञानी हैं लेकिन
हम अपने को ज्ञानवान समझकर भी

अज्ञानियों की तरह
अपने ही स्वजनों की
जान लेने पर तुले हैं।
आतताइयों को मारकर भी
हमें क्या मिलेगा?
रुधिर से सने राज्य को ही तो भोगेंगे,
जो अधर्म हैं।
अधर्म से कुल का नाश होता है,
जिसका ताप मुझे ही लगेगा।
और फिर यदि मैं
युद्ध में जीत भी जाता हूँ
उस राज्य सुख से
वंचित ही रहूँगा;
आत्मग्लानि की ज्वाला
निरंतर मुझे दग्ध करती रहेगी।
मैं ऐसी कोई बात
नहीं देख पाता जिससे
मेरी इंद्रियों की जलन
शांत हो सके।
धनुर्धर अर्जुन ने
धनुषबाण रखते हुये
सारथी श्रीकृष्ण से
हाथ जोड़कर अनुनय किया —
हे मधुसूदन!
मेरे सब अंग शिथिल होते हैं,
मुख सूखा जाता है।
नेत्र जल रहे हैं
शरीर में कंप हो रहा है,
त्वचा जल रही है।
गांडीव भी हाथ से छूटा जाता है।
समस्त शरीर अंतर्ज्वाल से

द्वंद्व हो रहा है।
मुझसे युद्ध नहीं हो सकेगा
मुझे विजय की कामना नहीं,
मुझे राज्य नहीं चाहिये।
और फिर हे कृष्ण?
मेरे शस्त्र त्यागने से,
यदि युद्ध की विभीषिका से,
प्रलयकर तांडव से,
बचा जा सकता है और

यदि घृतराष्ट्र के पुत्र
मुझ शस्त्ररहित को मारें तो भी
कल्याण ही होगा।
मैं युद्ध नहीं करूँगा।
मेरा युद्ध नहीं करना ही
श्रेयस्कर होगा।
धनुषबाण त्यागकर
शोकयुक्त परंतप
आ बैठे रथ के पिछले भाग में।

— श्रीमती आशालता ओझा,
द्वारा श्री परमानंद ओझा,
१०५, नव आदर्श कालोनी,
गढा रोड, जबलपूर — (म.प्र.)



चमत्कार को छोड़ तुम देखो साईराम को

करो सत्य के दर्शन
और खोजो भगवान को
चमत्कार को छोड़ तुम
देखो साईराम को।
बाबा के अंतर को जानो
जानो उनके ज्ञान को
चमत्कार को छोड़ तुम
देखो साईराम को।
प्यार करो और पाओ प्यार
प्यार में ही तुम पाओगे भगवान को

चमत्कार को छोड़ तुम
देखो साईराम को।
देखो बाबा की ममता
देखो बाबा की करुणां
चमत्कार को छोड़ तुम
देखो साईराम को।
जान सको तो जानो उनको
अंतर में पहचानो उनको
चमत्कार को छोड़ तुम
देखो साईराम को।

— किशनकुमार 'केन',

बी-४/७, 'राजहंस',
(घाटकोपर बेस्ट डेपो के पास)
घाटकोपर (पू.), बंबई-४०००७५.



सदगुरु कृपा

जिस किसी मानव ने, किसी भी धर्म के मानव ने जब ईश्वर प्राप्ति की इच्छा की और सतत प्रयास करता रहा, तो ईश्वरने उसे मार्गदर्शन के लिए अपने मसीहा किसी संत को, जीवन मुक्त को इस भक्त के लिये सदगुरु बना दिया।

सदगुरु ने भक्त को खींच लिया। भक्त का भाग्योदय हो गया, मोक्ष प्राप्ति का बीमा हो गया। ब्रह्माण्ड के इतिहास में समय की अवधि का कोई खास महत्व नहीं है। महत्व है तो मंजिल तक पहुंच जाने की गारंटी का।

भक्त ने समर्पण किया तो वह कच्ची मिट्टी के समान हो गया। सदगुरु ने इस मिट्टी में पानी मिलाया, रौंदा, चाक पर घुमाया और आग में तपाया। यह सब होते देखकर सांसारिक लोगोंने कहा — भक्त की हालत खराब है—क्या फायदा भक्ति से—क्या मिला इसको भक्ति मार्ग में जाने से। ये ताने सुनने व बरदास्त करने की शक्ति भी सदगुरु ने भक्त को प्रदान की।

सदगुरुने भक्त के जीवन में उत्तम फलफूल के पौधे लगाए। बीज, खाद्य व पानी का उपयोग किया। पौधों के साथ साथ घास फूल उग आई भक्त को इस जल्दी उगने वाली घास से मोह हो गया तो सदगुरु ने घास उखाड़ फेंकी और कीड़े नष्ट कर दिए— यही सब कुछ था काम, क्रोध, मद, लोभ, मोह और मत्सर।

भक्त ने अपने आपको सदगुरु चरणों में समर्पित कर दिया था। उसे अटल विश्वास था कि उसका भविष्य सुरक्षित है। धीरे धीरे उगने वाले फलफूल के पौधे ही उससे सच्चा सुख देंगे। यही भावना उसकी श्रद्धा थी। बीज डालते ही फलफूल नहीं मिलेंगे, समय लगेगा और भक्त निश्चिन्त होकर रहेगा, उतावल नहीं करेगा, यही सबूरी का गुण उसमें आ गया।

समय आने पर जो फलफूल भक्त को प्राप्त हुए—वे हैं स्वस्थ शरीर, तीव्र बुद्धि, आध्यात्म प्रेम, मानव प्रेम, सब जीवों से प्रेम, सत्य, परोपकार, नम्रता, आदर भाव, सेवा भाव, आतिथ्य, अहिंसा, निर्भीकता, साहस, त्याग, परिश्रम, नियमितता आदि आदि।

सदगुरुने अपने भक्त को एक विशेष उपहार दिया— संतुलन। भक्त विचलित नहीं होता। भीड़ भरे कोलाहल में, संघर्षों के झंझावातों में, यहांतक की मृत्यु के सम्मुख भी संतुलन कायम रखता है।

भक्त का विवेक जागृत रहता है। वह अंतर्मुखी होता है। उसे वैराग्य प्राप्त होता है। शांतता के साथ, तटस्थ होकर, अपने को निमित्त मानकर कार्य प्रभु को अर्पण करता है। कर्म फल की इच्छा नहीं रखता। हर्ष व विषाद की सीमाएं पार कर लेता है। हर हाल में सदगुरु की निरन्तर स्मरण करते हुए प्रसन्न मुद्रा में स्थित है। आज नहीं तो कल स्थितप्रज्ञ हो जाएगा।

॥ सदगुरु साइनाथ महाराज का जय ॥

— शिवदत्त रामपाल जोशी,

७ अर्चना, महात्मा गांधी रोड, घाटकोपर (पूर्व), बम्बई-४०००७७.

श्री साई सत् चरित्र

— कु. अनुपमा श्रीवास्तव,
द्वारा श्री एन. पी. श्रीवास्तव,
७३५/बी, साई-सदन,
प. घमापुर, जबलपुर (म.प्र.)

श्री साईनाथ की कृपा का वर्णन करना बड़ा ही कठिन कार्य है। परन्तु अगर उनकी दया व सदृच्छा हो, तो प्रत्येक कार्य सफल जरूर होता है। मेरे जन्म से पहले और आज तक हमारे घर में बाबा की ऐसी कृपा हुई; जिनको अद्भुत चमत्कार ही कह सकते हैं।

मेरे साथ बहुत बचपन से होता आ रहा है, कि बाबा हमेशा मुझे सपने में आकर किसी भी समस्या का पथ प्रदर्शन जरूर करते हैं। ऐसा ही एक सपना आया— मैं देखती हूँ कि समाधि मंदिर में स्थापित बाबा की श्री प्रतिमा, जिसे मैं साक्षात् साई बाबा मानती हूँ, वह मुझसे बोल रहे हैं कि बेटा तुम्हारा भाई रात को 10 बजे के बाद तक पोथी (साई सत् चरित्र) पढ़ता है। उससे कहो, कि वह उसके पहले पढ़ लिया करे क्योंकि जब शिर्डी में रात 10 बजे रोज आरती होती है, उसके बाद मैं वहां विश्राम करता हूँ, पर जब तुम्हारा भाई पोथी पढ़ता है, तब मुझे वापस शिर्डी से उसके पास तक आना पड़ता है। तब मैंने बड़ी जिज्ञासा सहित, अज्ञानतावश बाबा से पूछा, कि क्या यह आवश्यक है, कि कोई भी जब पोथी पढ़ता है, तब आप वहां जरूर रहते हैं, तभी मेरी नींद खुल गई। परन्तु बाबा ने यह वचन दिया कि जहां भी श्री सत् चरित्र पढ़ी जायेगी, मैं वहां उपस्थित होकर उसके असंभव कार्य भी संभव करूंगा। बाबा ने यह वचन मुझे सपना देकर सत्य कर दिये। वैसे भी बाबा की यह किताब में गीता, रामायण का सार है। बाबा ने हमारे परिवार में इतने चमत्कार किये हैं, जिसका वर्णन स्वयं बाबा की इच्छा के बिना नहीं किया जा सकता है। आज हमारे घर के सभी सदस्य गुरुवार को पोथी का पठन जरूर करते हैं। और मेरा हर साईभक्त से यह निवेदन है, कि साई सत् चरित्र जरूर पढ़े, उससे जो अलौकिक आनन्द मिलता है, वह छड़े से बड़े महाग्रन्थ को पढ़ने पर भी नहीं मिलता है।

ॐ श्री साई राम



श्रद्धा भक्ती से साईकृपा की याचना करे।

— वि. म. हटवार,

लहानसुत,

१४९, रेशीमबाग, नागपूर-९.

श्रेष्ठ साईराम साईभक्तो के पथदर्शक भगवान है। किसी का प्यार, सहयोग और सहानुभूति न मिले, तो भी काम चल सकता है। अपने ही कर्म है, जो अपने स्तर का प्रतिफल स्वयं ही निर्मित करते रहते है। गीता मे कहा है — अपना उद्धार आप करें।

साईभक्तों का क्षेत्र व्यापक है। साईचिन्तन की राह बतानेवाले और सहायता देने वाले इस क्षेत्र में मिल जाते है। जो श्रद्धा और संयम से कार्य करते है, जीवन के हर क्षेत्र में सफल होते है। निष्ठावान अपने ही चयन निर्धारण पर निर्भर है। श्री साईराम कहते है, अपनी क्षमता को जानो और उसका सदुपयोग करो।

इस विषय में मोगलकालकी एक घटना याद आई है। एक बार अकबर बादशाह ने कवि सम्मेलन बुलाया और समस्या पूर्ति रखी 'अकबर' की। इस पर उपस्थित कवियों ने अकबर के समक्ष उनकी प्रशंसा की कविताएँ बनाई और पुरस्कार पाया।

कवि गंग भी दरबार में थे। वे कविता तो करते थे किन्तु मिथ्या प्रशंसा से उन्हे चिड थी। अकबर ने कहा, आपको भी समस्या पूर्ति करनी पडेगी। कविने कहा, मुझसे मिथ्या प्रशंसा की आशा न करे। जो यथार्थता है, वही कहूंगा। भलेही आप रूष्ट हो जाय। कवि गंग ने कविता बनाई और सुनाई। उसमें अकबर बादशाह तथा उनके पूर्वजों द्वारा किये गये अत्याचारों का वर्णन था। भरे दरबार में अपनी निन्दा सुनकर अकबर नाराज हुये। कवि को हाथी के पैर के नीचे कुचलवा देने का दण्ड दिया। इस मृत्यू दण्ड को कार्यान्वित होते हुए देखने अनेक लोग एकत्रित हुए।

कवि अपनी क्षमता जानते थे। उन्होनें एक कविता बनाई, जिसमें सुन्दर कल्पना थी, कि स्वर्ग लोक में देवताओं ने कवि सम्मेलन बुलाया है। सब कवि उपस्थित हुए पर गंग उनके दरबार में बिना बुलाये नही गये। उन्हे अपने स्वाभिमान का बोध था। और गुरु के आशिर्वाद से संयम, क्षमता का भास था।

स्वर्ग के देवताओं ने कवि गंग को बुलाने का कार्य गणेशजी पर सौंपा। कवि को अपनी पीठ पर बिठाकर लाने के लिए हाथी रुपी गणेश को भेजा। कविता की अन्तिम पंक्ती थी — कवि गंग को लेन गणेश पठायो। उन्होने अपनी कविता सुनाई।

कवि को हाथी ने पैर से कुचल दिया। पर वे मृत्यू कष्ट में भी स्वर्ग सुख की कल्पना में मस्त थे। सभी दर्शक देखते रह गये कि मृत्यू को भी विवेकशील मनुष्य किस प्रकार सुख स्वप्न में परिणित कर सकता है।

लाभ और हानि का गणित हमको साईराम के आध्यात्मिक सिद्धान्तों के आधार पर सीखना होगा। कृपा की याचना केवल साईश्वर से करो। वह आत्म स्वीकृति किसी भी मूल्यपर किसी भी संकट के समय डगमगाने न पाये। इसी में जीवन की सार्थकता

है। एक जैसी परिस्थिती में जन्मे, पले और बड़े लोगो में से एक महापुरुषों का सम्मान पाता है। दुसरा अपनेही प्राब्ध से गयीगुजरी स्थिती में दिन गुजारता है। हमारी बुद्धिमानी इसी में है कि अपनी क्षमता और गरिमा को ज़ाने और श्री साईराम के वचनों से प्रेरणा पाकर उसका सदुपयोग करे। अपने आपको जानो और उसे सम्भालो, यह उपनिषद् का बीज मन्त्र है। जिसने यह जान लिया, समझना चाहिए कि उसने श्री साईराम ने बताया हुआ सब कुछ जान लिया।

“शिरडी के साईबाबा की कृपा”

सबके पालक साई सबके रक्षक साई।
 दुःख के हरण साई सबके तारक साई ॥
 मुसीबतों के हरण साई दुःख के भंजक साई।
 आफत विघ्नों से बचा कर रक्षा दें साई ॥
 आँधी बवंडर के दीप के रक्षक साई।
 इक तेरा संहारा साई तेरी शरण इक साई ॥
 साई तेरा गुणगान करूँ मैं तेरा जाप करूँ मैं साई।
 तेरी भक्ति करूँ मैं तेरी शरण में आया साई ॥
 जमाने की ठोकर खाकर तेरा दीप जलाया साई।
 मेरी लाज तेरे हाथ मुझे मुसीबतों से क्या साई ॥
 कब से भटक रहा मैं साई शिरडी होकर आया साई।
 शिरडी में तेरे चरणों पर माथा टेककर आया साई ॥
 मेरे कष्टों का भार लेले मुझे बचा साई।
 तेरी शरण छोड़ किस दर जाऊँ साई ॥
 इक तेरा आसरा साई सब से आस उगा रहा साई।
 अब काहे की देर है साई जल्द बिगडी बना दे साई ॥

“शिरडी के साईबाबा इक तेरा आसरा”

जब जमाने ने किया किनारा तो मैं तेरे दर पे आया साई।
 कब से साई ज्योति जला कर खडा राह देख रहा साई ॥
 मुझे कष्टों से बचा साई मेरी किस्मत को चमका साई।
 दुनियाँ ठोकरें मारता तू मुझे संभाल ले साई ॥
 तेरा दर तेरी शरण छोड़ कर किस ओर मैं जाऊँ साई।
 दुनियाँ ने दुश्मनी निभाई दुनियाँ काम बिगाड़ रही साई ॥



तेरे भक्त पर मुसीबत आई मेरी लाज बचा साई ।
दुनियाँ जुल्म करती साई मेरी लाज बचा दे साई ॥
तेरे होते मुझे किसका डर सहारा दे दो साई ।
पापी जग मुझ गिरे हुए पे हँसता ताने देता बाते बनाता साई ॥
मुझे दुःख, पीड़ा, कष्टों, अंधेरो से बचा ले साई ।
इक तेरा सहारा अब इक तेरा ही आसरा साई ॥

“मैं रो रहा मेरे आँसू पोछ दे साई”

दुनियाँ ने दुश्मनी निभाई काम बिगाड़ा मेरा ।
दुनियाँ ताना देती जग हँस रहा ताली बजा बजा ॥
ताना देता बाते बनाता क्यों चुप हो साई ।
तुम चुप रहे लाज न तुमने बचाई तो संसार क्या कहेगा ॥
भक्तों की लाज न बचाई तो संसार क्या कहेगा साई ।
तेरी शरण में आया कोई नहीं गया खाली ॥
कैसा अन्याय प्रभू लाज बचा लो साई ।
मुझ पर अन्याय कब तक होते रहेंगे ॥
इन कष्टों पीड़ा दर्द मुसीबत से पार लगा दो साई ।
मैं गुरुवार का व्रत करता श्रद्धा सबूरी निभाता ॥
मैं धूप दीप पूजा करता तेरी साई अब बचा ले मेरी लाज ।
मेरे दीप को न बुझा साई मेरा घर आबाद कर ॥

“मेरे गुरु शिरडी के साईबाबा”

जाको राखे साईयाँ मार सके न कोई ।
बाल न बाँका होय है ताको गुरु है साई ॥
दोस्त दुश्मन बन के खड़े हँस रहे मेरी हालत पर ।
हँसते रहते मुझ गिरे हुए इन्सान पर ताली दे दे ताने मारते ॥
तू चुप है साई मेरी लाज तिहारे हाथों साई ।
मुझे किसी से क्या लेना देना मेरा भला कर दे साई ॥
जग एक धोखे का जाल जग का मारा ।
तेरे दर पे आया रोता हुआ मेरे आँसू पोछ दे साई ॥

मैं रो रहा क्या तुझे नहीं पता साई ।
मेरी हालत पर मेरे दुश्मन ताली बजा कर हँसते ॥
यह कैसा अन्याय अन्याय पे अन्याय हो रहा मुझ पर ।
क्यों भला नहीं करते मुझ पर किसका मैंने बिगाड़ा साई ॥

— डा. यू. हरिराव,
बी.एससी., एम.ए., पी.एच.डी.,
४५७, अपस्ट्रेस, ३८ क्रॉस रोड,
२ ब्लॉक, राजाजी नगर,
बेंगलोर-५६० ०१०.

साई पंचामृत

(१)

साई नाम सुधारस पीजै ।
तीनों ताप नरसावनहारी, ऐसी औषधि लीजै । साईनाम ।
तन-मन की दुर्बलता भेटे, काया-कल्प करीजै । साईनाम ।
मन मंदिर के अंदर अपने, साई दर्शन कीजै । साईनाम ।
काम-क्रोध, मद की फिसलन है, संयम व्रतकर लीजै । साईनाम ।
'शिवकुमार' मन कठिन अंधेरा, कछुक रोशनी कीजै । साईनाम ।

(२)

बाबा बहुत अंधेरो छायो ।
दसों दिशायेँ मौन पड़ीं, अब अंतकाल निपरायो । बाबा ।
मैं-तुम, तेरे-मेरे में फँस, जीवन उलझि गँवायो । बाबा ।
साथी सब जब छोड़ चले, तब शरण तुम्हारी आयो । बाबा ।
फिर भी तुम हो परम दयालु, चरण-कमल परसायो । बाबा ।
'शिवकुमार' तेरी पद-रज लेकर, जीवन-सफल बनायो । बाबा ।

(३)

बाबा रखियो लाज हमारी ।
जग के लोग देखकर हँसते, दुर्बल दशा हमारी । बाबा ।
हमको न कोई और भरोसा, छोड़के शरण तुम्हारी । बाबा ।
पग-पग पर है मिली निराशा, जीवन हुआ दुखारी । बाबा ।
मन जग के जंगल में भटके, भूलके राह तिहारी । बाबा ।
'शिवकुमार' जो कृपा करो तो, मिट जाये दुख भारी । बाबा ।



(४)

अँखियाँ दर्शन को ललचायीं ।
 राह तक अब भई बावरी, सुझ-बुझ सब बिसरायीं । अँखियां ।
 तू अवधूत मस्त बैठा है, ये पगली अलसायीं । अँखियाँ ।
 एक टक शिरडीपति को निरखैं, मोहिनी रूप लुभायीं । अँखियाँ ।
 अर्पण भूलीं, तर्पण भूलीं, सब पूजा बिसरायीं । अँखियाँ ।
 'शिवकुमार' अब और न परखो, ये हैं नहीं परायी । अँखियाँ ।

(५)

साई सबकी सुने पुकार
 जाति-धरम की भेद भावना सब है एक बुखार । साई ।
 ना कोई उँचा, ना कोई नीचा, ना कोई अधम गँवार । साई ।
 सब है उस मालिक के बंदे, सबको करे दुलार । साई ।
 हर प्राणी को प्यार करे वो ऐसा परम उदार । साई ।
 'शिवकुमार' भज साईनाथ, तुम्हें देगा पार उतार । साई ।

— शिवकुमार कश्यप,

१६, वेद निवास,

बुद्ध नगर, भांडुप (प.)

बम्बई- ४०० ०७८



'साई हमारा है'

साई सबका प्यार है

साई सबसे न्यारा है

साईनाथ हमारा है ।

साई आंखों का तारा है

साई एक सहारा है

साई राम हमारा है ।

साई एक सितारा है

साई प्यारा-प्यारा है

साई श्याम हमारा है ।

साँई महिमा

साँई तेरी शरण जो आया
जो चाहा वो उसने पाया ।
तेरी महिमा है अपरम्पार
जग का है तू पालनहार ।
तेरी लीला को जिसने गाया
जनम ये उसने सफल बनाया ।
साँई साँई का जप जो करता
वो अपनी विघ्न-बाधाएँ हरता ।
तेरी सीख है कितनी नेक
है सबका मालिक एक ।
साँई तुमको कोटि प्रणाम
जग का कर दो तुम कल्याण ।



अंतिम इच्छा

छूटेंगे जब साँई मेरे प्राण
जिह्वा पर होगा तेरा नाम ।
कामिनी-कांचन के जाल में फंसकर,
कर पूरे ऐशो-आराम ।
जरा नहीं पर्वाह पापों की,
लूँगा निश्चय पद-निर्वाण ।

— सुरेन्द्र सिंह कुशवाह,
युनाइटेड बैंक ऑफ इण्डिया,
२३२, अन्धेर देव, जबलपुर (म. प्र.).





इस बात को भूले दिल से हम, हम और कहीं तुम और कहीं ।

ए साईं मेरे ये कैसा जुलम हम और कहीं तुम और कहीं ।
किस तरह से जाय हाय ये गम हम और कहीं तुम और कहीं ॥
बुल्ला नहीं जब सागर से जुदा, हम कैसे समझ ले फिर ये भला ।
हम तुम से पृथक कैसा ये भरम हम और कहीं तुम और कहीं ॥
तुम दिल में हो मेरे आठ पहर हो तन में समाये ए साईं ।
अनुचित ये फिर कहना हरदम हम और कहीं तुम और कहीं ॥
साईं हमें प्रेम का दान मिले तो जिससे अपना काम बने ।
इस बात को भूले दिल से हम, हम और कहीं तुम और कहीं ।
साईं से मिलन की क्या आशा जब तक न हो अवसर दर्शन का ॥
ए मेरे साईं हरो यह गम, हम और कहीं तुम और कहीं ।
हो दूर यह दूरी कैसे प्रभु, साईं सामीप्य यह कैसे हों ॥
दिन-रात इसी का तो है गम, हम और कहीं तुम और कहीं ।
अब "दर" के पास चले आओं साईं उसे दर्शन दे जाओ ॥
हरदम है उसकी आंखे नम, हम और कहीं तुम और कहीं ।

— पं. महाराज नारायण दर,
करतार भवन पानपत्ते की गोठ,
ग्वालियर (म.प्र.)-४७४ ००१.



SHRI SAI BABA SANSTHAN SHIRDI

Publications of Shri Sai Baba Sansthan Shirdi

No.	Name of the Book	Language	Price Rs.	Packing and Postage Rs.
1.	Shri Sai Satcharita	Marathi	31.00	9.05
2.	do	English	14.50	6.50
3.	do	Hindi	—	—
4.	do	Gujarathi	19.00	6.50
5.	do	Kannada	13.50	8.00
6.	do	Telugu	18.00	8.00
7.	do	Tamil	—	—
8.	do	Sindhi	22.00	7.50
9.	do (Pothe)	Gujarathi	31.00	10.50
10.	Shri Sai Leelamrit	Marathi	—	—
11.	do	Hindi	—	—
12.	do	Gujarathi	6.65	4.00
13.	Avtar Karya	Marathi	—	—
14.	Stavan Manjiri	Marathi	0.65	3.50
15.	do	Hindi	1.00	3.50
16.	do	Gujarathi	0.90	3.50
17.	Sagunopasana (Arti)	Marathi	0.70	3.50
18.	do	Hindi	1.25	3.50
19.	do	Gujarathi	0.80	3.50
20.	do	Telugu	2.50	5.50
21.	do	Sindhi	1.25	3.50
22.	Four Adhyayas (Dasganu's)	Marathi	1.85	3.50
23.	Pictorial Sai Baba	Marathi/Eng.	4.80	5.50
24.	Children's Sai Baba	Marathi	—	—
25.	do	English	1.65	3.50
26.	do	Hindi	—	—
27.	do	Gujarathi	1.65	3.50
28.	do	Telugu	—	—
29.	Rudradhyaya (A-11)	Marathi	0.80	3.50
30.	Shirdi Guide	Marathi	—	—
31.	do	English	—	—
32.	do	Gujarathi	1.50	3.50
33.	Sai the Superman	English	7.25	4.00
34.	Sai Baba of Shirdi (Bharucha)	English	6.50	4.00
35.	do (Pradhan)	English	3.00	4.00
36.	Ashtottar Shat Namavali	Marathi	1.00	3.50
37.	Raghunath Savitri Bhajan Mala	Marathi	15.25	4.50

SHRI SAI BABA PHOTOS

No.	Name of Photo	Size	Price Rs.	Regd. P. & Pac. Char. Rs.
1.	Dwarkamai Photo (Plastic coating)	17" × 22"	2.80	5.50
2.	do	14" × 20"	1.50	5.50
3.	do	7" × 10"	0.90	5.50
4.	Baba Sitting on Stone (B & W)	14" × 20"	0.80	5.50
5.	Statue Photo	7" × 10"	0.90	5.50
6.	Palkhi Photo	7" × 10"	0.90	5.50
7.	Offset Photo	7" × 10"	0.90	5.50

Publications & Photos Available at:-

1. Executive Officer, Shri Sai Baba Sansthan,
P.O. Shirdi, Tal. Kopergaon, Dist. Ahmednagar.
2. "Sai Niketan", 804-B, Dr. Ambedkar Road,
Dadar, Bombay 400 014.