

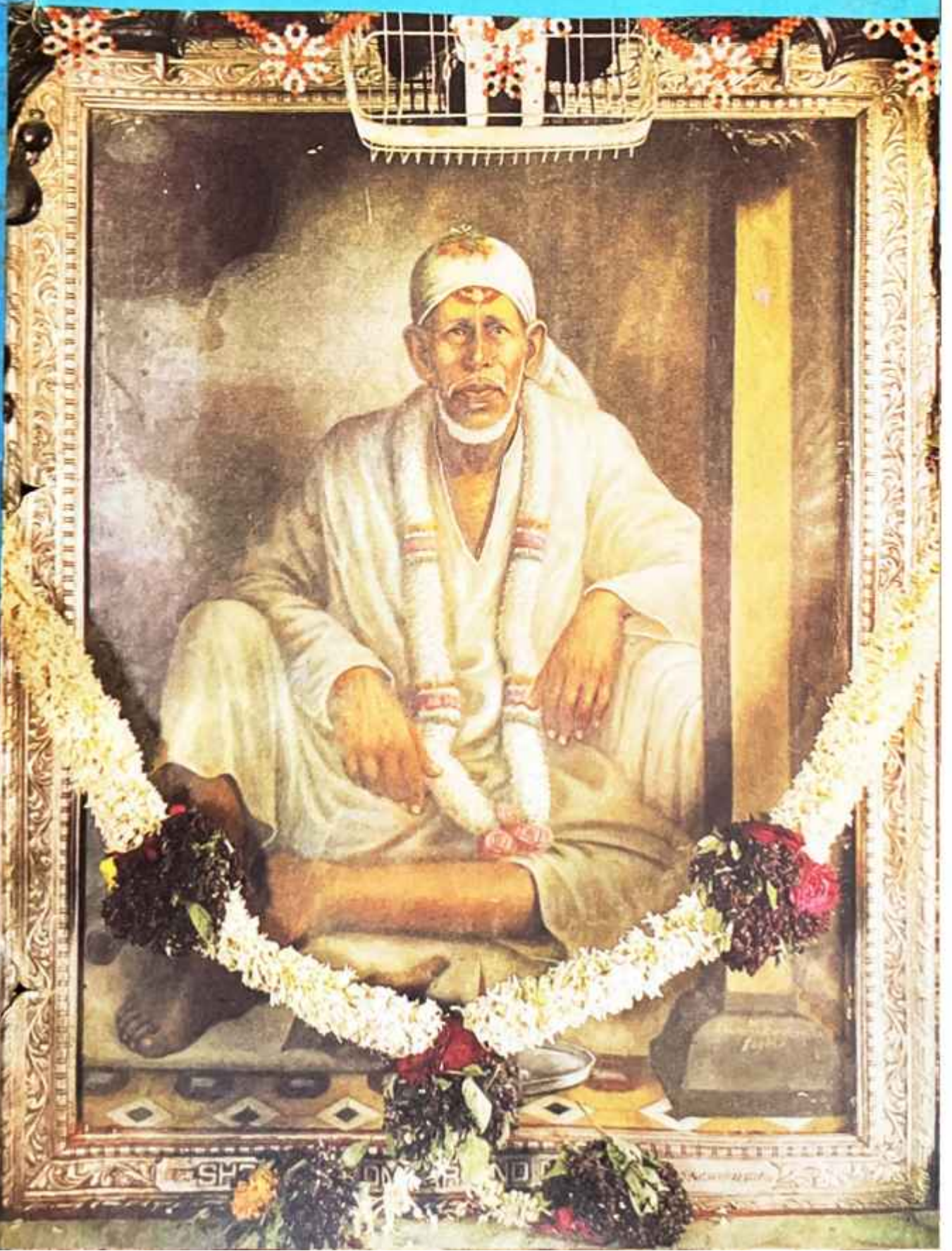
May 1988)

(Rs. 2



# SAI LEELA

OFFICIAL ORGAN OF SHIRDI SANSTHAN





SHRI  
**SAILEELA**

**Official Organ of  
Shirdi Sansthan**

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*(Marathi Edition)*

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

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**VOLUME 67**

**May - 1988**

**No. 2**

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**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

MAY — 1988

## CONTENTS

1. Manifestation of the Supreme	P.K. Kapoor	3
2. We Devotees	S.M. Banerjee	6
3. Oh Sai Nath grant me my wish	Dr. R. Rukmani	12
4. The Omnipresent benevolence of Sai	V. Brundawana Rao	13
5. You are Immortal	T.A. Ram Nathen	15
6. Is Sai Baba living and helping now?	K.V.S. Subrahmanyam	16
7. Chain letters	M.B. Nimbalkar	18
8. All is joy	N. Rama Rao	20
9. A journey from Kashi to Pushkar and from Shirdi to Ajmer Saint	Chakor Ajgaonkar	21
10. From Sai with love	M. Rama Rao	23
11. Seeds of Sai-love	Usha D. Hiremath	26
12. Sannam Bonum of life	R.V. Rajeshwara Rao	27
13. Music of His name	Chakor Aajgaonkar	27
14. Unto Saipadananda Radhakrishna Swamiji	M. Rama Rao	28
15. The Alphabet of love	M. Rama Rao	29
16. Sai's Grace is for one and all	P.J. Reddy	30
17. Shri Sai Baba of Shirdi— Avatar par excellence	K.V. Gopalakrishna	31
18. The Devotee supplicates to Sri Sai Baba of Shirdi	C.R. Narayanan	33
19. Udhi—for more reliable than any medicines	K.N. Raman	34
20. Power of Maha Mantra	Alka Chaudhary	35
21. The Supreme Judge Lord Sainath	D.V. Krishna Moorthy	37
22. Sadguru	Shyamlal G. Narang	39
23. Mahasamadhi day of His Holiness Swami Kesavaiahji	Raja Krishna Moorthy	40
24. The Sai Baba Epic	Kamaladevi Gunaki Basavaraj Gunaki	45

## MANIFESTATION OF THE SUPREME

*“I praise Lord Dattatreya, who is intent upon protecting the needy and miserable, who destroys birth and death, who is like a kalpak-tree to the devotees, who preaches philosophical truths, who is praised by the sages, who is the ocean of self-evident truth, who bears the form of Sat-chidananda and who is pure.”*

—Ganapathi Satchidananda Swamiji

We come across an instance in the life of Sai Baba, in which He granted a son to one Schinde of Harda, even when Prarabdha was against. Sri Schinde of Harda had seven daughters but no sons earlier. In 1903, he went to Gangapur and prayed to Lord Dattatreya for a son and vowed that if he got a son in 12 months, he would bring the child to Gangapur for darshan. He got a son in 12 months; but did not take the child to Gangapur as a vowed. In November, 1911, he came to Sai Baba at Shirdi.

Sai Baba greeted him: “What! Have you got puffed up? Where was there any male progeny in your destiny? I tore this body (pointing to Sai’s body) and gave you one.”

We are also aware that Sai Baba granted the wish of Damodar Rasane, overcoming astrological obstacles. Even in the case of Mahalsapathi, Sai Baba blessed him with a son. We are aware that Mahalsapathi had only female issue and yet resolved to lead a life of Brahmacharya and slept at the mosque. Sai Baba told him: “Bhagat, go and live in your house. You will get a son. A son is a mango fruit. A daughter is a tamarind fruit.”

We do not know anything about the birth of Sai Baba. Since, He identified Himself with Dattatreya, let us discuss three legends which are worthy of note for the manifestation of the Supreme as Lord Dattatreya.

According to Srimad Bhagavata, sage Atri performed severe penance in order to obtain a son with a view to achieving maintenance of the world order through him, and the ‘Lord who offered Himself’ was born as ‘Datta’.

The second legend concerns Kausika and his pious wife Sumathi. Kausika lived an immoral life and deserted his devout wife. When he became a victim of deadly diseases, he finally came back to his wife. Sumathi treated him with compassion and forgave all his faults. One night, carrying her ailing husband on her shoulders, Sumathi was walking along the highway and came to a point where an innocent sage ‘Mandavya’ had been unjustly hanged on the gallows.



By using his yogic power the sage had retained life in his body which was still swinging to and fro. In the fading light, Sumathi did not see the swaying body and caused him excruciating pain, as her husband's leg brushed against the sage's body. The sage lost his temper and cursed Kausika to die as soon as sun rose. The virtuous and devout Sumathi on hearing it pronounced a counter-curse: "O Sun, do not rise at all." There was widespread panic in the world as sun did not rise the next day. Gods under the head of Brahma went to Atri-ashram and entreated Anasuya to save the world. Atri and Anasuya went to Sumathi and implored her to withdraw her curse. But Sumathi feared her husband would die the moment the sun rose. Anasuya assured Sumathi that she would bring Kausika back to life by her power. So Sumathi revoked her curse, Sun-God rose in the east and Kausika fell dead. Immediately Anasuya brought him back to life. All became happy.

When the Gods out of gratitude were eager to bestow on Anasuya a boon, she desired the 'Trinity' to become her children. Her wish was fulfilled. Brahma was born as Chandra, Vishnu as Datta and Shiva as Durvasa. After some time, with the consent of Atri and Anasuya Chandra left to take his position in the sky and Durvasa departed to do penance. Datta remained with his parents. However, before leaving, Chandra and Durvasa endowed Datta with their powers. Therefore, Dattatreya is conceived to be, 'three in one' and depicted as having three faces and six hands.

The puranic version is slightly different. Having heard from Narada about the greatness of Anasuya, Parvathi (consort of Shiva), Lakshmi (consort of Vishnu) and Saraswathi (consort of Brahma) entreated their husbands to test the chastity of Anasuya. Accordingly they disguised themselves as holy men and begged for food. Anasuya gladly made them sit but they demanded that she serve them without any clothes on. Anasuya with her yogic powers converted them into infants and nurtured them.

When their husbands did not return even after a time, Lakshmi-Saraswathi and Parvathi went in search of them to Atri's Ashram. When they saw their husbands as babies their jealousy vanished and they understood the greatness of Anasuya. The penitent Devis begged Anasuya to forgive them and restore their husbands to them. Anasuya transformed the babies into their original God-form. The three Gods, who had basked in the sunshine of Anasuya's maternal affection, while departing, voluntarily expressed their intention to be with her in another form. Accordingly Brahma became Chandra, Vishnu became Datta and Shiva became Durvasa. All the three were born in one united form on the 14th day of the bright half of the month of Margashirsha, the 9th month of lunar year. This day is observed as Datta Jayanthi—the birthday of Dattatreya even now.

Dattatreya took infinite incarnations of which the Sreepada Sreevallabha incarnation at Pitapura of Andhra Pradesh and the manifestation of Narashimha Saraswathi in the 14th Century and as Sai Baba in the 19th Century are prominent.

Sreepada Sreevallabha was born in 1320 A.D. of Brahmin parents Appalaraja and Sumathi at Pithapura in A.P. He left home at the age of 16, and living in Kuruvapura, a small island in the river Krishna, blessed the devotees for some time and disappeared in 1350.

Sri Narasimha Saraswathi was born in 1380 in Karanjanagar. Till he was seven years old he remained dumb, but when his sacred thread ceremony was performed, he recited the three Vedas. After two more children were born to his mother, he left for Varanasi and took 'Sanyas' from Swami Krishna Saraswathi. He travelled all over North and at last settled for 20 years at Gangapur, a place near Gulbarga in Karnataka. He was adorned and worshipped by all classes of people including Muslims. Among the many miracles attributed to him, one concerns making a low-born pariah to recite Vedas and another curing of a leper. It is believed that leaving his sacred sandals in Gangapur, Narasimha Saraswathi disappeared in Sreesaila.

Dattatreya has appeared from time to time in one form or the other. Sai Baba is also considered as a Datta-incarnation. Of Sai Baba's birth, parentage and antecedents, we have no accurate details. But Baba himself gave some hints which have been verified and worked upon. He seems to have been born some time between 1820 and 1850 A.D. in the village Pathri in the Nizam's state.

I conclude this article with the words of wisdom of His Holiness Ganapathi Satchidanandaji Maharaj of Mysore, who is 'living Datta' on this earth for all of us:

"Datta is the Trinity: Creator, Protector and Destroyer. The Trinity has the qualities of love, affection, devotion and spiritual energy which Lord Dattatreya gives His devotees. So, when a devotee surrenders himself to the Guru Dattatreya, He dispels the darkness of ignorance from the devotee and leads him to the realisation of his own nature."

Jai Guru Datta! Jai Sai Datta!

Jai means victory. Guru means Spiritual Master; Datta implies.

1. Atma—datta or self-surrender
2. You are my father, I am your child
3. I want light and knowledge

—P.K. Kapoor,  
1121, Chah Rahat,  
Delhi-110 006.



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## WE DEVOTEES

Lord Krishna in His immortal message to humanity says:-

“Four types of devotees seek Me. To one type belongs the person who worships Me, because he is tormented by ills that affect the body; he is the Aartha.

The second type seeks My help and favours in his pursuit of prosperity and power, property and welfare of his progeny; he is Aartharthi.

The third yearns for the realisation of the Atma, studies the scriptures and sacred texts, moves ever in the company of spiritual sadhakas, practices Sadachara by acting along the lines laid down by the sages and is always motivated by the eagerness to reach the Sannidhi of the Lords; he is the Jijnaasu.

The fourth is the Jnani. He is immersed in Brahmathathwam.”

“The first, the Aartha, worships Me only when he is in difficulty and suffers from grief or pain. When he prays to Me, I hear it and I satisfy him only in relation to that particular prayer. So too, when the Artha-arthi prays for riches or position or power or high status, I listen and award him only the particular thing he craves for. The Jijnaasu is blessed with the chances to do Nishkaama Karma under the guidance of a proper Guru as a guide who teaches him to discriminate between the Atma (Eternal Spirit) and the Anatma (the physical that is Ephemeral) and thus he is helped to achieve the goal of human birth. I bless him so that he is saved from distractions to concentrate on the single aim of liberation.”

But all this showering of Divine Grace is subject to the following conditions placed by the Lord.

“Persons who lovingly meditate, worship and serve Me at all times as the Lord in their own heart as also in the hearts of all beings and things, I take the responsibility of their well being and happiness here and hereafter.”


The ‘Soul’ of every religion or philosophy lies not in its theories and dogmas, but in the practical way of life laid down for its followers, namely practice of Truth and Righteousness, Love and Service to fellowmen; practice non injury in thought, word and deed: What an enchanting order of life would it indeed make if all we devotees dive deep in the ocean of our religion and gather the precious pearls of ‘values’ instead of being content with sticks and straws of rites and rituals floating on the surface: That, indeed, would make life worth living for every man. This is precisely what the

world needs today. Thinking along these lines would give us a truer and fuller perspective of "devotion" in its different grades, making some persons devotees only of God, some others devotees of teachings of God or of messages or direction of Guru or Saints and still other persons devotees of the values of life. Only the practice of such devotion by us of teachings and values can provide the power to balance our lopsided development. This power which can lift man to higher planes of thinking and living is called 'Spirituality'.

We who claim to be "Devotees" have therefore to ask ourselves, are we devotees of only God or Sai Baba or are we devotees of the teachings of God or Baba? Even in our work a day world, we often come across some people who talk much but accomplish little or nothing, so too, in the case of religion True religion is not mere knowing or speaking but actual 'doing'. As Jesus said, if a man is 'doer of the Law' even in a small measure, he will not only himself be religious but he will radiate religion and influence the lives of others as well. This 'practical religion' not only transforms one self but it also becomes productive of good to men and women around, entirely unlike the morbid religion which merely clings to rituals and dogmas.

The sole purpose of religion and philosophy is to make one's life meaningful and useful to others as well. Mere going to the temple and saying "I come here as I love God or Baba" is neither active religion nor practical religion. We find quite a few so-called "devotees" come to temple only when they have some problem or crisis in their life or family and frequency of their visits increase as long as the crisis continues and progressively diminishes to a trickle as the crisis passes off by His grace! Although such devotees are very much a part of the Sai family but they just do not have the time or inclination even to talk or enquire about the well-being of other fellow devotees. Their whole attention is on self and its welfare. Perhaps such devotees fail to appreciate that by sharing the grief and pain, with others a lot of relief and consolation can be derived. That is the law of Universal brotherhood, which has been stressed by Baba or God from time immemorial. Such devotees do not realise that if they just spare a little time to allow another aggrieved human being to unload his pains and grief to some body how relieved or light he or she feels and this act of listening to others woes and expressing a little sympathy constitutes a great act of charity without spending any money. Alas, such devotees fail to do even this much, nor have any time of taking a little part in social welfare but expect abundant grace from God or Baba. If his life contributes nothing for the happiness of his fellow men, how can we say that he or she is religious. In fact, these devotees only love themselves but surely not God or Baba. Sai Baba has said "LOVE IS SELFLESSNESS AND SELF IS LOVELESSNESS". This indeed is





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the challenge which true religion throws to all of us devotees of various grades and shades.

Let us, therefore, examine when we say, we are the devotees of Sai Baba. Are we devotees of only Baba or also of any particular objective or goal in life? Pondering over this question will make each one of us look within ourselves, and find out whether we devotees are only devotees of Baba clinging to rituals and dogmas or seekers of some material benefits from Him, or again, whether we are Spiritual aspirants or Sadhakas. Only an honest self introspection and self appraisal along these lines will tell us how far we are following the teachings of Sai Baba for our own individual good and for the good of the community at large. In this connection it will be interesting to quote a message from Bhagwan Satya Sai Baba which is most helpful to understand the 'personality' of a devotee.

“There are four different types of behaviour which form part of man's daily life. The first type is able to recognise the faults present in himself as also to recognise the good that is present in others. The second type, an intermediate grade, is able to recognise the good that is present in himself and similarly recognise the good that is present in others. The third type hides or denies the faults present in himself and exposes the faults present in others. This is a bad stand. The fourth one, who is the worst, goes on proclaiming the good which does not exist in himself but also tries to expose faults of others which do not exist in them at all. Unfortunately, the fourth category of people who have been described as the worst of all far outnumber the other three categories in this world. They too go to temples and holy places, meet holy men, join Sat-Sang, call themselves devotees and speak lofty words about religion and God. But in practice they hardly give any evidence of their devotion or Sat-Sang. That is why they are not able to contribute to the good or to the prosperity of Society”.

In these words, Bhagwan Baba has given an excellent equipment or device to us devotees, to evaluate ourselves. This brings us to our tendencies of egoistic behaviour, anger and jealousy which hinder us in developing love, compassion, forgiveness and allied good qualities which are the hall-mark of true devotion. This raises another question. Are we ourselves responsible for these various unhealthy tendencies and if so, can we change them for better and alter our destiny? The answer is Yes, if one takes to the path of spirituality. How does spirituality help man to fulfil himself? The permanent goal of life for everyone of us is to be free from all suffering and pain. We all try in our daily life to shake off pain and misery to acquire more and more happiness of one type or the other. But we fail to get the happiness we are really striving for. In fact in acquiring, retaining and enjoying this happiness we lose our most precious possession, namely,

Inner peace which is the bed rock of enduring happiness, as all the worldly happiness we are striving for is very ephemeral in nature. To add to this, every thinking mind is disturbed sooner or latter by its ignorance about life itself, its source, meaning and goal. We become painfully aware of our blunder and strive to retrace our steps to come on to the right path with guidance and help of knowledgeable persons like God men or saints like Sai Baba. The wisdom of retracing our steps from the wrong path and progressing on the right path is called spirituality. The presence of Divinity in Shirdi Sai Baba and in human form of Bhagwan Sri Satya Sai Baba is a rare opportunity available to all the devotees to draw spiritual light in their path of life to experience continuous inner peace. We must, therefore, have a clear understanding of the challenges of this change over, as also of the rewarding glory of Divine Grace that awaits the pilgrim at the other end of the path.

We devotees are very fortunate to have been born in an era when both Shirdi Baba and subsequently Satya Sai Baba took human forms and walked the earth to guide, purify and lead the ignorant suffering humanity. Shirdi Baba gave out His teachings by examples and some time in parables, whereas Sri Satya Sai is giving out the same things in a codified and much simpler form for the so called rational humanity to understand and practise the teachings. True devotion is not worship of God or Baba but practising His commandments and teachings in the form of human values. Nothing good ever happens without God's blessings and grace. We generally use these words "God" "Blessing" and "Grace" very casually without a correct understanding of these words. Just as when one says "sorry" or "thank you" without any corresponding feeling of regret or gratitude behind them. We receive the blessing of Baba during our first darshan when He plants the seed of FAITH or Shradha by fulfilling some of our immediate material desire and this darshan is not in itself a prayer but it is the fruit of our prayers offered earlier to God. Hereafter it is for us to develop this seed of faith planted in us by self effort or Purushartha, which in its turn brings the Divine Grace of Baba and the seed of faith grows in our hearts as tree of spirituality. Purushartha can be equated with watering the seed and Divine Grace as the Sun shine for growth of the Spiritual tree in us, which ultimately cleanse our dross of anger, jealousy, hatred and lust.

However many of the devotees remain satisfied with fulfilment of their immediate mundane needs for some time and hardly undertake any self effort for development of the spirituality in them. Hence Satya Sai Baba has remarked that "If you do part time service to God you will only get a part time blessing". After some time when our mundane needs are satisfied, we start feeling a frustration as we



discover that we are not experiencing the inner peace which is the goal of human life. Here starts the personal efforts to draw in more and more of Divine Grace on which ultimately depends the further growth and fruition of the plant of spirituality. Thus personal efforts and Divine Grace are complementary and contributory to each other, both in turn, depending upon the intensity of our spiritual hunger to experience the inner Peace of Divinity. These personal efforts have to be two fold; one is to draw Divine Grace for our spiritual progress and the other to draw the Divine Grace for our personal efforts in worldly pursuits which have a close connection with our "Peace".

Sai Baba in the human form as Sri Satya Sai Baba has given us Charter, laying down the guidelines of discipline, devotion and duty for devotees all the world over to practise in their day to day living. Just as we have to sign a document or deed with a bank while availing of a loan and abide by the conditions to which we have committed ourselves thereby, so too in the case of *Divine Grace*. Otherwise, the guarantee will be withdrawn and the Divine Grace would cease to flow. The "Nine points" laid down in the charter for Sai Devotees to follow and practise, therefore, are of supreme importance to us. There is, however, one "Saving Grace" once we understand and bear in mind the working of Divine Grace, we ourselves will spontaneously feel the urge to make these nine points of the charter a part and parcel of our day to day life and activity. Their practice will start within us a process of transformation comparable to the three important operations in gardening, namely, manuring, watering and weeding which are needed by the spiritual plant.

Three types of sadhanas have been presented for us by Bhagwan Baba. These are—Individual Sadhana, Family Sadhana and Individual Society Sadhana, other than Group Community Services. Through this three-fold Sadhanas, we devotees can acquire and grow in spiritual strength to reduce the effects of ego, anger and jealousy which disturb our world within. Meditation, Japa and Swadhyaya (study of spiritual literature) constitute Individual Sadhana. To contribute and promote the harmony in the home and to add a spiritual dimension to the life of the members of our family through regular group singing of devotional songs called Bhajan, discussing spiritual texts etc. is the Family Sadhana. Doing whatever is possible for the good of society as Selfless service is the Society Sadhana. The first two Sadhanas help us to repay the overdraft and interest of Divine Grace. The third exercise, the Society Sadhana kindles in us the wisdom of Bhagawan's omnipresence leading to realisation of universal brotherhood. These three sadhanas fill up the deficiencies in our "Purushartha" so as to make it perfect and fruitful.

It is against this background of the personal efforts needed to reach our goal that we have to consider the 9 points in the Charter of Sri Sai Organisation which constitute the 3 exercises which Bhagwan Baba has shown us to cleanse our mind and to advance spiritually. These 9 points are (1) Daily meditation and Japa (2) Bhajan or group devotional singing with all the members of the family once a week (3) Imparting education in human values to children in our family (4) Engaging ourselves in Individual and community sadhana (5) Participating in group devotional singing or bhajan in public places at least once a week (6) Regular study of spiritual literature and attending study circles (7) Speaking softly with everyone (8) Not to indulge in talking ill of others, especially in their absence (9) Narayan Seva or Poor feeding to form the habit of avoiding wastage of food. The inner significance underlying each of the above points so that they form three streams for self purification namely our individual, Family and Society Sadhanas to experience absolute peace.

In fact Sai Organisation or Samaj, considering its spiritual objective is not an organisation, but an 'organism' each devotee being a cell of the Sai Body. Just as each cell in the body is kept fit for the function allotted to it, so too each devotee is helped to keep himself fit for his duty by the voice of the Lord within him, telling him what to do and what not to do. There are different cells in the body with different functions and all of them work together in harmony, because they are all together a "Mini Universe in themselves". So too is the case with the devotees, who can not remain aloof in the Organisation but has to overcome the illusion of multiplicity and that is why the third path viz., the community Sadhana has been laid down for us as a part of our spiritual Sadhana by our Divine Lord. This third extension will add more calories to our spiritual health and take us to our goal. Provided that we fulfil two conditions viz., (1) we give 200 hours of service as our Sadhana every year at an average of 4 hours every week and (2) we take up the Group Community Sadhana only after adopting in practice the preceding two paths of Individual and Family Sadhana. If we do not do so, we can not become a part of the Organism, because we will be, again, slaves of our Ego and its group of companions. He has given as Community Sadhana or Service to mankind in some form or the other which suits any particular devotee according to his or her aptitude, talent or taste.

In short, the time has come when we should grow into "devotees of the teachings of Sri Sai Avatar and not devotees of Sai Baba. Otherwise, there is little hope for true progress for us as spiritual aspirants. We have to become human to realise that we already are God in the making. Let us remember that God or Baba will take charge fully of our worldly requirements only when we earn the



divine grace and that will leave us free to pursue in our spiritual sadhana while He will bother about our daily problems and needs. This is my personal experience.

In fact Shirdi Baba's saying "Sab Ka Malik Ek" points out to common Fatherhood of Humanity and the natural corollary of this is "Brotherhood of Humanity" which is implied and we must practise this by community Sadhana and Service to qualify for the Divine Grace.

—S.M. Banerjee,  
President,  
Sri Sai Samaj Calcutta (Regd),  
28/6, Bepin Pal Road,  
Calcutta-700 026.



## OH SAI NATH GRANT ME MY WISH

Oh Sai Nath grant me my wish

Let me be your messenger, spreading your message throughout the world.

Let me be a singer singing songs spontaneously in praise of you.

Let me be a gardener growing flowers of fragrance and colour to make gardens for you.

Let me be an architect designing a abode of bliss for you.

And executing it so that people of different religions, creed, community and language assemble together and pray to you.

Let me be a sculptor shaping your divine figure, out of the image emerging from my mind.

Let me be a poet writing poems endlessly with words divine and meaning pregnant.

Let me be an orator speaking impressively about your leelas.

Let me be your favourite child, always sitting at your feet.

—Dr. R. Rukmani,  
No.7, Sixth Street,  
Ramnagar,  
Nanganallur,  
Madras—600 061.

## THE OMNI PRESENT BENEVOLENCE OF SAI

Having read innumerable experiences of Sai devotees in the columns of Saileela, I wish to share my recent experience with the readers who I am sure will rejoice over the ever present benevolence of the Lord.

In December last year I decided to go on pilgrimage to Triambak, the seat of the Lord of Three Eyes, along with my wife and the last boy Chi. Anil. It is my life's desire to have the darshan of the twelve Jyothirlingas and in pursuance I decided to go to Triambak. I also included in my programme visits to Farli and Ghrishneswar in the same trip. But I thought that the journey would be more happy if we had the company of another good family. I asked my friend Mr. P.V. Sathyanarayana working in the office of the Senior Superintendent of Post Offices, Nellore whether he would like to accompany me. He was delighted by the idea, but insisted that we should go to Shirdi first and that was how I happened to visit Shirdi in December, 1986.

It is still surprising to think as to how we faced difficulties during the whole course of our journey right from the purchase of tickets and how we surmounted all of them. Mr. Sathyanarayana and his wife attributed all these solutions to the ever present and invisible benevolence of Lord Sai. First Mr. Sathyanarayana and myself went to Nellore Railway Station to get our tickets for Manmad reserved. We wanted to book the tickets in the Hyderabad bound Madras Express and get them reserved for continuous onward journey in the Ajanta Express. We went sufficiently in advance i.e., a full ten days earlier to Nellore Railway Station. We were told that the tickets could be reserved for one family only in the 1st class for the date on which we proposed to start our journey, as the quota of seats for Nellore did not permit reservation of tickets for two families. We were disappointed. We therefore wanted to book our tickets in IInd class. To our utter misfortune even IInd class seats were also not available for that day. Then the clerk at the Railway counter offered a solution. Apart from Madras-Hyderabad Express there was Charminar Express also for Hyderabad on that day which also arrives at Nellore at about the same time as the former. He advised us to get reservations for one family in Hyderabad Express and for another in the Charminar Express. If this course was adopted we had to travel upto Hyderabad separately. We were not at first inclined, but as we had no other go we did like-wise. After purchasing through tickets upto Manmad we requested the counter clerk to make arrangements for onward reservation from Hyderabad to Manmad in Ajanta Express for which he replied that a message would be sent to Hyderabad



Railway authorities but onward reservation could not be guaranteed as they are subject to availability of seats at their end and confirmatory message might arrive just one or two days prior to the date of commencement of journey. All these days we spent with the anxiety whether we could secure reservation from Hyderabad to Manmad or not. After a few days we learnt that onward reservation was not confirmed and our names were on the waiting list. We were disappointed because we had to commence the journey without a clear cut fore knowledge of our programme. However we left everything to the will of Sai.

On the appointed day we started for Hyderabad. Sri Sathyanarayana and his family comprising of his devotee wife Smt. P. Rajyalakshmi, their two sons Sai and Ranganadh aged 10 and 8 respectively and their little daughter Chandana aged about 6 years (who during the course of our tour became my best friends) travelled in the Madras-Hyderabad Express. My wife and myself, our little Anil started in the Charminar Express. Our journey was comfortable. We all met at Hyderabad and there we tried to find out the reservation position. We enquired at enquiries counter and found that the reservation was confirmed for one family only and the other was in the waiting list. We were crest fallen because in this part of journey also we could not travel together. The clerk at the Railway enquiries however asked us to come again at 2 P.M. and we did so. Then also he could not tell us whether the reservation for all of us was confirmed. He directed us to Kachiguda Station from which place the train starts. All this time I was worrying much but Mr. Sathyanarayana was telling me not to worry because we were going to Shirdi and Sai will definitely look after our problems and we need not have any anxiety on this score. At last we learnt just before the start of the train our tickets were duly reserved. We were accommodated in a single compartment. At Hyderabad we were expecting two more friends with their families but their were not to be seen. We thought they dropped the idea. The train left Hyderabad at the right time. It was during this journey that we encountered a memorable experience which made us wonder at the care Sai takes to safe-guard his devotees.

Mr. Sathyanarayana occupied one upper berth and myself the next upper berth. My wife and my boy occupied the berth below mine while Smt. Rajyalakshmi with her children took the berth below her husband's. We travelled chit-chatting upto 10-30p.m. After that one by one we fell sleep. Before going to bed Smt. P. Rajyalakshmi drew down the glass shutters of the window. But it could not be bolted from inside as the shutters were very tight that they could not be dragged down completely. However they were drawn almost fully except for a small crevice below. We all went into deep sleep because the

previous night we did not have sufficient sleep due to the excitement of the journey and that we had no rest throughout the day. At about 01-00 or 01-30 hours all of a sudden Mrs. Rajyalakshmi woke up. The train was halting at Aurangabad station and our compartment was at one end of the platform where there was no sufficient light. She found a man put his hand from outside, having raised the glass shutter of the window and trying to drag the gold chain from her neck. As soon as she realised it, she shouted and the man ran away, having failed in his attempt. We all woke up then and Mrs. Rajyalakshmi narrated the incident to us showing the updrawn window shutter. She explained that while she was asleep, an old man wearing rags and with a stick in his hand came to her and admonished her for sleeping carelessly and implored her to get up atonce. She woke up atonce and found no old man but the man trying to drag her chain! who could that old man be who woke her up at the right time and prevented loss of a valuable gold chain, except Sai! We were astonished and bowed to the Lord for his ever present benevolence and the care he takes for the welfare of his devotees. This incident remained in our minds throughout our journey and thereafter. His presence, we felt throughout the later part of the journey also, because we could surmount all obstacles with His grace and completed the journey safely and satisfactorily.

—Ch. V. Brundavana Rao,  
Asst. Supdt. of Post offices,  
Nellore (East),  
Nellore-524 002,  
A.P.

## YOU ARE IMMORTAL

Your *body* may die,  
And the *matter* may disintegrate with the matter;  
But YOU will NOT die,  
As your *Spirit* is ever in the ocean of SAI *spirit* for that matter!

## FEELING SAI-PRESENCE!

To feel the "*presence*" of Shirdi SAI,  
Sing the glory of *adorable* Baba SAI!

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





## IS SAI BABA LIVING AND HELPING NOW?

The Caption of this article is not mine but of a booklet written by H.H. Shri Narasimha Swamiji, founder of the All-India Sai Samaj, Mylapore, Madras. I purchased a copy of this book for 40 paise in about 1966, read it and secured in my collection of Sai books. I had forgotten about this book in course of time. I have a considerable collection of books not only of Shri Sai but of Lord Dattatreya, Shri Akkalkot Maharaj, Shri Upasani Maharaj etc. both in English and Telugu.

After the publication of my article in Shri Sai Leela Magazine of May 1987, an earnest devotee of Shri Sai—Shri T.A. Ram Nathen of Sarangabad, West Bengal, who is well known to the Sai Leela readers through his hymns has sent me a copy of the same book with his usual style of appreciation. This inspired me to write this article and I thank him very much for the same. Now, Shri Sai Baba is still living and helping his devotees in distress not with his both the hands but with thousand hands. He is always present in some form or the other and come to the rescue of his devotees at the appropriate time.

My third son Chy. Raghuram, B. Tech, is working at Salem in Tamilnadu as a Civil Engineer in N.T.P.C. He had been requesting me and his mother to come and stay with him for sometime. So my wife and myself proceeded to Salem on 17-6-87 and reached there on 18-6-87. Since having gone all the way from Rajahmundry, my wife and myself proposed to visit GURUVAYUR and Kaladi the Birth Place of Jagadguru Adi Shankaracharya. We reserved our berths on 25-6-87 night and reached to Tirchur on 26th morning. From there, we went to Guruvayur by bus and reached there by about 7 A.M. We enjoyed our visit very much there and stayed for about 2½ hours. At about 9-30 A.M. we took a bus to Kaladi and reached there at about 11-30 A.M. At Kaladi, there is a marvellous stupa of Sri Shankaracharya constructed by H.H. Shri Chandrashekhar Saraswathi Swamiji of Kanchi Kamakoti Peetham. We saw all the picturesque places at Kaladi and came to Angamali Railway Station to catch a train to Ernakulam and Cochin Harbour for sight seeing. It began to rain at Angamali Station itself. By the time we reached Ernakulam it was raining cats and dogs. So we could not go out anywhere.

We took a bus and reached Cochin at about 2-30 P.M. Again rain poured heavily. After having some tiffin at Cochin Railway Station Canteen we returned to Trichur since our reservation for return journey to Salem was made there. The rain did not stop. And it was recorded as 16 C.M. rain at Cochin, Ernakulam and Trichur, on that

day. Our train was at night 8-30 from platform No. 2. So we moved in the heavy rain to platform No. 2 to entrain. When the train arrived, there was great confusion due to the downpour heavy rush of passengers. So we started searching for our reservation of berths throughout the length of the train drenching in the rain, but could not locate our reserved compartment. In this confusion somebody Pick-pocketed my purse containing my first class pass and an amount of Rs. 120/-. The train left and we were stranded on the platform penniless not knowing what to do at that part of the night in a remote country place of Kerala except praying to Baba. Some 17 years back I had worked in the same division as an inspector. So I went to platform No. 1 and reported the matter to the Station Superintendent. He felt very sorry and expressed his inability to help us and advised us to go by the next 11-30 night train in a general compartment, without tickets. As a responsible citizen and also having worked in the same division in dignified position, my mind did not permit me to put his advice into action. We were only praying to Sai to come to our help to overcome the awkward situation, we were put to. We required at least Rs. 70/- to reach Salem by the next train. The downpour further increased. I left my wife on platform No. 2 and I was stranded on platform No.1. My wife was praying to Baba there and myself here sitting on cement bench. A miracle happened at this time. It was about 10'o Clock at night, I heard some 5 persons (2 families) talking in pure Telugu behind me. I rushed up and enquired who they were and where they were from. They replied that they were from Kottayam, had been to Guruvayur and were returning to Kottayam by 11'o clock train. I did not put up my problems to them.

We started talking about Guruvayur, Kaladi and other Pilgrim places. They enquired of me as to where we were bound to and I replied that we were to go to Salem by 11-30 train. In the meanwhile one of them saw the golden ring on my finger with Baba's picture inscribed and asked me whether we were devotees of Shri Sai Baba. Our conversation went on about the miracles and leelas of Shri Sai Baba for a few minutes as they also were the devotees of Shri Sai Baba. Then they enquired of me as to why we had not gone by the earlier train which left at 8-30 P.M. Then I narrated what took place and how we were stranded on the platform penniless. One of them by name Shri Suryanarayana working in Paper Mills at Kottayam went to the booking-counter, purchased two tickets for us to Salem for Rs. 60/- and gave me another Rs. 10/- to meet other expenses. I promised them to send the amount by M.O. soon after I reached Salem. We reached Salem on the 27th morning and sent their amount. Is it not the grace of Baba to come to our help to overcome the awkward situation we were put into? Can we expect any Telugu speaking peo-



ple to come at that part of the night in the down pour of the rain in a remote place of Kerala unless there is some powerful force behind them? Can we expect anybody who is quite unknown to us to part with Rs. 70/-? Who else can be the pilgrims except the guiding star in darkness Shri Sai Baba? So our prayers were heeded in this way. Shri Sai has been always with us, looking after us and helping us. Most probably this is my answer and earnest advice to all Sai devotees that Shri Sai Baba is living and helping us in one form or other and will be ever alive in future also not somewhere above high skies but in every devotee that surrenders to him.

My humble devotion to Sai and Sai Bhaktas.

Om Tatsat.

—K.V.S. Subrahmanyam,  
Sai-Vihar, 46-18-10,  
Danavaipeta, Rajahmundry-3.



## CHAIN LETTERS

**'SHIRDI SAI BABA PRASANNAH'**  
**OM SHANTIH OM SHANTIH OM SHANTIH**

*"This prayer has been sent to you for good luck. Please make 20 copies of this letter and send them to your friends and acquaintances. Do not keep this letter. It must leave within 96 hours of receipt of this letter.*

*After 4 days you will receive a surprise. An IAS officer received 5 lakhs*

*Mr. Ramnath, an officer, received this letter. He forgot and lost it. A few days later, he lost his job, but when he found this letter and sent 20 copies, he found a new job within 3 days.*

*Mr. Rajani received the chain. Not believing this letter, he threw it away and he died 9 days later."*

The above are excerpts from a sample chain letter—like the ones received by Sai devotees and even others in dozens these days.

Sending a prayer for good luck is alright but asking a friend or acquaintance to make 20 copies and send them to others is to cause unnecessary and uncalled for trouble to them. In addition, to threaten them with dire consequences in case they do not accede to your re-

quest is, I think, criminal and mis-leading

Sai Baba has been always merciful. We always say and believe His own words, "I get angry with none. Will a mother get angry with her kiddies? Will the ocean send back the water to the rivers?" How come then we talk of Him punishing a person not sending 20 copies of His 'mantra' letter?

Secondly are we going to send these copies only for material gain (lottery of 5 lakhs) or for avoiding any misfortune? Is this the standard of our devotion to Sai Baba? A real devotee loves his diety for its own sake—not out of fear or gain.

Personally I feel that such chain letters should not be encouraged. Think of the waste of paper, energy and postage. There is acute shortage of paper in the country. The Post Offices are already overloaded with work and this would be an extra burden, resulting in their increased inefficiency. The recipients of these letters also do not greet these letters warmly. In most cases, especially simple devotional ladies get upset and leaving all other work, attend to this out of fear.

Usually the sender does not write his name and posts the letter in such a way that one cannot trace him. This means that the sender is aware of his act being not likable to you. Actually he has sent this letter to ward off his own danger and pass on this baby to you. Is this in good taste and in good religious behaviour?

Therefore the chain must be broken sometime by somebody—acting boldly and in true faith and devotion to Shri Sai Baba. My method is to place the letter at the feet of Shri Sai Baba requesting His consent for my in-action and then without any anger or hatred towards the sender, put it amongst the used flowers for throwing in the river/tank. So far I have had no ill-effects and I am sure there will be NONE in future.

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





## ALL IS JOY

Where do you hide yourself, Sai, Where?  
In the petal of what flower  
At the shore of which sea  
On the top of which hill

Do you hide yourself Sai, my Lord?  
In the rumbling of clouds  
In the gusts of moving wind  
In the murmur of running brooks

Where do you hide yourself, Sai, Where?  
In the birth of which babe  
In the growth of which plant  
In the death of which animal

Do you hide yourself Sai, my Lord?  
In the mind of mankind  
In the presence of universe  
In the silence beyond all noise

I have tried in vain to find  
You in logic, debate and discussion  
Wasted my years over the past  
But now dimly understood the truth.

It is in total surrender that Sai is felt  
In the joy of heart Sai is manifest.  
In the faith that abides, the patience that binds  
Then all is love, all is prayer.

All is joy when Sai dwells in heart  
All is Sai when joy fills the heart  
Sai is joy and joy is Sai  
And this then is indeed the Truth.

—N. Rama Rao,  
Education Officer,  
Kendriya Vidyalaya Sangathan,  
Hyderabad Region,  
A-16, Vikrampuri,  
Secunderabad, AP—500 003.




## **A JOURNEY FROM KASHI TO PUSHKAR AND FROM SHIRDI TO AJMER SAINT**

It is a memorable evening of a day in August 1986. The Boeing moves steadily across the skies of Uttar Pradesh. The rays of the evening sun are shining on the golden clouds below as if to create an impression of surging golden waves dashing against crags on the shore. I feel exhilarated at the sight of the golden waves in the wide and deep ocean which remains unforgettable experience. Slowly the plane comes down and the Air Hostess announces the touch down. I am ready with the belt around my waist. I get a bird's eye-view of Varanasi with the curves of the sacred Ganges steadily flowing oceanwards. I decide to have a glimpse of the ancient temples with their glorious past, just before settling down for lunch. I move on to the narrow lanes of Varanasi with shops on both sides with an eager eye and a thirsty heart.

On the very earlier day, I had been to the sacred confluence of the Ganges & Yamuna at Allahabad and had dipped my feet in the holy waters, sprinkled some drops on the forehead. The Ganga has spring from the feet of Lord Vishnu and has been received and held on the head by Shiva in high esteem in his clotted locks. I saw the waters of the lovely Ganges merging in the dark Yamuna with Saraswati hidden somewhere beneath. The confluence is just symbolic! I wade through the currents of the merging waters in a boat. I see both the rivers meeting after flowing together in two different black and white streams over a distance. I now proceed further to the Shiva's shrine which is the thousand petalled lotus on the head which represents the holy kailasa in human body.

I proceed further through the narrow lanes over-crowded and bulls around which are the vehicles of Shiva. Gradually I see the imposing and majestic peak of the ancient temple trident above and the flag fluttering with breeze. The temple has an exceptionally small pindi of Shiva with brahmins sprinkling waters of abhishek atop. One of the brahmin flings a garland of white flowers with unearthly fragrance which falls around my neck. The cool touch of the fragrant flowers is rejuvenating. I go into deep meditation before the legendary Shiva. A strange feeling of coolness spreads and engulfs my brain and my mind becomes quiet and sublime. The external temperature is 41 degrees celsius. However, it has no impact on me though I move a round in the hot sun to sight the mankarnika and dashaswamedha ghats of Kashi, the holy abode of Lord Shiva.

A few days after, I got an occasion to visit Shirdi, sat in deep meditation before the photograph of Saibaba in the Masjid, where I



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again felt the touch of Saint at my eyebrows and the crest of head. I revive my experience at Varanasi and Allahabad.

It is once again in September 1986 that I undertake a plane journey to Rajasthan and visit the majestic city of historical fame of Jaipur with its pink palaces. From there I cover by car 100 Kms. on the road to Ajmer to have darshan of the Pushkar Tirth which is said to be the seat of Brahma. The place is full of temples of all God-heads. The principal and presiding deity of Pushkar is Lord Vishnu with the goddesses Shridevi and Bhudevi on either side. The Brahma with four heads is said to have performed a sacrifice here at the call of Lord Vishnu, which has rendered the place holy. I then see the world famous Dargha of Garib Niwaz Khwaja Mohiddin Chisti, one of the most holy places of Asia where devotees from all countries of the Middle East and also the far East throng to pay their obeisance. The halo of the mosque is extraordinarily powerful and it has imparting the message of secularism, love and service from the 12th Century onwards. I find the Dargah so vibrant powerful that I clearly experience the aura of grace around the remains of the Sufi Saint. The shrine embodies the universal power of Allah in such a tremendous measure that sincere prayers by devotees within the shrine premises are instantly answered. I came to know that this is the experience of Hindu and Muslim devotees for eight centuries of the past. I find the shrine in Ajmer even more powerful than the famous shrine of the saint of Shirdi in Maharashtra. I am, therefore, stunned to feel and store the electrical vibrations emanating from the shrine in my nadi chakras. The potency of the Saint's grace is awe-inspiring and I bow before Him in silent reverence. My homage to the great Gurib Niwaz of Ajmer who gave me this rare occasion to be in his company at the holy Darga in Rajasthan.

— *Chakor R. Ajgaonkar M.A.,*  
*Y-11/170, Govt. Colony,*  
*Bandra(East),*  
*Bombay-51.*



## FROM SAI WITH LOVE

*'Walk in the peaceful valley of faith, then God will walk with you and you will realise that your responsibility lies with Him. God is the father and you are His child. Union with Him is sufficient for all your needs.'*

—Sri Paramahansa Yogananda

\* \* \* \* \*

It was 'Kakad Arathi' time at Shirdi on the 25th January, 1987. After two days at the feet of Sai Maharaj, I was seeking His permission to return home. I told Him : "Lord Sainath, you are the nearest of the near, dearest of the dear, closest of the close". I thanked Him for this unique pilgrimage, the maiden Shirdi-visit for me. I was always behind Him, knocking at the gates of Shirdi, waiting to get in from 1961, the year Sai Baba took me into His fold. I find that it is no matter whatever I might have sought in this world through incarnations, it was Lord Sainath whom I really sought. Every time I satisfied a desire in me there was no joy in it any more. "Ah, fondest, blindest, weakest, I am He whom thou seekest." My long cherished desire to visit Shirdi was at last fulfilled in January, 1987.

In my silent communion with Sai Maharaj, He told me things that are astonishing. All the complexities of worldly existence had gone. In the sanctity of pure Sai-atmosphere, I found Him deeply enthroned in my heart.

In 1978-79, I suffered a lot of trials and tribulations in my life. Sri Sai Baba then guided me to His Holiness Saipadananda Radhakrishna Swamiji at Bangalore, who initiated me into 'Vishnu Sahasra Namam'. Sri Swamiji then told me, "Pray to Sri Sai Baba and I will also pray to Him". With his blessings my miseries came to an end soon. The early eighties saw the passing away of two of my grand children soon after birth. When I cried to Sri Sai Baba, He replied to me in a dream-vision; "Two are mine and two are yours". In November, 1984, in another dream-vision, Sri Radhakrishna Swamiji placed a baby on my lap and vanished. Exactly two weeks after this dream, my son was blessed with a son and the baby was named *Sai Bharath*. This child too accompanied me on my maiden visit to Shirdi in January, 1987.

Gazing at His tomb, I posed a question as to why I faced all





these trials and tribulations. His answer was cryptic; "I did not create these problems for you to indulge in human emotions. I created temptation to see if you would, instead, be tempted to seek Me." When Sri Sai Baba conveyed to me this message, it became evident that all responsibility lies with Him.

We left Shirdi around 9 A.M. on our way to Bombay. My daughter-in-law had written to her brother at Bombay to receive us at Park Station. But we were told in the meantime that the S.T.C. bus would stop only at Chembur and not at Park Station. We were in a dilemma at the crux of the moment though we were innately confident that Sri Sai Baba would arrange everything smoothly for us. Anticipating that the bus may not stop at Park Station, our hosts were waiting at the Chembur bus stop and thus we reached our host's residence safely by evening.

Mother Sunitha welcomed us with love and affection. We gave all in the house Sai Baba's udhi and prasad. A picture of Sri Rama embracing Sri Hanuman greeted me which brought to my memory Sri Sai Baba's love of Shama. We were all full of praise for Sri Sai Baba, who is behind everything, whom I looked for in the clouds and everywhere else and in every motion of my body, enthroned in the stillness of my mind.

On the 26th January, 1987, we went to Anu-Shakti-Nagar to be guests of Sai-brother Srikanta and Mother Sunderamma. Their apartment was on the 13th floor of a 24-storeyed gigantic building "ANNA POORNA". We exchanged views to say that Sri Sai Baba would do wonderful things if only we love Him with our heart. A beautiful picture of Sri Shiva and Sri Parvathy in meditative posture in their flat, reminded us of a fact that Sri Sai Baba seeks us far more than we seek Him. I found a Sai-bandhu who looked discouraged for he thought that Sri Sai was not answering him. I impressed him that it was Sri Sai Baba who kept them going that far and hence he should not give up his Sai-worship.

Sri Sai Baba prompted me at that juncture; "Well, how am I moving my hands? How is my digestion going? How does my breath ebb and flow? Sri Sai Baba must be there and Sai Baba is there." Since we are so dependent on that Sai-power, why not turn to that power. I reminded him of Sri Baba's assurance; "If you look to Me, I look after you." When you are persistent every moment in showing that you love Sri Sai Baba above all things, then whenever you wish anything, it will come to pass.

We were guests of Mother Rama Devi on the 27th January, 1987. Her life itself is a matter to ponder over for any Sai-devotee. Having lost her husband early in life, she has struggled hard to bring up her children. We should never doubt that Sri Sai Baba does answer our prayers. Every word we have whispered to Him, has been written on His heart and someday He will answer us. If we keep watching for Him and the many ways in which He responds, we will know that in fact He answers us all the time. If we are very eager, He will answer in great ways. Only by persistent intense prayers can He be persuaded to respond.

We went on a sight-seeing trip on the 28th January, 1987. At every step we could see Sri Sai Baba. Whether it is a roadside shop, a push-cart or whatever it is and wherever we went, we could see Sri Sai Baba being worshipped as an Universal God. This was indeed a reminder that we should only seek Sri Sai Baba; He is all in all and everything for us. Such Sai-awareness, I could find everywhere. I am living in that state of Sai-consciousness, ever since.

We left Bombay on the night of 29th January, 1987 for Bangalore. Just before entraining we faced a moment of despair. We all had left our host's residence in two groups. While one group reached the station in time, the other did not turn up even though it was already time for the train to start. In that moment of anxiety, I prayed to Sri Sai Baba to spare us from missing the train. At the last moment, the other group also arrived and we left Bombay after bidding 'adieu' to our hosts.

We were back at Bangalore on the 30th night after an absence of nine days. It could be assumed as symbolic of 'nine-fold devotion', the way Sri Sai Baba gifted nine coins to Mother Lashmibhai Shinde.

Heaven opened up to me in this holy pilgrimage to Shirdi. Everything I see in Sai Baba's light comes true. I strongly feel not one moment must pass without remembering Sai Baba. "Through endless incarnations I called out SAI SAI, searching by the streamlets of all my silvery dreams". I realise that. His calling me to Shirdi was to make me appreciate Him more, to *incite* me to seek Him. It was always He, the Father behind all mothers, the lover behind all lovers, that sought through *incarnations*. He is the lover and our souls are the beloved, and when the soul meets the greatest lover of the universe, then we will never want anything else. This is the love I have been seeking for many *incarnations*, to come.



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*"Beloved Lord, with so much joy and happiness un-ending locked in our souls, why do we beg for this and that from the world? Bring us to the boundless shores of all fulfillment in Sai-consciousness."*

— *M. Rama Rao,*  
497, IX Block East,  
Jayanagar,  
BANGALORE-560 069.  
(Karnataka State)



## SEEDS OF SAI-LOVE

I sighed as I looked out of the window one November morning. An overnight frost had hit our flower garden and where the red roses had once stood tall and brilliant, now only brown, withered flowers remained.

I hated to think that a long, cold winter lay ahead, But later, as I crumbled the dried petals and extracted the small triangular seeds from the heart of the flowers, I realised that by this very act I was already looking beyond winter to the following spring, when I would once again push the seeds into the moist, warm earth and wait, with 'Sradha' and 'Saburi' — faith and expectation, for them to sprout and unfold their tiny green leaves above the surface.

As my spirits rose with this comforting thought, I wondered how I could pass it along to other Sai-brothers and Sai sisters who, like me, might dread the winter months. Suddenly I thought of a new kind of chain letter — a letter of Sai-love. I took out the current issue of 'Sri Sai Leela' and greeted each one of the contributors with a letter of Sai-love: — "This letter comes to you with your Sai-love from your Sai-sister."

Even apparently a dead bloom has not really died. Like Lord Sainath's love, it continues forever if the seeds are cast on fertile ground to sprout and grow and blossom.

— *Miss Usha D. Hiremath,*  
54, III Cross Road,  
Vasanthanagar,  
Bangalore-560 052.

## SUMMUM BONUM OF LIFE

Life is Short as a Bubble  
Universe is Infinite and Eternal  
Hence with temporal pleasures waste not a second  
O! Man—Humanely strive every moment  
To attain that “MANLINESS” next only to “GODLINESS”  
ALWAYS WITH DEEDS OF VIRTUE AND NOBLENES  
Constantly without Fear or Favour  
THAT IS THE WAY TO SAI MARG  
Verily it is the SUBHRA MARG of “SHRADHA & SABURI”  
ON WHICH LORD SAI LIVES WITH YOU NOW ITSELF  
This is the “SUMMUM BONUM OF LIFE”.

*Sai-Charan*

—RV. Rajeswara Rao., M.A., B.L.,  
Advocate, Kovvur—West Godavari Dt.



## MUSIC OF HIS NAME

- Chant the auspicious name of Sai
- He is the Lord of Gokula playing sportingly on the banks of river Yamuna
- The music of His name is fragrant with His celestial form
- The Time and Space are tuned together in the symphony of his musical name
- The mind and body are lost in the rhythm of His name which has been tied to the feet of the Universe as the jingling bells
- The entire life has become music in its totality with the harmony of the mridango, karatal and Bina. The Heart and the Soul is ringing with the divine magic of His name
- The bosom is choked with impassioned love for the Lord, the throat is clouded with emotion and the eyes are flowing with tears of joy. The ripples of consciousness have been tranquillised in the sentiment of love.
- The auspicious aura of His name has no boundaries, although the devotee is limited by the binding touch of His feet. The final resort of the devotees life, the last repose of the Bhakta's soul has manifested himself on the Banks of Godavari.

—Chakor Ajgaonkar, M.A.,  
Y-11/170 Government Quarters, Bandra (E),  
Bombay-400 051.



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## UNTO SAIPADANANDA RADHAKRISHNA SWAMIJI

Thy life was rooted in 'Vishnu-Sahasra-Namam'  
With the wonder that is ageless,  
Again and again, thou didst pass  
Into ecstatic union with Sainath,  
The purest of the pure,  
The First and only Fair!

A prince of mystics wert thou,  
A seer of the secret;  
Unto thee were revealed Truths  
Scarce revealed to man.  
Thou were a revealer of Sai Ram  
To thousands of mankind  
And thou didst become  
An apostle of love,  
A brother of the bereft and broken,  
A friend of the forsaken and forlorn!

They call thee 'Saipadananda'  
One who is in bliss at Sai's feet  
I love to think of thee as one  
Who transforms 'grief' into 'Ananda'  
Whatever thou didst touch was transformed!

This day of sacred memories,  
I kiss the dust of thy feet,  
And I ask thee, Swamiji —  
To touch my lowly heart  
And transform it into a shrine  
of Lord Sainath.  
Free me from bondage  
To outward things,  
That I, too  
May melt away  
Into 'Saipadananda'.

—M. Rama Rao,  
497, IX Block East,  
Jayanagar, Bangalore-560 069.



## THE ALPHABET OF LOVE

“The caste of God is Love;  
The limb of God is Love;  
The concentrated essence of God is Love;  
The colour of God is Love

—Dadu Dayal

Why do my thoughts move out to him, again and again?

His Holiness Saipadananda Radhakrishna Swamiji cast off his mortal coil on the 14th January 1980. Gurudeva has gone leaving me behind, bereft. Tears come not out; they have gone within to cry in silence with the heart. I lament not solely for myself, but for those Sai-bandhus from whom I wanted to hear the melody of his wisdom; now his sonorous voice will be heard never more. The magic fountain, I see has withdrawn to its source. No more will it spread its sparkling costume & dance & quench the beauty thirst for its truth. And I sorrow, too, that I shall find Swamiji never again physically at Sai Spiritual Centre at Bangalore, as I used to stoically ensconced in wisdom. The drama of the years of Radhakrishna Swamiji's divine tutelage has come to sudden close on this earthly shore on the 14th January 1980.

At Physical death, man goes in his astral body of light to one of the astral planets, according to merit, to continue his spiritual evolution in the greater freedom of that realm. Liberated Masters such as Saipadananda Radhakrishna Swamiji are present in the astral world to help the spiritual efforts of evolving souls, just as God-illuminated saviours are present on earth for a similar purpose.

As Sai Baba is close behind our thoughts, Radhakrishna Swamiji is also taking care of his devotees in every minute of their lives. Radhakrishna Swamiji felt that only two things are necessary for spiritual advancement (1) Realise that all things are transient, all things pass away. (2) Give brotherly love and compassion to all.

My eldest daughter-in-law is a Doctor and a specialist in Anaestheisa. In spite of the best of medical attention, she lost the first two issues soon after birth. We all felt depressed I prayed to Sai Baba and asked Him why he was giving me such unpleasant experiences. One day I got a dream in which Sai Baba appeared along with Radhakrishna Swamiji having two babies seated on his left and right laps. Sai Baba said “Two are mine and two are yours.” Radhakrishna Swamiji was only smiling holding the babies. After this dream I showed my Doctor-daughter-in-law the experiences of several Sai-devotees including Doctors, Engineers, Scientists published in SAI LEELA magazine. She evinced keen interest and started Sai-worship.



In the first week of November 1984, I got another dream in which Radhakrishna Swamiji appeared and placed a baby on my lap and disappeared smilingly. After this, my daughter-in-law was delivered of a male baby on the 16th November 1984. Since she had already lost the first two issues we were happy at this new arrival. By Sai Baba's grace he is hale and healthy now.

I cannot but assert that at every step Sai Baba and Radhakrishna Swamiji are guiding and guarding me. Radhakrishna Swamiji was love-incarnate. For him to live was to love. Everyday, he used to sit in a corner of Sai Spiritual Centre at Bangalore, Sai-devotees came to him in thousands. He gave them the benedictions of his loving heart. Even today, his spirit is guarding all of us.

“Love defined is love denied. You cannot describe love”, Swamiji said. “You can feel, realise and experience love. And love grows within your heart when you get a vision of the Lord Sainath”.

“Like every good thing” Radhakrishna Swamiji concluded: “love is a gift from Sainath. So let us yearn for it from the depths of our heart and with tears in our eyes, beg Lord Sainath to give us this richest gift of life.”

—*M. Rama Rao,*



## **SAI'S GRACE IS FOR ONE AND ALL**

DOUBT NOT the Sai's grace  
Is for one and all as Suns rays  
He watches every step you take  
Whether it be for a rise or fall  
WORRY NOT if it be a fall  
For a fall it only seems  
You go down to rise again  
As your sins Sai redeems  
FEAR NOT is Sai's firm assurance  
When calamities befall your life  
Go ahead and have no fears  
As Sai's grace is always bounteous

—*P.J. Reddy,*  
C-3, P&T Colony, Ashoknagar,  
Hyderabad—500 020 (AP).

## SHRI SAI BABA OF SHIRIDI—AVATAR PAR EXCELLENCE

God is known to us in various forms or avatars, Dasavatars, Jesus Christ, Mohomed, Buddha and so on. The main purpose of many avatars was the destruction of the wicked and protection of the virtuous, and in some preaching dharma and giving solace to those who look up to them and ofcourse uplifting the spiritual aspirants. There are very few who would directly interfere and destroy karma and give immediate relief to their devotees, which we call miracles. Shri Sai Baba of Shirdi, an avatar of Dattatreya i.e. Trinity (Brahma, Vishnu, Maheswar) in the form of Samartha Sadguru is the greatest, most powerful, merciful and munificent avatar in the kaliyug. One has to have a pure mind and surrender to Him body speech and mind and His immediate response and grace is forthcoming. As Sri Ramakrishna Paramahansa said, when we invite our boss or a V.I.P. to our house we dust, clean and adorn the drawing room and make it fit to receive him. In the same manner when he invite the Lord into our heart we have to clean it of impurities and make it pure and fit for Him to reside. With a pure heart if we pray Shri Sai Baba, His grace and response is immediate as He is sure to hear our humble prayers. We in this vyavaharik state are exposed to the vagaries of fate or rather our previous karma and are tossed like a cork on the turbulent ocean of mundane existence. In this state we have no other recourse than the Lotus Feet of our All powerful merciful Samartha Sadguru Shri Sai Baba. This does not mean that we pray Shri Sai for temporal benefits only. It is actually the other way round. Our main purpose and prayer to the Lord are for spiritual uplift and moksha (Liberation) in this very birth. But in our helpless state temporal relief is essential and as Baba Himself declared He gives His devotees what they want, so that they will ask Him what He wants to give them. I will give a couple of the galore of experiences we are having by His Grace since the time we became His devotees which ranges back to about 1943.

In the year 1964 my elder son who was then 8 years old suffered from acute and persistant headache. The headache used to start in the morning and last the whole day and was son unbearable that the poor boy who was brilliant in his studies just couldn't sit and write his exams. We consulted all specialist doctors. The ENT expert performed nasal puncture and the neuro surgeon lumbar puncture all to no avail. One thursday night after our usual bhajan at home and before retiring in the night I prayed Lord Shri Sai Nath, cast the entire burden on Him and invoked His Grace upon my son and applied His udi to his forehead. Next morning my son woke up shivering went to





my wife and narrated his dream to her. It seems in the dream he was playing with his younger brother when a butterfly flew past and diverted his attention. When he looked up he saw Lord Sri Sai Baba seated on the stone in His usual posture surrounded by blinding bluish light. My son gave his namaskar and asked that his headache be cured. Shri Sai Baba gave his abhayam and disappeared. When I was told this the next morning I said to my son that he will never get headache again. There was no headache from then onwards. It just disappeared.

By Baba's grace myself along with my wife celebrate Shri Sai Nath's Mahasamadhi day on Vijayadasami day starting with Kakad arati in the morning, Abhisheks, Astothras, noon arati, dhoop arati at sunset and bhajan. Many Sai devotees attend the functions. In the year 1982 one Sri Kutumbarao came to our house at about 11 am. At the time of noon arati some other devotees also turned up bringing some fruits etc., as offering to the Lord. The Arati commence with me and my wife singing it. We reached the Manthrapushpam stage when Mr. Kutumbarao was sore with himself for having come empty handed and felt that he should have brought atleast a coconut. No sooner than this thought passed through His mind an old man with a sack on His shoulder came in and asked Mr. Kutumbarao point blank 'do you want a coconut? Here take this' and produced a coconut from His sack and handed over to Sri Kutumbarao. At this moment my wife was distributing flowers to be showered on Shri Sai Baba after the manthrapushpam. The old man stretched out His hand and took one flower. When Mr. Kutumbarao took out his purse to pay for the coconut the old man was nowhere to be seen. The Old Man gave the coconut, took the flower which is to be showered on Shri Sai Baba and disappeared. When the coconut was broken it resembled the ones we buy at Shirdi. This miracle was a turning point in Sri Kutumbarao's life, who became an ardent devotee of Shri Sai Baba and is so now, with Baba helping him at every step. The ways and Leelas of The Almighty Shree Sai Baba are incomprehensible and inexplicable. He is everywhere at all times and can manifest Himself in any form and give darshan to His devotees. He blessed our house with His Divine Darshan which is all purifying and benevolent.

My humble sahasra pranams to His Holy Feet.

—K. V. Gopalakrishna,  
B.Com., R.M.P. (Homoeo),  
D. No. 49-12-1/1,  
Lalitanagar,  
Vishakhapatnam-530 016.

## THE DEVOTEE SUPPLICATES TO SRI SAI BABA OF SHIRDI

### FOLLOWING HIS THURSDAY WORSHIP.

Oh Bhaghavaan Sai of sacred Shirdi!

Thy devotee supplicates to Thee in all humility,  
To help him overcome his impulses of communication,  
To one and all who merely utter Thy hallowed name,  
Lest he be accused of blowing his own trumpet.

It is purely by Thy grace and blessing that he has addressed Thee in  
prose and verse

About Thy greatness and more so the uniqueness of Thy Incarnation.  
Enlightened and uplifted were those worshipping Thee in flesh  
They drank the lustre of Thy Form to the full,  
The nectar of Thy words filled their hearts to overflowing,  
And yet it was sobriety and humility governing their movements with  
fellow beings.

Grant Oh Lord! Thy devotee penning these lines to follow Thy  
"baktas" of old,

Vouchsafe unto him Oh Lord! the virtue of containment,

Let him bask in the warm sunshine of Thy greatness,

Let him feel by Thy Image an inward bliss.

Let his heart rebound with joy by the mere sound of Thy Name,

Even one look at Thy Picture he worships with devotion,

Is enough to satisfy the desires of his heart and mind.

Why then Oh Lord! Thou make him rattle and prattle

About Thy greatness and immensity well known to all mankind?

Let him feel content of his devotion in words laid at Thy Feet,

But the question mark is whether any devotee of Thee remain

satisfied

When Thou hast filled every part of him with Thy glory

uncompassed.

Containment therefore will be for him only for the time being.

Permit him Oh Lord! by Thy infinite compassion

Of succumbing to his temptation to bear his heart about Thy

unbounded eminence

Immeasurable both in height and depth to a being who is mundane.

SAI RAM!

SAI RAM!!

SAI RAM!!

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



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## **“UDHI”—FAR MORE RELIABLE THAN ANY MEDICINES.**

Since I lost my mother at a very tender age of 4, I was brought up by my Uncle and Aunt. Since childhood, I used to urinate quite frequently, say every half-an-hour or so, but there was no pain, burning, itching or any other complication, but I felt the need to go to the toilet once or twice in a hour. We consulted a doctor who opined that there may be a stone in the kidney, or bladder etc., which might require surgical operation. I did not want it, nor my elders also did not wish it. I tried various medicines through my elders—Homeopathy, Allopathy, Ayurveda etc., but of no appreciable results. I resigned to my fate.

I married at the age of 25 (I am now 58 and have two grown up children.) The above urinating problem continued unabated with periodic administration of medicines with no appreciable results.

As I said earlier, I did not want to undergo any operation and even now at this old age, I did not wish to undertake such a course.

I visited Shirdi, for first time in the encouragement, help and cooperation of my close relative, in August, 1987 and wanted to be there just for a day and then proceed to Nasik. But, I stayed at Shirdi for two days, really enjoyed a great peace of mind, and had darshan of Lord Sainath very number of times. My frequency for urination—a point to remember here—slowly narrowed down within this two days' stay and I was feeling quite happy. I went to Nasik, Panchwati etc., and returned to Ahmedabad after about a week on 27.8.87

After my return, my family doctor suggested me to undergo a thorough examination of my urino-genetal system so that we could pinpoint precisely where the treatment should start. Although so many years have elapsed and in spite of best treatments, nothing could happen, I thought it a futile attempt to undergo such a test. Anyway, to satisfy my family doctor, I went to the specialist who, in turn, advised me to undergo a rigorous routine prior to administration of test, which is usually called IVC test. I had to take a strong purgative in the night, no water in the morning, completely empty stock, and around 8.30 A.M. next morning, the tests started with half-a-dozen Xrays for my urinary bladder, kidney, prostate, spine etc., were taken. The chief Radiologist Mr. Patel, after going through all the relative reports (which included some injections, blood sample test etc) came out and told me “Mr. Raman, you have no disease. You are perfectly healthy. You have no diabetes, cancerous growth, nor any urinary disorder. You have nothing to worry and the reports

clearly indicate that you are absolutely normal!" I asked the Dr./Specialist "What about my prostrate, any stone in kidney?" Again, his answer was that "there is nothing to worry" since I am perfectly healthy, and I can eat well and forget my worry. Secondly, it was only a psychological and no physical.

Now Saibandhus, I am applying "Udhi" while retiring to bed and also eat a pinch of it. This I have been doing since long after return from SHIRDI and now the frequency is not more and I am feeling quite relieved of my tension, worry, anxiety, care, embarrassment etc., and I am quite normal. So, "*Udhi*" 's power is far more greater and far more reliable than any medicines—of any system—and I am feeling quite healthy, happy and vibrant with "Udhi" of Bhagwan Sainath.

Udhi which costs nothing has cured my permanent ailment within matter of days whilst, *I was groping in darkness for a cure through medicines of costly nature.* Have faith in Him and he is with you to protect you everytime, anywhere, any situation, any moment and any condition.

OM SAI SRI SAI JAYA JAYA SAI

—K.N.Raman,  
31, Bhulabhai Park,  
Gitamandir Rd,  
Ahmedabad-380 022,  
Gujrat .



## POWER OF MAHA MANTRA

We visited Shirdi on 'Mahasivaratri Eve' and met Shri Shivanesh Swamiji who guided us and showed us the right path to reach our Lord Shri Sai Nath Maharaj. He also told us to conduct *Nama Smaran* 'Om Sai Sri Sai Jai Jai Sai' in Delhi. We assured him the same and planned to have it soon. We came back discussed about it and planned to have it in temple but due to some reason or the other we could not succeed. With Baba's inspiration and blessing Vikas took the lead and conducted first *Nama Smaran* of 24 hours on July 31st for the first time in Delhi. It went on well and we realized the solace and significance of it as this Mantra haunted us day and night afterwards. While having Nama Smaran I got a vision that Baba has come to bless us in saffron dress. This vision with Baba's grace came



true when Baba himself came in person in saffron dress to Bless us on 12th Sep. 87. Baba helped us to form a devotees group namely—Saxena Bandhoo's, Vikas, Girish, Tarsem, Kishore, Viki, Mahesh, Ashok, Sonu, Kusum, Diki, Alka, Mukti, Sanjay, Miki & Bharti who carry Japa with great zeal. After first "Nama Smaran" we could organize seven Nama Smarans in Nauroji Nagar, Ghaziabad, Sarojini Nagar (Four time) and Palika Niwas. We are still going to have many more in coming months with Baba's grace. We conducted three 'Nama Smaran's on three consecutive Saturday's in Mr. Anand's house (G-145, Sarojini Nagar, New Delhi). Our third programme was held on 12th September, 1987. We commenced our Puja at around 10.30 p.m. as people could wind up "Sri Sai Sat Charitra" Path in Mr. Surinder Saxena's (Our Baba's great devotee who sings Bhajana) house at 10.00 p.m.

The Puja was going on and it was around 10.35 p.m. We found to our utter surprise one Sadhu entering the Puja room. He touched one devotee's (our great devotee of Baba—Vikas) feet who was performing Puja and bowed down in front of Baba's status and immediately went out. This all happened just within one minute and before people could understand anything, he left. Vikas and myself immediately rushed out and Vikas asked him "who are you". He replied "Ask HIM to whom you all are praying". The moment I rushed out I thought I will touch His feet but I just forgot everything and stood stunned. After this we came back with a current of Joy flowing throughout our body and resumed the Puja. I realized the tremendous power of 'Maha Mantra' which compelled Lord Sai to manifest HIMSELF to his devotees.

We felt the bliss of getting Baba's darshan who HIMSELF came to Bless us, reassure us and encourage us to carry His Nama Smaran with more fervour and faith. The people chanted His name with great enthusiasum and we were really glorified with His blessing. We will never forget the pull of His divine power which will always remind us 'you look to me and I will look after you wherever you go and whatever you do.'

'OM Sai Sri Sai Jai Jai Sai'

—Miss Alka Chaudhary,  
G-109, Sarojini Nagar,  
New Delhi-110 023.



## THE SUPREME JUDGE LORD SAINATH (Part II)

When Adharma becomes the rule of the day and the very existence of Dharma is at stake, Lord takes Avatars to establish Dharma and protect the good from the bad. *Lord SAINATH is one such Avatar.* Man proposes but God disposes is an old common saying. But Baba's disposal is always in favour of his children, however impossible it might appear. Here is an instance to prove that Lord Sainath always favours his devoted child with judgments in his favour.

In part I, I have already narrated as to how Baba was pleased to grant stay orders inspite of the fact that three cases of headmasters were dismissed in the same court and were retired on 28th Feb. 83, and When I went to the High court on 25th of August 83 and got the stay orders by 27th to the surprise of all. Many did not even believe my words at the first instance.

Govt. was very particular to retire all teachers and so appealed to the Supreme Court to quash the orders of the High Court with the result we were forced to retire on 22.3.84. I was in a helpless condition. I came to know that one of my friends was making trials to go to the Supreme Court and I joined him. In view of the enormous cost we managed to collect about 10 others of the same category. We contacted a lawyer at Hyderabad who too sympathy on us and contacted his friend at Delhi about our case. With complete faith in Lord Sainath we joined together and gave him nearly Rs.6000/-. He has contacted a famous lawyer Sri Venugopal Reddy, who usually charged Rs.20,000/- for a day of arguments. By His grace he came forward to take up our case at a nominal fees left to our discretion. The same lawyer presented to Case of N.G.O.'s on the same issue to the Supreme Court twice, but failed, as the court dismissed their cases twice earlier as it upheld the view that the Govt. had powers either to reduce or enhance the urge of Superannuation of its employees as per the Constitution. please imagine the capacity of 10 teachers to go to the Supreme Court against the Govt. The lawyer in the Course of arguments presented our case to the judge as special leave petition and was posted for 13th and later to 23rd April 84. I placed implicit faith in Baba's Grace and kept quiet.

One of my friends promised to get some more persons so that our financial burden may be lessened and as a matter of fact nearly 30 teachers gave money to him to be given to us so that their names also might be included in the writ petition. But as seeing the huge amount collected he turned disloyal and went to Hyderabad and gave his case separately. Though we were desired by him at the crucial time, my



Lord Sri Sai Nath is with me at all times. To file our case in the Supreme Court costed us Rs. 5000/-. We all became helpless and prayed to Baba to help us all. To our surprise Baba has prompted to famous lawyer, who usually charged not less than Rs.20,000/- per day of argument, Volunteered to argue and present our case before the Supreme Court without insisting on fees. To my surprising happiness my Lord Sai Nath in the form of Justice Hon. Sri Desai granted stay orders and directed the Govt. to re-induct us into service without break before 21.5.84 and pay full salary at the same time. But the Govt. again appealed to the division bench. When Baba is pleased there is nothing in the world which is impossible. Strong arguments were put up by Govt. representing financial commitment to Govt. if all the retired employees were taken back and salaries paid. All the N. G.O's, and teachers were eagerly awaiting the final judgement in our case. Having heard the arguments from both sides i.e. from our side and also from Govt. side the Division Bench presided over by my Lord Sainath in the form of Hon. Justice Sri. Desai and two others confirmed the previous judgement of the single judge.

I felt that Baba who pronounced his judgement in my favour in the High Court has also taken the form of Hon. Justice Sri Desai at the Supreme Court and Confirmed the previous judgment and stipulated that all those who had not completed 58 years should be reinducted in to service in the same posts as or before 21.5.84 treating the gap as on duty and payment of salaries to all to be completed on a before 31.12.84. All the N.G.O.'s were also allowed the same benefits. It has costed the Govt. nearly 130 crores. The court has also censured the Govt. for taking such abrupt decisions which involved thousands of families of employees. Many people have acclaimed us as the heroes of the battle between the Govt. and the employees, But I humbly bowed before my Supreme Judge Lord Sainath who delivered favourable judgment not only in the High Court, but also in the Supreme Court when all the people thought it impossible, as the same Court had dismissed the cases of N.G.O's twice earlier, when presented by the same lawyer. There is nothing impossible before our kind Loving Father and Mother Lord Sai Nath. It was a shock to the Govt. and surprising happy news to many thousands of families.

We come to know from this that BABA will be much more pleased if his children feel happy and remember him. He never expects anything in return from his children. He will never leave us mid way, but lead us to the final goal. If we keep firm faith at His feet there is nothing which we cannot get from our Lord SAI NATH. Surrender to him and He will take care of us.

SAMARTHA SADGURU SRI SAI NATH MAHARAJ KI JAI.

—D. V. Krishna Moorthy, B.A., B.T.,

30-25, Sri Sai Padmavathi Nilayam,

Srinivasanagar,

Nandyal-518 501,

Dist. Kurnool,

State: Andhra Pradesh.



## SADGURU

Identify absolutely GOD with GURU  
For GURU himself is verily the GOD  
This is what SAI BABA also taught  
Know this to be always True.

Surrender Body, Mind & Soul  
To your benevolent all-knowing GURU  
Who will reveal by his Grace  
The Omnipresent Supreme Lord to you.

No other elaborate exercises are needed,  
Simple devotion to Guru invariably pays,  
With Complete Surrender at his feet,  
The divine influence emanates and stays.

Have full faith in your Beloved Master  
Keep yourself chaste and quiet,  
Tremendous power of Guru works  
Only if one is simple and upright.

Use your Sharpened discrimination  
When GURU and GOD appear together,  
Fall at the Lotus-feet of GURU first,  
For you know them in that order.

—Shyamlal G. Narang, B.A., L.L.B.,  
A-10, Shantisagar,  
Swami Vivekananda Road,  
Khar, Bombay-400 052.





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## MAHASAMADHI DAY OF HIS HOLINESS SWAMI KESAVAI AHJI

Sri Sai Baba Bhaktha Samajam (Regd) Shenoyanagar, Madras celebrated the 6th anniversary of attainment of Mahasamadhi of His Holiness Swami Kesavaiahji, its Founder, on 13th August 1987 at Sri Shirdi Sai Baba Mandir. The huge gathering of more than 3000 devotees included those who came from different parts of the city and from far off places. The spacious Mandir was tastefully decorated and illuminated for the occasion.

As the devotees of Sri Shirdi Sai Baba are aware, today the Sai Mandir of Shirdi Sai Baba in Shenoyanagar stands as a monument to the selfless service of Swami Kesavaiahji in the cause of Sai Bhakthi. The beneficiaries are the people at all levels of society, high and low. Many devotees have had cures of their mental and physical ills and got solutions to the knotty problems of personal and official life. Sri Sai Baba's benedictions have been through his apostle Swami Kesavaiahji. Swami became a 'Kripa Siddha' on the 1st July 1939. Ever since he had been carrying on the sacred mission of spreading Sri Sai Baba's Divine message far and wide, till his mahasamadhi in August, 1981.

Earlier during the day more than 2000 poor were fed at the mandir, after mahanivedanam to Sri Sai Baba, to mark the occasion. There was a public meeting in the evening at the mandir. Former Union Minister of Finance Sri C.Subramanian presided. Celebrations commenced with an invocation song. Later messages wishing the function a great success received among other from His Excellency Sri. P. Venkatasubbaiah, Governor of Bihar, Hon'ble Justice Sri. P.R. Gokulakrishnan, Chief Justice of Gujarat High Court were read.

While welcoming the distinguished guest and the devotees Sri. M. Uttam Reddi, Chairman of the Samajam said—"Friends and fellow devotees, it was six years ago, our Revered Gurudev and Founder-President of our Samajam His Holiness Swami Kesavaiahji left his mortal coils. We do not realise that it is now six years, because, we still feel His presence".

"Swamiji has lived a long life, and lived only to demonstrate the greatness of Sri Sai Baba and transmitted His Grace to the needy irrespective of caste, creed or sex for more than four decades. From his life, we understand that he was an embodiment of love, affection and devotion personified and even after his death he had been serving the devotees true to his promise."

“We are fortunate today to have with us the Hon’ble Minister Sri.C. Subramanian, who had known our Swamiji, and who had visited us and our Mandir several times. This meditation hall of this huge temple was opened by him in the immediate presence of our Swami Kesavaiahji. It will be ridiculous on my part to introduce Sri C. Subramanian. He had been doing great service to people of Tamilnadu and country at large. I do not think that he is retired from Politics, but he has not eschewed the politics and has been doing the service through Bharatiya Vidya Bhawan. He will be remembered for this and more than this, the great things he has done as a Public Servant, as a Minister and so on. No doubt that he will be realising the Truth in his life by doing service through Bharatiya Vidya Bhawan.”

“Only this morning we read in the newspapers that Bharatiya Vidya Bhavan and he, are responsible for the ultimate suggestion given and that has taken the shape of Indo-Sri Lanka accord, which has established the peace in that region.”

“We are really fortunate and are grateful to Sri C. Subramanian, who was kind enough to accept our invitation and he is with us here today. I request him on behalf of you all the devotees and executive committee of the Samajam to address the gathering of devotees”.

➤ **Addressing the devotees Sri.C.Subramanian said as follows.**

Dear Devotees—You are all aware that we have assembled here today to celebrate the 6th Anniversary of attainment of Mahasamadhi of His Holiness Swami Kesavaiahji. I knew him for many years, and I was invited by Swamiji to open the meditation hall of this huge temple, which I consider it as a privilege bestowed on me. His Holiness Swami Kesavaiahji was a staunch Sai Devotee and he was bestowed with spiritual powers by Sri Sai Baba to render service to Sai devotees. Swamiji’s contribution to the spread of the Shirdi Sai Baba movement is remarkable and a land mark. Swamiji’s life, work and propagation of the teachings of Sri Sai Baba are of eternal value. Swamiji became a Guru to thousands of followers of Shirdi Sai Baba. I recollect as to how many times I visited Swamiji and attended his workshop of Sai Baba and received His Blessings. The sacred and serene atmosphere in and around Sri Sai Baba Mandir, the mighty edifice that has come up through Swamiji’s will power and his great dedicated work was so enthralling and exhilarating that any one who sits for half an hour in this mandir and meditate would get spiritual inspiration, solace and comfort. I hope that this mandir would become more and more as place for Satsanga for Japa, prayer, study, meditation and sankirtan. I congratulate the Samajam for the excellent work it was doing in propagating the ideals of Sri Sai Baba of Shirdi.



Today, in all parts of our country, we see violence. Violence in the name of caste, creed, colour, are not only prevalent in our country but also exist every where in the world and it is increasing day by day.

Today, in our country too the Communal violence is on the increase. Such behaviour on the part of the followers will definitely impair the reputation of their religion.

In our country, we have people following many religions. The followers have full rights to express their problems. This should not lead to defile the peace of our country.

In the galaxy of Saints and Seers who have blessed our country through the ages, Sri Sai Baba of Shirdi occupies a special place. He taught us that all the Religions lead to a common objective and that is THE TRUTH. Realising this we should not quarrel under the pretext of religion. He not only preached so, but he practised the same all along his life, and had set an example. With the present atmosphere prevailing in our country, we must live unitedly and avert communal feelings and clashes. When we talk about unity of religions and its followers, we must ensure that the followers of one religion are not ridiculed or humiliated by the other and vice-versa. The followers of each religion should respect the other. Sri Sai Baba of Shirdi was emphasising this aspect. Today we are praising Him and praying Him. We must find out the ways and means to avert quarrel between the followers of all religions. The communal feelings have been created among the public to a large extent by the political leaders to take advantage of the situation. Realising this fact, our elders had stated that Religion has no bearing on the politics, and Politics have no connection with the religion. Based on this, our Constitution was framed. Those who occupy high position in Politics have to discharge a grave responsibility by being examples for others to follow. Leaders should set a better example of disciplined behaviour. Reforms have to start from the top and percolate to the bottom. The success depends upon the quality and capacity of the men who run the state organisation. This year we are celebrating the 40th Independence day. As per the constitution all religions have equal rights and opportunities. This is called a secular state. Some have misunderstood this and felt that there is no place for any religion in India.

Today in Pakistan and Bangladesh, they follow Islam. In Sri Lanka they adopt Budhism. But in our country, our Government has not adopted any one Religion and every citizen has a right to follow any religion. We should inculcate in the minds of the public that all religions have equal rights and opportunities and neither the Government nor the politicians will interfere and allow the communal feelings to spring up in their minds.

In our country as we have several religions. We also celebrate various festivals in temples/mosques and churches. Unfortunately, in our country during the celebration of such festivals, unwanted clashes take place among public which develop in huge dimension resulting in brutal eventualities. This must be avoided by asking all the Religious Leaders to convene a meeting to bring out the suggestions, so that incidence of communal riots during festive occasions and processions, can be avoided. In such celebrations and religious processions, the concerned Religious leaders or his nominee should participate, which may also avert many clashes.

We have been hearing and reading through newspapers and magazines that one section of public following one religion are spreading rumours and ridiculing the followers of other religions which should also stop. Perhaps you may be aware that in the beginning of Russian revolution they wanted to avert communal riots in their country and in their constitution exhorted the people to have confidence in one God, to have a hold on their life. Following this they created a new Religion called LENINISM. When their Leader Lenin passed away, they had entombed the body of Lenin and kept the same till today and constructed a monument for the public view to pay respects. Even today Russians visit this monument and pay their respects to Lenin. However, they too later realised that they much have faith in one Religion as a way of life and started adopting christianity, and opened all the closed Churches. With this, we can understand that even in communist country like Russia, they have faith in a religion.

There is a proverb that 'he who has unflinching faith and devotion will ever live happily'. Based on this, we have been living in this world. Sadguru Sri Sai Baba lead his life by instilling faith in God and inculcating noble traits such as . . . . Be humble, be truthful, be charitable, conquer jealousy treat all alike tec., in the minds of his devotees. I need not tell more about Sadguru Sri Sai Baba. The main basic principle of Sri Sai Baba is to serve the poor. He said "WHY FEAR—WHEN I AM HERE" "CAST YOUR BURDEN ON ME—I WILL BEAR IT". That was his spiritual supremacy. He accepted devotees belonging to all religions since He believed, preached and practised that all religions spread alike the message of truth. He promoted harmony among the followers of different religions. He was a harbinger of peace. His prophetic words used to create unshakable faith in the minds of the devotees. Swami Kesaviahji was also living and preaching teachings of Sri Sai Baba and has become the FOUNDER of this Samajam and cause for this Meditation Hall in this big Temple. Hence thousands and thousands of devotees throng to this temple to take Darshan of Sri Sai Baba and are being benefit-



ted. On an occasion like this only we should think and remind ourselves of the purity and integrity of character, the selfless service and devotional life led by Sri Swami Kesavaiahji, who was not just preaching to others but practising what he preached so that we can also follow in his footsteps. It is fortunate to mention here that today most of the people are ignorantly thinking that they can do and undo things, if they deposit some share of their unscrupulous earnings in temple Hundis. By this they think that the Almighty will give them redemption from the sins they had committed. We should educate such people not to have such foolish thinking. We get good—for the good done by us and bad for the bad.

In one of the letters written by Swami Vivekananda from USA he had quoted "THEY ALONE LIVE WHO LIVE FOR OTHERS —THE REST ARE MORE DEAD THAN ALIVE". As emphasized in Geeta, Mahatma Gandhi was adopting the principle of always doing good and service to the common man. He was the living embodiment of the principles enunciated in Gita. Hence we pray Swamiji and Sri Sai Baba to instill in us the feeling that all of us are the children of the Almighty and we must always do good and serve others. I request all of you to lead such life and become recipients of LOVE of Sri Sai Baba. With this I am concluding my speech.

Sri C.V.Narasimhan, Secretary proposing the vote of thanks, thanked the distinguished Chief guest for kindly accepting the invitation and the devotees that came in large numbers and made the function a grand success. He also said that one of the cherished dreams of Swamiji was to construct a prayer hall adjacent to the Shirdi Sai Baba Mandir and the Samajam has taken up the construction of the prayer hall. On behalf of the Samajam he appealed to all the devotees and charitably minded persons and philanthropic institutions to contribute liberally. Donations to the Samajam are exempted under 80 G of the Income Tax Act. He further said that this prayer hall will benefit all the Sai devotees for generations to come. Swamiji toiled ceaselessly for the construction of this huge Shirdi Sai Baba Mandir. He is today not in our midst. But his noble spirit is there guiding us. At the end he requested one and all to help in the noble cause of propagating the ideals and teachings of Sri Sai Baba of Shirdi.

At the end of the celebrations devotees were elevated to spiritual heights by the concert of devotional songs by Sri G.Balakrishna Prasad, Vocal artist, Annamacharya Project, Tirumala Tirupathi Devasthanams, Tirupathi.

A special pooja was performed to Sri Sai Baba of Shirdi and Swamiji at the Mandir, where the mortal remains of Swamiji were laid, and Udhi and Prasadam was distributed to all the devotees throughout the day.

*Raja Krishna Moorthy,*

### THE SAIBABA EPIC (III)

Go west, westward, my child, along Goda's southern bank  
 Do not remain in Selu any more nor wander away  
 From place to place but stay at one and make it  
 Thy permanent abode and lift up all the souls that  
 Come to thy feet and surrender themselves unto Thee  
 So said Gopalrao Deshmukh or Desai, the saint of Selu  
 To a Fakir boy who had served him for seven full years  
 And had won his heart, by devotion, pure and simple  
 Sage Ramananda of holy Kashi was born again as a son  
 To one Keshav Babasaheb in the village of Jambavi  
 In answer to the fervent prayers of his pious parents  
 And named Gopal, who looked like the crest-jewel of saints  
 Gopal was later called Gopalrao and after his marriage  
 He came down to Seluwadi, built up a fort and got  
 From the Peshwas the jagir of Jintur paragana or district  
 He was kind, merciful and deeply devoted to god,  
 Lord Venkatesha of Tirupati and was loved and respected  
 By all his people, both as a warrior and as a saint  
 One evening, when Gopalrao was atop the wall of his fort,  
 He chanced to see a charming lady of twentyone  
 Answering her nature's call, stripping herself nearly naked,  
 Lust having seized him at that sight, he rushed in  
 To his worship room, took out a needle and pulled out  
 Both his eyes, as atonement for the sin he'd committed  
 When people learnt about this fact, they're truly shocked  
 And asked him the cause and when told, they couldn't  
 Believe the same and thought he'd gone suddenly mad  
 However, his fame as a saint very soon spread out—  
 So people came in numbers large, and sought help from him  
 Once a lady, blind since birth, came to the Chieftain  
 And prayed for sight, when Gopalrao Deshmukh took out  
 Some chilly-powder, then being pounded by his servant,  
 Applied the same to that woman's eyes and she's all cured  
 When he's on a pilgrimage of holy places in Northern India  
 Gopalrao chanced to pass through the city of Ahmedabad,  
 Where, having heard the glories of Fakir Suwagshah,  
 He went to the Darga, wherein stood his hallowed tomb,  
 Which began to shed tears of joy and burst into speech  
 On his approach and told him that Gopalrao really was  
 Sage Ramananda, though now he's a ruler and worldly man,  
 His former disciple Kabir was born as a Fakir's son,  
 In Manwath town, only about ten miles from Selu  
 On return home, Gopalrao found his son Laxman just dead,



But being a saint and all detached, he did'nt grieve  
Then there came to him a Fakir woman from Pathri village  
Dressed in old, torn-out rags, with a beggar's bag,  
Wearing green bangles on her wrists and carrying a boy,  
Five-years old, on her shoulders, munching a piece of bread,  
She sought his refuge since, her husband had bid her so  
Before his death, about a month back, to go to Gopalrao  
In the neighbouring Selu and live there under his care  
Gopalrao then remembered the words of the Ahmedbad tomb,  
Was convinced the boy was none other than Kabir himself  
And went to that woman and welcomed them both unto his fold  
The boy liked his master and served him best and  
The master too liked the boy and loved him most  
Looking to this, jealousy soon crept up in the hearts  
Of other boys and men who served the saint since before  
And thought the woman had cast an evil spell on their master  
—The Fakir's wife, meanwhile, died in Selu, when the boy was  
Only twelve years old—So they made up their mind  
To kill the Muslim brat, that spoilt their masters' name  
Gopalrao had by then sensed some trouble to them both  
And so he disappeared in the adjoining forest with that boy  
And lived there, with him for almost full four months  
Meanwhile, they'd formed a gang and searched the woods  
And at last found them both resting under a tree  
Then with intent to kill and finish off that Fakir boy,  
A heavy stone was hurled at him, that Muslim boy,  
Which, however, missed its mark and instead hit the head  
of Gopalrao Deshmukh, who ran to the rescue of his boy  
There was therefore profuse bleeding on his head and  
The same was stopped, bandaging the head with cloth in time  
Seeing that this had happened only on his account  
The boy implored his master to let him go away from him  
But the master refused and told him instead that since  
His own end was itself nearing, he wanted to gift away  
All the powers he'd received from his God Venkatesha  
Then he secured three seers of milk from a cow, black and barren  
And gave it to the boy as drink, thus transferring his powers  
The next day he returned to Selu along with that boy  
To whom he gave the cloth he wore and bid him away  
To go west, west of the Goda River after having tied  
A towel from his head to that of the boy and also giving  
Him another cloth that's later worn as a Kafni or gaown  
By the Fakir boy, Gopalrao Deshmukh breathed his last  
The boy then wandered from place to place for years  
Until at last he came to Shirdi with that wedding party

Some say the Deshmukh was hit when he's in his fort  
 At Umarked and was injured not with stone but with a brick  
 Which also may be true, for Baba was always seen  
 With a brick by His side, a life-long friend which  
 He most loved, on which He leaned while at rest  
 And which He used as a pillow for sleep at night  
 Nanasaheb Chandorkar, when once he saw Sai Baba sleep  
 With his head on the brick, he offered to provide Baba  
 With a pillow, but Baba refused the offer and told him  
 The brick was the object to His meditation, why, indeed,  
 His meditation itself since it's His master's gift, adding  
 That if that brick breaks up once He'd lose His life  
 And so it happened, for some days before Baba's death,  
 When He's not present in the Mosque, that brick fell down  
 On its floor, when the servant boy, Abdullah, was  
 Sweeping the floor and it just slipped down from his hand  
 And broke into two, on His return to Dwarkamai or Mosque,  
 When Baba learnt about its breaking, He sadly exclaimed  
 That it was not the brick that broke but His own fate  
 Though Baba's love of the brick, which was later interred  
 Along with Him in His tomb, is true and quite well known  
 There is nothing to show Baba brought the brick alongwith Him  
 When he first came to Shirdi or that He went away  
 From Shirdi to bring the same or that some one else was  
 Sent away by Baba to fetch the same for His own use  
 Baba was quite familiar with the Nizam's land since  
 During His talks He often mentioned, Selu and Jalna  
 Beed and Manmad, Parabhani and Pathri, and showed  
 His intimate and wonderful knowledge of all those places  
 Once Baba Himself hinted, though quite remotely,  
 That Gopalrao Deshmukh, the Selu saint, was His master  
 An accused, in Dhulia Court, on trial for theft and  
 For receiving and retaining with him stolen jewels  
 Pleaded before the Magistrate, he's given those jewels,  
 By Sai Baba of Shirdi, so the Court issued notice or summons  
 To Baba to attend the Court and give his own evidence  
 The summons was thrown, when brought to the Mosque  
 Into the burning Dhuni of Baba on Baba's orders, so that  
 The Court, when to Dhulia Baba did not go, had to issue  
 A warrant for the production of Baba Himself before the Court  
 Ganpatramji, the Chief Police Constable of Kopergaon,  
 Came to Shirdi with that warrant but had no guts or courage  
 To arrest Baba and take Him into his police custody  
 Baba fussed and fumed cursed and swore at this time and  
 Bid the policeman, Ganpatramji, to throw the warrant away  
 Into a foul and dirty place in Shirdi village and have a bath





Then a petition was prepared by Baba's men and sent to the Court  
Saying Baba was a holy man, worshipped by thousands  
As their Guru and God and it would not be proper  
To subject Him to the ordinary process of law, like others  
The Dhulia Magistrate thereafter, issued a commission  
To examine Baba on oath in Shirdi, itself, as the Court  
Found there's no other way, to find out the real truth,  
And ordered Nana Joshi, another Magistrate, to go down  
To Shirdi, question Baba and record his answers as evidence  
On that day, hours before the arrival of Nana Joshi,  
Baba had secured some chairs and a table and had almost  
Transformed His Mosque into a veritable hall of Court  
'What is your name?' The Commissioner questioned  
'They call me Saibaba,' Baba gave His solemn answer  
'Your father's name?' 'Saibaba' 'Your Guru's name?' 'Venkusa'  
'Creed or Religion?' 'Kabir' 'Caste or race?' 'Paravardigar'  
'What is your age?' 'Lakhs of years'  
'You swear that what you say is the truth?' 'Truth'  
'You know the accused' 'I know the accused and I know all'  
'Is it true that he lived with you? Yes, I live with all and all are mine'  
'Did you give him the jewels, as he claims?'  
'Yes, I did. Who gives what to whom?'  
'If you did, how did you get them, please?' 'Everything is mine'  
'Baba, there is a serious charge and that man says  
You have given the Jewels to him'  
'What is all this nonsense?' 'What have I got to do with that?'  
At that stage, finding Baba's answers too baffling  
The Commissioner closed down his questioning of Baba  
(Later, the Court having found that the accused had never  
Visited Shirdi on the day he claimed Baba had given him  
Those jewels, he was duly punished by the court for his crimes)  
It is striking to note Baba didn't claim Gopalrao  
As His Guru, but Venkusa, meaning Lord Venkatesha,  
Who was worshiped as God by the Selu saint Gopalrao and so  
The only thread that binds Baba with Gopalrao Deshmukh  
Is His say that Kabir was His creed or religion, since  
The Ahmedabad tomb of Suvag Shah had declared earlier  
That Kabir'd come to him again as he's the former Ramananda  
All the facts, thus, though they definitely point  
To Gopalrao Deshmukh as the Guru of Baba, since there is  
A room for doubt as Baba has also said that the tomb  
Under the tree in Shirdi village was that of his master or Guru  
So it may be that the tomb in Shirdi is that of his Guru  
In some previous birth, and Baba is really born centuries ago.

—Kamaladevi Gunaki—Basavaraj Gunaki.

# श्री साईलीला मई १९८८

हिन्दी विभाग

अनुक्रमणिका

क्रमांक	लेख/कविता का नाम	लेखक/कवि का नाम	पृष्ठ क्रमांक
१.	साई के नाम	— शुजाउद्दीन	४९
२.	मैं सब में हूँ	— विकास मेहता	५०
३.	अभिलाषा	— श्रीमती सत्या कपूर	५३
४.	श्री साईनाथ की दयालुता	— रमेशकुमार उपाध्याय	५४
५.	साई प्रभु स्वयं चमत्कार हैं	— एस. के. पाण्डे	५५
६.	भगवान साईनाथ के ऊदी की महिमा	— ब्रह्मदेव उपाध्याय	५६
७.	जया मनी जैसा भाव....	— एन. एल. पाराशर	५७
८.	शिरडी डायरी	— श्री. दुर्गाप्रसाद शुक्ल	५९

## साई के नाम

साई तुझको लाख प्रणाम

मेरा जीवन तेरे नाम ॥

साई तुझको.....

तेरी यादों में गुजरे

मेरी सुबह मेरी शाम

साई तुझको लाख.....

किया है खुद को तेरे हवाले

मेरे लब पर तेरे ही नाले

जब हम तेरे हो ही गए

हम को दूनिया से क्या काम

साई तुझको.....

जिन आँखों में तेरी सूरत हो

जिस मन तेरी मूरत हो

पावे वह मुक्ति का धाम

साई तुझको.....

रख लो तुम खुद पर यकीन

“शाहिद” ना हो तुम गमगीन

रात दिन सुबह व शाम

ले लो तुम साईका नाम ॥

साई तुझको लाख प्रणाम

मेरा जीवन तेरे नाम

— शुजाउद्दीन “शाहिद”

एन.बी.एस.ओ.

सुरेन रोड, अंधेरी, बम्बई-४०० ०९३.



## “मैं सब में हूँ”

जैसा कि आज तक सुना, जब कभी भी ईश्वर लोगों को दर्शन दता है वह कुछ समय के लिए ही आता है तथा फिर कभी उस रूप में नहीं दिखता। क्या यह बात ठीक है? क्या ऐसा नहीं हो सकता कि ईश्वर हमें एक ही रूप में कई दिन तक लगातार मिलता रहे! लेकिन हम लोगों ने तो यह धारणा बना ली है कि ईश्वर थोड़े समय के लिए ही मिलता है। कई लोग तो निराश होकर यह भी कह देते हैं कि हमारे इतने अच्छे कर्म कहाँ कि हमें ईश्वर के दर्शन प्राप्त हो सके। बाबा ने इन सब बातों के लिए इस प्रकार कहा है, “अगर लोगों को दत्त भगवान रास्ते में मिल जाए तथा वह उन्हें न पहचान पाए तो इसमें मेरा क्या कसूर है!”

तभी तो बाबा ने श्री साईं सत् चरित्र के अध्याय नौ में इस प्रकार कहा है, “भोजन करने से पूर्व तुमने जो कुत्ता देखा था और जिसे रोटी का टुकड़ा दिया था, वह यथार्थ में मेरा ही स्वरूप था और इसी प्रकार अन्य प्राणी (बिल्लियाँ, सुअर, मक्खियाँ, गाय आदि) भी मेरे ही स्वरूप हैं। मैं ही उनके आकारों में डोल रहा हूँ, जो इन सब प्राणियों में मेरा दर्शन करता है, वह मुझे अत्यन्त प्रिय है। इसलिए द्वैत या भेदभाव भूलकर, आप मेरी सेवा किया करो।”

लेकिन कई बार हमारे स्वयं के आचरण के कारण तथा दूसरों के व्यवहार के कारण हमें दुःख पहुंचता है तथा हम निराश हो जाते हैं। तभी तो बाबा ने यह पंक्तियाँ कही हैं, “मैं काफी सोच चुका हूँ तथा दिन-रात सोचता भी रहता हूँ। सारे चोर हैं, लेकिन हमें उनके साथ व्यवहार करना ही पड़ता है। मैं दिन-रात अल्लाह से प्रार्थना करता हूँ, उनके बदलने की तथा प्रगति की! लेकिन अल्लाह देरी कर रहा है तथा मेरी प्रार्थना नहीं मान रहा। मैं एक या दो महीने इंतजार करके देखूंगा। लेकिन देह छोड़ने पर, या मरने पर, जिस चीज के लिए मैं प्रार्थना कर रहा हूँ, मैं उसे पा जाऊंगा। मैं तेली के पास नहीं जाऊंगा। मैं उनके पास मांगने के लिए भी नहीं जाऊंगा। लोग अच्छे नहीं हैं तथा भक्त नहीं हैं। उनका दिमाग स्थिर नहीं है। बहुत कम मित्र साथ बैठकर ईश्वर की पहिया के बारे में बात करते हैं तथा ईश्वर की लीलाओं का मनन करते हैं। लोग बुरा करते हैं तथा मुसीबत पाते हैं। तो मुझे पैसे के लिए कष्ट देते हैं। जो कुछ भी हो उन्हें शर्मिदा होना चाहिए। अब मैं यह सब पसन्द नहीं करता।”

“किसी के लिए हमें यह नहीं कहना चाहिए कि वो हमारा दुश्मन है। कौन किसका दुश्मन है? दूसरों के प्रति हमें किसी भी बुराई को अपने अन्दर जागरूक नहीं होने देना चाहिए। सब एक है और एक समान है।

लोग अपने तथा दूसरों के बीच में अन्तर लाते हैं, यह कहकर कि यह उसकी सम्पत्ति है तथा यह मेरी। यह सब गलत है। मैं तुम्हारे में हूँ, तुम मुझ में।” (पुरंदरे से)

आइये, नीचे लिखे अनुभवों द्वारा देखे कि सब आकारों में बाबा का ही वास है

तथा वह हमें रोज मिलते हैं, लेकिन हम उन्हें पहचान नहीं पाते। आखिर ऐसा क्यों? हम सब बाबा से मिलकर प्रार्थना करें कि हम सब चीजों में उनको ही देखें। जब बाबा हमारे पिता हैं, तो हमें निराश होने की जरूरत ही क्या है? बाबा सब की इच्छा पूर्ण करनेवाले हैं, हमें अपने कर्म अच्छे रखने चाहिए।

बाबा, बंबई के एक भक्त से, —

(१) बाबा, बंबई के एक भक्त से, “क्यों तुम रोते हो तथा पागलों जैसा व्यवहार करते हो। क्या मैं वहां नहीं हूँ (बंबई में)? मैं शिर्डी में ही नहीं, सब जगह हूँ।”

(२) “भूखी कुत्तियां को रोटी देना, मुझे देना है। मुझे भूख होने से सन्तुष्ट होने का अहसास हो जाता है।”

बाबा, लक्ष्मीबाई शिंदे से, “मैं भूखा हूँ।”

लक्ष्मीबाई शिंदे, “क्या मैं जाऊं तथा खाना लेकर आऊं।”

बाबा “जाओ।”

लक्ष्मीबाई शिंदे जब खाना लायीं, बाबा ने उसमें से कुछ नहीं लिया तथा सारी प्लेट भूखी कुत्तियां के सामने डाल दी।

लक्ष्मीबाई शिंदे :— बाबा आपने ऐसा क्यों किया?

बाबा :— क्या कुत्तियां की आत्मा नहीं होती! यह बात हम कह सकते हैं पर कुत्तियां नहीं। वह भूखी है, वो और मैं एक ही चीज़ हैं तथा समान हैं। यह समान है कि उसने खाया या मैंने।

(३) “मुझे अभी तक डकारे आ रही है उस खाने की, जो तुमने सुबह कुत्ते को दिया था। मैं ही कीछड़ में फंसे हुए गंदे सुअर में हूँ। मेरी आज्ञा मानो भेदभाव छोड़ दो।” (बाबा बंबई की महिला से)

(४) “कई बार मैं कुत्ते के रूप में आता हूँ। कई बार सुअर के रूप में। भक्त, जो मुझे प्रत्येक आंकार में सेवा करता है, पर्याप्त रूप में आशीर्वाद पाता है।”

(५) बाबा, नानासाहेब चांदोरकर से :- तुम मेरे साथ १८ साल बिता चुके हो।

(६) बाबा, “मैं वही फकीर हूँ, जिसने तुमसे बंबई में भीख मांगी थी।”

(७) बाबा, अस्थमा मरीज हंसराज से:— “दही तथा खट्टी चीजे मत लो।” लेकिन हंसराज दिन-रात दही तथा अन्य खट्टी चीजे खाता। रोज एक बिल्ली आती तथा वह पी जाती। एक दिन उसने बिल्ली को मारा।

बाबा दूसरों से, हंसराज की उपस्थिति में:- वहां पर एक उरपाथियां हैं, मैंने उसे बताया था, दही मत लो। लेकिन वह रोज बनाता था। रोज मैं बिल्ली के रूप में जाता तथा सारा पी जाता, उसे जिन्दा बचाने के लिए। आज मैं दुबारा गया था। क्या तुम जानते हो, आज उसने क्या किया? उसने मुझे कंधे के ऊपर मारा। इधर देखो।

(८) काशीनाथ गोविंद उपासनी महाराज, जो शिर्डी में रहते थे। एक दिन उन्होंने अपना खाना बनाया, जिसे एक काला कुत्ता देख रहा था। काशीनाथ ने कुत्ते को देने की बजाय बाबा को मस्जिद में जाकर दिया।



बाबा:- क्यों तुम इस खाने को यहां पर ले आए, मैं वहां था।

उपासनी महाराज:- बाबा, वहां कोई नहीं था, सिर्फ काले कुत्ते के सिवा।

बाबा :- वह काला कुत्ता मैं ही था।

बाबा ने उस दिन खाना लेने से मना कर दिया था। अगले दिन काशीनाथ ने अपना खाना तैयार किया तथा आस-पास देखा, कोई कुत्ता नहीं था। लेकिन वहां एक गरीब, कमजोर, दीवार के सहारे झुका हुआ खड़ा था तथा खाने की तरफ देख रहा था। शास्त्रानुचारी काशीनाथ ने उसे उस स्थान से हांका तथा खाना लेकर बाबा के पास गए।

बाबा :- कल भी तुमने मुझे खाना नहीं दिया था। आज भी तुमने मुझे दूर हांका। क्यों तुम खाना यहां लाए?

काशीनाथ:- कहां, आप वहां पर थे बाबा?

बाबा:- मैं वहां दीवार की तरफ झुका हुआ खड़ा था।

काशीनाथ:- क्या, आप थे उस आदमी में?

बाबा :- हां, मैं सब में तथा उसके आगे हूं। मैं ही सब आकारों में डोल रहा हूं।

(९) बाबा:- नाना, मैं पूरन-पोली खाना चाहता हूं। नवैद्य के लिए बना कर लाओ।

नानासाहेब चांदोरकर:- अब बहुत देर हो गई है। वहां पर कोई रसोइयां भी नहीं हैं।

बाबा:- कोई बात नहीं।

तब नाना गए तथा आठ पूरन-पोली लाए तथा बाबा के सामने रख दी।

नाना:- बाबा, खाइए।

बाबा ने थोड़ी देर इंतजार किया। तब तक पूरन-पोली पर चिंटिया तथा मच्छर बैठ गए।

बाबा:- बहुत अच्छे। थाली को उठा लो।

नाना:- बाबा आप बिना थाली को हाथ लगाये कैसे मुझे कह रहे हैं, थाली हटा लो? क्या आपको कुछ खाना नहीं था, तो मुझसे यह सब बनाने के लिए क्यों कहा? जब तक आप कुछ नहीं लेंगे, तब तक मैं थाली नहीं हटाऊंगा तथा खाना भी नहीं खाऊंगा।

बाबा:- मैंने पूरन-पोली खा ली है। तुम थाली ले जाओ तथा अपना खाना भी खाओ।

नाना:- कब आपने पोली ली? क्या लिया आपने, थाली तो जैसे पहले थी, वैसे ही अभी भी पड़ी है। जब तक आप नहीं खाएंगे, मैं थाली नहीं हटाऊंगा।

नानासाहेब द्वारकामाई से जाकर भूखे-प्यासे चाबड़ी में जाकर लेट गए। बाबा ने एक भक्त के हाथ संदेश भेजा, "नाना तुम निराश न हो, मैंने तुम्हारी पूरन-पोली खा ली है। अपना खाना भी खाओ तथा आकर थाली भी ले जाओ।"

दुबारा वापिस गुस्से से थाली वैसी की वैसी देखकर नाना चाबड़ी में आ गए।

बाबा :- क्या नाना, तुम मेरे साथ १८ साल रह चुके हो। क्या यही सब तुमने सीखा है? क्या तुम सोचते हो, मैं सिर्फ इस ३,१/२ हाथ लंबे शरीर में ही हूं? क्या हैं यह सब? देखो, मैंने चींटी के रूप में पूरन-पोली खा ली है। मैंने यह बहुत पहले खा ली थी। बिना बात से निराश न हो।

नाना:- क्या कह रहे हो आप? मैं कुछ भी नहीं समझा? क्या करना चाहिए मुझे? अगर आप मुझे समझाओं, तो मैं थाली भी हटा लूंगा तथा खाना भी खाऊंगा।

तब बाबा ने उसे समझाया कि वे ही सब में है। उनमें तथा एक चींटी में कोई भिन्नता नहीं है।

बाबा की महिमा निराली है। बाबा की नीति भी निराली है। बाबा ने कहा है, जो भी मेरे दफ्तर (मंदिर) के बाहर जाकर रोता, चिल्लाता है, मैं उसकी जरूर मदद करता हूं। हम सब अपने साई के आभारी हैं।

उनके दर से आज तक कोई खाली नहीं लौटा। बाबा के चरणों में हमारा साक्षात् प्रणाम।

साई राम

कृपया बाबा की लीलाएं एक दूसरे को बताकर मनन किया करें।

—विकास मेहता,

जी-१२३, सरोजिनी नगर,

नई दिल्ली-११००२३.



## अभिलाषा

श्री साई गुरु देव दत्त है,  
मुझे बना लो अपनी दासी।  
बाबा तेरे दर्शन के हित  
मेरी ये आँखें हैं प्यासी ॥

शिरडी में रहे साठ बरस तुम  
लाखों को तारा है बाबा।  
देह छोड़कर जाने पर भी  
रक्षा अब भी करते बाबा ॥

नित्य तुम्हारे चरण कमल की  
सेवा सदा करूंगी बाबा।  
कभी द्वारिकामाई में तो  
कभी चावड़ी में ही बाबा ॥

दीन-दूखी सब दौड़ पड़े हैं  
बाबा तेरा चरण पसरने।  
तेरी यह दासी भी बाबा  
दरस हेतु अब लगी तरसने ॥

सेवा कर दर्शन का मेवा  
बाबा सदा मिलेगा मुझको।  
मानव-देह प्राप्त करने का  
सफल सदैव मिलेगा मुझको ॥

शिरडी मुझे बुला लो बाबा,  
शिरडी है इस युग की काशी।  
युग युग तक मैं बनी रहूंगी  
बाब तव चरणों की दासी ॥

श्री साई गुरुदेव दत्त हैं, मुझे बना लो अपनी दासी ॥

— श्रीमती सत्या कपूर,

११२१ चाहराहत, दिल्ली ११०००६.

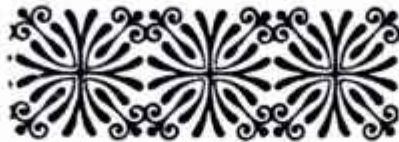


## श्री साईनाथ की दयालुता

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चर्च रोड, कुम्हारवाडा,  
माणीकपुर, वसई रोड, जि. थाना.

मैंने जब से होश सम्भाला है, हमेशा शिरडी के साईबाबा की पुजा में, स्मरण में, दर्शन में अनोखा आनन्द पाया है, मेरे सभी कामों कि देखभाल वे स्वयं करते रहे हैं। हमारी नैया के पतवार बाबा के हाथ ही हैं। बाबा की कृपा से ही हमें एक पुत्र प्राप्त हुआ। घटना हमारे बेटे कि शिक्षा के बारे में हैं। हमारे यहाँ एक बहुत अच्छा और जाना माना कान्वेन्ट स्कूल हैं। हमने अपने एकमात्र बेटे को इसी स्कूल में शिक्षा दिलाने का बीचार किया। लेकिन इस स्कूल के नियम के अनुसार बच्चा चार वर्ष का होना चाहिये, सो हमने बच्चे को चार वर्ष का होने दिया और समय आने पर मैं स्कूल का फार्म लेकर आया। मैं खुश था कि इस स्कूल में बच्चे को सीनीयर के.जी. में प्रवेश मिलेगा और हमने बच्चे को घर पर पढ़ाने में जो परिश्रम किया वह सफल हो जाएगा। हमने फार्म दे दिया। और मैं रोज पुजा में बाबा से प्रार्थना करने लगा कि बच्चे को कृपा कर प्रवेश दिला दिजीये। कुछ समय बाद जब प्रवेश कि सुचना आई, तो मेरी आँखों के सामने अन्धेरा छा गया। बच्चे को प्रवेश नहीं मिला था। मैं प्रिन्सिपल से मिला और भी कोशीशे की लेकिन सब व्यर्थ। मैं निराश हो गया। एक अन्य कान्वेन्ट स्कूल का फार्म लाया तो पता चला कि वे बच्चे को जुनीयर के.जी. में प्रवेश देंगे। उन्होंने मुझे भी भलाबुरा कहा कि मैंने बच्चे को तीन वर्ष का होते ही क्यों नहीं स्कूल भेजा। अंत में मुझे भारी मन से बच्चे को जुनीयर के.जी. में ही प्रवेश के लिये तैयार होना पड़ा। मैं और मेरी श्रीमती बहुत दुःखी थे। अफसोस हुआ कि हमारी गलती नही होने पर भी बच्चे का एक साल खराब हो गया था। हमारे बार-बार निवेदन पर भी स्कूल की कठोर प्रिन्सिपल बच्चे को सिनीयर के.जी. में रखने को तैयार नहीं हुई। हम दोनों पुजा के समय श्री बाबा से प्रार्थना करने लगे कि वे कृपा कर किसी भी प्रकार बच्चे का वर्ष बचाने की दया करें। हम यथाशक्ति प्रसाद चढ़ाएंगे। अब देखीयेगा बाबा का चमत्कार। हम पूर्ण निराश हो चुके थे क्योंकि बच्चे का स्कूल शुरू होकर बीस दिन हो चुके थे कि एक दिन स्कूल से सुचना आई कि बच्चे के पिता को प्रिन्सिपल ने बुलाया है। मैं यह सोचते हुए कि अवश्य ही बच्चे ने कोई शरारत की होगी या सही ढंग से पढ़ता नहीं होगा। बच्चे के स्कूल गया और प्रिन्सिपल महोदया से मिला। उन्होंने मुझे चौकानेवाली सुचना दी कि बच्चे की क्लास टीचर ने मुझे सुचीत किया था कि आपके बच्चे को जुनीयर के.जी. के सभी पाठ आते हैं और वह चार साल का भी है तो मैंने बच्चे का इन्टरव्यू लिया और वह पढ़ा हो गया है। आप आज से ही

उसको दोपहर बाद में लगनेवाली सिनीयर के.जी की कक्षा में भेजीयेगा। उसका नाम उस कक्षा में भेजा जा चुका है। मुझे लगा खुशी से मेरी धड़कन रूक जाएगी। मैंने उनको धन्यवाद दिया। श्री बाबा कि इस दयालुता पर मैं और मेरी श्रीमती बाबा के श्री चरणों में नतमस्तक हो गए। बाबा को धन्यवाद कहने के लिये हमारे पास शब्द नहीं है। श्री साईभक्तों ने ठीक कहा है कि हे देव पहले आप तुफान उठा देते हो और बाद में स्वयं ही सब ठीक कर देते हो।



## साई प्रभु स्वयं चमत्कार हैं

हे जग वन्दित; जन-मन हर्षित;  
 गूँजे विश्व में साई-जयकार है ॥  
 अखिलेश्वर साई; दीनेश्वर साई  
 नित्य भक्तों से युक्त शिरड़ी-दरबार है ॥ १ ॥

प्रेरणा जगाने वाले; भक्तों को हर्षाने वाले;  
 साई-प्रभु करुणावतार है ॥  
 विघ्न को कुचलने वाले; काल को निगलने वाले;  
 साई प्रभु जगदाधार है ॥ २ ॥

साई जी की ऊदी से; 'श्रद्धा और सबुरी से;  
 इस जीवन का उद्धार है ॥  
 क्या मैं बयान करूँ; महिमा का गान करूँ;  
 साई-प्रभु स्वमेव चमत्कार है ॥ ३ ॥

साई-गुणगान से; चरणों में ध्यान से;  
 भव-सागर से बेड़ा पार है ॥  
 'श्रद्धा-सुमन' लिए निर्मल मन किए;  
 चरण-शरण में नमन बारम्बार है ॥ ४ ॥

'हे जग वन्दित! जन-मन हर्षित! गूँजे विश्व में साई-जयकार है!'

— एस. के. पाण्डे,

४, जयसवाल हाऊस, कोठी बाजार,  
 होशंगाबाद-४६१ ००१ (म.प्र.).





## भगवान साईनाथ के ऊदी की महिमा

— ब्रह्मदेव उपाध्याय,  
१३/२, बालीगंज पार्क रोड,  
कलकत्ता.

भगवान साईनाथ के ऊदी की महिमा का वर्णन समय-समय पर अनेकानेक लोगों ने किया है। यो तो ऊदी की महिमा का वर्णन करना किसी के बस की बात नहीं है फिर भी लोग अपनी क्षमतानुसार चेष्टा करते ही हैं। इसी सन्दर्भ में यह स्पष्ट है कि जो भी उदी का प्रयोग श्रद्धा विश्वास के साथ जिस रूप में करता है उसे उसी के अनुसार फल की प्राप्ति भी होती है। यह मेरा व्यक्तिगत अनुभव है। उदी का प्रयोग प्रायः लोग दवा, शुभचिह्न, वस्तु के रूप मस्तक पर लगाने में करते हैं। मैंने उदी का प्रयोग इसके अतिरिक्त एक 'और' रूप में किया है और भगवान् साईनाथ की कृपा से मुझे चमत्कारित-वांछित रूप में उसका फल भी मिल रहा है।

हमारे गाँव और परिवार में एक ऐसा विश्वास है कि भगवान जगन्नाथ (पुरी-उड़िसा) जी के प्रसाद के रूप में जो सूखे भात का चावल मिलता है यदि उसे किसी उत्सव या अन्य अवसरों पर होने वाले भोज के खाद्य पदार्थ में एक एक दाना चावल का डाल दिया जाय तो वह भोज-पदार्थ खाने में कम नहीं पड़ता यानी जितने आदमियों से लिए भोजन बनता है यदि उससे कुछ अधिक व्यक्ति आए तो भी वह भोजपदार्थ सबके लिए पूरा पड़ जाता है। मेरी अपनी आस्था है कि जो भगवान् जगन्नाथ वही भगवान् साईनाथ।

मैंने दो बार भगवान् साईनाथ के उदी का उसी तरह उपयोग किया है। जैसा कि भोज के अवसर पर भगवान जगन्नाथ के प्रसाद के भात के चावलों का उपयोग हमारे परिवार में किया जाता रहा है और दोनों बार भगवान् साईनाथ ने हमारी प्रतीक्षा और लाज रखी है।

सन् १९८२ की घटना है। मैंने अपना नया मकान बनवाने के क्रम में बाहर के ३ कमरे एवं बड़ा बरामदा का निर्माण कराया। कमरों का प्रयोग दुकानों के रूप में करना था। मेरे पुत्र ने अपनी माँ से कहा कि हमें भगवान सत्यनारायणजी की कथा नए मकान में सुनकर कुछ अपने इष्ट मित्रों को खिलाना है जिनकी संख्या लगभग ७०, ८० के होगी। उसकी माँ ने उसके कहने के अनुसार ९०-१०० आदमियों के खाने भर के लिए सामान की व्यवस्था की। खाना जब प्रारम्भ किया तो देखा गया कि खाने वालों की संख्या १२५-१५० के होगी। खाना-प्रारम्भ होने के पूर्व उसकी माँ ने समस्त भोज पदार्थों में भगवान् साईनाथ के उदी को डालकर उसे ढक दिया और उन्हें भोग लगाते हुए प्रार्थना किया था कि भगवान् खाने में सामान कम न पड़े और हमारी लाज रखिएगा। महान आश्चर्य कि ९०-१०० व्यक्तियों के लिए बनाया गया सामान लगभग १२५-१५० आदमियों के खाने पर भी काफी मात्रा में बच गया।

इसी प्रकार मेरी पूजनीया माताजी के श्राद्ध के अवसर पर दिए गए बाह्यण भोज के अवसर पर भी उदी का उपरोक्त रीति से उपयोग किया गया और उस समय भी इसी प्रकार भगवान् साईनाथ ने आदमियों के (खाने वालों की) अप्रत्याशित रूप से बढ़ जाने पर हमारी प्रतीक्षा एवं लाज की रक्षा की।

मेरा विश्वास है कि भगवान् साईनाथ की उदी सिर्फ उदी ही नहीं बल्कि वह समस्त विघ्न-बाधाओं का हरण करनेवाली अमोघ शक्ति हैं, परन्तु इसके लिए चाहिए व्यक्ति का उदी के ऊपर अपार श्रद्धा एवं विश्वास।



## “जया मनी जैसा भाव — तया तैसा अनुभव”

— एन. एल. पाराशर,  
सी- १४, सेंचुरी स्टाफ काटर्स,  
टी.वी. सेंटर के पास,  
वरली, बम्बई-४०० ०२५.

दिसंबर ८१ में बाबा से आशिर्वाद प्राप्त हो ही चुका था (पढ़िये नवंबर, ८६ साईलीला). यथार्थ में बाबा से हमारी भेंट कराने का श्रेय मूल रूप से, शिरडी निवासी श्री मुरलीधरजी तिवारी को ही है। शिरडी में ये महानुभाव 'तिवारी-बाबा' के नाम से विख्यात हैं। जब मैं पत्नी सहित शिरडी से बंबई घर लौटने लगा था तब इन्होंने मुझे 'हिन्दी साई चरित्र' की एक प्रति भेंट करते हुए कहा था कि इस किताब को एक उपन्यास (नॉवेल) के रूप में पढ़ना — इससे आपको साई-बाबा के विषय में काफी कुछ मालूम हो जायेगा। इन वचनों को शिरोधार्य कर हम घर लौटे तथा अगले दिन से ही, स्नान करके पूजन आरती के पश्चात रोज एक अध्याय पढ़ना आरंभ किया। हम जैसे जैसे अध्याय पढ़ते जाते, साईबाबा के प्रति श्रद्धा वैसे वैसे बढ़ती जाती थी। मुझको याद है कई बार तो ऐसा होता था कि अध्याय की कथाओं पढ़ते पढ़ते पूरा शरीर रोमांचित हो जाता था — शरीर के बाल (रौंएँ) खड़े हो जाया करते थे — आंखों में अश्रु भर जाने के कारण चरित्र के अक्षरों को पढ़ना रूक जाता था — कई बार आंसुओं की धार से चरित्र के पन्ने गीले हो जाया करते थे — कंठ से बोलना नहीं होता था और फिर कुछ क्षणों के लिये पढ़ना स्थगित कर, रुकना अनिवार्य हो जाता था ताकि पढ़ने की पूर्व-स्थिती में मैं पुनः वापस आ सकूँ (ये सभी क्रियायें अभी भी होती हैं — यह कोई अतिशयोक्ति नहीं है) इस 'उपन्यास' को प्राप्त कर हमारा परिवार धन्य हो गया और आज तक साई-लीलाओं का नियमित अर्चन पूजन वाचन इस ग्रन्थ द्वारा विधिवत जारी है।

दि. २ फरवरी ८२ को साई चरित्र के इस ग्रंथ का पहला पारायण समाप्त होना था। परिवार में इस निमित्त एक नई उमंग, एक नया उत्साह सा पैदा हो गया था।



समाप्ति के दो-तीन दिन पूर्व हमने बाबा से एक छोटी सी प्रार्थना की — “कि हे गुरुदेव, हमारे परिवार में यह पहला ही अवसर है कि जब साईं चरित्र ग्रंथ का पहला पारायण सम्पन्न हो रहा है। हमारी आपसे हाथ जोड़कर प्रार्थना है कि इस शुभ अवसर पर आप स्वयं यहाँ पधारकर हमें आशिर्वाद देवें।” हमने यह प्रार्थना बार बार की। प्रार्थना कर हम सबका मन बड़ा प्रफुल्लित हो गया और हम तैयारी में जुट गये।

दि. २ फरवरी ८२ के दिन नियमित रूप से हमने चरित्र का अंतिम अध्याय पढ़ना प्रारंभ किया। बड़ी श्रद्धा से प्रातःकाल से ही ‘बाबा’ के आगमन की प्रतिक्षा हम सबको थी और सबसे कहीं ज्यादा मुझे। अभी मैं अंतिम अध्याय की कुछ पंक्तियाँ ही पढ़ पाया था कि हमारे दरवाजे पर किसी ने दस्तक दी। मैं तो अध्याय पढ़ रहा था अतः बीच में उठ नहीं सकता था, सो पत्नी ने ही उठकर दरवाजा खोला। देखा तो पोस्टमैन था और उसके हाथ में हमारे लिये एक अंतर्देशिय पत्र था। इस पत्र को पत्नी ने लाकर मुझे दिया। मैंने पूछा कि पत्र कहां से आया है और इसमें क्या लिखा है तो उन्होंने कहा कि स्वयं ही पढ़ लीजिये। मैंने कहा कि अभी तो साईं-चरित्र का पढ़ना चालू है। साईं चरित्र को छोड़कर, बीच में ही मैं पत्र कैसे पढ़ सकता हूँ? अतः मैंने पत्र लेकर सामने ही पूजा में रख दिया। पारायण समाप्त हुआ और आरती-प्रसाद से निवृत्त होकर मैंने पत्र का अवलोकन किया। उलट पलट कर देखा। मालूम पड़ा कि शिरडी से पत्र आया है। कुछ आश्चर्य सा हुआ। कौतुहलवश, शीघ्रता से पत्र खोला। देखता हूँ तो महान आश्चर्य — उस पत्र में कुछ भी (एक अक्षर तक नहीं) लिखा हुआ नहीं था — एकदम कोरा — लिखावट रहित पत्र। पत्र पाकर हमको बहुत ही आश्चर्य हुआ और काफी देर तक सोचते रहे कि ये सब क्या है। अचानक स्मरण हो आया कि श्री बी. व्ही. देव के यहाँ, जिस प्रकार बांद्रा में बाबा ने होली के दिन, चित्र के रूप में पधारकर आशिर्वाद दिया था, उसी प्रकार, आज बाबा इस कोरे पत्र के रूप में, शिरडी से हमारे यहाँ पधारे हैं और प्रथम पारायण की समाप्ति पर हमको अनुगृहीत कर रहे हैं। हम पुनः धन्य हो गये और आंखों से अश्रु-धारा बह निकली — कंठ रुंध गया और चरित्र के पन्ने फिर से गीले हो गये। सुध आने पर अपने आपको संभाला। त्रिकालतज्ञ बाबा की प्रत्यक्ष अनुभूती से हम ओतप्रोत हो चुके थे। श्रद्धा से साईं चरणों में माथा झुक गया और बाबा के इस अद्भूत दर्शन से, हमारे मुख से निकल पड़ा —

जया मनी जैसा भाव,

तया तैसा अनुभव ॥

ओम श्री साईनाथाय नमः



## शिरडी डायरी

९-३-१९१२

प्रातः मैं काकड़ आरती में शामिल हुआ। साई साहब प्रसन्न मुद्रा में प्रतीत हुए। उन्होंने हमेशा की तरह — “ईश्वर सबसे महान् हैं” कहते हुए आशीर्वाद दिया। तब वह मसजिद में चले गये, मैं लौट आया — प्रार्थना किया और पञ्चदशी कक्षा की तैयारी कर ही रहा था तभी धानजीशा बम्बई से आगये। वह साई साहब के लिये बहुत अच्छे फल लाये। हम लोग बैठ कर बातें करते रहे, साई साहब के बाहर निकलते समय दर्शन किये, हम लोगों ने अपनी कक्षा आयोजित की किन्तु अधिक प्रगति नहीं हो सकी। मैं हमेशा की तरह मसजिद गया। साई साहब ने दो गौरैय्यों का इतिहास सुनाया जो “नीम्बार” के दक्षिण की तरफ दीवाल के झरोखे में बैठी थीं। उन्होंने कहा कि गौरैय्यों ने वहां अपना घोंसला बनाया था और उसी प्रकार बैठी थीं जैसे अभी बैठी है। उनकी मृत्यु हो गयी। वह सर्प के रूप में आयी जो “नीम्बार” के चारों ओर रेंगती रही और उन्हें निगल गयी। गौरैय्यों का अब फिर जन्म हुआ है तथा फिर से एक बार वहीं अपना घोंसला बनाया है जहां पहले था और फिर एक बार वैसे ही बैठी है जैसे वे पहले बैठा करती थीं। उन्होंने कहा कि उन्होंने उनको न कभी छुआ और न कभी उनसे बोले। उन्होंने धानजीशा की पूजा स्वीकार किया तथा उनकी समर्पित माला को अन्यों की अपेक्षा अधिक देर तक पहने रहे। उन्होंने फूल पसन्द किये और कुछ अंगूर खाये। धानजीशा हमारे साथ ही ठहरे है। भोजन के बाद मैंने कुछ विश्राम किया और फिर हम लोगों ने अपनी कक्षा लगायी। हम लोगों ने इस खण्ड का बहुत आनन्द लिया। सूर्यास्त के समय हम लोग साई महाराज के घूमने जाते हुए दर्शन किये। वह बहुत प्रसन्न मुद्रा में थे लेकिन उन्होंने कहा कि वह तड़क-मड़क आदि की परवाह नहीं करते किन्तु आदमी चाहते थे। रात्रि में भीष्म द्वारा ‘स्वानुभव दिनकर’ और दासबोध का पाठ हुआ। बाला साहब माटे भी पधारे। भजन भी हुए।

१०-३-१९१२

हम लोगों ने साई बाबा के बाहर जाते हुए दर्शन किये और मैं उनके वापस लौटने पर मसजिद गया। उन्होंने मेरा नाम लेकर पुकारा और कहा कि उनके पिता बहुत धनी थे, धन को कल्पनायोग्य स्थानों पर गाड़ दिया था। एक बार जब वह नवयुवक ही थे, उनका अपने पिता से कुछ मतभेद होगया और वह एक जगह चले गये। वह एक विस्तृत और धनी नागफनी की झाड़ थी तथा उन्होंने वहां उसके नीचे बहुत बड़ा खजाना पाया। साई साहब उसमें बैठ गये और एक बहुत बड़े नाग के रूप में बदल गये। वह कुछ समय तक बैठे रहे और तब दूर जाने की भावना से छोड़ दिया। इसलिये वह पड़ोस के एक गांव की ओर खाना हुए और रास्तों में ही पुनः अपना मानवरूप प्राप्त कर लिया। तब वह उस गली में पहुंचे जहां लोगों ने

कुछ आदमियों को मार डाला था। वहां वह घूमते रहे और उन्हें कोई खतरा नहीं हुआ। तब वह भीख मांगते-घूमते रहे और वह गड़ा-खजाना ले आये। मध्याह्न आरती सामान्यदंग से सम्पन्न हुई और जब मैं लौट रहा था, उन्होने कहा — “इधर देखो, होशियार हो जाओ, कुछ अतिथि आयेगें, उन्हें प्रवेश न देना।” इस सबका अर्थ था कि मुझे कुछ कठिनाइयों का सामना करना पड़ेगा किन्तु मैं उनसे उबर (मुक्त हो) जाऊंगा। दोपहर भोजन के बाद मैंने कुछ विश्राम किया और तब अन्ना साहब मुतालिक का एक पत्र मिला तदनुसार उमा अब एक गृहणी हो गयी है। इस सन्दर्भ में कुछ धार्मिक एवम् सामाजिक उत्सवों के सम्पन्न किये जाने का अर्थ था — विशेष व्यय। अमरावती से नारायण धामनकर ने मुझे लिखा है कि वे लोग चारों ओर से आर्थिक दबाव में है, इस तरह मैंने साई साहब द्वारा दी गयी चेतावनी की आवश्यकता को समझ लिया।

१२-३-१९१२

हम लोगों ने साई महाराज के बाहर जाते समय दर्शन किये। मैं उनके वापस लौट आने पर मसजिद में दर्शनार्थ गया। जैसे ही बैठा साई साहब ने कहा — “लोग बड़े नासमझ हैं। जब वह मेरे भौतिक शरीर को नहीं देखते हैं तो सोचते हैं कि मैं अनुपस्थित हूं।” तब उन्होने कहा कि आज सुबह उन्होने पीपलगाव का स्मरण किया। तब वहां के चार व्यक्तियों से मिले जो उनके साथ मसजिद तक आये। बात-चीत ने किसी प्रकार ब्याह-शादियों से सम्बन्धित विषयों की ओर मोड़ ले लिया और साई साहब ने निर्माण की जा रही नई दीवाल की तरफ इशारा करते हुए कहा कि वहां पहले एक गस्ता और पतला सा पेड़ था। वहां एक बूढ़ा आदमी बैठा था जो बहुत धार्मिक था। वह जालना से आया था तथा उसने १२ वर्षों तक लौटने की परवाह नहीं किया, यद्यपि उसका भाई और परिवार उसकी अनुपस्थिति से बहुत पीड़ित हुआ। अन्त में उसे लौटने पर मजबूर होना पड़ा। वह चोड़े पर बैठकर गया और साई साहब एक बैलगाड़ी से साथ गये, जालना पहुंचे, बूढ़ा अपनी पत्नी, चार युवा पुत्रों के साथ ठहरा और तब यकायक अपने भाई की पुत्री से ब्याह करने का निर्णय ले लिया। शादी हो गई यद्यपि हर एक ने इसकी हंसी उड़ाई और घृणा किया। दूल्हन बहुत छोटी थी। अन्त में वह बड़ी हुई और बूढ़े से उसको एक पुत्र हुआ। जब उस लड़के की उम्र ६ वर्ष की हुई तब वह बूढ़ा मर गया। लड़के को बिरादरी वालों ने जहर दे दिया। नौजवान विधवा एवम् दुखियारी मां ने एक पवित्र जीवन व्यतीत किया, कभी विवाह नहीं किया और अन्ततः मर गयी। लड़के ने बाबू के रूप में जन्म लिया और मर गया और फिर बम्बई में जन्म लिया है। ईश्वर की कृपा और लीला अद्भुत है।

आज हम लोगों ने कक्षा में पञ्चदशी-पाठ का समापन किया अतः हम लोगों ने इसका उद्घाटन दो अनारों के द्वारा सम्पन्न किया।

बाबा पालेकर (दादा साहब के सहायक वकील) अमरावती से आये और बतलाया कि परिवार वहां बहुत बुरी तंगी में है।

१३-३-१९१२

हम लोगों ने साई महाराज के बाहर जाते हुए दर्शन किये और फिर मसजिद में दर्शन हुए। उन्होंने एक लम्बी कथा सुनायी जिसका सार था कि उनके पास एक बूढ़ा पाटिल आया करता था तथा चार और बाद में ज्यादा से ज्यादा बारह गोविन्दों (जासूसों) द्वारा उसकी निगरानी होती रहती थी और यह कि उस बूढ़े आदमी और (गोविन्दों) जासूसों के बीच कठोर शब्दों का प्रयोग हुआ और एक बार झगड़ा भी हुआ। साई साहब ने बूढ़े व्यक्ति का पक्ष लिया और मैदान में उसके पास जाते थे और एक समय जब गोविन्दों (जासूसों) ने उस पर हमला किया तो उन्हें मारा भी। अन्ततः उस बूढ़े आदमी को एक बड़े शहर पकड़ ले जाया गया तब साई साहब बीच में पड़े और उस बूढ़े को मुक्त कराया।

बाबा पालेकर ने साई बाबा की अनुमति (मुझे कल या दूसरे दिन वापस जानेके लिये) प्राप्त कर ली।

१४-३-१९१२

बाबा पालेकर मुझसे पहले गये और मुझे ले जाने की स्वीकृति प्राप्त कर लिया।

१५-३-१९१२

मैं, बाबा पालेकर और दिक्षित मसजिद गये। दिक्षित ने मेरे अमरावती जाने का विषय प्रारम्भ किया। साई बाबा द्वारा स्वीकृति दिये जाने के बाद मैंने वापस आकर अपनी पत्नी से मेरा सामान आदि-आदि बाँधे जाने की बात कही। वह फिलहाल भीष और बन्दू के साथ अभी रुकेंगी। भोजन के बाद मैं पालेकर के साथ साई बाबा के दर्शनार्थ गया। हम लोग उनसे गांव के मुख्य द्वार पर ही मिल गये और उनके आदेशानुसार मसजिद वापस लौटकर उनके कर कमलों से कुछ 'ऊदी' प्राप्त किया। उन्होंने हम लोगों को तुरन्त रवाना हो जाने के लिये कहा और — "अल्ला भला करेगा" — कहकर आशीष प्रदान किया। हम लोग सायं ७ बजे की गाड़ी से रवाना होकर मनमाड पहुंचे। बगल के प्लेटफार्म पर ही पैसेन्जर गाड़ी खड़ी थी। हम उसी पर सवार हो गये। मैंने पालेकर को अपने टिकट लाने के लिजे भेजा। इसी बीच गाड़ी छूट गयी और पालेकर वहीं रह गये। ट्रॉफिक इन्स्पेक्टर मेरे ही डिब्बे में था। मैंने उससे पूरी स्थिति स्पष्ट की। उसने मुझे राय दी कि मैं भुसावल तक जाऊं और वहीं पालेकर की प्रतीक्षा करूं। मैंने तदनुसार ही किया। अब मैं यहां (भुसावल स्टेशन पर) हूँ और पालेकर की प्रतीक्षा कर रहा हूँ— न तो मेरे पास टिकट ही है और नाहि पैसे हैं।

[नोट : दादा खापर्डेजी १६-३-१९१२ को अमरावती पहुंचकर लिखते हैं :-]

अमरावती: १६-३-१९१२

शिरडी का आध्यात्मिक वातावरण यहां उपलब्ध नहीं है। मुझे बहुत बड़ी क्षति (नुकसान) का अनुभव हो रहा है। मैंने प्रातः जल्दी उठने की इच्छा किया जैसा कि शिरडी में करता था किन्तु ऐसा नहीं कर सका। और प्रातः स्तोत्र पाठ में मुझे अत्यधिक तनाव मालूम हुआ।

(तीसरा: ३ दिवसीय प्रवास)

**नोट :** दादा साहब खापडें अपने एक मित्र श्री बाबा गुप्ते से मिलने थाने गये थे और वहीं से मनमाड होकर शिरडी चले गए। उनके परिवार के लोग पहले ही शिरडी पहुंच चुके थे।

२९-१२-१९१५

मैं कोपरगांव से टांगा द्वारा प्रातः ९ बजे पहुंचा। रास्ते में बहुत खतरे थे। मेरी पत्नी और बच्चे पहले से ही शिरडी में थे। मैं मसजिद पहुंचा और साई बाबा को नमन किया। उनका स्वास्थ्य काफी गिर गया है। पूजा के समय मैंने मोर्छल पकड़ा। यहां —“ दिवस जात नहि लागै बेरा।” गोपालराव उपाख्य बापू साहब बूटी यहीं है। काका साहब दीक्षित, बाला साहब माटे और अन्य पुराने मित्र भी यहां हैं। मैं अत्यन्त प्रसन्न हूँ।

३०-१२-१९१५

आज मैंने पूजा किया तथा नैवेद्य चढ़ाया। लगभग एक सौ व्यक्ति प्रसाद के लिये उपस्थित थे। भोजन अत्युत्तम था जो देर में सायं ४ बजे के लगभग समाप्त हुआ। बूटी के वाड़ा का निर्माण कार्य सुन्दर ढंग से प्रगति पर है। आज चावड़ी का जलूस था और मैं अपने हाथ में मोर्छल लेकर खड़ा हुआ।

३१-१२-१९१५

भोजन के बाद मैं माघवराव देशपाण्डे के साथ गया और बिना किसी कठिनाई के अपनी वापसी यात्रा की अनुमति प्राप्त करली। मेरी पत्नी, मानू ताई, उमा और बच्चे वहां रूके रहेंगे।

(एक दिवसीय यात्रा)

(चौथी यात्रा)

१९-५-१९१७

(श्री लोकमान्य बाल गंगाधर तिलक के साथ)

संगमनेर से शिरडी यात्रा

मैं प्रातः जल्दी उठा लेकिन इतने ज्यादा लोग एकत्रित हो गये थे कि मैं प्रार्थना नहीं कर सका। वहां इस प्रकार की एक योजना थी कि हमें दोपहर बांद तक रोक रखा जाय और जाने न दिया जाय और केळकर ही इस योजना पर अपना पूरा जोर देते

नजर आये, किन्तु अवर्णनीयरूप से मैं क्रोधित हो उठा तथा चल देने के लिये जोर देने लगा। इस प्रकार संगमनेर के एक प्रमुख वकील श्री, सन्त के निवास पर पान-सुपारी के पश्चात् हम लोग प्रातः ८.३० बजे रवाना हुए। रास्ते में गाडी पंचर होने के बाद हम लोग शिरडी प्रातः लगभग १० बजे पहुंचे। हम लोग दीक्षित वाड़ा में रुके। बापू साहब बूटी, नारायणराव पाण्डी और बूटी संस्थान के लोग वहां थे। मेरे पुराने मित्र माधवराव देशपाण्डे, बाला साहब माटे, बापू साहब जोग और अन्य लोग भी आगये। हम लोग मसजिद गये और साई महाराज को नमन कर सम्मान प्रकट किया। मैंने उनको इतना अधिक प्रसन्न और कभी नहीं देखा था। उन्होंने सदा की तरह दक्षिणा मांगा और हम सभी ने दिया। लोकमान्य की तरफ देखकर उन्होंने कहा —“लोग बुरे है, अपने को अपने तक ही रखो।” मैंने उन्हें प्रणाम किया और उन्होंने मुझसे कुछ रुपये लिये। केलकर और पारेगावकर ने भी दिया। माधवराव देशपाण्डे ने हमारे मेवला जाने की अनुमति के लिये कहा। साई साहब ने कहा —“इतनी तेज धूप में रास्ते में मर जाने के लिये क्यों जाना चाह रहे हो। यहां अपना भोजन करो तब दोपहर बाद ठंडक में चले जाना। शामा, इन लोगों को भोजन कराओ।” अतः हम लोग रुक गये, माधवराव देशपाण्डे (शामा) के साथ अपना भोजन किया, कुछ क्षणों तक विश्राम करने के पश्चात् फिर मसजिद गये और साई महाराज को लेटे हुए पाया जैसे कि सो रहे हों। चावड़ी में लोगों ने लोकमान्य की पान-सुपारी से आवभगत की और हम लोग पुनः मसजिद वापस आये। साई महाराज उठ बैठे थे और उन्होंने हमें ऊदी तथा वापस होने की अनुमति प्रदान की अतः हम लोगों ने मोटर से प्रस्थान किया।

### (पांचवी यात्रा)

मार्च, १९१८

[इस यात्रा की तिथियां दादा साहब खापडें की जीवनी में मराठी में दी गयी है। सन्मान्य श्री. व्ही. बी. खेर— सदस्य प्रबन्ध समिति, श्री साईबाबा संस्थान, शिरडी, द्वारा श्री साईलीला मासिक (अंग्रेजी-हिन्दी) अप्रैल, १९८६, के अंक में प्रकाशित एक महत्वपूर्ण लेख के आधार पर — विस्तृत विवरण।]

जब दादा साहब खापडें जी को काँग्रेस प्रतिनिधि मण्डल के सदस्य के रूप में भारतवर्ष को 'होम रुल' दिये जाने की मांग को लेकर इंग्लैण्ड जाना था तभी उन्हें इसी संदर्भ में दिल्ली यात्रा करनी पड़ी थी। दिल्ली से रवाना होने के पहले वह सर शंकरन नायर— जिन्होंने अ. भा. काँग्रेस कमेटी के सन् १८९७ के अमरावती में होनेवाले अधिवेशन की अध्यक्षता की थी और तब १९१८ में वे (श्री. नायर) भारतवर्ष के वायसराय की इक्जीक्यूटिव कौन्सिल के सदस्य के रूप में कार्य कर रहे थे, से एक भेंट की तभी श्री नायर ने दादा खापडेंजी से प्रार्थना किया कि चूंकि वह स्वयं अपने निर्णय पर शंकालु है अतः वे (दादा खापडें) साई महाराज से मिलने पर उनके (श्री. नायर के) इस कृत्य (कौन्सिल की सदस्यता) पर— मार्गदर्शन की याचना करें। दादा खापडेंजी डायरी में लिखते हैं:—



“शंकरन नायर से मिला। वह मुझसे मिल कर अत्यन्त प्रसन्न थे तथा काफी देर तक बातें होतीं रहीं।

“उन्होंने मुझसे कहा कि उनकी ओर से मैं शिरडी के साईं महाराज से निम्न प्रश्न पूछूँ। क्या उनके (शंकरन) लिये सेवा में रत् (लगा) रहना कल्याणकारी होगा? क्या वह आध्यात्मिक तौर पर गलत कर रहे हैं? यदि हां, तो क्या साईं महाराज उन्हें सही मार्ग पर लावेंगे?

“मैंने वायदा किया कि मैं प्रश्न करूंगा तथा जो कुछ भी साईं महाराज कहते हैं, उनको लिखूंगा।”

जीवनी लेखक ने लिखा है कि दादा साहब खापडें शिरडी में साईं बाबा के दर्शन करके अमरावती वापस आये, किन्तु सर शंकरन नायर के प्रश्नोत्तर का डायरी में उल्लेख नहीं हुआ है। अनुमान है कि — ‘गुप्त’ रखने के उद्देश्य से ही ऐसा किया गया। डायरी में यह जानबूझ कर छोड़ी गयी कड़ी ही है।

॥ ओम श्री साईं राम ॥

अनुवादक

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४८०, कुम्हरमण्डी, मीरपुर,  
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