

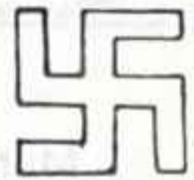
April 1989) (RS. 2

SHRI

SAI LEELA

OFFICIAL ORGAN OF SHIRDI SANSTHAN





SHRI
SAILEELA

**Official Organ of
Shirdi Sansthan**

Editor
Shri R.D.BANNE
Executive Officer
Shirdi Sansthan of
Shri Sai Baba

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

VOLUME 68

APRIL 1989

NO. 1

Office

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

Telephone:412 25 61

Annual Subscription Rs. 10.00 . Single Copy Rs. 2.00

*** Life membership-Rs. 300/-**

The Editor does not accept responsibility for the views expressed in
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A Quote for the Month

Morality in Semitic religions is based on the belief that there exists a covenant or contract between God and man which stipulates that God will protect man only if he obeys His moral commandments. On the other hand, morality in Indian religions is based on the law of Karma according to which every action has a cosmic effect which returns to the doer as the *phala* or fruit which determines his birth, life and environment. Association with life, integration by an agent, influence of desires, moral obligation and the inevitability of cosmic result —these, then, are the characteristics that distinguish Karma from mechanical work. Both the views, however, imply that every act of man has a far greater effect than his immediate vision.

From "Editorial" of Prabuddha
Bharat of January, 1980



AKHAND PARAYAN SYSTEM

Shri Ramnavami festival will be celebrated this year from 13th April 1989 to 15th April 1989. Devotees who desire to participate in Akhand Parayan are requested to register their names with the Temple Manager between 3.00 p.m. to 7.30 p.m. on 12th April 1989.

Selection of devotees will be made by draw system on the same day at 8.00 p.m. Selected devotees should secure their tokens from the Temple Manager immediately after draw.

The selected devotees failing to remain present for parayana will lose their chance.

Executive Officer,
ShriSaiBaba|Sansthan, Shirdi.

SHRI SAI LEELA

APRIL — 1989

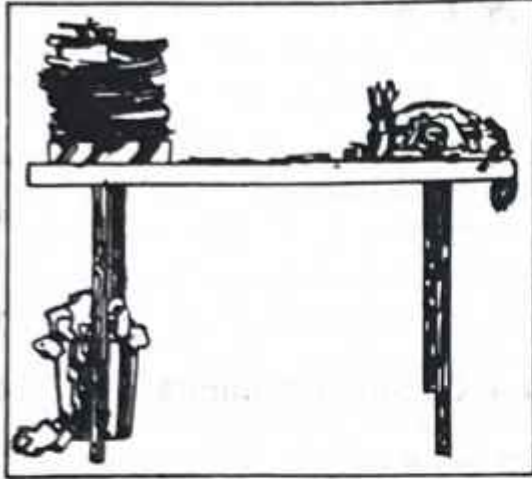
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THE NINEFOLD DEVOTION OF SAI RAM

EDITORIAL



The Month of Chaitra ushers in a new Indian year for the inhabitants of this ancient land and as such the Month of April 1989, is significant in many ways. The birthday festival of Shri Ram is celebrated on the ninth day of Chaitra throughout India. This auspicious day of Ram navami is extremely meaningful to the devotees of Shri SaiBaba and the residents of Shirdi for last 78 years, since Baba himself had initiated these festivities in Shirdi, sometime in 1911. There is subtle and divine thread of relationship between the incarnation of Ram and Shri SaiBaba of Shirdi.

SaiBaba is alternatively known as Sai Ram by the devotees of the Shirdi Saint. The Saint Kabir who was the avowed devotee of Ram is referred to as the preceding incarnation of SaiBaba. As an anecdote runs: Vyankusha the Guru of SaiBaba, when he had visited the Darga of Pir Subagshaha at Ahmedabad had a divine message from the Pir, that his disciple in the previous birth would be reborn at Manvat. The Pir was recognising Vyankusha as Ramanand Maharaj of Kashi, who had initiated Kabir into Ramnam Upasana. The two saints have an interrelation both inner and external. Both had appeared without leaving any trace of their birthplace, parents, religion or creed. Their religion was humanity and service, their creed was universal unity of atmic and vedantic style. There is an astounding semblance in their life, and teachings. Kabir's contribution to the Bhakti cult was a touch of unconditioned formless concept of God and the practice of Soham. Baba's Vaishnav devotion was tinged with the Gurubhakti of Nath cult. Kabir was worshipping Ram, Allah, Sai and Sahab, whereas Baba was the humble servant of Alla Malik Fakir who was none else than the Swami of the three worlds. Both the Saints were critical of rigid disciplines, rituals, vows etc. Their God was not residing in Masjids or Temples. He was inhabitant of the Cosmos. Yet he dwelt in the pure devotional hearts. He pervaded the body and soul. Both the Saints preached a common religion of love, compassion, faith and service which was a humanatarian way of life.

Saint Kabir appeared on the horizon of North India some where in the middle of 15th Century and ended his mortal existence in 1518, whereas Baba appeared in the middle of 19th Century and departed in 1918. Both were devotees of Rama. Kabir's respiration manifested the name of Shri Ram. In case of SaiBaba, his devotees had recorded the experience that the vibrations of Ramanam were heard from his limbs and his heart, when he slept in the Masjid Dwarkamai. Both were united with the Ram, whether conditioned or unconditioned, i.e. Saguna or Nirguna. Baba had also stated before a Commission of District Court Dhulia that his creed was Kabir panth. Both Saints had declared unequivocally that God does not reside in the Masjid or Mandir, he was not imprisoned in the four walls of bricks. He was known through love, devotion and surrender.

A Story runs to the following tune:

On the eve of Ramnavami, we have narrated the impact of Ram on the lives of these two great Saints of India. The Ramnavami festivity is being celebrated on a large scale in Shirdi for years. This festival is the biggest ever festival being celebrated by the Shirdi Sansthan. Lakhs of devotees are flocking at Shirdi to have auspicious company of Baba's devotees, to bathe in the grace flowing from his Samadhi and to pay a heartfelt homage to the sacred place rendered divine by the touch of the Master. This year also all the devotees will throng round the Samadhi and flood the atmosphere with faith, devotion and self surrender at the feet of Baba.

Shri Ram of SaiBaba is not only Ram, but also Krishna and Dattatreya. He has no beginning, no end. Though we shall be celebrating the birth of Rama, the concept of God as envisaged by Baba has no birth nor death. As Kabir has said, he is unconditioned Sitaram, or the Nirguna Satnama as worshipped by Kabir. He is also the Saguna-Nirguna combination as Baba has envisaged. Baba himself has tied his innumerable devotees in the bond of Saguna Bhakti in all its nine folds or phases. The cordial friendship of Shyama, the servility of Dixit, the worship of Megha and the service and self confession of hundreds of devotees indicate the manifold facets of the unbound Bhakti of Sai, which has adorned the golden pages of the Saints' divine life story. Let us fall at Baba's divine feet uttering the sweet resounding name: Shri Sai Ram, Shri Sai Ram, Jay Sai Ram on this happy occasion.



Instructions to Saileela writers:

- * The articles should deal with reflective, philosophical subject as well as devotees' experiences of convincing and enlightening nature
- * The experiences may kindly be sent under two categories as detailed below :-
 - * Experiences of devotees while following the teachings of Baba.
 - * Experiences of Grace which are educative and edifying to other devotees.
 - * Superficial experiences of miscellaneous nature which hardly convince will not find place in the issues.
- * The reflective articles on Saints and their philosophy should have some bearing or parallelism with Baba's philosophy, articles on Yoga, Bhakti, Philosophy would be encouraged.
- * Translations or versions of literature on Baba and His philosophy in other languages (stating their source) would be given due consideration.
- * Studied analysis or interpretation of events, words and teachings of Baba will be highly appreciated.
- * Please, pay your subscription before two months of subscription expiry date.
(see your subscription expiry date on the cover.)



Saileela Writers and Poets' Meet



The Gate-Welcoming Saileela Writers and Poets



Cheerful response from audience



Chairman Shree Mohanrao Patil performing the pooja of Sai Sat Charita



Speech delivered by Chief Guest Shri Baburaoji Parkhe on the subject : "Saibaba & Fireworship"

- We realise that the thoughts, messages and teachings of great masters, saints, sages and incarnations have an astounding unity and semblance, whenever we undertake in depth analysis of their achievements. Saibaba's teachings are not an exception to this inference universally accepted : Saibaba's teachings embrace both contemporary aspects as well as eternal aspects of the Dharma.
- Vedic religion recognises Yadnya, Dan, Tapa, Karma and Swadhyaya. These timeless aspects of Sanathan Dharma are reflected in Baba's teachings; such as oblations in the fire, which is burning perpetually. The Dhuni is nothing but the exposition of the incessant ceaseless sacrificial fire of Ahitagni. Baba is Hindu, Muslim and Parsi also. He is beyond religions. He adored both Rama and Rahim. Shirdi was celebrating Ramanavami as well as Muslim Urus. The Ramnam has the Agni Beeja. Baba preached that man must achieve Knowledge, while practising Karma and Upasana, which will render him purer day by day. Saibaba is Omkar Ganesh as envisaged by Dasaganu Maharaj.
- Faith is the backbone of Sai's tenets. One has to part with his money or belongings in the form of Dakshina and become bereft of attachment to wealth. There must also be Saburi (perseverance) to meet the life face to face practising the way of Guru unflinchingly. Baba has advised his devotees to burn incense in the fire on Thursday & Friday. He has also admonished burning of lamps because God is to be connected through the medium of flame or light.
- Baba's two disciples Dasganu Maharaj & Upasani Baba represented two ages. Dasganu propogated singing of name or Namasamkirtan the religion of the age, whereas Upasani Maharaj represented the religion of the coming age i.e. the eligibility of the woman folk to practise Vedas.

Blessings from Shankaracharyaji Swami of Dwarkapeetha

“Baba was an exponent of a unique Darshana. He did not preach different darshanas as Dwaita, Adwaita, Vishistadwaita etc. but he propogated his Bhaktiveda with



all interest and ardour. He unified all Darshanas and coordinated them through his path of love and grace. He brought under the mantle of his divine love, all the human beings, animal world as well as nonsentient universe. The miracles of his grace are experienced without the fetters of time, space and province. I bless all of you to meet here at Shirdi again and again for exchanging love.”

Farewell Speech by Chairman Shri Mohanrao Patil

- We have assembled here voluntarily to exchange our thoughts, aspirations, love and brotherhood under the fold of Saibaba. This is a common platform, on which we are mutually coming together. This concourse is yours, because you have expressed your intimate and fervent desire to meet at Shirdi. This Conference is yours. It is an expression of your indomitable longing to come together. I assure here that this sequence of 13 meets will remain unbroken hereafter.



- The objective behind such congregations is to have a mutual rapport among ourselves, to exchange mutual thoughts and aspirations, love and brotherhood among writers & poets of the Sai faith. The delegates who have been attending this conference have candidly expressed their

appreciation and delight for the success of this Meet. This is also reflected in the remarks recorded by you in the Register kept for this purpose. This is clearly an acknowledgement of the success of this Sannelan. I am thankful to you for this inspired response from you.

- The suggestion to the effect that this should be a three-day meet is also an expression of your token appreciation of our efforts. All good things have to end sometime and this Meeting is also coming to an end. I announce that this concourse of joy is now at its winding up stage and we will be meeting again here next year. I take your leave now and declare that this last session has now ended.



“But with Sai Baba there was this peculiar difference:— he did not need to go into samadhi in order to achieve anything or to attain any higher status or knowledge. He was everytime using a dual consciousness, one actively using the ego called Shri SaiBaba and dealing with other egos in temporal or spiritual affairs and the other transcending all egos and abiding in the state of Universal Soul.

— Arthur Osborne





KABIR AND SAIBABA AS I SEE THEM

The similarity and the parallelism between the lives of Saibaba and Kabir in respect of their deeds and teachings, is astounding. One becomes wonderstruck, when he realises this truth. The similarity is more eloquent in the Padas written by Kabir. SaiBaba, however, was a saint of a very few words. Teachings of secularism of Kabir are akin to those of Saibaba. Kabir has said that the God does not reside in temples or mosques. His Ram was not dwelling in the idol. He was the worshipper of unconditioned universal God. This was also the tennet interwoven in the whole life and deeds of Saibaba who seems to have preached the devotees through actions and deeds. Kabir said that he will not establish any new religion nor will demolish any old faith. His way was quite unique because he had found the ultimate truth of life. His God was beyond caste, creed and religion. He was beyond orthodox practices and rituals. He worshipped unity of divine power. In the life of Saibaba also the dawn of knowledge had changed his entire life and thinking. In Kabir, it was a tempest of knowledge. In Saibaba it was a compassionate and loving reality. It was the "name" given by Guru that changed the life of both. The God became the breath of their breath and the part and parcel of their existence. They penetrated the curtain of Maya and came face to face with the divine. Their unity and merger with the universal power brought out a large number of miracles which helped the people to come out from their difficulties. They were uplifted from their plight and derived life and hope for future. In this way, both of them not only uplifted themselves but they lifted up the entire society of devotees around them to a height of knowledge and realisation.

—Chakor Ajgaonkar,
Y-11/170, Govt. Quarters,
Bandra (East), Bombay—51.

"It was about 1900 A.D. that Baba's fame began to spread. In the last decade of his life, Shirdi was constantly thronged with visitors. The sick were healed, the childless obtained families, the doubting acquired faith. Towards the end magnificent annual celebrations were held with steed and chariot and caparisoned elephant, as for royalty. SaiBaba disliked all this pomp but gave in to the importunity of his followers. Daily wealth poured in and was disbursed like water, so that when he came to die, he had with him just as much money as was needed to cover his funeral expenses.

— Arthur Osborne —

O BROTHER! ADORE THE UNCONDITIONED SITARAM

O brother, O Sadhu, it is pertinent that
one should worship the unconditioned form of Ram
Nobody understands the inscrutable achievements of
name potent with Guru's grace
Four Vedas, Shrutis and Puranas are ignorant of the
glory of the name of Lord Shri Ram
Neither the celestial Garuda nor the Shesha serpent
who supports the earth appreciates the unknown
power of the Shri Ram and his name
Even though Laxmi sits at the feet of the Lord, she is
equally stranger to the true form of Ram
Kabir alone knows the sweetness of the nectar inherent
in Name of Ram and is thereby held in the highest
esteem by the three worlds

—*Saint Kabir*

WHERE CAN YOU SEEK SAI RAM?

(The Sai Ram of Kabir resides in the heart of the devotee. He is the
breath of all breaths. He is universal God, Unlimited by the worldly
discriminations.)

O Servant where dost thou seek Me?
Lo ; I am beside thee.
I am neither in temple or in Mosque.
I am neither in Kaaba nor in Kailasa.
Neither am I in rites and ceremonies, nor in
Yoga and renunciation.
If thou art a true seeker,
Thou shalt at once see Me.
Thou shalt meet Me in a moment of time.
Kabir says 'O Sadhu, God is the breath of all breaths'.

—*Saint Kabir*



SUCCESSION TO SAI'S SEAT

A very thought provoking article appeared in December 1988 issue of 'Saileela' Magazine on the above caption. The learned and erudite writer of this article with the backing of his many experiences dwelt at length on the possibility or the distant probability of Succession practicable. I write this article with due respects to the great writer who only analysed all likelihoods and concluded in a seasoned manner to please all.

My endeavour in this limited article is to nail all possibilities of Sai naming a successor to His seat as untrue and there could be none who could assume His role in Sai's Gadi. In the first instance, the Shirdi Sai Sansthan is ever repeating through its many publications that Sai has not left any successor. We no doubt should dispel and set at naught the entertainment of the thought of an existence of a successor or likely to come, and the talk that Sai wanted to rear some one, who could adorn His seat with all His Power. Unfortunately all those who came in contact with Sai Baba, when He was alive, none could fulfil His requirement and thus He has to abandon the thought of rearing the successor as in the case of Matadhipatnees and Royal dynasties is frivolous, out of question and ludicrous. It undermines the Supreme state of Sai Baba, which we are experiencing in our day to day life.

To say, that many children of Sai will be dis-illusioned for not having a personality as Sai amidst their presence, endowed with vast potentialities of his magical powers and merciful grace, is illfounded. He has promised, (a) that he shall be ever active and vigorous even from the tomb; (b) He was ever living to help and guide all who come to him, who surrender to Him and who seek refuge in Him; (c) He has asked his devotees to cast all burden on Him and He shall surely bear them; (d) His tomb shall bless and speak to the needs of His devotees. Such other statements that are found in His eleven sutras etc., would not have come at all from Him. In the dual conception, a semblance of a possibility of some one coming for transmission of His power that is being suggested by some, looks a figment of imagination as a God's power can never be transferred totally to any mundane object, save, a negligible part. God coming in another form alone can fulfil the entire task of what He has left over to be accomplished further as a measure of continuity.

Even in our Hindu Mythology we speak of Lord Srimannarayana taking a specified Ten Avatars. As far as I could see they are all the statements of some puranic treatises or some great men and no Avatar to my knowledge has stated to have said that He is leaving a successor behind or He shall come again as some identified personality to redeem the world from the path of sin. It is perhaps stated in Rama's story of Ramayana when some Maharshi wanted to embrace (Alingana) Rama, He seems to have said that He would be born again as Kistna and in that He shall fulfil their aspirations. This is the statement put forward by the writers of Ramayana such as Valmiki, Tulasidas, Khamba etc., as the words of Rama by their poetic exuberance to show the Rama's vow and to describe His matchless beauty (soundarya). No Avatar has predicted that He shall be so and so again or has given a list of His future births. It is repugnant to the very essence of God also to say that way, when He represents all the creation as He is different from all of them and He is that and that only. This is just like many of us when we write something on Baba, a beautiful article comes out of it and when we name it in fact as He has done it (probably He is) and for the many fault of our own idiosyncrasies creep in there, which cannot be put into the mouth of the Lord.

Undoubtedly God manifests Himself in many ways to fulfil some specific mission in the world and that is why we see innumerable Avatars of names of God. Each such Avatar, is, though paripurna, it has exhibited only certain deeds that are necessary for such period and such time. Every Avatar though it has merged in eternity, continues to exist for ever for seekers of that particular Avatar to shower any grace they need without directing their devotees to go to the latest Avatar of them to be approached for emancipation. If however any such statements are there it is only to prove that God is not to be seen only in few identified places but to be worshipped in all that passeth our comprehension.

Sai Baba is still alive, more alive and potent than what He was before 15-10-1918 and He is answering all our queries, helping and guiding us in all possible ways. Even if you go to a known Avatar now living, you will face greater difficulty in getting many of your doubts cleared, the feeling of not being helped and ignored, while you may feel Solace, Security and Safety in the presence of Sai Baba Samadhi



and His name itself. Does it not speak He is ever living and there is no intention of Him to entrust us to some body? If He needs He may entrust us to many great individuals for guidance, but He would finally take us to His lotus feet only.

—**O.V.G.Subrahmaniam**, FFII,
18/286, Ambari Agraharam,
Machilipatnam, Kistna Dt.
A.P.—521 001.



● If you cannot merge the waves of Sankalpa in me, do surrender your consciousness along with your mind and intellect to me at least for a moment. Once it merges in me for a while, you will develop apathy for the wordly pleasures. Gradually, the consciousness will also merge in me. This exercise is known as Abhyasa. Once the mind develops taste for something, it merges in the desired object. This secret of Abhyasa will make the senses to surrender to mind. The mind will merge in Prana and the Prana in the shunya. This simple process will result into super conscious state. (— **Dnyaneshwari**)



Baba remained bizarre a man of mystery. Nobody know his name. SaiBaba is not a name. Sai is a Persian word for 'Saint' and Baba is a term for endearment and respect meaning 'Father' Nobody know why he chose Shirdi as his abode. Yet he remained there for half a century until his death in 1918, while ever more devotees flocked a round from turns.

—**Arthur Osborne**

REALM OF SADHANA— TOWARDS DIVINE LIFE

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

Philosophical Digests as against actual experience in Sadhana

The digesting of scriptures, religious texts and philosophical treatises is quite significant in edifying the faltering and defaulting mind of man. Similarly proper discharge of personal essential interests is also necessary for bare subsistence. However, these cannot fill up the vacuum of lack of higher divine experience earned through selfless deeds, spiritual exercises and elevation of consciousness.

Prime need for human salvation

The human effort is contaminated by stark selfishness or learned hollowness. This is to be avoided to raise oneself higher on the pathway of divine light or illumination, which is the prime goal of human existence and purpose of life. Whenever I stress the aspect of experience or sadhana, people approach me saying that my article is illuminating or edifying. But to my disappointment, I find that the person has not read my article but has pinned his attention on my official status. He slowly puts forward his request for some transfer, promotion or other personal work of his own. I have to apologize him delicately, because most of the requests are beyond my powers and when he learns this, he speedily vacates my house to attend to other important self interest! I am very sorry that only a few express real interest in selfrealisation or spiritual exercises. I find a number of selferudites or self made philosophers, who quote some words of wisemen and hurl their accumulated stock on my face. But I find that their knowledge is second-hand and does not flow naturally from the source of self experience, which I would have highly appreciated.

Self deception should be avoided

Those who are really interested in self realisation should shed off such self deceptive methods and by to be in direct touch with



Sadhana, however small or elementary it may be. Gita says that even a bit of righteousness saves from grave degeneration.

The main demands of spiritual path

The spiritual progress presupposes effacement of ego (or self) and the deep life interest entrench an aspirant in the wordly tennacles and impede his progress. Similarly, jargons of philosophy or high sounding texts fortify the ego or material sheath round the self. A man should cast away all bonds and burdens on the mind, intellect! A free mind helps the progress in spiritualism. The entire consciousness should be a "Choiceless awareness". We shall have to go alone on the bridge of life and death without bonds of past or longings of future, as Krishnamurthy would put it. When the desires and thoughts would vanish, the curtain of mind would be destroyed and an effulgence of divine light would flood inside! The core of even an unsteady mind is still. We should not be caught in the circumference of the wheel of time. We should be still and quiet in the centre of the turmoil around. This will lift us into the chidakasha or the higher astral sky. I will dwell upon this in the next article *(to be continued in next issue)*.

I require no door to enter. I have no form nor extention. I always live everywhere. I carry on as a wire puller, all actions of the man who trusts in me and merges in me. — **BABA**

Do not try to get Mantra or Upadesh from anybody. Make me the sole object of your thought and actions. You will no doubt obtain the Supreme goal. Look towards me whole heartedly. I shall in turn look at you with grace. — **BABA**

Though I am bodily here, I still know what you are doing beyond seven seas. Go wherever you will over the wide world, do not forget that I am within you. Worship me always as seated in your heart as well as in the hearts of all beings. He who knows me thus as resident of the hearts of all is indeed fortunate and blessed. — **BABA**

ASTROLOGY AND THE RAMAYANA

How finite and limited is the knowledge of man! He does not know what is going to happen from one moment to the next. Anything may happen to any moment. In spite of the Presence of God whatever is destined to happen will certainly happen. Even Angels and Gods cannot violate or escape the law of karma. Although man is considered to be the master of his destiny, he is compelled to reap what he has sown, he it in his birth or past births, to the last particle.

There is an old book in the Canbery Library at Madras entitled 'Sri Rama Jatakam' in Sanskrit. This treatise considerable research in Ramayana. Besides establishing the date of Rama's birth, it identifies the salient events of his life with hours, dates and years. Incidentally, Sita's date of birth is also given. The planetary positions are given accurate to the pada and the balance of Dasa at birth, too, given. The Rasi and Navamsa chakras, according to the author, are given alongside. Punarvasu used up at birth is ghatish 56 1/2. He has even identified that during swapahara (own Bhukthi) of Ketu, in Jyeshtha month, Sita was carried away by Ravana. Balance of Guru Dasa at birth is given is one year.

The work consists of three parts. The first gives an extract from Siva Purana, where the origin of Ramayana is described. Valmiki composed Ramayana originally in ten million verses and later from a command from the Lord, made a shorter one to 24,000 verses for being read by us, mortals, we gather. Each world has its own Ramayana of differing lengths by Valmiki by the Lord's desire.

The second part gives a summary of the author's findings on Sri Rama's life-dates of birth and other events in his life and the third copiously quotes verses from Valmiki Ramayana in support of the dates identifies with several incidents in Rama's life.

For the benefit of readers, I am extracting the second part alone in this article and being simple Sanskrit prose should be easy to follow. This should set at rest all speculations about the date of the Ramayana. According to the author, Rama was born in Vaivaswata Manvantara, Panchama Thretayuga (we are doing the 28th now), fourth part, in Vilambi year on Chaitra Suddha Navami (9th lunar



day of Chaitra) on Wednesday. Punarvasu Nakshatra in Kataka Lagna. The horoscope contains all the planets accurate to the Navams position. I would suggest that the readers undertake a simple exercise in identifying all the salient events of Sri Rama's life with astrological indications, since the Dasa balance at birth, total duration of life in the several sectors of his life etc., are clearly given. It speaks volumes on the critical sense of the author, when he confirms the date from an extract from Sriranga Mahatmya, for we know that Lord Ranganatha was the family deity of Ikshwakus. Without dilating further, I am presenting the reader with the second part of the work at first giving free English rendering of the Sanskrit passage and later the original in Sanskrit.

Sri Rama's Upanayana took place in his eighth year. Afterwards he went with Vishwamitra, Thatakavadha (Thataka's destruction), Ahalya vimochana (Ahalya's emancipation), breaking of Siva's bow, Sita's marriage, conquest of Parasurama and return to Ayodhya constitute his first twelve years. For 12 years thereafter he lived in Ayodhya. When he was 25, on Chaitra Suddha Navami he went into exile. Of the 14 years he spent in the forest, for 12 years he was wandering. He lived in Panchavatee for 14 months. In the middle, Surpanaka's disgrace occurred. In Jyesta month of the same year, Sita was carried away by Ravana.

The RAMAYANA portrays Sri Rama as "Purushottama" - an ideal human being of all times. Consistent with this concept, Adikavi Valmiki describes the cosmic scene that heralded the birth of the Yugapurusha in his poetic way. Accordingly, when he states that five grahas were in their exaltation and own house, the object was more to impress the momentous nature of the event, rather than define the horoscopic positions of planets at birth. Factual though the description of planetary status, the intention in mentioning this could hardly have been astrological. In such a case, he would have spelt out the chart in more technical terms.

Moreover it is apparent from the text that Predictive Astrology dealing with fortunes of individual through study of Gochara of Planets was not in vogue in those days. Coming events were foreseen mostly from 'omen'. Jyotisha in usage concerned itself mainly with identifying salient events in terms of Panchanga i.e., nakshatra, tithi, vaara etc.. Instances, are plenty in the text of Valmiki in support of

this inference. The bare factual birth data one can elicit from the original text of Valmiki Ramayana is that Sri Rama was born at noon on Chaitra Sukla Navami tithi in Punarvasu Nakshatra when five grahas had attained the status of five grahas, the other two, by implication, were in signs other than their own or exaltation ones.

Working on these basic data later day astrologers have constructed the horoscope of Sri Rama. The product of one such exercise is the manuscript titled Sri Rama Jatakam cited in article "Chronology of the Ramayana". Although Mr. V.A.K. Ayer has commended this Sanskrit work as a product of "considerable research", actually it is a dashing attempt to obtain what should be considered as the most powerful horoscope befitting a yuga purusha. This author has simply placed all planets in their deep exaltation points. Since Mercury could not be placed in his exaltation sign for technical reason, he has placed Mercury at its deep debilitation point in the belief that by virtue of neecha bhanga, the planet would attain a status, though indirectly, equal to deep exaltation. It is thus a mental trap to be obsessed that all planets should necessarily be exalted in the horoscope of Sri Rama. The outcome of such an obsession has turned out to be absurd. The tithi consequently has shifted back to Saptami from Navami. The author of the Sanskrit work Sri Rama Jathakam seems to have this aspect.

The celestial longitude of sun in deep exaltation is Aries 10 degrees. The Moon in Punarvasu in Cancer obtains 90° to $93^{\circ}20'$ longitude. This yields a value of 80° to $83^{\circ}20'$, are between the Sun and the Moon. The equation for determining tithi spelt out in Vedanga Jyotisha was as much valid during Panchama Tretayuga as it is today. Accordingly, the Sun-Moon are of 83 degrees define Saptami tithi as ruling tithi, be it in Tretayuga or 21st century A.D. Unless we reconcile ourselves to Sri Rama being born on Saptami tithi, the birth chart cited in the article and extolled "as accurate to Navamsa position" becomes untenable, technically.

Whereas were we to construct a chart true to the description given in Valmiki Ramayana and consider five grahas in own house exaltation status, we would obtain a chart with the Moon in own house in Punarvasu Nakshatra with Jupiter, Saturn and Mars occupying the three kendras (quadrants) which also are their respective exaltation Rasis and Venus exalted in a trine in Pisces Rasi, complies with the stipulation of five planets i.e., 4 exalted and one own house. The other two planets the Sun and Mercury would then



be in the 9th in Pisces Rasi with the sun obtaining vargottama status and Mercury getting neecha bhanga, the Sun in the 9th is more tenable astrologically as it has brought agony to the father true to dictum On the other hand an exalted Sun in the 10th would have been the hallmark of selfassertion and ego in astrological parlance. Whereas, Purushottama Rama is portrayed as embodiment of humility, courtesy and grace. If anything, the Sabari episode highlights this aspect of the hero of Ramayana, which simply cannot be reconciled with astrological attributes of an exalted Sun in the 10th house. With the Sun in Pisces, Venus gets within the area of combustion. This status of Venus accounts astrologically for the austere marital life Sri Rama had to lead and for deprivation of Royal Couch and other paraphernalia of home-life during the prime period of his life. All things considered, the simple and direct description as obtained in the text of Valmiki Ramayana does not warrant placing the Sun in Aries and distorting the birth tithi working.

Mr. Ayer is justifiably impressed by the Sanskrit manuscript Sri Rama Jathakam as it identifies the salient events of the life of Rama with dates. There are many such cakjon leaf manuscripts in our country, some of which are rare works and some spurious. Brahma Ramayana is said to be one such rare work written in Nagari script. It contains 202 slokas running through the entire Ramayana and is in the format of "Brahma- Narada Samvadam". It is traditionally held that Valmiki was told the life story of Sri Rama by Narada who in turn got it from the Creator Brahma. This work is said to be the text of narration of Ramayana by Brahma to Narada. This ancient work has been resuscitated by Jitabindu Maharshi, Bangalore-11 and its translation into Kannada by the learned scholar Sri Bhimasena Sarma has been published with original Sanskrit slokas.

Here in every important event, particularly from kidnapping of Seeta upto coronation of Sri Rama is identified in terms of Vedic calendar, i.e., masa, paksha, tithi, nakshatra and vaara. I am making a particular mention of this, as it differs at many points with the Panchanga data cited in the article by Mr. Ayer.

It was during the beginning of 14th year of exile, on Chaitra Suddha Panchami, Wednesday that Ravana kidnapped Seeta. Rama called on Sabari at her Ashram in the month of Vaisakha. They visited Matangashrama in the month of Jyeshtha. Vali was killed in Ashadha. They spent the Varsha Ritu of Sravana and Bhadrapada

near Kishkindha. Sugreeva despatched his team of searchers, in the month of Asweeja to find Sita. On the day of Magha Suddha Dwadasi, Hanuman visited Ashoka Vana and paid respects to Seeta. On the Trayodasi day he set fire to Lanka and returned to his base on the same day. It was on Chaturdasi that the team along with Hanuman returned to Madhuvan on the outskirts of Kishkindha and made merry. On the next day the Poornima they reported to Sri Rama the good news of locating Seeta and conveyed the message brought from her along with "Choodamani" as proof of having met her.

Sri Rama left Kishkindha with the army of Sugreeva on Magha Krishan Dwiteeya and camped on the seashore on the following New Moon. Vibheeshana deserted Ravana and left Lanka on Phalguna Sukla Dwiteeya and met Sri Rama. It was on Phalguna Sukla Chaturthi with Revati Nakshatra that Vibheeshana was coronated in exile as King of Lanka by Sri Rama. The construction of bridge was started on Sukla Dasami day under the supervision of Nala and completed in five days. Sri Rama with his "vanara sena" camped on the outskirts of Lanka on Phalguna Poornima day. The assault on Lanka was started on Phalguna Krishan Prathama and the war lasted for fifteen days. Ravana meets his end on Amavasya struck by Brahmastra from Sri Rama. Vibheeshana performs the last rites of his brother on Chaitra Sukla Prathama. On the next day i.e., Chaitra Sukla Dwiteeya Vibheeshan ascends the throne as King of Lanka. Sri Rama left Lanka by air with his entourage on the same day and halted at Gandhamadana hills to install Rameswara Lingam. He paid visit to the Ashrama of Sage Bharadwaja on Chaitra Sukla Panchami. Arriving at Nandi gram on the following day i.e., Sukla Shashti tithi he was received by Bharata marking the end of completion of fourteen years of exile. He entered Ayodhya on the same day. He was coronated on Thursday, Chaitra Sukla Saptami in Pushya Nakshatra.

It is seen the two Sanskrit works Sri Rama Jathakam and Brahma Ramayana differ in identifying dates of some of the events. Significantly, neither of them make any reference to Gochara positions of planets marking any of the events chronicled by them. Coronation of Sri Rama is an important landmark. The day is stated to be Thursday on Chaitra Masa Sukla Paksha Saptami tithi associated with Pushya Nakshatra. This places the Sun in Aries Rasi having Libra Navamsa. Valmiki makes no reference to exalted status



of the Sun nor to the concept of Jupiter being in favourable angle to the natal Moon termed "Guru Bala". Valmiki has made Vasishtha rely entirely on tools of Vedanta Jyotisha, Viz., maasa, tithi, nakshatra and vaara in electing Muhurta to such an impredictive astrological tools are conspicuous by their absence. When Ravana is given forewarning of his port ended fall, it is through 'OMEN' and not by the court astrologer guided by adverse transi or Maraka period. If predictive system as outlined by Parasara were in vogue then, Sage Vasishtha would not have opted for a day when the Sun was debilitated in Amsa (for coronation). The obvious inference, at least to the mind of an average student of Astrology is that, during the age of Ramayana a only vedanga Jyotisha was in usage, and was primarily used for calendār purposes and electing Muhurta for Yaga and such socio-religious functions. The purpose of Jyotisha as Vedanga was to prepare the student of Veda and Upanishad in understanding the place of man in the Universe-

—K. Venkatramaiah, B.A.,
Rtd. D.R. of Co-op. Societies,
Sudarsan,
Krishna Nagar, 2nd line,
Guntur-522 006.

RAMAYANA - A STORY OF VIRTUE

on Indian Cultural Thought

— D.A. Ghaisas

Virtue-Essential in all circumstances

Ramayana teaches us that virtue is essential in all circumstances. When virtue is upheld and maintained, there is communion between the relations, a dynamic balance in the behaviour of the individual with the societ, with the masses, and an understanding in the hearts of all. When humility, kindness, bravery and power are assembled into one personality, like that of the hero Rama, we have a ready-made schedule to refer to in the case of our own problems. When he meekly and willingly submits to the dictates of his mother Kaikeyee to get himself usurped for 14 years and resort to a life in forest, away from the pomp and comfort of the mother city, we find a great relinquishing force who gathers around himself the sympathy of masses and therefore rules their heart.

Righteous War

Ramayana shows that for a great war, small-seemingly small causes are sown as seeds. The chastity of woman forms the main principle for which a war is fought, though pride, prejudice, the corrupt nature of Ravana in handing the affairs of the kingdom, are also concomitant causes. But, for all practical purposes, Rama does not desire to rule Lanka nor has he any territorial ambitions behind his attack on Lanka. The freedom from greed, which is conspicuous by its absence in rich and powerful persons, at once dazzles our eyes in this peculiar attitude of Rama to do the job with dispassion, not for personal ends, but only for justice and righteousness.

A Master

Rama is a master builder of civilization, culture, family relationship, respectfulness, ability, psychological understanding of every situation, religious reform, and last but not the least, the harbinger of a new age of thought, deed and emotions. There is no parallel in the world's history to this character, placed as he is in the hands of destiny, always surmounting difficulties with daring and diligence, and raising himself up as the most towering personality—a Master of many things—in Indian history. Ramayan has perhaps the greatest influence on Indian philosophical, religious, social, ethical and moral thought. The influence is of the highest order because it lays down the ideal king, the ideal husband, the ideal son, the ideal brother and the ideal leader who shows by his own example what should be done by others.

The Principle of golden mean

In Ramayana, there is a tint of supernatural, but the behaviour of human being is always according to the limits of basic human instincts curbed by social considerations. The golden mean is the rule of the whole development of the story. Whenever there is any extreme situation, Rama is seen always moderate and meaningful, most practical but most theoretical also. When Bibheeshana dislikes to perform the religious rites over the dead body of his evil brother Ravana, Rama does not spare him the strongest advice to end hatred with death—'**Maranantani Vairani**'. This is perhaps a slap in the face of modern political campaign of defamation after death indulged in some countries of the world. When Lakshmana sees Bharata with a huge army approaching them in the forest and presumes jealousy and treachery, Rama at once admonishes him not to presume anything,



but to wait and watch, thinking of the brighter side. Rama even tells him that he can sit on the throne of Ayodhya if he wishes, to which Bharata would have no objection : The faith in goodness of our brother, the insistence on love-first and always-is the strong equalizing force in his character. Wherever there is idiosyncrasy in anybody's behaviour, he is always ready with the other point of view and makes a supreme effort to kindly kindness and compassion, regard for justice and duty in all who are so affected.

A classical poetry-More living than life

The poetic form of Ramayana is praised by one and all. Scholars delve deep into it for beautiful passages of translucent natural descriptions, word-pictures of primordial virginity of forests, the ever-changing panorama of the southern parts of India; historians scan its pages for indications of the customs, structures, political systems, social patterns and family relations; poets are enchanted by the telicity and ease with which Valmiki describes the outward situation and the inner conflict in any given incident; but, above all, the common man take his inspiration for a better life, a valuable life, and a purposeful life from this classical poetry. It gives him a solace in suffering, a sheet-anchor in the tempest of difficult circumstances and a hope for happiness by controlling his character, when he is confronted with his own little problems. For us, the ideal of an individual as a useful part of the society, and the ideal of society as affording a scope for aspiring individuals to develop to their highest goals, are prominent in this story of Ramachandra, not only the king of Ayodhya, but a monarch of Indian cultural thought. It is a private code of the best conduct and a public presentation of purest and wholesome behaviour.

The name "Rama" has become identical with the inherent goodness of anything-the essential quality of human interest that motivates all good actions.

— from **Shree Saileela, April 1973**



SAI RAM OF KABIR

(There is a unique parallelism in the Life as well as philosophy of Saint Kabir and SaiBaba. Kabir's Ram is Allah, Maliq, Hari as well as Rahim. He does not inhabit in idols. His dwelling place is the entire cosmos. He is also latent in the heart of a true devotee.)

- If the Allah resides in the mosque,
Who then does pervade the entire world?
- If Ram inhabits in an Idol,
Who is the occupant of the universe?
- Does the Allah stays in west and Lord
Vishnu lives in the East?
- O, Devotee, you seek Rahim in your-
heart. The Rama's abode is no place-
other than your bosom.
- Every man and woman is a form-
of Sai Ram. Kabir is the Servant of—
Sai Ram. His Ram is both the Guru-
as well as the Pir to whom he adores.

— *Saint Kabir* —

“I shall remain active and vigorous even after leaving this earthly body. My shrine will bless my devotees and fulfill their needs. My relics will speak from the tomb. If you cast your burden on me, I will bear it. There shall be no want in the house of my devotee.

— *Sai Baba* —

“I found that the atmosphere in the Samadhi Mandir where the shrine of Saibaba is located was vibrating with spiritual peace and joy. Saibaba seems to be still living in that holy place”

— *Swami Ramdas of Kanhangad.*



SAI BABA INCARNATION OF SUPREME GOD

Year after year since 1974, my family and myself have been attracted more and more towards Sri Samarth Sainath Sadguru, and today, in our household every word, and deed is entirely attributed to the Grace of our beloved Baba. He has drawn all of us, so near Him such that it has become a routine for us to relate to Him each of one of our worries and difficulties and seek His guidance and blessings. Undoubted, He has been hearing us pray to Him and has been continuously showering on us, His "Goodwill and Grace". I am inclined to compare this phenomenon to that of young chicks flocking around their dear mother with all the faith and confidence that she will protect them from the onslaught of the fury of enemy under all circumstances. "Oh! Dear Baba, we desire to remain forever, such innocent, carefree sucklings under your motherly care."

Thinking of our beloved Baba I have been of late getting a feeling that He was neither a mere Saint nor a "Satpurush", but an Incarnation of Supreme God Himself. Baba did not during His life time give a sermon on a different "Line of Thought" as was normally preached by the great saints such as Adi Shankaracharya, Ramanujacharya, Madhvacharya, Basaveshwara, Guru Nanakji, or may be even as Mahavira or Gautam Buddha. Baba's words and actions were suited to the level of understanding of each recipient and their needs. He guided each devotee differently, according to devotee's faith and never preached any religion, caste or creed. Absolute faith with devotion leading to "Ultimate Surrender" was all that He believed as the correct approach, leading to the Supreme Master. "Lord of Lord is always available to safely lead you while you trek through the thorny and marshy ups and downs" was the assurance given by Him to we laymen. The very thought that such a Powerful yet Merciful Incarnation in the guise of a Fakir with a torn kafni and at joli hanging on his shoulders lived among us in the recent past, brings such a thrill in our veins.

Blessed are those who were fortunate to breath the air of sacred Shirdi during the time when He revealed Himself in "That" Mortal Frame. Blessed are those who had the opportunity to physically serve Him in during that time. Blessed are those whose inner sight was awakened by Him to know Him to be the Incarnation of Lord the Supreme. Blessed are we the "Children" who are looked after by Him with maternal love and care.

The more and more we try to understand Him the more we get puzzled in endless imaginations. We know not His beginning (ADI) neither we know the End (ANTA). It is a mystery for us mortals. He dwells in the heart of

all devotees all the time and reveals Himself by His presence or deeds instantly, the moment we remember Him. Lucky that we are, such an unique experience for many of us is so easily realised. In olden times, we are told, Saints, Tapasvis, Rishis performed penance of several decades to realise Him and feel His presence. Merciful Baba arrived and stayed with us in a simple and graceful human form, without any pomp or show. All that now we have to do is to turn to 'look at Him' and 'move a step forward towards Him' with 'folded hands.' Rest of the task is all looked after by Him! How simple and How graceful!

When we study the epic "RAMAYAN" it appears that the task during the days of Sri Rama as an Incarnation of Lord Vishnu was three folds i) Dharma Paripalan ii) Shista Rakshana iii) Dushta Mardana. Every character that we come across namely Dasharath, Janakraj, Sri Rama, Laxmana, Bharath, Sita-Mata, Hanuman, Sabhari excelled in their virtues and have been able to retain their names in the memories of subsequent generations. At the same time it also appears that the common man living in those days were generally righteous and law abiding; barring, probably the creed of Rakshas. Sri Rama's task in such a situation was simple and straight forward and He fulfilled it.

As we study the happenings in "Dwapara", we find that people were over-powered by greed as we see Kamsa, Sishupal, Sakuni etc., who were not afraid of committing sins to retain their power.

Nature was also furious with occasional floods and as storms trying to punish the guilty and sinners.

Wars between Kiths and Kins were a regular, disturbing and destroying feature.

Dice, deceit and gamble were the order of the day.

Doubtful virtues were adored, rather than condemned.

Shri Krishna arrived in the midst of this chaos and got Himself mixed in all the filth but came out unscathed and stood steadfast, against all odds, and awakened, the decaying humanity, reciting the sacred Hymn "The Bhagwad Gita" and thus fulfilled his task as well.

Today in Kaliyuga, all the virtues of Sri Rama and Sri Krishna have been buried, meant only as symbols of worship, and as we step outside into the open world, we strive to demolish the virtue of each other by inflicting insults and injuries to all living beings, that come across us. We have no



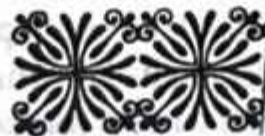
pity even towards harmless dumb animals, birds, reptiles, trees and plants. We consider that every thing on this earth survives only to serve us. We cannot co-exist with anything animate or inanimate! Lust, anger, greed, ego, pride and envy have engulfed us and we are simply wandering in the wide jungle of materialism.

Lord Sainath stepped on the sacred soil of Shirdi amongst us during such a time. He saw the plight of His creation wandering without bearing. The merciful Baba felt pity for the unguided.

His task was not easy. The circumstances were highly complex in nature. Hate and Greed enshrined cannot be easily driven out. But He had His own unique method. No mantras, no tantras, no bows, no arrows, no swords, no maces were used by Him. He showered mercy, He helped when in agony and pain, He showed the pleasure of co-existence, He showed the path of simplicity and surrender. He loved everybody alike, poor or rich, human or animal, bird or a reptile. For Him all were His creation, and all had a right to live according to laws of nature. He never preached for or against any religion. People flocked around Him to get solace when He remained in His mortal attire. He attained "Maha Samadhi", and enlightened people, spread His message that "He shall look after you if you look to Him." Day after day even after attaining the "Maha Samadhi", His message is proved a universal truth. Vast ocean of devotees — this-day have been transformed or are in the process of transformation. This surge of humanity, understanding the virtues of Lord Sainath is multiplying every day and one day, not in a distant future, peace and understanding, shall prevail over "Greed and Lust."

Oh! Baba, have pity and forgive the guilty,
Ward off the thoughts, that are filthy and dirty,
Show us the Path to your Abode of Peace and Plenty,
We crave for the shower of your Grace Oh! Beloved Diety,

—S.S. Kasaragod,
6, R.S. Patil Building,
Ganesh Nagar, Dombivli (West),
Dist.-Thane.



MY DAUGHTER IS MARRIED AND ESCORTED TO STATES

I Have four daughters and a son. My eldest daughter passed her B.Sc. (Hons) creditably. I wanted her to continue her studies further. I do not know why she was inclined to take up a job. There was no need for a job. Effortlessly she got a job in a Central Govt. establishment.

It was 1976. I was the Chief Inspector in a large Public Sector undertaking. My shift would end at 11-15 A.M. on Thursday. On one Thursday, my boss asked me to overstay and meet him at 12 noon.

I went to his office as required for an official discussion, during the course of which he asked me when I would be getting the office car to go home. The vehicle was expected at 3 P.M. and I was accustomed to overstay as there was enough work. My boss very kindly said to me that he would not like me to overstay on Thursday after-noon and insisted that I should leave at 12-30 P.M., when another shift would close and I should return by one of the buses dropping home the workers of that shift.

On my way to the bus, I met a friend of mine, living not far from my house and we travelled by the same bus. During the course of our casual talk, I mentioned to him that my eldest daughter was for marriage and requested him to let me know of any well settled boy from a good family, if he happened to know. We both belong to the same community.

He informed me that his youngest brother, a green-card holder in States, was very highly qualified and he was expected to visit India shortly. His parents intended to marry him of that year and before his arrival, his parents, in fact, wanted to see a few girls so that they could be in a position to advise him in the matter. He suggested that I might meet his parents the next day in this connection.

The next day was the day of Sri Varamahalakshmi Vratam, which is always observed and the Goddess worshipped on the second Friday in the month of Shravan. I went to their house with the horoscope of my daughter to meet the parents of the boy. The revered old couple were very kind to me. The old gentleman, it so happened, knew my father and uncles for well over sixty years and this proved a very good recommendatory factor for the proposed alliance. The boy's parents saw my daughter 2 days later on Sunday and gave an indication that my daughter was their choice however, subject to final decision by the boy, after he had arrived from States.



The grace of Sri Sai was there and His grace made me feel sure that the proposed alliance would surely fructify. One of our insurance policies had matured and the accumulated cash came in very handy. My wife and I got ready the customary items, like Silver wares, gold jewellery, mangalyam etc with the money. We waited now only for the boy to arrive. Please look at our confidence that the boy from States who had not seen the girl and the girl who had not seen the boy, would finally decide to marry. When Sai Grace was in abundant measure, we were too sure that the proposal would not fall through. How could it?

The boy arrived at Bangalore on 7-2-76 and saw my daughter on 8-2-76. He saw a few other girls too. We had been informed earlier that the boy's decision would be made known to us the same evening. Till about 9.30 P.M. at night, there was no word from the boy's side. My wife and I gave up hope feeling that the boy might have preferred another girl to our daughter. At about 10'0 clock in the night, we were called upon to go over to their house immediately. When we went there, we were informed that their choice was our daughter, who had also given her consent after the evening's meeting. Baba's blessings settled the alliance most effortlessly.

The boy's people wanted the marriage, to be performed as immediately as possible as the boy had come on four weeks vacation. We went to an astrologer the next morning to decide on an auspicious date for the performance of the marriage and 20th February was the only date considered most auspicious and that date was fixed for the marriage. Hardly twelve days were left to get a suitable choultry, fix-up the cooks and make all necessary arrangements to celebrate the marriage as tradition would demand. Kalyanamantapas are always booked 5/6 months in advance of marriage and all of us moved all over Bangalore to find one vacant for 3 days from 19th to 21st. The hunt proved futile till 13th February. All the time, we prayed to Babas. On the 13th night, my youngest brother and his wife came running to inform me and my wife that one marriage party, who had booked a Kalyanamantapa in Seshadripuram for the above period, was cancelling their booking and that they had requested the manager to overstay and wait for half-an-hour. Without a second thought and even not bothering to look into facilities available there, my brother and his wife were despatched with money to book it and they did it. Again a miracle of Sri Sai's blessings.

Only 5 days were left for all the preparations, a good friend of mine stood at the press and got the invitations printed in a few hours. This was not possible earlier without fixing the venue of marriage. In two days only,

invitations were distributed to the large circle of relatives and friends. The marriage was celebrated on 20-2-76. It was Baba's grace and "He" had performed the marriage. All our friends and relatives felt that the celebration was really grand. The land-lady of the choultry informed us that no marriage celebrated in that choultry till then was so grand as our daughter's. The grandeur of the marriage was out of all proportions compared to expenses incurred.

Immediately after marriage, my daughter went to Madras with her husband and filed her papers for visa for emigration to States.

On 20th June, 1976 my daughter obtained her visa. 27th was the date decided for her journey. Now was our worry as never before. Our daughter's flight was by Air France, as it saved about Rs. 2000 and she had to change flight at Paris. A young girl, alone on a journey to abroad and having to change flight at Paris with a waiting time of over six hours and with only six dollars in her possession — this situation caused intense worry to me and my wife.

Only Baba could help and should help. Worrying ourselves, we constantly prayed to Baba. 27th June 76 was a Sunday and all went to airport with an agonising worry about the daughter having to make the long journey alone. I was to accompany my daughter upto Bombay and see her off there. Here SRI SAINATH worked his miracle, blessed us and suddenly relieved us of all our anxious worries. When I write these lines nearly 11 years after the incident, I feel so deeply touched that tears well-up in my eyes and there is no limit to the kindness and mercy of SRI SAI. None in the lap of the merciful Dwarakamai ever comes to grief.

The official from the Travel Agency who had made my daughter's travel arrangements, was seen at the air port looking for some one. I approached him and asked him whether he had come to airport to see his customers. He said, "No." His answer was that he had come to see us only to help our daughter. He informed me that he had requested an American lady, who was travelling by the same flight via Paris to States, to take care of my daughter, who was going abroad for the first time, alone and that lady was too happy to be of help to my daughter. The "American lady" had not yet turned up at the airport, as the flight was delayed by four hours that day. My friend from the Travel Agency would wait for her. We eagerly awaited her arrival. When at last she arrived and was introduced to us, she appeared to be of the same age as our daughter (perhaps a year older) with her un-combed hairs cut very short close to her head and with "udhi" prominently on her fore-head. Her dress was a long crumpled gown. Her eyes appeared



not to see around her but drawn to see in wards. My first question to her was, "what brought you to India?"

She answered calmly "SAI-BABA". We were all stunned. Without my asking, she informed me that to take our daughter in her company to States was for her Baba's work and we should cease that very minute worrying ourselves about her. An incredible miracle of SRI SAI indeed!

My daughter and I flew to Bombay with the American girl and my wife, returned home from the airport free from worry.

At Bombay also, all help was available from my friends. My daughter's flight was at 2-30 A.M. in the night and with tears, I bid an affectionate fare-well to my daughter and "the American girl" by her side. The latter said to me, "I have taken over the responsibility of your daughter. You are very tired and should go back to your hotel for rest. Baba is there to look-after."

I expressed my apprehensions to the American girl. My daughter had only 6 dollars. That was all she was allowed then. Her ticket was upto New York only. Her husband had to come all the way from Detroit to receive her in Newyork. Naturally I was worried.

The American girl took out her wallet and said, "Look here. My wallet is full with dollars. If need be, I will take your daughter by air from Newyork to Detroit at my expense and safely deposit her with her husband. Have I not told you this is Baba's work? You should cast off all your worries."

She also took out a packet of "Udhi," saying, "here is a packet of Baba's udhi for you. Take it." She gave me the "Udhi"—Sri Baba's prasad.

I told her of my planned visit to SHIRDI before returning to Bangalore.

Her reply was, "You are blessed."

I took her address in America. At SHIRDI, I bought an English Version of Sri Gunaji's "SRI SAI-SAT-CHARITA" and immediately on my return to Bangalore, I air-mailed it to her address by regd. post. The receipt of the book was not acknowledged. After a few days, I went to Travel Agency and enquired whether they had any communication from "the American lady". I was informed that only a picture post-card was received by them from her without her address and simply signed "Lourie". I have never heard from the girl since then.

Who was she?

Where did she come from?

She took my daughter in her company to New York, meeting all the expenses both at Paris and New York where she had to wait for long few hours and "safely deposited her with her husband" as she had promised, before disappearing in the motley crowd of New York's international airport. Where did she go there-after?

Where is she now?

Once again, "Who was she?"

The answers are known to the LORD OF SHIRDI only.

May HE bless all.

—K.S. Rama Swamy,
667/A, Manjunatha Nilaya,
4th Main Road,
Vyalikal Extension,
Bangalore-560 003.



SAI BABA THE GREAT

I am one of the innumerable devotees of Sai Baba who have experienced Baba's leela in their daily lives. I would like to narrate here an incident, which has drawn me very closely to Baba.

During the month of August 1986, I had some stomach problem i.e. when I pass motion blood used to accompany with gripping pain in the abdomen. After passing the motion, I used to get some relief. This continued for quite sometime. Later on, I visited a local doctor and explained to him my problem and he prescribed some medicines after examining me, thinking it was dysentery. There was no relief even after consumption of medicines. When I did not find any relief, in fact I began to suffer more, I went to my family doctor at Thane, who is M.D. I projected my problems and he examined me thoroughly and informed that, I was suffering from piles and he prescribed some medicines. After consumption of these medicines also I had no relief whatsoever. This went on upto end of December 1986/1st week of January 1987.

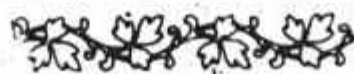


8th January 1987 being my birthday, I went to my mother, who stays with my elder brother at Thane, to seek her blessings. On my way to my mother's place, I once again visited my doctor and he again examined me and came to a conclusion that, I was suffering certainly from piles and have to undergo a surgery, if not, I would have problems later on, and he recommended some doctors. With a heavy heart, I went to my mother's place and sought her blessings. On my return, there is a Sai Mandir at Thane. I entered the Sai Mandir, at which time Arti was going on. I prayed to Sai Baba whole heartedly and sought his blessings to help me out of surgery, which I do not wish to undergo. After the Arti was over, I took the Prasad and ate it and brooding over the subject of surgery throughout my return journey to my way home at Andheri.

I could not believe myself that, from the following day i.e. 9th January 1987 onwards, there was no sign of any blood motion, and I was wonder-struck. I immediately recollected that, this is a miracle of "Prasad" that I received and ate from the Sai Mandir. I was perfectly alright for more than 6 months after, which I again had a slight attack i.e. a day or two and once again prayed to Sai Baba, who relieved me from the trouble. From that day onwards my faith and belief in Sai Baba has become deep-rooted.

From my experience, I came to the conclusion that if you believe in Sai Baba sincerely, He will help you from any type of difficulties.

—K.P. Rao, B.Com., LL.B.,
Devadig Co.op Hsg. Soc. Ltd.,
Bldg No. B1, Flat No. 208,
Opp : I.A.A.I. Warehouse,
Sahar, Marol Pipeline,
Andheri (East),
Bombay-400 099.



SAINATH—OUR ETERNAL COMPANION

As Sai-devotees we should feel that Lord Sainath is our personal companion—that whatever He does He does it for good. We should realise that we are not alone, that we never have been and never been alone. From the beginning of time, Lord Sainath has been with us, and all through eternity He will be with us. We should develop a more personal relationship with Lord Sainath by looking upon ourselves as His children, or His friends, or His devotees. We should enjoy life with the consciousness that we are sharing our experiences with that someone who is supremely kind, understanding and loving. Only Lord Sainath knows our thoughts even before we think them, and never turns aside from us, even when we are wrong, if we but seek Him out. That kind of love, that kind of understanding every Sai devotee seeks & suppose. But we have to do our part too.

In the first week of November, 1986, I received a letter from Sai-brother Sri S. Krishna Murthy, a retired Deputy Collector who is also the secretary of Om Sri Sai Ram Committee at 4-3-5, Ramannapet, Guntur- 522 007, seeking my assistance in getting their Sai magazine registered with the Government of India. It seems he was advised by Sai-brother Dr. G.R. Vijayakumar of Kil-Kotagiri (Tamil Nadu) to contact me, as I might know the authorities concerned. I was really happy that Lord Sainath provided me an opportunity to serve his children in Andhra Pradesh. Sri Krishna Murthy had sent to me all the relevant documents, from which I could make out that it had been in 'cold storage' for sometime.

I prayed to Lord Sainath to enable me to get this registration done. I contacted the department concerned over the telephone. Sri Surender Kumar of the office of the Registrar of Newspapers gave me an appointment on Thursday the 13th November, 1986 and directed me to call on him personally with all the relevant papers for registration.

When I went to the Registration office I was told that the matter was pending due to non-receipt of a document from the Sub-Divisional Magistrate at Guntur. It looked as if I had to return without getting the work done. In fact when I was waiting for the officer concerned, I came to know of several instances of pending matters.

I prayed to Lord Sainath, who gave me an intuition to search the papers sent by Sri Krishna Murthy. Sai directed me to the photo-stat copy of the document signed by the Sub-Divisional Magistrate, Guntur. Immediately I took it and showed to the Registration Officer. (Perhaps the original



communication from the Magistrate of Guntur must have probably been lost somewhere in the transit). I sincerely prayed to Lord Sainath to make the Officer accept the photo-stat copy.

Yes, Lord Sainath responded to my prayer. The Officer accepted the photo-stat copy and accorded the necessary sanction then and there. He chose one of the names sent — 'Ninnu Parkshinthuna' for the Telugu Sai-magazine. Right in my presence, the Officer signed the necessary communication to the Guntur authorities registering the Sai-magazine. This is indeed a great 'Sai Leela'. In truth, Sai Himself did it. It is His 'Leela' that Guntur Sai-magazine's case was cleared-especially when a original reference was not traceable and the photo-stat copy was only available. In fact I could feel Sai-presence.

Lord Sainath is found only through unceasing devotion. When He will have given you all material gifts and still you refuse to be satisfied without Him; when you insistently want only the Giver, and not His gifts, then He will come to you. . . . We are walking in the crowded lanes of life and occasionally we see some faces we know; but one by one they slip away. That is how life is. You and I are now existing, but someday we will melt out. This is a tragic world, wherein all souls are tested, sometimes burned, in the fires of delusion. But those who conquer and say: "I want only to know Thee, my Lord Sainath find Him."

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



HOW I BECAME BABA'S FOLLOWER

Dear Sai brothers and sisters, Baba's miracles are many. We read in Sai-Sat-Charita how He bestowed His showers of blessings, help and extended Abhaya-Hasta whenever the need of the ardent devotee arose! But, we see in practical many more if you surrender to Him totally.

Before going in detail with His mircale, I would like to tell all our readers how I came into contact with Sai Baba. I was at Hyderabad for a decade by virtue of job from 1971-1982. During 1980 one of my friends, who runs kirana store gave one calender (Baba's Asirwad-inscribed-SAB KA MALIK EK) and pasted it on a thick pad and did pooja daily. Added to this one of my Sai follower friend's took me to a Thursday bhajan at Malakpet, Hyderabad (Then I did not know who was Baba and bhajan etc.) where I was much inspired with the oneness of devotees and peace in chanting "Om Sri Sai Ram". Later attended a bhajan at another Sai devotees house. Apart from this my only first friend in 1972 at Hyderabad, A. Ranga Prasad who also happens to be a staunch follower of Baba gave one Baba's Asirwad galvanised metal photo and gave few Saileela magazines through which I felt much about His teachings and hence I subscribed for it and gone through the magazines every month. I saw Shirdi ke Sai Baba twice and sent Rs. 10/- every month to Shirdi. I was transferred to Tirupati in 1982 from Hyderabad, renewed subscription for the Saileela. Experienced much problems at office and also at home just because of egoism. Then I realised much that without Baba's grace we can't do anything, gave up thinking much about self and started to change way of life, i.e. chanting of Lord's name and doing whatever service possible for the society. I had adamant attitude of thinking that whatever I did must be right. Just for this I had no tranquility and experienced day-in-day-out turbulences, upheavel task of solving problems. Met Sri. P. Satyanarayana Garu, S.A.O. Tirumala-Tirupati Devasthanams who had many Baba's experiences in his life through my Sai friend A. Ranga Prasad, who had given many books about Baba and made me to surrender totally. Through him only I came to know that there is a Satsang Nilayam in Tirupati, it is being run by few employees of Sri Venkateswara University and Mr. S.T. Narasimhulu, who had built and allowed devotees to have a room for Baba's Satsang Nilayam on his own cost. I used to go over there regularly and my problems vanished as morning dew. "Sai Ram" is my daily life's tonic and chanting whenever I am free. Baba had changed my wife's mind also, who had difference of opinion and she became a follower as and when we visited Mylapore All India Sai Samajam



in February 5, 1987, where we had darshan of Baba's murthy installed on 2nd February '87. Her devotion towards Baba rose very high and peace prevailed at home.

Meanwhile, my wife conceived and was ready for confinement, since it was 3rd delivery I had to look after all the nursing expenditure. However, I was disturbed for the cesarien operation whether to have it here in Tirupati or at Christian Medical College Hospital, Vellore, since we had lost the second baby after cesarian operation. Then at Satsang Nilayam along with friends there, we wrote two chits in which we had written Vellore and Tirupati separately. Asked my son Sai Karthik, 5-years-old, to pick one of the chits, accordingly order came from Baba to go over to Vellore. I had sent my wife to C.M.C. Vellore, where the doctors told my wife that if she under went sterilisation along with cesarien operation everything will be made free of cost. Since she had gone there little but early on 19.5.87 they asked her to come on 29th May '87. She was admitted for operation after my blood donation. First her operation was posted for 6.7.87 morning and it is because of Baba's advice to doctors, they told us that it will be performed in the afternoon, as it was inauspicious in the morning. A male healthy baby boy was born at 1405 hours. She opted for a girl but I wished for a boy only. This is all because of Baba's grace who showered His blessing to His staunch devotee. I gave one Asirwad photo and udhi to my wife who applied before going operation theatre. I sat near theatre and chanted "Om Sri Sai Ram" at 1430 hours we were shown baby boy. Doctors told us that there was no problem with baby and mother. I had a sigh of relief when we went to dispensary where they gave free medicine. Otherwise we should have to pay for everything. This is all because of Baba's timely advice came through Satsang Nilayam. At the time of discharge we paid a paltry amount only. We hail from Paperi village, in North Arcot District of Tamil Nadu. It appears that the Tamil Nadu Government re-imburses the amount to Hospital to encourage Family Planning. From this we see, Baba is omnipresent, omnipotent and rescues devotees from their turmoils. All are happy at my home and the sayings of Baba is proved "IF YOU LOOK TO ME I LOOK AFTER YOU". It is true that one who surrenders to Him that thy will lookafter everything and there is no want of necessity felt at home and everything will be sent by Baba.

—D. Bakthavatchalu,
18-3-57 A(1),
Khadi Colony,
Tirupati-517 507.

SHRI SAI BABA MY SAVIOUR

I am a devotee of Shri Sai Baba of Shirdi from my childhood. My husband who was in the army, would never used to believe in God. It was due to the grace of my Guruji that he became a staunch devotee of Shri Sai Baba. When we were married, we had three daughters and my husband was not happy. I prayed to Shri Baba that if the fourth one was a son, I will name him as Sai. So by Baba's grace a son was born and I named him as Saindernath.

When my son was 6 years and 4 months old a dreadful throat disease snatched away my son from us within 24 hours. My son was uttering "Sai Ram" three times before he died. That was a big shock to me. But by Baba's grace another son and a daughter was born. Baba has been saving our family in all our difficulties and He is always with us. My Guruji always used to tell us that have firm faith in Him together with patience, He will not desert us. With my Guru's grace I had a good darshan of Shri Sai Baba in my dream.

—Smt. T. G. Pillai,
6/68, Ramkrishna Nagar,
Khar(W), Bombay-400 052.

- Arjuna! Fix your mind on me. Sing my glory with mind entrenched in deep love. The mind ripples with Sankalpas. End these ripples of Sankalpas fixing your attention steadily on me. When the waves of Sankalpa & Vikalpa will vanish, you will fully merge in me. This is the choicest mystery of Sadhana, which I have unfolded for you. — Dnyaneshwari

We are extremely sorry and regret very much for the mistake in the article "Are you a Regular Reader of Sai Satcharita" in Saileela, Jan 1989. Against question no.3, the correct answer is 1885 but not 1985 as published.



FAITH IS SUPREME, FAITH IS ALL

I was suffering with unbearable cough and flum from September 1987. In the early stages, I neglected it, presuming it to be some infection and will be alright in a few days. But, as the days passed, the problem started getting severe, especially in journey.

I was married on 1st October 1987, i.e. on Thursday. My wife is also an ardent devotee of Sai. She too started worrying as it had almost become difficult for me to breathe and was getting exertion if I walk a few yards. Then, I consulted with doctor, who is my friend at Hyderabad for advise and treatment. At the first instance, he too thought that it may be due to infection and prescribed some medicines. But after a week, there were no signs of relief. Then, I approached him again. He advised some tests, like Blood test, X-ray etc. On receiving the reports, he said, it is Bronchitis and prescribed some medicines and said, there is no permanent cure, as it is due to some kind of allergy. Then, I consulted another doctor for second opinion. He too expressed the same, and prescribed some medicines for timely relief. Then, I had to come back to Bangalore for joining the duty after leave. I was told, the problem may get aggravated, as Bangalore is cold atmospheric zone. But as there was no leave for me, I came to Bangalore, joined the duty, and was continuing with the medicines given by the doctor, but they were of no avail. At last, I stopped all the medicines and totally submitted myself to the mercy of Lord Sainath. I used to take Baba's 'Udhi' everyday with little water and was praying Baba for cure, with full faith and confidence in him. Sai's Udhi worked like Sanjeevani on my illness. Within a week, I am free from cough and flum.

—K.V.R. Sastry,
Language Officer,
Dena Bank,
Zonal Office,
Sona Towers,
1 Floor,
71 Millers Road,
Bangalore-560 052.



GREAT LEELAS OF BABA

I had heard a great deal about Sai-Baba formerly. But I wasn't aware of His real greatness then. I've experienced some of His Leelas in the past few years which I would like to share with the other Sai brothers and sisters. These facts have impressed me deeply and now I am a staunch devotee of the Great Lord of Shirdi Sai Baba.

The day was Thursday. Being Baba's day I wanted to perform pooja as usual. While going thro' the preparations I noticed that my younger brother-in-law who was also present in the room was watching me intently. He being an atheist was laughing at the way I was performing the pooja. I asked him to leave the room as I was disturbed by his presence. But he didn't oblige and so I carried on. Baba's photo was kept on the table and I had lighted a diya in front. I wanted to fetch the incense sticks which was kept right at the top of Baba's photo. Completely unaware of the lighted diya I leaned forward. My saree which was tucked to my waist caught fire and within a split of a second half of my saree was burning. I was so much frightened that I lost my thinking power and was in a daze. I couldn't cry out for help too as my mouth was choked. Fortunately, my brother-in-law who was still present in the room and asleep woke up with a start, smelling something burning. He too was shocked by the scene but immediately rushed to my aid and put off the fire by his hands successfully. Yet, neither did he nor suffered any burns. This was Baba's Grace who was keeping an eye on us. But for my brother-in-law whom Sai gave the idea of staying in the room and the power to act so swiftly, I don't know that my fate would have been!

It was around 8.00 p.m. My husband and I wanted to go shopping. We staying in the East had to cross the railway tracks to go to the big market in the West. It was quite dark around. We crossed the first track. At the same time we saw a train approaching us from far. In a hurry to go over to the otherside, we crossed the second track too in haste. The train was approaching nearer every second. We were in the third track and the train was very near. We were confused as to which track the train would pass. There wasn't much space between the tracks too. Suddenly we were damn frightened and to top it all the people who were also waiting to cross the tracks started yelling and shouting for us to come back. We were in a fix as we couldn't see thro' which track the train was approaching, and were deciding whether we should wait at the 3rd or go to the 2nd track. The public was shouting at us to come to the 2nd one whereas we were at the 3rd still. And by the time, the train was too close by. All were watching with a wide mouth. I could see death a few paces away and the jaws of death closing



tightly on us. Suddenly the importance of life dawned. And I started praying to the only one who could save us, chanting 'Om Sai' — 'Om Sai'. I was shivering and my legs seemed too weak to carry out any order of the mind. At that precise moment two young lads amongst the crowd came running to us sensing our confusion. The crowd started yelling at them to stop. But they came to us and asked us to stand at the same place. Simultaneously, the train passed thro' the 2nd track. We were relieved and what a great relief it was from the jaws of death! If it wouldn't be for the boys, we would have come to the 2nd track listening to the words of the public and would've definitely met our end. But the Almighty to whom I had prayed at the time of distress helped us in the form of those two boys. My hair still stands erect when I just recollect the event.

I was staying at my mother's place during Dassera last year. One fine evening my husband came to our place and told us that he noticed few drops of water all over Baba's big portrait kept in our room at my place. This incident occurred before the Vijaya Dashmi day. We had liked that particular portrait of Baba and had bought it on Thursday, garlanding it with a chandanhaar. My husband further said that he tasted the drops of water and to his utter surprise found it to be sweet. We, particularly I was very eager to see this miracle of Baba. I returned to my place three-four days later. I too was dumb-founded when I found the drops of water to be still present and studded over Baba's photo. I too tasted it and found it to be sweet!. I was overcome with joy realising that Baba had showered His Grace on us. Now it's for you readers to decide whether it was only plain sweet water or Baba's prasad in the form of nectar. I personally feel that this was Baba's blessings because would it not dry up had it been just plain water? And how can just plain water accumulate on Baba's portrait in the form of drops? Exactly after the day of Dassera the drops which was always present for nearly five-six days seemed to disappear!

I've experienced many Leelas of Baba in my day-to-day life and which are entirely inexplicable. I pray to Him to shower His Grace and Blessings likewise to all of His devotees.

It was nice recollecting my experiences of Baba's Leelas with all of you.

—Mrs. Roopa D. Lakhepuria.
1, Dipti Apartments,
Mith Bunder Road,
Thane (E).

GREATNESS OF SHIRDI SAI BABA

In December, 1984 my parents decided to go to Shirdi and have darshan of Sai Baba. They booked the tickets by train from Secunderabad to Manmad by Ajanta Express for four persons. On the day of departure, my father faced a severe financial crisis as a businessman and he thought that they might have to cancel the trip. Then they prayed to Shri Sai Baba and told Him that even though they wanted to come to His place they were unable to start due to unexpected financial problem and He should only solve it. After a few minutes a person called him over phone and told him that he was speaking from "Sai Furniture" and wanted to buy a wet grinder from my father's shop. He told him that he would come in person and hand over the cash and the supply can be made later on. Subsequently, the person came and gave the cash and eased the situation for my father to start the journey to Shirdi on that particular day.

They reached Manmad and they had a tough time in getting into the bus as there was a huge crowd with heavy luggage. Moreover, they could not follow the local language. After sometime, a conductor came to their rescue and he took them to a bus which was also bound for Shirdi. Luckily, there was a rear seat to accommodate four of them and an empty space before their seat to keep the luggage. Thus they landed at Shirdi safely by the grace of Lord Sainath.

My parents liked the atmosphere in Shirdi and they had the darshan of Sri Sai Baba and stayed there for two complete days. On 1-1-1985 my mother prayed to Sri Sai Baba at the Samadhi Mandir to bless me with a child. Sri Sai Baba answered her prayers and a son was born to me on 26-10-1985. As per my mother's wish, we went to Shirdi with the new born child who was then just two months old in December, 1985 and placed him at the lotus feet of Sri Sai Baba. Now my son who is two year and nine months old, is very interested in listening Baba's cassette and everyday he wants the same cassette over and over again. He keeps repeating the name of Sai Baba often during the daytime.

With the grace of Sai Baba I visited Shirdi alongwith my parents and son for the first time in December, 1985. As I was employed in a private company, I prayed to Sri Sai Baba that I should get a Government job. Sai Baba answered my prayers and I got employment in the Railways in September, 1986. Again we went to Shirdi in December, 1986 and thanked Lord Sainath for the blessings He showered upon us and for His guidance in every walk of our life.



I have shared with you only a few of Sai Baba's Leelas that we have experienced in our day to day life since my parents' visit to Shirdi in 1984. We trust in Him and He lands His helping hand and solves our problems.

—V. Geetha,
8-3-83, Turner Street,
Secunderabad-500 003,
Andhra Pradesh.

BABA TEACHES A LESSON TO HIS DEVOTEE

Once, I had to go to Kanpur on official tour for a month or so. I reached there quite late in the evening and came to know that no arrangements had been made by the Kanpur office for my stay. I had to run from one hotel to another in search of a suitable accommodation which unfortunately, I could not get. Either the hotels were too costly which I could not afford or too dirty where I would not stay. With great difficulty, I managed to get a room in a local dharmashala with the express condition that I must vacate by 10 a.m. the next day. However, next morning the Kanpur office was able to arrange accommodation in one of the departmental guest houses. After thanking the manager of the dharmashala for his timely help, I took a riksha for the guest house and made myself comfortable there. From there, I proceeded to the office for duty. At lunch hours, I wanted to request the cashier to arrange advance railway reservation for my return journey on due date when, to my utter surprise, I found my brief case containing important papers and my purse missing. Thinking that I might have left it in the guest house, I rushed there on somebody's scooter simply to find that it was not there. I hurried to the dharmashala where I had spent last night, but it was not found there too. I frantically tried to search for it everywhere I could think of but to no avail. I was greatly disappointed anticipating my awful position in the new city without money. However, it was all due to my own carelessness, but I was confident that Baba would certainly come to my rescue as He generally helps His devotees. I begged Him to excuse me and sought His gracious help.

The next day, I went to the office with a heavy heart thinking of writing to my people in Delhi to remit some money by TMO. Apparently, Baba did not approve this which must be the reason why I could find no time to write any such letter in the office. Determined to do so at night, when I returned to the guest house in the evening, I found the manager of the dharmashala (where I had passed one night) waiting for me at the reception table with my brief case. He told me that one of his karmacharies had found the brief

case in the room vacated by me. Lured by the cash contents, he took it to his home to enjoy the 'God-sent-gift.' The next day, however, his conscience started pricking him (with Baba's grace) so much that he went to the manager to deliver the brief case with apologies over his bad intentions. The manager knew that I had shifted to a guest house but he was not sure of the exact name of it. He, therefore, contacted the various guest houses and finally spotted me correctly. I opened the brief case in his presence and found everything intact to the last nai paisa

It was another Leela of Shirdi Sai Baba to teach a lesson to his devotee for his gross carelessness but at the same time keeping His long, long gracious hands always ready for help.

—J.R. Laroiya,
Retd. Pay & Accounts Officer,
Sector-19/A-475, Noida-201301,
U.P.

AN UNIQUE VISION WHOSE FIRE BURNS INCESSANTLY

- These were the busy days in Shirdi, when the preparations for the 13th meet of Saileela Writers & Poets were in full swing. It was a conventional Thursday in Shirdi when Guru paduka sthana was exuding the divine aroma of the incense burnt before the Guru padukas. It was Thursday 16th February night when I was reading a few lines from the life story of Sitaram Maharaj (brother of Tembe Maharaj).
- The charitra was expounding the sadhana path called Shesha marga wherein the aspirant sits in easy asana (sahajasana) and meditates on a point between the eyebrows at the Agochara centre with an upward gaze directed to the centre on the crest. He has an incessant fire of Dhuni burning before him. He burns all desires and passions of the swadhistan and manipura centre in the yogic fire represented by the Dhuni. Saints like Bāba who are over and above such Sadhakas and who are God incarnate use the symbol of burning Dhuni for burning the dirt of Karmas of devotees who approach him for enlightenment. He purifies their mind and intellect and launches them into the Mahadaksh through the chidakasha. This is the secret of the dhuni used by saints of natha and other occult cults in India.



- The great truth purporting the meaning of burning dhuni was dawned to me in the hours of night of 16th February, when I had a strange dream experience in which I saw the burning fire rising up in flames. The sky is lit again and again by the lightning which manifests a symbolic lotus of light in the higher regions of the sky. As soon as the lotus manifested the glow of fire in the Dhuni died down to normalcy. I saw this strange phenomenon in the astral sky again and again during the night of 16th February. This was clearly a vision exposed to me by Baba, so as to enable me to visualise the true meaning and purport of the Dhuni.

- In the first session of writers and poets meet was marked by the studied discourse delivered by Shri Baburaoji Parkhe in which he had interpreted that Dhuni of Baba was simply the Agnihotra of Ahitagni. He implied that it was nothing but the sacrificial fire of the Sanatana Dharma. This interpretation was an attractive fitting of the Baba's Dhuni in the frame work of Brahmanic Sacrificial religion of the bygone age. It was appreciated by all because of the novel concept behind it and exposition by a scholar who had studied religious texts. But it seemed that there was a more authentic and factual interpretation for the Dhuni of Baba, which he revealed to me in the vision.

- I came to the conclusion that Dhuni is not the sacrificial fire but it is the token representation of light and flame, which an aspirant of Guru-cult can use for his own benefit through the love and grace of his Guru Sai. The guru burns his past karmas and the fickle ripples of his mind and brain in the fire of knowledge and instals in on a higher plane of Soham Ajapajapa sadhana. He pushes him above the Chittakasha and Lifts him up to Mahadakasha, through intervening Chidakasha by the force of his immense grace and compassion.

— Chakor Ajgaonkar, M.A.





श्री साईलीला

अप्रैल १९८९

हिन्दी विभाग

अनुक्रमणिका

क्रमांक	लेख/कविता का नाम	लेखक/कवि का नाम	पृष्ठ क्रमांक
१.	गुरु महिमा	— बी. डी. मनोचा	५०
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श्री साईबाबा के उपदेशों की एक झलक

गुरु महिमा

बी. डी. मनोचा,
१, अनिल राय रोड,
कलकत्ता-७०० ०२९.

गुरु ब्रह्मा गुरु विष्णु गुरुर्देवो महेश्वरः
साक्षात् परब्रह्म तस्मै श्री गुरवे नमः

उपरोक्त श्लोक से गुरु की महिमा प्रत्यक्ष है, जिसमें गुरु की न केवल भगवान से तुलना की गई है वरन् यहाँ तक कह दिया है कि गुरु ब्रह्मा है, गुरु विष्णु है तथा गुरु ही महेश है और इस से अधिक यह भी आगे कहा है कि गुरु ही साक्षात् परब्रह्म है। भक्तों का प्रेम तथा निष्ठा चरण सीमा पर पहुँच जाते हैं, जो गुरु की प्रशंसा अथवा स्तुति करते समय उनको भगवान सदृश्य मानने लगते हैं। इसकी पुष्टि निम्नलिखित एक लघुकथा से होती है।

एक व्यक्ति को भगवान का साक्षात् दर्शन करने की इच्छा हुई, उसने अपने गुरु के उपदेशोंनुसार भगवान के चतुर्भुज साकार रूप की छवि हृदय में बिठा ली और समाधिस्थ हो गया। कुछ समय पश्चात् भगवान उसकी तपस्या पर प्रसन्न हुए और उसी रूप में साक्षात् दर्शन देने के लिए प्रगट हुए। भगवान बहुत देर खड़े रहे परंतु उस व्यक्ति ने अंतरमय होने के कारण नेत्र न खोले। तब भगवान ने उसके हृदय से अपनी छवि को खिंच लिया। छवि के अचानक लुप्त होने से उस व्यक्ति ने व्याकुल होकर जब आँखें खोली तो भगवान को साक्षात् चतुर्भुज रूप में सामने खड़ा पाया। उसके गुरु भी भगवान के साथ खड़े थे। वह संयशयुक्त हो गया और विचार करने लगा कि,

गुरु गोविंद दोनों खड़े काके लाँगू पाय ।

बलिहारी गुरु अपने जिन गोविंद दियो मिलाय ॥

इतना विचार आते ही उसी क्षण उसको समाधान मिल गया और वह बोला, धन्य हैं मेरे गुरु, मैं उनपर बार बार बलिहारी जाता हूँ, उनकी कृपा तथा मार्गप्रदर्शन से ही मुझे गोविंद के साक्षात् दर्शन हुए। यह सोच कर उसने सर्व प्रथम अपने गुरु के चरण स्पर्श किये और फिर गोविंद को प्रणाम किया। भगवान ने भी गुरु के ऊँचे स्थान और महिमा को बताने के लिए यह अदभुत लीला की और अपने साथ ही उसके गुरु को खड़ा किया।

साई सतचरित्र में श्री साईबाबा की महानता के अनेक उदाहरण मिलते हैं। वह सदा अपने भक्तों को अनेक प्रकार से मार्ग प्रदर्शन करते थे। वह किसी को दीक्षा अथवा मंत्र देने के पक्ष में न थे। अपितु वह भक्तों को उनकी अपनी श्रद्धा, विश्वास, भक्ति और निष्ठा के अनुसार उपदेश देते थे। किसी को भगवत् लिलाओं का श्रवण, किसी को भगवत् पाठपूजन और किसी को आध्यात्म रामायण व ज्ञानेश्वरी रामायण आदि ग्रंथों का पठन एवं अध्ययन करने को कहा।

उन्होंने अनेकों को अपने चरणों के समीप ही रखकर उनमें से कुछ को खंडोबा के मंदिर में भेजा तथा कुछ को विष्णु सहस्र नाम का जाप करने व छान्दोग्य उपनिषद् तथा गीता का अध्ययन करने को कहा। उनके उपदेशों की कोई सीमा न थी। उन्होंने अनेकों को सपने में और बहुतों को प्रत्यक्ष दृष्टांत दिये।

इस प्रकार संत महात्मा बड़े दयालु होते हैं, परंतु फिर भी इस संसार में बहुधा लोग संतों के संग तथा उनकी कथाओं के श्रवण से वंचित रहते हैं। वास्तव में भगवान की कृपा के बिना मनुष्य की संत कथा श्रवण करने तथा संत समागम में रूचि उत्पन्न नहीं होती। ईश्वर की कृपा से ही प्रत्येक कार्य सुचारू एवं सुंदर ढंग से होता है। संतों की कथाओं का श्रवण ही संत समागम सदृश्य है। संत सात्रिध्य का महत्व अति महान है। इससे देहिक बुद्धि अहंकार और जन्म मृत्यु के चक्र से मुक्ति मिल जाती है। हृदय की समस्त ग्रंथियाँ खुल जाती हैं, और ईश्वर से मिलन ही जाता है जो कि चैतन्य स्वरूप है। विषयों से निश्चित ही विरक्ति बढ़ती है और आध्यात्मिक उन्नति सुलभ हो जाती है। यदि आप कोई नामस्मरण, पूजन या भक्ति इत्यादि नहीं करते परंतु अनन्य भाव से केवल संतों के शरणागत ही हो जाय तो आपको वे आसानी से भवसागर के पार उतार देंगे। इसी कार्य के निमित्त ही संत विश्व में प्रगट होते हैं। पवित्र नदियाँ- गंगा, यमुना, गोदावरी, कृष्णा, कावेरी आदि जो संसार के समस्त पापों को धो देती हैं, वे भी सदैव इच्छा करती हैं कि कोई महात्मा, संत पुरुष अपने चरण-स्पर्श से उन्हें पावन कर दे। ऐसा है संतों का प्रभाव। गत जन्मों के शुभ कर्मों के फलस्वरूप ही श्री साई चरणों की प्राप्ति संभव है।

संतों का इस प्रकार का महान् महत्व जानकर फिर गुरु महिमा की ओर ही ध्यान जाता है। गुरु महिमा जानने से गुरु का महत्व विदित होता है। संक्षेप में कहा जाय तो उचित होगा कि भगवान प्राप्ति के सभी साधनों में गुरु पूजा को ही एक विशेष स्थान प्राप्त है। वेद भी "आचार्यवान् पुरुषो देव" ऐसा आदेश देते हैं कि केवल आचार्य की उपासना से ही भगवद् तत्व को जाना जा सकता है। संत कबीर, रतिदास, नामदेव, आदि के अतिरिक्त नानक तथा अन्य अनेक गुरुजनों ने तो इस बात को अनेक वाक्यों से प्रमाणित किया है। और इसकी पुष्टि निम्नलिखे वाक्यों में होती है।

परमेश्वर कोट फलां दर्शन गुरु दीठे ॥

परमेश्वर कोट फलां दर्शन गुरु दीठ ॥

तिस गुरु को सिमरूँ सास सास ।

गुरु मेरे प्राण गुरु मेरी रास ॥



गुरु का दर्शन देख देख जीवाँ ।

गुरु के चरण धोय-धोय पीवाँ ॥

गुरु की रेण नित मंडजन करऊँ ।

जन्म जन्म की हौमे मल हरऊँ ॥

तिस गुरु को झुलाऊँ पाखा ।

महा अग्र ते हाथ दे राखा ॥

तिस गुरु के गृह ढोऊँ पानी ।

जिस गुरु ते अकल गत जानी ॥

तिस गुरु के गृह पीसूँ तीत ।

जिस प्रसाद वैरी सब मीत ॥

जिस गुरु मोको दीना जीओ ।

अपना दासरा आपे भूल लीओ ॥

आपे लायो अपना प्यार ।

सदा सदा तिस गुरु को करू नमस्कार ॥

कल कलेश गय भ्रम दुःख लाथा ।

कहो नानक मेरा गुरु समराथा ॥

और हमारे उपनिषद्कार यह कहते हैं :-

यस्य देवे परा भक्ति यथा देवे तथा गुरौ ।

तस्यैते कथिता हयाथीः प्रकाशन्ते महात्मनः ॥

अर्थात् जिसकी देव (परमात्मा) में परम भक्ति है और जैसी देव में है, वैसी गुरु में भी है। उस महात्मा के पास (सर्व शास्त्र, पुराण और वेद वेदान्तों में कहा गया है) सभी अर्थ स्वयं प्रकाशित हो जाता है। इस प्रकार वे घोषणा करते हैं। अतः हर मुमुक्षु को चाहिए कि वह परमात्मा की प्राप्ति के लिये गुरु पूजन करे, क्योंकि परम्परा से ऐसा ही विधान चला आ रहा है।



संतवाणी

धन का लोभ

हे जीव। चाहे मनुष्य धन को छोड़े या धन मनुष्य को छोड़े। एक दिन अवश्य ऐसा होता है। इस बात को जाननेवाला कौन मनुष्य धन के लिये चिन्ता करेगा? और हाँ। दूसरों के भी धन और सुहृद नष्ट होते ही हैं। अतः हे प्राणधारी जीव! तुम बुद्धि से विचार कर देखो कि दूसरे मनुष्य के समान अपनी स्वयं की भी आपत्तियाँ हैं। इसलिये मूर्ख जीव धन का लोभ न कर और अपनी आपत्तियाँ जान।

संदर्भ —

ब्रह्मज्ञान-प्राप्ति की इच्छा से आये एक धनाढ्य व्यक्ति को धन के लालची स्वभाव में डूबकर अपने धन में आसक्त हो जाने के कारण बाबा ने किस प्रकार मोक्ष का उपदेश दिया इसका साई चरित्र अध्याय १६ में विस्तृत वर्णन है।

गति या पदचिन्ह

जैसे आकाश में पत्तियों का और जल में जलचर जन्तुओं का पदचिन्ह नहीं दिखायी देता उसी प्रकार ज्ञानी की गति भी जानने में नहीं आती है। इसमें तनिक भी संशय नहीं है।

संदर्भ —

॥ ज्ञान वैराग्यदाय नमः ॥

“विषयों में जो अत्यंत आसक्ति होती है उसी को मानसिक मल कहते हैं। विषयों की ओर से वैराग्य हो जाना मन की निर्मलता है। दान, यज्ञ, तपस्या, बाहर-भीतर की शुद्धि और शास्त्र-पुराणों को मनन करना यह ज्ञान है। ऐसे ज्ञान की गति [पथ] पर चलानेवाले साईनाथ को मेरा नमस्कार।”

कर्मफल का उदय

हे जीव! कर्म करना भी एक महान् तपस्या है। जैसे फूल और फल किसी की प्रेरणा के बिना ही अपने समय पर वृत्तों में लग जाते हैं। इसी प्रकार पहले के किये हुये कर्म भी समय पर फल [भोग] देने का उल्लंघन नहीं करते। इसलिये कर्म ही प्रधान है।

संदर्भ —

“शामा को तो उस मृत-संजीवनी उद्दी पर पूर्ण विश्वास था। उसे लेकर उसके भ्राता ने थोड़ीसी उद्दी गिल्टी माथेपर लगाई और कुछ जल में घोलकर रोगी को पिला



दी। जैसे ही उसका सेवन किया गया वैसे ही पसीना वेग से प्रवाहित होने लगा और ज्वर मन्द पड़ गया और रोगी पगाढ़ निद्रा में निमग्न हो गया।” कर्मफल प्राप्ति का यह एक उदाहरण है।

साँई चरित्र अध्याय ३४

संयमी पुरुष

संयमी पुरुषों को वन में जाने की क्या जरूरत है? और जो असंयमी है उन्हें वन में रहने से क्या लाभ? संयमी पुरुष जहाँ रहे, वही उसके लिये वन और आश्रम है। और असंयमी तो अपने मार्ग से च्युत हो ही जाता है। इसलिये हे जीव। मोक्ष प्राप्त करने के लिये संयम-शील बन।

संदर्भ —

दरिद्री चोलकर ने कठोर त्याग एवं संयमशील बनकर बिना शक्कर की चाय पी और बचत कर द्रव्य एकत्र किया। साँई बाबा के दर्शन किये और उसका हृदय भर आया। उसके नेत्रों से अश्रु-धारायें प्रवाहित होने लगीं। साँई कहते हैं “यद्यपि मैं शरीर से यहाँ हूँ परन्तु सात-समुन्द्रोंपार भी घटित होने वाली घटनाओं का मुझे ज्ञान है।” संयम का ऐसा कठोर व्रत सचमुच आदर्शणीय है।

विद्वान एवं गुणी पुरुष

कोयल, सूअर, सुमेरू-पर्वत, शून्यगृह, नट, तथा अनुरक्त-सुहृद इनमें जो श्रेष्ठ गुण या विशेषतायें हैं, उन्हे काम में लावें। कोयल का श्रेष्ठ गुण है कण्ठ की मधुरता, सूअर का श्रेष्ठ गुण है उसका आक्रमण; मेरू का गुण है सबसे अधिक उन्नत होना; सूने घर का गुण है सबको आश्रय देना; नट का गुण है अपने कला-कौशल द्वारा सबको प्रसन्न करना; और अनुरक्त सुहृद की विशेषता है उसकी हितपरायणता। ये सारे गुण या विशेषताओं को विद्वान पुरुषों ने अपनाना चाहिये। इसलिये हे शरीर-धारी जीव तू भी इसी मार्ग पर चल और उत्तम गुण धारण कर।

संदर्भ —

श्री साँईबाबा को नमः- “ ओम हृदयग्रन्थि भेदकाय नमः” उत्तम गुणों को धारण करने के लिये उत्तम हृदय आवश्यक है। “मेरे हृदय में जो अन्धकार की ग्रन्थियाँ हैं उन्हे भेद [फोडकर] कर प्रकाश और ज्ञान देने वाले साँई तुम्हे नमन करता हूँ।”

बल और बुद्धि की तुलना

विजय का मूल बुद्धि ही है। बुद्धि से किये गये कार्य श्रेष्ठ हैं। बाहुबल से किये गये कार्य मध्यम हैं। जाँघ [अर्थात् पैर] के बल से किये गये कार्य जघन्य हैं, और मस्तक से भार देने का कार्य सबसे निम्न कोटि का है।

संदर्भ —

॥ रूसो मन सरस्वती चपलचित्त ते ही रूसो ॥

[मराठी-आरती से]

अर्थ - मन मे वसी सरस्वती भी रूढ जाँय एवं जो चित्त चपलरूपी है वह भी रूढ जाये लेकिन साँई तुम ना रूठो। क्योंकि स्थिर बुद्धि ही उत्तम कार्य कराती है, और मोक्षप्राप्ति के लिए स्थिर बुद्धि चाहिये, जो केवल साँई भक्ति द्वारा ही प्राप्त की जा सकती है।

अविश्वास योग्य व्यक्ति

जो व्यक्ति सुहृद न हो, जो सुहृद तो हो किन्तु पंडित न हो, तथा जो सुहृद और पंडित तो हो किन्तु अपने मन को वश में न कर सका हो— ये तीनों ही विश्वास योग्य एवं गोपनीय मन्त्रणा के सुनने या जानने के अधिकारी तो है ही नहीं लेकिन इनका साथ भी हितकारी नहीं है। इसलिये ऐसे लोगों को छोड़ देना चाहिये और इनका संसर्ग न करें।

संदर्भ —

इस विश्व मे रहकर किस प्रकार आचरण करना चाहिये इसकी भी शिक्षा [ज्ञान] बाबा देते थे।

—“साँइचरित्र, अध्याय १७, पृष्ठ-११५.

संकलन कर्ता-

हरिशंकर शर्मा,

एन-३/२२/१,

सिडको कॉलोनी,

नासिक.





“श्री साईलीला” लेखक-कवि सम्मेलन १९८९

दि. १८.२.१९८९ को सम्मेलन के उद्घाटन के समय प्रमुख अतिथि श्रीमान् म. स. तथा श्री बाबूरावजी पारखे द्वारा दिये गए भाषण का संक्षिप्त विवरण :

विश्व में अग्नि उपासना और श्री साईबाबा

अवतारी विभूती के रूप में भूतल पर संत-महात्मा, पैगंबर आदि के कार्यों का जब हम अध्ययन करने लगते हैं, तब उन सभी के कार्यों में एकता का दिग्दर्शन करानेवाले विविध पक्ष हमारे सामने साकार हो उठते हैं। उनके उपदेशों में कालसापेक्ष धर्म का प्रतिपादन प्रधानता के साथ अभिव्यक्त होने के कारण किसी भी सत्पुरुष के चरित्र को हमने हाथ में लिया कि तभी उसमें कालसापेक्ष मान्यताओं का निदर्शन हमें प्राप्त होता है। साथ ही उसी प्रकार शाश्वत धर्म का भी हमें प्रत्यय होता है। श्री साई बाबा के चरित्र का हम अध्ययन करते हैं। तो उसमें जैसा कालसापेक्ष भाग प्राप्त होता है, उसी तरह उन्होंने अज्ञात रूप में जाने-अनजाने सत्य सनातन धर्म का प्रतिपादन भी किया है। वही मानव जाती का प्राप्त प्राथमिक धर्म है, वही सत्य है अर्थात् एकमेव है, शाश्वत है अर्थात् चिरकाल तक स्थिर रहनेवाला है।

परब्रह्म मानव समाज में मानव जन्म धारण कर के अवतरित होता है। और मानव को वेदरूपी अक्षयभंडार उपलब्ध करा कर पुनः ब्रह्मस्वरूप में विलीन भी हो जाता है। उस धर्म का संक्षिप्त स्वरूप....

यज्ञदान तपः कर्म स्वाध्याय निरतां भवेत् ।

एवंएवंही श्रुत्युक्तः सत्यधर्म सनातना

इन पंचसाधनों में से ही श्री बाबा के द्वारा आग्रहपूर्वक प्रतिपादीत किये गये पंचमहायज्ञों का अनुभव करने में आता है। अग्निमुखी हवन ही सत्य सनातन धर्म का मूलाधार है। और हमने उस अग्नि को सिद्ध कर लिया है... यह श्री साईनाथ ने केवल जमीन में चिमटा घुसेडकर अग्नि प्रज्वलित कर के ही प्रमाणित कर दिया है। श्री साईबाबा की अखंड रूप में प्रज्वलित धुनी मानो अग्निहोत्र की अखंड अग्नि का दर्शन ही है।

चाँद पाटील के साथ श्री बाबा फकीर के वेश में आए, इसलिए हम उनको मुसलमान समझे, किंतु वे जैसे मुसलमान थे वैसे ही हिंदू और वैसे ही पारशी उनको मानना होगा। उनके लिए जैसे राम थे, वैसेही रहीम भी थे और इसलिए ही रामनवमी के उत्सव में हमको उरूस का जुलूस भी देखने को मिलता है। रामनवमी का उत्सव क्या है, वह तो रामनाम का अग्नि बीज है। मलविक्षेप का नाश हो, ताकि मनुष्य कर्म और उपासना के मार्ग से ज्ञान प्राप्त करने में सफल हो। वही श्री बाबा ने सब लोगों से करवा लिया है। श्री बाबा ने दासगणु को किर्तन करने के लिए कहा, और श्री दासगणु महाराज... “श्री साई साक्षात् ओंकार रूप साईगणेश है।”

“गुरुब्रह्मा” मंत्र यही कहता है, हम श्री गणेश की उपासना करें, प्रणव-ओंकार करें, श्री गजानन की उपासना करें, प्रत्यक्ष अग्नि की उपासना करें और अंत में हमें सायुज्य मुक्ति प्राप्त करनी है। इसी बात पर ही भक्त मंडली का ध्यान केंद्रित कराना उनका लक्ष्य था। हरीपंत नामक ब्रह्मकर्म के प्रति निष्ठावान् ब्राह्मण के ऊपर श्री साईबाबाने कृपा की, और युगीनन्हास को देखते हुए अग्निहोत्र के ऊपर लोगों की श्रद्धा किस प्रकार कम होती चली गयी है, इसका एक उदाहरण भक्त मंडली के सामने प्रस्तुत किया। महान विभूतियों के भक्तों की संख्या अगणित होती है, उनमें भी बहुत से आर्त और अर्थार्थी होते हैं, किंतु जिज्ञासु भक्तों की संख्या बहुत कम होती है, इसलिए एक कहावत है कि, “गुरु मिले लाख पर चेला न मिले कोई।”

श्री साईनाथ के प्रति श्रद्धा पर जितना भी कहा जाय, वह कम ही है। “श्रद्धा” शब्द का वैदिक काल से लेकर आधुनिक युग तक किस प्रकार अर्थ परिवर्तन हुआ है, यह अध्ययन करने का एक विषय है। श्रद्धा ही श्री बाबा की धुनी का कण है और उसमें प्रगति ही दक्षिणा के रूप में व्यक्त हो रही है, जितनी ही अधिक दक्षिणा होगी, उतनी ही अधिक श्रद्धा की परीक्षा होगी। श्रद्धा भी है और दक्षिणा भी निष्काम बुद्धि से दी जाती है, तथापि इसका उद्देश्य सफल करने के लिए सबुरी भी होनी ही चाहिए।

श्री बाबा ने अपने गुरु का स्थान कहकर जो जगह दिखलायी, वहाँ चार नंदादीप सतत प्रज्वलित रहते थे, और अदिब्रह्म रूप श्री साई ने यही वेद निश्चित कर के मानव के सद्गुरु कैसे होते हैं, यह श्री बाबा ने प्रत्यक्ष कर के दिखला दिया था। गुरुवार और शुक्रवार इन दो दिनों अग्निमुखी धूप अर्पित करने का आदेश देकर मानो श्री बाबा ने नैमित्तिक उपासना का दंडक ही स्थापित कर दिया है....

ग्रीष्म शरद वा हेमंत । ऋतु असो वर्षा वा वसंत ।
अष्टौप्रहर मशिदीत । धुनी तेवत बाबांची ।
काय बाबांचा निर्धार विचित्र । अग्निहोत्रांचे अग्निहोत्र ।
तैशीच प्रज्वलीत अहोरात्र । धुनी ती पवित्र बाबांची ।

(श्री साईसच्चरित अध्याय २३, ८४, ८५)

अर्थात् ग्रीष्म, शरद, हेमंत, वर्षा, वसंत छहों ऋतुओं में आठों प्रहर मस्जिद में बाबा की धुनी प्रज्वलित रहती थी। बाबा का संकल्प कितना विचित्र था, यह धुनी मानो अग्निहोत्र का भी अग्निहोत्र थी, जो उसी प्रकार दिन-रात प्रज्वलित रहती थी। वही बाबा की पवित्र धुनी है।

सत्यसनातन धर्म की अपेक्षा अन्य कौनसा दर्शन बाबा को स्थापित करना था? विशेषतः काका दिक्षित के उदाहरण से अग्निमुखी हवन का विशुद्ध रूप क्या है? यही बाबा को दिग्दर्शित करा देना है। अग्नि उपासना के संबंध में हम पवित्र कुराण मस्जिद में संदर्भ देख सकते हैं। सु. रा. ७-२०५ में मुहम्मद साहब कहते हैं....



“सायंकाल, प्रातःकाल अत्यंत नम्रतापूर्वक और नित्य नियमपूर्वक आदर के साथ तुम अपने हृदय में स्थित प्रकाश का स्मरण कायम रखो।

सु.रा. २७-८ में उल्लेख मिलता है, “जब मुहम्मद साहब पैगंबर अग्नि के पास पहुँचे तब उस दिव्याग्नि ने कहा कि जो अग्नि के साथ अभिन्न है, वह वस्तुतः भाग्यवान है। जो अग्नि के पास है, वह अग्नि स्वरूप ही है। अल्ला मालिक की जय हो।”

सु.रा. २४-३६ में भी सत्य सनातन धर्म का कालसापेक्ष दर्शन प्राप्त होता है... “जिस घर में अखंड नंदादीप प्रज्वलित रहता है, अल्ला मालिक उसकी उन्नति करते हैं, वहीं अल्ला की जयजयकार होती है। वहाँ तुम सायंकाल, प्रातःकाल अल्ला की प्रार्थना करो।”

इन्हीं समयों में इस्लाम धर्मानुयायियों का नमाज पढ़ना, श्री बाबा के पंच महायज्ञ, वैदिक संस्कृति के पंचाग्नि साधन और इन सब में रहस्यपूर्ण ढंग से संगुपित पंचाग्नि विद्या श्री बाबा ने भक्तों के मार्गदर्शन हेतु प्रस्तुत कर दिया, यही मानना पड़ेगा। उसी में हमको...”

“यज्ञो वै भुवनस्यनाभिः।” का स्मरण श्री बाबा ने कराया है। श्री बाबा के एक परम शिष्य श्री दासगणु महाराज की ओर से कालसापेक्ष नामसंकिर्तन का जयघोष श्री बाबा ने आरंभ करा दिया तो तत्कालीन वातावरण में धर्म के प्रति ग्लानी भाग जाने को थी अर्थात् धर्म के प्रति श्रद्धा पुनः जागृत होनी थी। इसलिए स्त्रियों को भी वेद पठन-पाठन का अधिकार है। और उचित समय आने तक स्मार्त यज्ञ चालू रखना था। यह कार्य श्री बाबा ने श्री उपासनी बाबा के द्वारा करा लिया।

अकलकोट के स्वामी समर्थ दत्तावतार थे। श्री स्वामी समर्थ के महानिर्वाण के बाद वहाँ भक्तों को शिरडी जाने का आदेश प्राप्त होता है। श्री साईबाबा पंढरपूर के भजन गाते थे और श्री दासगणु महाराज के कथनानुसार भार्गवराम का निवास पंढरपूर में ही है, वही कृष्ण के नाम से विख्यात विठ्ठल आचार्यों को, आदिशंकराचार्यों को “पांडुरंग” व “परब्रह्मलिंग” के रूप में प्रतीत होते हैं।

स्वामी समर्थ रामदास को वही पर प्रभूराम के दर्शन होते थे। एक अत्यंत व्यापक विषय में प्रवेश करने का अवसर नहीं है, इसलिए विविध पक्षों को मैंने केवल स्पर्श किया है। श्री बाबा की कृपा से हम सबको अंतिम साध्य प्राप्त हो, यही आशा हमें आप को करनी चाहिये।



श्री हेमाङ्ग पन्त विरचित श्री साई सच्चरित्र का

रूद्राध्याय

हिन्दी अनुगायन : ठाकुर भूपतिसिंह

(राष्ट्रीय पुरस्कार प्राप्त शिक्षाविद),

शिक्षा नगर, जबलपुर (म. प्र.).

दोहा

श्री गणेश का ध्यान कर, वन्दउँ शारद माय ।
गुरु चरणों सिर लाय कर, श्री कुलदेव मनाय ॥
चरण कमल सिय-राम के, सुमरों हिय में आन ।
साई सद्गुरु नाथ को, अर्पित तन-मन प्राण ॥

चौपाई

विगत कथा अद्भुत थी गाई । सूक्ष्म फलक पर सोसें साई ॥
कैसे चढ़े उतरते साई । लीला उनकी कही न जाई ॥ 1 ॥
हिन्दू हो या मुस्लिम होवे । दोनों प्रिय सम प्रभु को होवे ॥
देवार्चन शिरडी का ऐसा । प्राण-प्रदाता अमृत जैसा ॥ 2 ॥
एकादश अध्याय रचाऊँ । मनहर सद्गुरु चरित सुनाऊँ ॥
साई चरण शरण हम पावें । दृढ़तर भक्तिभाव अपनायें ॥ 3 ॥
सगुण रूप का ध्यान लगावें । रूद्र एकादश साई ध्यावें ॥
पंचभूत पर सत्ता जिनकी । अद्भुत महिमा साई प्रभु की ॥ 4 ॥
वरूण अग्नि इन्द्रादिक जैसे । बाबा वचन मानते कैसे ॥
दिग्दर्शन उसका अब पावें । परम ध्यान श्रोता अब लावें ॥ 5 ॥
पूर्ण विरक्त साईनाथ हैं । सगुण मूर्ति वे निर्विकार हैं ॥
अनन्य भक्त विश्रान्ति गहेंगे । प्रेम भरे मन से सुमरेंगे ॥ 6 ॥
गुरुवाणी में कर विश्वासा । बैठ करो दृढ़ आसन वासा ॥
सब संकल्पों-प्रति सन्यासा । पूजन कर सहभाव सुहासा ॥ 7 ॥
प्रतिमा, वेदी, अग्नि, प्रकाशा । रविमण्डल, जल, विप्र, सुभाषा ॥
पूजनीय ये सातों देखो । गुरुवर श्रेष्ठ सभी पर लेखो ॥ 8 ॥
हो अनन्य गुरुपद की सेवा । प्रकट रूप ईश्वर गुरुदेवा ॥
गुरु-पूजन का मर्म अपार । पाय गुरु भक्त अनुभव सार ॥ 9 ॥
साकार इष्ट पूर्ण तब होगा । गुरु शरीर धारी जब होगा ॥
निराकार की कठिन साधना । है शास्त्रों की यही धारणा ॥ 10 ॥
बिना किये सच सगुण साधना । नहीं बढ़ेगी भक्ति भावना ॥
बिन किए प्रेम भक्ति सुखदाई । मन की कलिका खिले न भाई ॥ 11 ॥



बिना कलि के सुमन न विकसे। नहीं सुगन्ध पवन में सरसे ॥
नहि पराग नहि भ्रमर गूंजता। क्षण भर भी वह नहीं ठहरता ॥ 12 ॥
रूप सगुण साकार बनेगा। निगुण से निराकार रहेगा ॥
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घृत कठोर घृत ही कहलाये। पिघलन से नहीं भिन्न कहाये ॥
सगुण निगुण एक हैं ऐसे। समरस विश्व रूप में तैसे ॥ 14 ॥
नयन दरस की व्यथा बुझाये। सिर चरणों में जब झुक जाये ॥
ध्यान वही पर लागे सोई। रूचिकर छाँव वही प्रिय होई ॥ 15 ॥
सुखमय संगति जिसकी पाये। प्रेम भरी बाते जब होये ॥
चन्दन अक्षत जिसे लगावे। आकृति प्रिय वही वांछित होवे ॥ 16 ॥
कठिन अमित निगुण की पूजा। परम सरल है सगुण सरूपा ॥
प्रगाढ़ प्रेम साकार बनाये। वह निर्गुण का बोध करावे ॥ 17 ॥
निर्गुण भाव भक्त अपनाये। बाबा वह सनमार्ग दिखावे ॥
दूर भक्त को कभी बिठाया। दर्शन से वंचित करवाया ॥ 18 ॥
एक भक्त बाहर भिजवाये। शिरडी में एकान्त कराये ॥
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बरस-बरस यह थे दुहराते। निर्गुण का अभ्यास कराते ॥
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नश्वर देह अरे यह भाई। जाय एक दिन काल समाई ॥
कभी निरशा भक्त न लायें। अनादि अनंत लक्ष्य अपनायें ॥ 21 ॥
बहुविध दीखे जगत पसारा। सूक्ष्म तथ्य से निसृत सारा ॥
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सुरसरि सागर मिलने जाती। पथ-तापाती शीतल करती ॥
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क्षमाशीलता अद्भुत धारे। सहज अक्रोध विलक्षण धारे ॥
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 शरण गहें जो सन्त जनों की। चरण धूलि लेता मैं उनकी ॥
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सगुणों के वे सगुण रूप हैं। निर्गुण हित वे निगुण रूप हैं ॥
 गुणवन्तों में श्रेष्ठ गुणी हैं। गुणदाता वे गुणी-नृपति हैं ॥ 33 ॥
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 आत्मानन्द का विभव निराला। कौन कह सके गुणगुण गाथा ॥
 अनिर्वचनीय उन्हें तुम लेखो। साक्षात् ब्रह्म मूर्ति अवलोको ॥ 35 ॥
 दिव्य शक्ति साई की गहरी। भक्त काज हित जग में उतरी ॥
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बाबा सबके आश्रयदाता। भक्तों के पर गौरव दाता ॥
 कोई आसन उन्हें लगाता। कोई रजत-सिंहासन लाता ॥ 41 ॥
 अनेक दिनों की बैठक जीर्ण। टाट का टुकड़ा अतिशय शीर्ण ॥
 उस पर प्रेमी भक्त बिछाते। सुन्दर कोमल गादी लाते ॥ 42 ॥
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 भक्त-प्रेम-इच्छा जो करते। बाबा वैसा करने देते ॥ 43 ॥
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कुंकुम अर्पित चरण सुशोभित। कस्तूरी युत लेप सुवासित ॥ 48 ॥
मित्र नूलकर तात्या साब के। डाक्टर पण्डित सुभम नाम के ॥
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निज हाथ से करके इशारा। मार्ग बताते नाथ उदारा ॥
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साहस नहीं कोई कर पाया। बाबा भालन तिलक लगाया ॥ 53 ॥
साई निकट भक्त बहु आते। चन्दन भाल न प्रभु लगवाते ॥
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साहस पंडित का यह देखा। दादा को भय ने तब घेरा ॥
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"मधुर कथन मेरा अब सुनिये। सादर चित में इसको गुनिये ॥ 61 ॥
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शिर्डीवाले - तेरी जय

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 ये है हम सबका रखवाला ॥
 इसकी पुजा जो भी करता ।
 सारा दुःख दूर उसका होता ॥
 इसके द्वार जो भी जाता ।
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 इसका नाम जो भी जपता ।
 जिन्दगीभर वो सुख ही पाता ॥
 देखो ये है शिर्डीवाला ।
 ये है हम सबका रखवाला ॥
 अन्धे, लंगडे, लुले, बहरे ।
 ये है इसको सब से प्यारे ॥
 गरिबों को ये रईस बनाता ॥
 रईसों को ये मार्ग दिखाता ॥
 संकट मे जो शिर्डी जाता ।
 उसकी रक्षा ये ही करता ॥
 देखो ये है शिर्डीवाला ।
 ये है हम सबका रखवाला ॥
 इसके नाम पे जो दान करता ।
 उस पे दया ये हर वक्त करता ॥
 हिन्दु, मुस्लिम, सिख, इसाई ।
 इसके द्वार मे है भाईभाई ॥
 बुढे, जवान, लाचार, अपाईज ।
 इसके आंगन मे ही मुक्ती पाई ॥
 देखो ये है शिर्डीवाला ।
 ये है हम सबका रखवाला ॥

— योगेन्द्र वर्मा,
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