

SHRI
SAILEELA

**Official Organ of
Shirdi Sansthan**

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(Marathi Edition)

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

VOLUME 67

JANUARY 1989

No. 10

Office-

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

Telephone: 412 25 61

Annual Subscription Rs. 10.00 • Single Copy Rs. 2.00

*The Editor does not accept responsibility for the views expressed in
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A QUOTE FOR THE MONTH

Q. Sir, how may we fix our minds on God?

A. Repeat God's name and sing His glories, and keep holy company...
When a tree is young it should be fenced all round; otherwise it may be destroyed by cattle*.

Q. Is it possible to see God?

A. Yes, certainly. Living in solitude now and then, repeating God's name and singing His glories, and discriminating between the real and the unreal—these are the means to employ to see Him.*

Q. Under what conditions does one see God?

A. Cry to the Lord with an intensely yearning heart and you will certainly see Him. People shed a whole jug of tears for wife and children. They swim in tears for money. But who weeps for God? Cry to Him with a real cry. Longing is like the rosy dawn. After the dawn, out comes the sun. Longing is followed by the vision of God.*

**Sri Ramakrishna Paramahansa*

SHRI SAI LEELA

JANUARY — 1989

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RESORTING DHARMA

“Whenever there is a weakening of Dharma and there is an uprising of Adharma, I come self-created into the world for the protection of the righteous and the destruction of the unrighteous and for the establishment of Dharma I come into being in every age (Yuga)” declares Sri Krishna in the Gita. This is perhaps the most important Vakya of the Lord in the Gita.

When the virtues of Bhakti, Gnana and Vairagya are at a low ebb among mankind, God comes down to us in order to help us and to lead us along the path of Dharma. It is for the purpose of leading erring humanity along the path of righteousness that great saints and yogis have taken birth in our midst. Many grope in the darkness of a jnana and are unable to find their way out. Many plunge into the ocean of samsara and become victims of sorrow and suffering, and are unable to get out of it. It is to help such people and to lift them out of samsara that great sages and saints come to this world.

Saints like Gnanadev, Namdev, Tukaram, Eknath, Samartha Ramadas Ramakrishna Paramahansa, Vivekananda and Sai Baba come to us only to give us spiritual illumination and take us to the kingdom of Heaven. They have taught us the valuable lesson that our life on this earth should always be a striving after spiritual perfection, and that we should be like a drop of water on the lotus leaf in our attitude towards mundane life.

The saint make His sudden appearance at Shirdi under a Margosatree while He was in His teens. Even at that early age Baba had developed extraordinary spiritual powers. He was not affected by heat or cold, wind or rain or by any of the dwandas. He was almost always in a state of trance in the Nirvikalpa Samadhi. The people of Shirdi wondered how a very young man of His age could possess such wonderful yogic powers. The saint then began to reside in an old dilapidated mosque at Shirdi.

Baba in His life worked many miracles and thus convinced many people of His greatness. His love for humanity knew no bounds. He had realised that God is love. He constantly preached that in order to reach the abode of God one should have real an sincere love and bhakti.

He was a great physician. He could give effective medicines for all sorts of diseases to which men are subject. After some time He stopped giving medicines. He gave only "udhi" from his dhuni which acted as a panacea for all ills (including diseases).

To those who went to him for spiritual illumination and for the cure of their physical sufferings. He gave his nectar-like udhi saying, "Allah bhale karega". The sufferer did become all right very soon.

He made no distinction between man and man. To Him all were equal. The poor man was as much entitled to His love and attention as the rich man. The saint first satisfied the worldly desires of the people who went to Him, in order to attract them to Himself. He then gradually purified the minds of His bhaktas and turned them slowly but surely towards spiritual desires. He thus made His devotees fit for realizing God and attaining mukti. He very often said, "Why should any one suffer when I am here?"

About 1886 this great saint said to Mahalsapathy, one of His great devotees, "I am going to Allah now. I shall not return for three days." Soon after, the physical body of the saint became corpse with no life or animation. His devotees took care of the body for three days praying to the saint to return as promised. So at the end of three days the body began to show signs of life. Slowly the saint opened his lustrous eyes and beheld all around Him.

People belonging to defferent castes and creeds began to flock to Him in large numbers for spiritual advice. The saint had the same respect for all castes and creeds. He strongly advised His bhaktas not to forsake the Gods of their faith, but to worship them in all sincerity



and devotion. He preached that the goal of all the religions was one and the same, namely the attainment of mukti. He was not a believer in proselytism. In fact, He discouraged conversion from one faith to another. He was a great advocate of Hindu-Muslim unity and worked with might and main for the realization of this great ideal.

The Hindus worshipped the saint in accordance with their sastric modes, using mantras in the worship. The saint had a deep knowledge of the Hindu scriptures as well as of the Koran, the scripture of the Mohammedans. He often expounded the tenets of these religions in a wonderful way to His devotees. He often gave money to poor Mohammedan pilgrims for pilgrimage to Mecca. The holy name of Allah was always on the lips of Sai Baba. He gave his pictures and padukas to his Hindu devotees and asked them to worship them. He exhorted the Mohammedans, to perform their Namaz regularly and without fail. He deprecated strongly the idea of a man praising his own religion and belittling the religion of another.

The saint distributed among His devotees sweetmeat and other edibles brought by any one as prasad. The Rama Navami and Panja Sandal festivals were celebrated by Baba on a grand scale with the help of His bhaktas of all castes and creeds. In fact, His noble life was a telling example of Hindu-Muslim unity. Even to-day Hindus and Muslims offer worship at the Samadhi of Baba and other holy places connected with the saint without any hitch or hatred or misunderstanding.

The saint sincerely worked for the spiritual uplift of mankind for about 30 years, healing the sores of suffering of humanity by the extraordinary power of his spiritual attainments and shuffled off his mortal coil on October 15, 1918.

But is Baba really dead? No. From His samadhi He hears our prayers and supplications and grants them with a generous heart. It is this generosity of Baba that is responsible for the unqualified success of the Baba Mission. The saint is as alive to-day with His body in His samadhi, as He was while in flesh and blood. He inclines His ears unto our prayers to-day from His samadhi as vigilantly as He did

while He was in our midst in His physical body.

The main principles of His teachings are these:

1. Always speak truth.
2. Give alms to the poor and needy as much as you can.
3. Do not speak ill of others.
4. Do not be jealous of the wealth and prosperity of another.
5. Always work hard. Do not be lazy or indolent.
6. Do not treat the poor with contempt.
7. Be content with what God has given you.
8. Always contemplate on God and have His holy name on your lips.

It is Sai Baba who has proclaimed in unequivocal terms from the hilltop of His spiritual eminence, "why do you fear when I am here? Cast off all your burdens on Me, I will bear them." Surely, spiritual history cannot boast of a greater or nobler declaration than the one made by the Saint of Shirdi. This great declaration is the sheet-anchor of every devotee's hope of attaining mukti.

From the foregoing it is clear that sages and saints come to this world when mankind strays from the path of rectitude and righteousness, when, in consequence, sins are on the increase and when adharma rears its ugly head. Their mission is to put down such adharma and establish the reign of dharma.

OM TAT SAT

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GOD AND JUSTICE—GOOD AND EVIL

(We reproduce by courtesy of Ramakrishna Mission the article under the above title by Dr. Bruce A. Southworth which appeared in October 1985 issue of Prabuddha Bharat)

I hear and behold God in every object, yet understand God not in the least,

Nor do I understand who there can be more wonderful than myself.

Why should I wish to see God better than this day?

I see something of God each hour of the twenty-four and each moment then,

In the faces of men and women I see God, and in my own face in the glass,

I find letters from God dropped in the street—and everyone is signed by God's name,

And I leave them where they are, for I know that others will punctually come forever and ever.

Walt Whitman

I chose Walt Whitman for the reading here because he captures for me the sense of enthusiasm and joy I feel at being a part of this larger universe and creativity. This notion of God is entirely naturalistic and includes none of the hocus-pocus supernaturalism that dishonours human intelligence of this day and age.

Having affirmed this, having affirmed a reliable, trustworthy Source of Life and Love and Beauty based in a creative reality, the perennial human problem remains: How do we explain the reality of evil, hate, destruction and ugliness?

I do not wish to be too abstract about this reality which confronts the faithful conclusions of anyone who wrestles with the facts of life in all its tumble and grace. One of the searing images and experiences of our times is the assassination of John F. Kennedy. Million of Americans recall vividly the shock of learning of Kennedy's death: a wanton, senseless, ruthless act of murder. He was not a perfect man, nor a perfect President, but no God of justice would do such a thing would He? Life is not fair.

What kind of world, if not cruel, is it if in our society—the greatest on the face of the earth—there are nine million unemployed, or thousands upon thousands of homeless, or millions who go hungry? I have in my mind the image of a raggedly dressed man who, barefoot in the middle of summer with the temperature approaching 100 degrees, is wrapping himself in a blanket. Obviously, I think to myself, this man has a lot of problems. It's crazy to hug a blanket around oneself in such weather. But, when I get closer, I see he has no shirt. The chill of winter no doubt lurks deep within the soul of someone who does not even have a shirt.

My own troubles are mild by comparison. Death is one of those curious evils of the world. It is often ordinary. It is guaranteed. But so often we view the natural fact of death as evil. It is because we have the ability to love that we suffer the loss of loved ones. We also have imagination, a great gift, and yet this same ability enables us to project what things would have otherwise been like had some person lived. I think of my father who died thirteen years ago at the age of almost 57; I think of my wife's mother who died last August at the age of 69; Michael, our son of three months, will not have these two good people as grandparents. Because we love and because we can imagine possibilities no longer available, we rail against the natural event of death.

God's love for man is one of the fundamental religious questions for those of us growing up in the Judeo-Christian heritage of Western civilization. The familiar view is the old supernatural one of White Beard in the sky. Evil is rampant in the world: bigotry, racism, economic injustice and nuclear madness. . . . But somehow, ultimately, it is OK because God loves us.

The best I can say for that faith, and it borders on blind faith not a reasonable faith as far as I can tell, is that those who call it a mystery are right. I am one who agrees with the theologian Robert McAfee Brown who wrote a few years ago:

The deliberate murder of six million Jews, by those who were shaped by an ostensibly Christian culture, makes forever impossible some of our previous theological assertions about. . . a universe in which all things work together for good. . . . There is little of past Christian theology. . . that is credible in the presence of burning children.



Christianity has taken evil seriously but unfortunately has strained credulity by asserting that such evil of this magnitude can be and is redeemed by God's mysterious power.

I believe that we are the universe-come-to-consciousness, and only to the point that we care about such evils and are able to respond to life to prevent such future evils, does the universe care about or transform evil. Only through us does this happen. Albert Schweitzer's hospital in Lambarene had a sign that speaks to me about the kind of care to be found in the world; it said, 'Here in whatever hour you come, you will find light and help and human kindness.' Human kindness in a rather indifferent universe is what we see.

For a moment let's look also at the perspective of Eastern religions. In the West, evil is real, but God can overcome it and redeem it somehow, somewhere. In the East, the attitude toward evil is rather different; it is not so real; evil is an illusion in some schools of Eastern thought. For the Buddha, the first great truth was that life is full of suffering, but the ultimate answer which he offered was that the suffering was an illusion just as all of the phenomenal world is an illusion and transitory. The Buddha argued that life is out of joint, dislocated, and yet it need not be that way if we do certain things described in his Eightfold Path. We can be enlightened, fully awake, and the pain is ultimately dissolved in Nirvana.

Indian thought, Hindu and Buddhist, has almost infinite varieties and forms. It is a rich, complex tradition, and it is difficult to do any justice at all to it so briefly, but the basic outlook is one of denying pain by taking the larger perspective, a wider cosmological view. This wider view is highly speculative and speaks about reincarnation or the transmigration of souls and about karma, which asserts that much of what happens to us in life is a consequence of our own actions in previous lives. Therefore, any evil in our lives is in part a 'just desert' and in part a tool for refining the development of our souls so that we can progress in the cycle of lives. If this view does not totally deny evil, it verges on explaining it away, or even justifying it. It runs the risk of blaming the victims—for example the six million Jews—for their own troubles.

This Eastern perspective in effect says that the universe does care about human souls but do not expect worldly events in one particular

life-time to be important; this one is only one of perhaps an infinite number. Just as old Whitebeard seems outdated, so also does this view to me. Yet I acknowledge that this Eastern view cannot be disproved nor proved rationally or logically any more than my own naturalistic faith. My problem with it, nonetheless, is that the metaphysics is too speculative and that the attitude toward evil seems to me to be too disregarding of the profound evils we daily observe in our world.

The heart of the matter, as I see it, is that the universe is indifferent to human adventure, or cares only as much as we care. Albert Camus put it this way (and I believe he was not a gloomy existentialist but a man of great naturalistic faith): the universe treats humanity with benign indifference. Or, I would say, sweet indifference—sweet because there are powers of creativity we can harness. Although psychologically it may be profoundly comforting to believe that the universe loves us, I see no 'reasonable reason' for me personally to believe that. However, the universe does not have to love us like some kindly grandfather for us to love Life and to love the universe out of which we have arisen and come to consciousness.

At the same time, I should add that I do not believe that the universe is out to get us. I do not fully subscribe to a tragic view of life that would acknowledge the triumph of evil over good in human affairs.

When we think about God, when we think about evil, we have to remember that we are meaning-makers: by our use of language, sign and symbol, we describe the universe as best we can. Having come this far, let me now define evil. Evil is whatever thwarts or limits creative good—whatever thwarts growth, love or beauty.

The source of evil is not some independent supernatural agent called the Devil or Mephistopheles or Beelzebub but some human response to events of Nature. Natural disasters and accidents are daily apparent and can be heart-rending. From the human standpoint, Nature is both cruel and gracious; it is both good and evil. But, over all, it appears that Nature and evolution have favoured the appearance of humanity. We do exist!

To move along quickly, Paul in the New Testament somewhere talks about fighting against the 'principalities and powers', and that is a language which makes sense to me. I do believe that there are



thwarting powers, destructive powers, crippling powers at work in this world, and they arise usually in some form of inertia or entropy. Bureaucracies have a kind of complexity and size that can be detrimental. An economic system such as ours, which has so many benefits for so many people, also brain-washes most everyone into thinking this is the best way to continue, and we accept levels of unemployment or the reality of a permanent underclass without much concern. Ideologies such as racism can have a life of their own within a culture and be terribly destructive. There are 'principalities and powers' that arise out of human institutions and human thought and cannot necessarily be tied to one person or one cause as the source.

The reality of Evil is inescapable. In fact, we might argue it is necessary. That is, if we did not know the difference between good and evil, if we did not have feelings about good and evil, if we did not value some things over others, if we could not discriminate and make judgements between ideas or between acts, then we really would not be human as we define it. We might be more like cows, or no different from a simple protozoan.

As long as we are thinking, valuing creatures there shall be evil because the universe is not designed simply to please us. But this observation does not and should not diminish our feelings of pain or outrage or hurt in the face of damage or cruelty. Too much stoicism is not healthy. Yet, it is honest to acknowledge the human condition, and without such an awareness of good and evil, we might as well be dead.

The concept of evil, in addition to being a fact of existence, in addition to arising in human institutions, and in addition to being an inextricable part of nature, remains at the core a human creation. Injustice arises out of what we do to one another.

I love the different ways in which humanity has identified the source of evil. Judeo-Christian tradition has seen evil and sinfulness in the human rebellion against God, and in the sin of pride.

The Buddha was concerned that we are asleep to the world and that we need to wake up. We need to be enlightened; we need to attend to the wonder of each moment and each person and attend to the beauty which surrounds us, and by confidence in the beauty overcome the sense of ugliness. It is what Alice Walker refers to in her novel

The Colour Purple when she says that God gets angry whenever we see the colour purple in a field and we do not take notice. Norman Cousins in a recent book talks about the human dilemma as one of being desensitized. He says, 'We are becoming casual about brutality. We have made our peace with violence.'

Islam has also pointed out human folly, and it describes original sin as forgetfulness. It is not that we do not know the difference between good and evil, but that we simply forget to do the good on a consistent, habitual basis. We get our priorities mixed up. We forget.

Scott Peck in his book *The Road Less Travelled* takes a slightly different view and says that our root problem is that we are lazy. Sometimes it appears to be too much trouble to do the right thing; to change ourselves or to change institutions or to change society requires work.

All of these—pride, dulled perception, forgetfulness, laziness and others—contribute to the ills of society and to the pain and suffering which we causes one another. We are the chief causes of human misery. Describing the situation in terms of my own liberal religious faith does not solve the dilemma and evil, but I do *believe a reasonable understanding of life and evil is imperative if we are to live with purpose and dignity.*

I have described a naturalistic God, a force for good, a creativity at work in the world which I choose to call God because this Source of Life and Love and Beauty is trustworthy—wherever it appears it is good—and it is a unifying and integrating principle. This I believe is a reasonable conclusion about the universe.

There are also in this world forces that limit or thwart creativity and mutuality, and such is evil. the universe itself is sweetly indifferent to humanity and certainly is not best characterized as a kindly old man who loves us. Although it is indifferent, we need not be indifferent to all Life around us. As far as I can conclude, because of the Creative Force inherent in it, the universe is benign at worst and includes much joy at best.

However, the pains and suffering are real, and nature contains forces which we humans find troublesome and hurtful. Yet, the pains and suffering which exist and about which we can do something arise because of our own behaviour.



I was struck by the words of Andre Malraux in the opening page of his *Antimemoirs*. He tells us running into a long-time friend who for the past fifteen years had been a priest. Malraux asks his friend what he had learned in the last fifteen years of hearing confessions. The man thought carefully and then said he had learned two things:

‘... First, people are much more unhappy than one imagines... and then...’

He raised his lumberjack’s arms into the night full of stars:

‘And then, the bottom of everything, is that grown-ups do not exist....’

In the billions of years of this universe, our human nature is truly in its infancy. We are co-creators of this universe as we are the universe come to self-awareness. I believe in a Source of Life and Love and Beauty and that in order to grow up—and we have noble exemplars throughout history of saints and prophets and teachers who have been fully awake and alive and loving—in order to grow up we must harness the powers within, respond to the colour purple and all beauty wherever it is, help create more Love in this world. As we do this, we shall grow up. We are co-mingled good and evil, but we can ally ourselves with the God of Life and Love and Beauty.

Finally, in my reading this week, I came across an incident which the more I thought about it, the more I realized was pregnant with meaning and a resounding challenge to us. It is a story about the great Pragmatist philosopher John Dewey who was sitting at home one day working on a mathematical theory when he started to feel water trickling down his neck. He knew that directly on the floor above him in his house was the bathroom, and he dashed up the stairs to find the cause of the problem.

Looking into the bathroom, he saw his son about ten years of age who had filled the bath-tub literally to overflowing and had created a lake for himself. On this sailed a fleet of sailboats, and the young boy was busily turning off the spigots with both hands.

He turned to his father as John Dewey opened the door, and the boy spoke to the philosopher severely saying, ‘Don’t scold me—get the mops!’

That's it. Instead of blaming someone else, let us get on with cleaning up the messes we create so that evil is contained and the good is established.

God is in all men, but all men are not in God, that is the reason why they suffer.

— Sri Ramakrishna

DAKSHINA

The blossoming of spiritual culture and dawn of divinity wise only too conspicuous in Sai Baba, whose teachings and preachings spread themselves like desert winds. When Baba was in human form his devotees always heard Him, but never dared speak so as not to miss a word from His mouth which were a source of solace and illumination.

If we want electric lights for illumination, electric fans for breeze we need electricity and for electricity a generator is a must. Generator needs oil, magnet etc. and a skilled person to maintain it. Machinery needs frequent lubrication for smooth running and for the parts to prolong life longer than otherwise.

The Shade of evenlustus free can not cure us of our aches, but its oil can. We can get shade free, but we have to pay for oil, its product.

Dakshina is not a bribe, bait, charity, price, favour, donation or even sympathy. It is a high valued offer of adoration that one, who can afford to compliment with a part of what he or she has for a good cause, that can produce reasonable good effect. Dakshina is a token of gratitude, in cash or kind that devotees were offering directly to Sai then. Now we are offering to Baba's Sansthan. What for? To help the needy to provide necessary comforts to those who visit Shirdi and for special functions; to meet out the expenses for Aarati at Samadhi Mandir, meals for poor feeding etc. etc. Baba loves us so much-He ever thinks of "Allah" and humanity at large and nothing else.

Baba's gates of paradise is open to one and all to derive peace, love that did not dim or tire. No shut down, no fluctuation or flicker in his Generator of heavenly fragrance. It is ever sturdy and stable. His current will give no shock only when farely necessary, but illuminate every inch of our body and soul. To have the greatest chance for co-existence, we must be patient. Patience eventually will prevail.



However unspoken words and unwritten understandings can be as strong as meaningful armstice. Such understandings will ensure for us a long period of peace and love. Peace is a treasure, love is a value, society, religion and culture are a must for us

Sai expects us not to aspire things we would like to have, as materialists, but things we need to have as spiritualists. Baba accepted Dakshina, not for new clothing. What He wants for himself a needle and thread to patch up His old torn clothing.

Devotion and starvation have difficulty living side by side, so He was taking few morsel's of mined food for himself, and feeding others sumptuously, not only for human but for all creatures.

Sai's—food habits are self explanatory of his philosophy. Mixing up every dish food, he meant to convey to us to put, bring or come together are no longer separate from one religion to other.

Sai is a true Sannyasi (FAKIR) where was the necessity to sure? What is there to leave? What difference does it make, when he abandons comforts and pleasure. As we all know that His greatness is the present day echo.

Praise belongs to Sai, the lord, the merciful, the compassionate. Thus do we serve, and on thee do we call for help. Guide us on the straight course, the path of those upon whom thou has bestowed.

SAI BABA—The Saint said (Shri Sai Satcharita) “For a greedy man there is no peace, neither contentment nor certainty. If there be even a little trace of greed in mind, all the sadhanas are of no avail”.

“My treasure is full and I can give any one what he wants, but I have to see whether he is qualified to receive what I would wish to give”.

“Purification of mind is absolutely necessary, as without it, all our spiritual endeavours will prove futile. It is therefore, better for one to take only what he can digest and assimilate”.

“Om gurur Sai gurur Baba”.

—Y. Sreenivasa Rao,
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SAI DARSHAN

My professor G.S. Paramasivayya (Principal, R. L. Sc. Institute, Belgaum) initiated me to worship Lord Sai Baba of Shirdi in 1951. So I followed in my own humble way. I was posted to Loni Engg. College during the period 1983-86, just near Shirdi to have Darshana almost once a week. Though late, I have a feeling that I must submit articles regarding Sai Darshan-Nidarshan-Pradarshan. In this way, I can purify myself inspite of pollution alaround. First story is detailed below.

It was in June 1959, that I was required to make a sudden journey to Gulbarga for an interview for the post of Principal of S. B. College as my name was sponsored by the then Vice-Chancellor Dr. D. Pawate. On my return journey by train from Gulbarga to Hutgi, I had to face the following strange dialogue with a strange young man dressed in white Pant-Shirt during the night from 8 P.M. to 11 P.M. etc., Inside the moving train compartment (II-class).

He entered my compartment in a hurried manner just when the train started moving away from Gulbarga Station. I was sitting deeply thinking about my fate with no easy hope of settling with a comfortable job. During the 3 years study leave I had just completed my experimental work for my Ph.D. Programme in Karnataka University (1956-59 on study leave from R.L.Sc Institute, Belgaum).

A small boy had brought a basket of fruits, along with the strange contraveller, who had a bandage one of his fingures of hand. He stood before me and asked me in loud voice:— “There is lot of space with you; why not give me some space?” There were hardly two/three passangers in that compartment other than him and me. So I shouted back as though exhausting my internal agony.

“There is so much free space. Sit wherever you want. Why do you bother me”. He sat by my side and began talking to me and offered fruit while there was knife in his hand. Since I had just taken hot coffee, I could not receive the fruit (a gift which I am longing to receive now). He was moving his knife nearer my face. So in fear, I caught hold of his hand. He said, “Oh! you are afraid of the knife”. I Said, “No, there is already one bandage on your finger”. Dialouge continued:—



He:— I came in search of your compartment. I have not yet taken the ticket. I have told the T.C. to collect the charges at the next station.

(Next station came within 15 minutes and the T.C. came and demanded Rs. 19.50) He took out one rupee bundle from his pocket. It was brand new bundle stiched with pins. He ordered me to take the bundle and to count the money to give to the T.C. But He went aside to the bathroom for a wash. My senses began to work faster to meet the strange situation. So I began to count the notes very loudly. He shouted from inside:— “I have faith in you”. T.C. went away. He then began talking to me.

He:— “You are not a rough man to manage the assignment at Gulbarga. Leave it. A safer place is being selected for you. Can you not keep your inner soul alive! Just wait for nine months more. That place is surrounded by water on all sides”. (This prediction came true at the end of nine months.)

When He touched the actual current problems of my life, tears started rolling down from my eyes on to my face, uncontrolled. I was under His control by now.

Lo! Just then the other passengers were out of my sight. But they were seen again at Hutgi. During the entire journey, the dialogue continued as it ‘He’ & ‘I’ were left free for talks.

(He kept me engaged by telling the story of himself as an engineer working in Sahabad. But the entire story and its contents, were to be enacted in my future life from 1959 to 1987 etc.)

He:— Do you know Gandhi-Ashram at Wardha? From here, I am going there. Do you think, I will go there in this dress, in pant etc. No, I will go there like a shepherd to talk to the persons in that Ashrama.

(I was getting more and more puzzled about this strange person He, His talk, ideas, motives etc.) As a good listener,,I could restore my mental state at the level of calm with complete piece in mind.

He:— Within the next two months say in November 1959, I am going to America not to see America but to see how American beings are.

(It was around 11 P.M. Hutgi station was nearing and I ordered for two cups of coffee, with the waiting attender of the Railway Department.) He made me drink both cups of coffee. he came nearer the exit as I was getting ready to get down at Hutgi.

He:— OK! we will meet again.

'I':— How, when, what?

He:— Just like this. (He continued the journey further and I moved to the other side of platform to get into metergauge train towards Dharwar).

Conclusions:— His promise is kept up on several occasions of strange and fearful situations of danger to my life programme be it train journey, bus journey, air-journey and in life journey.

Who is He; Is it His Darshan (Visit) to be followed by Nidarshan (Logic of His ways; Words etc.) and awaiting further Pradarshan i.e. exhibition. Year by year, His visiting cards reach me often awakening inner realisation for path way of God through kinetics of life cycle Karmas while His cycle of Darshana-Nidarshana-Exhibition continues in ever body's life circle.

—Dr. D. R. Bagalkoti,
C/o. Dr. Ashok D. Bagalkoti,
Asst. Surgen, Wenlock-Hospital,
Mangalore.





A DEVOTEE'S SUBMISSION TO SRI SAI BABA OF SHIRDI

On whom could one depend Oh God of Shirdi, except on Thee?
On whom could one pour out one's heart except Thee?
On whom could one sing songs of adoration except on Thee?
On whom could one offer one's "Puja" on Thursdays except on
Thee?

What thrill, what rapture one enjoys by this "Puja" on Thee!
Thy face in Thy picture is as alive and fresh as Thou were in flesh.
What expressions It radiates to one concentrated on Thee!
Oh Lord of Shirdi! deny not to Thy worshipper this weekly
"Puja" of Thee.

One offers it to Thee in meekness of the mind and fulness of the
heart.

What an Incarnation so unique in splendour Thou hast been?
The mind that thinks of Thee and the hand that wries of Thee
Never reaches satiety because of Thy ever increasing greatness.
Thou charmed every one with Thy face and with Thy eyes
Thou intoxicated every one by the nectar of Thy words,
Intoxication of enlightenment embedded in our Geeta and Upanishads.
Oh Thou pontif of pontifs how simple and free from ostentation
Thou were?

Both in Thy apparel and in the words Thou spoke.
But then Thou shone with the majesty of a king even in rags,
and Thy words excelled in thought and meaning the pompous
rhetoric of "Sastries"

Thou radiated simplicity both in Thy form and Thy words
The simplicity embraced divinity because of the Eternal Brahman
thou art.

Oh Lord of holy Shirdi! accept the oblations of Thy devotee offered
in the fulness of heart.

A DEVOTEE PLEADS WITH SRI SAI BABA OF SHIRDI FOR ALL LIKE HIM ENGULFED IN A PSYCHIC STORM

Oh Bhaghavaan Sai of sacred Shirdi!
Thou knowest full well the agitations rocking the minds of Thy
devotees,
Engulfed as they are in a psychic storm, they look upon Thee for
deliverance.

Twice Thou answered to the prayers of Nanasaheb Chandorkar
Once for just a handful of water when burning with thirst he was in
Harischandra hill
And the second more thrilling was Thy message through other
To the priest in the forest temple to appease his hunger with just
a cup of tea.
Thou answered to the prayers of a fond mother in the fulness of
heart to Thee.
To send back, which Thou did her son resolved upon visiting
Rameswar.
Shama interceded with Thee for a woman to be blessed with an
offspring
And granted Thou the appeal appeasing both the mother and the
agent.
Examples such of Thy clemency can be multiplied by the score,
Such a clemency vouchsafed by just one supplication to Thee
Knowing full well that Thou art the omniscient god or the all
pervading Brahman,
Why then unfeeling appear Thou to the pleadings repeatedly
submitted to Thee
By this devotee not only for him but to his fellow beings he feels
similarly placed.
Contrition has he not made for all the lapses or blunders of
the past?
Why then Oh Lord! the love and clemency of Thine has not
reached him yet?
How is it Oh Lord! with his faith complete in Thee faced is he with
perplexities?
Though not assimilated all Thy teachings, fully conscious he is of
these gems of Thee,
So brush not aside his constant appeals to Thee for Thy blessing.
He awaits Thy pleasure with calm and hope for ending for ever the
travails of his mind.
Thou knowest Oh Lord! that as a mortal that he is
He cannot survive for a moment without Thy benevolence and
grace,
No devotee Thou hast turned away wending one's way to Thee
Let not this devotee be an exception for the effacing of his heart
burnings by Thee
Oh Lord of sacred Shirdi! "Namaskars" in a multitude Thy
devotee offers to Thee.



ANOTHER SUPPLICATION TO SRI SAI BABA OF SHIRDI

Oh Bhagawan Sai of sacred Shirdi!
Bless every devotee of Thine with calmness of mind
Let them not by Thy grace act in anger or impulse,
Lest they may have to regret the reaction in return,
With faults of their own how fit are they to find faults on others?
Hast Thou not said "Those who carp and eevil at others injure
Me in the heart

But those who suffer and endure please me most",
True gems are these words coming from Thy divine lips.
Why should a devotee of Thine indulge in needless queries?
When one glance of Thee suffice to fill him with bliss?
How often hast Thou not taught lust and anger are twin enemies:
of man?

Oh God of Shirdi! bless every devotee of Thine with Thy love,
One look at Thy picture will inspire one with such love
For Thou art the same Being both in flesh and in symbol.
Some are in dire need of Thy blessing divine
For they feel alone, tired and forlorn,
From whom would they seek for solace and strength
Except Thee, Thou great one who walked about in Shirdi?
To some, one hasty or one slip is sure to ruin their lives,
Oh Bhagavan Sai of holy Shirdi! make them not victims of their
own follies .

When these unfortunate look upon Thee alone as their God
and All.

Imbreed without doubt are they with reverence to Thee
All they need is just for one kind look from Thee.
One word of supplication to Thee will suffice,
To lift the devout from the mine of their misery
But such is Thy greatness or elevation in the world of this,
That one is not content until one pours out one's heart on Thee.
Such out pourings of the heart will not be in vain,
For Thou are the embodiment of kindness and compassion,
To all Thy devotees, small or great, high or low, in every walk
of life, be they.

Oh God of sacred Shirdi! Accept their prostrations offered in full.

SAI RAM! SAI RAM! SAI RAM!

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

OM SAI

I am narrating here a recent incident in my service matter regarding promotion. I knew from reliable sources, that my name has been deleted from the panel for the year 1984-85 on flimsy grounds of a disciplinary case against me, in which I was not involved at all. It is but natural, that after hearing this bad news, I was completely upset and spent a sleepless night thinking, that Sri Sai Baba only should come to my rescue now.

The next day, after my usual pooja, I thought of taking a chance to meet the higher authorities in the CLR, regarding my case personally. Accordingly, I proceeded to the CLR office along with my friend Smt. Meera, another staunch devotee of Sri Sai Baba, who has given her unetixed encouragement in my effort. Fortunately, the concerned officer at CLR was present and I explained my case to him. Soon after hearing, he told me, that the said panel was not finalised and approved and assured that no injustice would be done to me. By hearing the said reply, I really was astonished, that the panel had not yet finalised. It is only the grace of Sri Sai Baba.

After a fortnight I came to know, that my name was included in the panel and after another fortnight, I received promotion orders, that too a Thursday, i.e. on 12-11-87 sacred to Baba, whose divine grace was bestowed me.

OM SAI SRI SAI JAYA JAYA SAI.

— D. Kasturi Rammohan, M.A.,
H. No. 8-2-80,
Second Bazar,
Secunderabad.



SAI THE GREAT

One day my brother had lost his watch and he told me that he lost his watch in a marriage party. On hearing this bad news I was upset as the cost of that watch is Rs. 300/-. I was just wondering what to do. After some time I started praying to Sri Baba, who is our saviour. On the next day I asked my brother if he found the watch in our relative's house, where the marriage party took place? He said that he did not find it. And I prayed Sai several times and I felt that Shri Sai Nath would surely help his devotees in their difficulties and troubles. On the third day I saw that the watch was on my brother's hand and I was very happy and I don't know how to thank "Baba". And I told my brother who ever pray to Sai with faith and devotion, Sai surely help them. By this miracle I can know—that Baba listen prays of his devotees. And I was very surprised to see the watch on my brother's hand.

'May the grace of Sai, help us all'.

— Miss Archana Devi,
House No-18-6-75,
Out Side Gowlipura,
Hyderabad, A.P.



Serenity of the mind, gentleness, silence, self-control and purity of heart—these constitute the austerity of the mind.

— Bhagavad Gita, XVII 16



THE EFFICACY OF THE NAMA JAPA YAGNA (NAMA SAPTAKAS)

1. “Ye, mortals do not be terrified by the huge fire of sins before you it will be extinguished by the Divine shower of the cloud-like name of Shri Govinda”-The Hindu Puranas.

2. The scriptures have suggested various ways of attaining freedom from the bondage of karmas and attaining the highest state of self-realisation. The benevolent saints have revealed for the good of suffering humanity various methods on these lines and not only with the Vedic authority but also having applied these in practice in their own personal experiences, giving these inestimable spiritual treasures—this being a most simple method, permitting all men and women of all ages and conditions—young and old without having to adopt difficult injunctions—such as Yama and Niyama etc., or heavy expenses for practice.

3. It is not the purpose of this article to condemn or criticise the present helpless degenerated state of humanity as this is a huge task for social and religious reformers who have done much in the past—Blessed souls like Mahatma Kabeer, Raja Ram Mohan Roy (the Brahmo Samaj Founder), Mahatma Gandhiji etc.

4. Shri. Chaitanya Maha Prabhu, believed and worshipped by millions of Indians as a real Avatara or Incarnation of Lord Krishna who was the pioneer of having for the first time (about 300 years ago) given to the world the very great efficacy of chanting the Divine Nama—“Shri Krishna Chaitanya Prabhu Nityananda”—but, only with the proviso that it should be passed by an adept who, we believe, mysteriously gets inspiration and intuition from Bhagwan as to whom to choose for this purpose.

5. Our Samartha Sadguru Shri Sai Baba of Shirdi chose his ardent female Devotees Mrs. Khaparde and also Radhakrishna Mayee (in 1914), inspired and prompted her to do ‘Nama Saptaha’ (chanting of the taraka mantra SHRI RAM, JAYA RAM, JAYA JAYA RAM



non-stop day and night for seven days during Rama Navami Festival at Shirdi). He also asked another ardent male Devotee Shri Das Ganu Maharaj to do the Nama Saptaha. This Devotee agreed to do it on condition that he should get darshan of his beloved deity, Shri Panduranga. Baba fulfilled his wishes by appearing as Panduranga Vitthal at the end of the 7th Day. (Shri Das Ganu then realised that Panduranga and Baba are one and the same.)

6. From the tremendous degree of success achieved during the past few years all over "Andhra Pradesh" viz. Hyderabad, Guntur, Kanakagiri and Shirdi itself in 1981 and the historic and unique Vijaywada Sapta Saptaha for 7 weeks (49 days) started on the auspicious day of "Datta Jayanthi" on 26/12/85 and concluded on 13.2.86. It is no exaggeration if we mention that Lord Sai chose Sri. D. Sankaraiah guru of Hyderabad for this purposeably assisted and supported by the press and thousands of Sai Bandhus who are all blessed (Sai) souls, as it were.

7. The great and powerful taraka mantra, "OM SAI, SRI SAI, JAYA JAYA SAI" adopted by intuition and inspiration by Sai brother, Sri Sankaraiah is very, very unique and magnetic to realize the real nature of one's self (self realisation). Sri Vishnu Puranam says that which is attained through Tapasya (penance) in Krita Yuga, through sacrifice in Treta, through worship in Dwapara is easily attained in the present Kaliyuga by chanting of the taraka mantra, "OM SAI, SRI SAI, JAYA JAYA SAI".

"Of yagnas, I am Japa Yagna", says Lord Krishna (B.G.Ch. 10, Sloka 25). Rigid rules and austerities have to be observed by the sadhakas in doing other japas. But in the case of chanting nama japa, no formality is necessary. It can be done at all times in our day to day life, while sitting, eating, walking etc., and the only qualification required is "Shradda and Bhakthi (faith)" in the divine name. It is prescribed in scriptures (Upanishads), Vedas etc., that any maha mantra is to be repeated a minimum number of "three and a half Crores" times by a sadhaka to achieve his object. But in the case of Sai Mantra, let us remember what Sai says, "If you simply say, "Sai Sai", I will take you over the Seven seas". That is to say we can easily

cross over the mundane existence (Samsara) by chanting his name, (according to our conveniences and conditions of life) by japa, Kir-tan (Nama Sankirtana) at one's house or temple or in public places, streets (Nagara Sankirtan). It is highly advisable not to allow a sadhaka or group of singers of the name to be disturbed by his/their friends or relations for ordinary worldly purposes or otherwise while engaged in such practices, to obtain the full effect and continue and concentrate on the blessed name and beautiful form of his/their "Ishta Devata".

8. When this is done ceaselessly in unison in big groups it has the merit of changing the course of world events for the good of humanity at large.

9. Our Lokha Guru is Lord Maheshwara. He is also a Siddha Guru from whom the Moola Mantra (Panchakshri the original five syllabled mantra) "OM NAMA SHIVAYA" has originated. Accordingly to suit to the taste of different kinds of devotees many mantras for Nama Japam are in vogue such as 1. SHRI RAM JAYA RAM, JAYA JAYA RAM. 2. HARE RAMA HARE RAMA, RAMA RAMA HARE HARE, HARE KRISHNA HARE KRISHNA, KRISHNA KRISHNA HARE HARE. 3. HARA HARA SANKARA, JAYA JAYA SHANKARA. 4. OM NAMA NARAYANAYA OR OM NAMO BHAGAWA VASUDEVAYA. In this connection, I may mention at Hubli in "SID-DARUDHAMUTT" the non-stop chanting of the five syllabled mantra "OM NAMA SHIVAYA" is going on day & night without break for the past more than 100 years on 8 hours shift basis initiated by the great and unique Saint "SIDDARUDHA MAHARAJ" whom I had darshan in 1926 when I was about 8 years old. I wish and pray to Lord Sainath that similar arrangements may kindly be made in our "shirdi" also, so that Sai and other devotees from all over the world visiting "SHIRDI" will avail this opportunity of chanting the Sai taraka mantra "OM SAI SHRI SAI, JAYA JAYA SAI, at anytime during day and night and get immense benefit thereby.

10. Our Bhagwan Sri Sai is a Sidda Guru. If we simply chant his name with earnest faith and love and intense devotion, He raises the kundalini (Serpent Shape) shakthi in us, cuts all the knots of the heart and enables us to realise what is our real nature. When we realise



the “truth” that we are Brahman ourselves (Aham Branmasmi, So-Ham, Tatwamasi) all siddhis automatically come to us and we will be able to help the humanity at large. In the beginning, it will be very difficult to do the nama japa as the turbulent mind will disturb you with all worldly thoughts and desires. But it will be easy if we invoke the blessings of Sadguru Sai with our total surrender to Him. Slow and steady wins the race is the word to observe.

Dear Sai Bandhus,

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

OM SHANTI, SHANTI, SHANTHI, OM TAT SAT.

—R. Radhakrishnan,



FAITH AND PATIENCE

During the month of My 1987, I was trying very hard to get the admission for my daughter, in 1st Standard, at one of the schools, in Ambernath. My wife and I went personally to see the principal of the school for my daughter's admission.

I had full confidence in our beloved Baba, that we will definitely get the admission. But we both were highly disappointed, when the clerk told that the admissions are already full and there are no chances of us getting the admission. Of course we could not meet the principal that day, as she was busy in some meeting. After a few days passed my mother in Law got operated for cataract.

A distant relative of ours had come to see my mother-in-law on 28/5/87, which was a Thursday. Casually I opened the topic that and told him that I wanted admission, for my daughter in the said school in Ambernath. He immediately agreed, that he knows the principal of the school and that we should all go, i.e. myself, my wife & the relative to meet the principal and try our luck. I was all the time uttering the slogan, "Om Sai Sri Sai Jai Jai Sai". Dear Sai devotees you will not imagine my happiness, when she said that the said admission will be given to my daughter, as a special case, although the admission were full. We immediately filled up the admission form inside the Principal's cabin, and the work which was almost impossible, was done within a few minutes only with the blessings of "Sri Sai".

Tears rolled down my eyes when we came out of the principal's cabin and I thanked Sri Sai for the mercy shown to us.

Bow to Sri-Sai-Peace to be all.

—R. N. Unwalla,
Hendri Pada, Kulgaon,
Badlapur,
Dist-Thane.



Fearlessness, purity of heart, steadfastness in knowledge and yoga; charity, self-control, and sacrifice, study of the scriptures, austerity and uprightness.

— *Bhagavad Gita, XVI 1*





THE IMPORTANCE OF LOVING GOD

“In waking, eating, working, dreaming, sleeping, serving, meditating, chanting, divinely loving, my soul constantly hums, unheard by any, GOD, GOD, GOD.”

— *Sri Paramahansa Yogananda.*

Beloved ones, I would like to say a few words about that essential ingredient in life which has meant so much to me all through the years: love—divine love, love for Sai Baba. In this world, love is the one thing that all men are seeking, that every heart is carving. All forms of love—the love between family members, friends, husband and wife, loved and beloved—all come from one common fountainhead, God. The love we receive through all forms of human relationship is but an expression of the love that is God.

His Holiness Saipadananda Radhakrishna Swamiji dedicated his entire life to Sai Baba and his mission as an APOSTLE OF SAI LOVE is exemplary. Therefore the office-bearers of Sai Spiritual Centre of Bangalore deserve all our praise and congratulations for publishing the quarterly magazine and releasing the first issue on 18th April 1987, which also marked the 83rd *birth anniversary* of Swamiji.

The devotees of Swamiji were anxiously awaiting such a deluxe magazine to appear for a long time and their desire was fulfilled on the 18th April by Sai Baba's grace. The magazine's lovely get-up and the cover page with Swamiji's lively picture is quite attractive and illuminating. Indeed I felt, grateful to Sai Baba and Swamiji that I could be present physically on this auspicious occasion.

Sai-Brother R. Parthasarathy, the biographer of Swamiji told me that the temple authorities unearthed 25 diaries in Swamiji's room written by Swamiji in his own hand-writing. These diaries were

sent to Sri Parthasarathy, who patiently scrutinised them. He told me that due to swamiji's grace, he was able to understand the substance of those writings. It contains a full philosophy of life, upanishads, Sri Krishna Leela episodes etc., There is blank space in the middle of the diary which symbolises the sun (light) spreading its rays of knowledge all around the diary. Three articles of Swamiji have been published in the first issue of the magazine SAIPADANANDA and others are to follow in the subsequent issues, which will be a rare treat to the devotees of all faiths.

A few words about Swamiji;—I have known Swamiji since 1945. I used to attend 'Geetha' classes at the All India Samaj (the present building was under construction and the classes were held in an adjacent building). Sri Radha Krishna Swamiji used to recite slokas and Sri Narasimha Swamiji discoursed on them in simple Tamil. Both the Swamiji lived up to the tenets of Bhagavadgitha, althroughout their sojourn.

In 1951, the fifth All India Sai Devotees Convention was held at Dharwar. Both the Swamiji's arrived four days in advance at Hubli for properly arranging the convention. I was one of the volunteers. Indeed Sai Baba blessed me to move with them closely. Swamiji's 'Guru Bhakti' was exemplary, which was personally witnessed by us at Hubli Railway station on the day of their departure to Madras.

On their day of return to Madras (via Guntakal) a curious thing happened. The train was to leave at 9.50 p.m. from Hubli. H. H. Narasimha Swamiji found some important letters missing in the file. He at once recollected that he had left them in the cup-board of his host Sri S. Krishna Murthy Iyer's bungalow. The first bell for the train to start was already rung. The distance from the bungalow to the Railway Station can be covered by atleast 10 to 15 minutes walking. Even then, Narasimha Swamiji asked Sri Radhakrishna Swamiji to fetch those papers at once. Swamiji ran at once. In the meanwhile the second bell was given and the guard blew his whistle and waved the green flag signalling start of the train. But, wonder of wonders. The driver opened the regulator to start but the wheels did not move an inch. The Station staff examined the Brake system but could not detect any defect. Exactly at 10 a.m., Sri Radhakrishna



Swamiji returned with the letters and handed them to his Guru, Sri Narasimha Swamiji. Since there was a big crowd to wish 'au revoir' to Swamiji near the carriage, the station staff suspected some 'mishap' there and rushed to Swamiji's compartment. Narasimha Swamiji told the Driver: "Go now and start the train. There will be no difficulty". Then the driver went and started the train and it moved easily. Such is the 'yogic power' of Swamiji to control the physical world. Sai Baba, Narasimha Swamiji and Radha Krishna Swamiji are one in spirit from where they have manifested in three forms and names. (Three in one and one in three)

Radhakrishna Swamiji never wanted any publicity for Him. He was humble, egoless and very kind and loving towards all. He is a realised soul. He has realised the name 'Radhakrishna' bestowed on him by his parents and does not belong to the physical body but the spirit—Paramathma God Radhakrishna—dwelling in him. So to say, he has become the God Himself. Indeed, a great realised Soul in our midst, He was.

In 1952, Narasimha Swamiji deputed Radhakrishna Swamiji to undertake 'Sai-prachar' at Bangalore. After this, I lost touch with him except for a few glimpses at the important functions of All India Sai Samaj. Even on those occasions it was only a warm welcome with a smiling face, as he was busily engaged with the affairs of AISS and Bangalore Sai centre. In February 1978, I had been to All India Sai Samaj along with my brother, Sri R. Subramanian to seek Swamiji's blessings for the marriage of my second daughter, Chi. Geetha on the 1.6.78. As we entered the precincts of All India Sai Samaj, Swamiji was coming out and we prostrated at his divine feet. He blessed us and went out of the mandir in a hurry with a few devotees who took him in a car.

We went inside the temple, performed 'archana' to Sai Baba and went round other holy places reverberating the presence of Sri Narasimha Swamiji. Throughout, I was feeling sorry that even though I met Sri Radhakrishna Swamiji after a long-long time I could not converse with Him and felt really sad about it. With a heavy heart, we all left the Mandir premises. Wonder of wonders. Swamiji just returned and told me: "I have finished my engagement soon and returned as you wanted to speak to me." I was overwhelmed with joy. Tears gushed out of my eyes and I told Him the purpose of my visit to All India Sai Samaj. He then blessed us, gave Baba's prasada

and Udhi. Then we took leave of Him. Alas!—it was my last physical meeting with him.

For two days from 14th Jan '80 to 16th January, 1980 I was in a very sorrowful mood. I did not care for food etc., I was feeling that I had lost a near and dear relative. But somehow I could not make out anything for this depressive mood. In February, 1980, I got a shocking news from Sai Brother K. R. Gopinath that Swamiji left his mortal coil on the 14th Jan '80. Although Swamiji is no more physically with us, He is ever-living with us like Sri Sai Baba. He is close behind our thoughts. On our part we have to surrender with tan, man, dhan and there is no mundane existence to cross.

Swamiji's devotees are all over the country and abroad as well and we are sure that we will be able to know more and more of their rich experiences with Swamiji through the sacred magazine SAIPADANANDA. Salutations unto Lord Sai Baba, Gurudevas—Narasimha Swamiji and Radhakrishna Swamiji.

— R. Radhakrishnan,
C/o Sri C. V. Mugali,
Halyal Chawl,
Naga Shetty Koopa,
Hubli - 580 023,
Karnataka.





HOW SOON BABA RESPONDS

It was in the month of February, year (1987) I was invited to Shirdi by our Almighty Lord Sai on Mahasivarathri. This first visit became most memorable and remarkable as Baba appeared in person and blessed me and my people. I came back with absolutely a new experience of being in Bliss giving away all my worries, tensions to Baba. My first visit to Shirdidham strengthened my faith, showed me a path towards self-realization which requires covering of milage and milage but as Lord Sai is always with me, HE will make me cover this distance with His grace and blessing.

It was on 15th March, due to some problems I was quite disturbed and wept in front of Baba's picture in the noon praying to HIM to help us and give us peace. At night I again prayed and went to sleep. It was around 2.00 a.m. (Holi festival day) Baba woke me up. To my utter surprise what I saw was unbelievable. I saw Baba's three calenders (pictures) on the wall (one on the other) on which a garland was also put were swinging to and fro with great velocity. I kept staring at this Leela of Baba and tears started rolling down on my checks. Although pictures were swinging so fast yet the garland did not fall. There is a dressing table kept near the picture which was covered with cover. Due to fast movement of pictures the cover fell down.

Since it was still cold our doors and windows were closed and there was no breeze at all. After swinging for atleast 6—7 times it stopped. I was still staring at it dazed at the Leela of Baba. I thanked HIM and realized, Baba is so near to me and is always with me. It's only that we did not realize it earlier. I tried to wake up my sister who was sleeping just next to me. When I called her she said yes she dreamt that Baba's picture was swinging. I told her it was not a dream but a reality. She was also taken aback by the Leela of Baba. From that day onwards she became a good devotee of Baba.

Thereafter I could not sleep and kept thinking how Baba answers our prayers. We have to just surrender ourselves completely to HIM and HE is there ahead of us looking after our welfare day and night thus guiding us to the path of self realization. That picture has become so important to me and I feel as if Baba is alive, looking after me. Now I have no worries when my Lord is there to look after me?

I have become indebted to Baba and know that I will never be able to repay this love and grace showered unto me.

MAY LORD SAI BLESS EVERYONE

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

* [REDACTED] *

HOW I GOT A NEW LIFE BY THE GRACE OF SAI BABA

This is the story of Sai Baba's kindness, the kindness that gave a new direction and light to my life. Upto 1982, my life was, so to say, almost uneventful.

But things started changing form, once I got a job in the Gulf. Due to some reasons my dreams were shattered. The loss was too much for me to bear, and I took to alchohole to forget everything. A total drunkard, I had to return to India after one year of stay in Muscat.

Back in Bombay, I was not even in a position to search for a job and money was fast running out of my hand. In less than a year's time, I was pennyles and still without a job, in one of those

miserable days, my friend Mr. R. Narayan, asked me whether I had ever been to Shirdi. I laughed at him saying that if I had that much money I would have had another drink. But after much persuasion,



agreed to go with him to Shirdi. It was in October, 1984. One week after my first visit to Baba, I got a small job in an organisation near Churchgate. I saw a ray of hope in my totally shattered life. As soon as I managed to save enough money to go to Shirdi, I visited Baba again. This time I offered myself totally at the feet of Baba and prayed to him to give me a better life. When I came back to Bombay, I was surprised to learn that I was offered a very good job.

By this time, I became a complete devotee of Baba. But even then I was suffering from the addiction to alcohol. Even though I used to spend much less on drinks than what I used to spend previous to becoming a Baba's disciple, my health was deteriorating. **Desperate by then, I prayed to Baba, to save me from the monster of alcohol.** And I was sure that Baba would never let my prayer down. Few weeks passed by without any changes in my habits, when one fine morning, a gentleman from Dhoha offered me a job in Dhoha. Knowing that Dhoha is a place where alcoholic drinks are prohibited, I realised that the job offer was Baba's answer to my prayers. I accepted the offer and went to Dhoha in 1985. After working in Dhoha for nearly two years, I completely got rid of my addiction to alcohol. In January, 1987 I came back to India to visit Shirdi.

I did not want to go back to Dhoha again, and wanted to start my own business in Bombay with the money that I had saved in Dhoha. I went to Shirdi again and prayed to Baba very soon, after that, I got a business opportunity to start a small business of manufacturing and selling gift articles. My business is going well and I am very happy now, all because of Baba's kindness.

Baba has given me a new life, a life which is meaningful and full of hopes. Baba has brought me back from the edge of total destruction to a life that is full of happiness. And this second life that he has given me is the evidence of his kindness. The kindness that He has shown to a humble devotee like me manifests the fact that, Baba never lets anyone's prayer down. Baba showers kindness on everybody who prays to Him. His is the helping hand that guides us all, through the difficulties and turbulences of our life.

— S. S. Raj, *Satya Sai Baba Industries,*
56, D.V. Pradhan Road, 1st Lane, Hindu Colony, Dadar, Bombay.

SHIRDI SAI BABA SPOKE TO ME

The name of SHIRDI SAI BABA is known to me since my childhood. My grand parents were devotees. My parents are devotees. My father, a brilliant engineering student, with two gold-medals of Bombay university to his credit, and later on an enterprising engineer of Bombay Government prior to Karnataka-Maharashtra segregation in 1957, is a devotee. He has put BABA's photo in the sitting room with a bulb always lit. BABA's photo is found on his office table also.

It was in 1978 during my stay in Bombay that I came close to SHIRDI SAI BABA. I was passing through difficult times when an elderly parsi gentleman guided me to a SHIRDI SAI BABA temple in Mahim. One gentleman had installed a marble statue of BABA in his house and used to conduct puja on Thursday and Sunday for the benefit of public. He had the power of going in trance and guide people in their problems by the grace of BABA. I used to go every Sunday to consult about my problems. Every Sunday there used to be a long queue of devotees waiting to consult. On a Sunday, I was waiting for my turn. The queue was quite long and it was getting late for me to attend my dispensary. I was getting impatient and restless. I was wondering whether there was a GOD. If so, then why all the sufferings. I was standing in the balcony and observing the side of the BABA's statue. I was wondering as to what HE is doing when so many are suffering. I was losing my temper. All of a sudden, even though there were no people around me, I heard a voice which said "*thera gussa bough hai beta! Aake mera charno me chod de*" meaning "Your temper is very bad son! come and leave it at my feet". By some unknown force I was drawn towards the statue and I touched my head to the feet of SHIRDI SAI BABA statue and promised to obey HIM. After this incident my life kept on improving and many miracles of BABA have occurred in my life.

Thus, this was how SHIRDI SAI BABA spoke to me.

Bow to SRI SAI BABA
Peace be to all

— Dr. Mahesh I. Magdum,
Eye Specialist,
Lecturer in Ophthalmology,
Karnataka Medical College,
Hubli - 580 022.



THE UNITY AND UNIVERSALITY OF RELIGION

The Unity and Universality of Religion with an emphasis on the Hindu-Muslim aspect of it is a most vocally demonstrated PRECEPT but least practised one. In the process, the problem of National Integrity and Communal Harmony have become a National calamity.

this disturbed situation created by Adharma overtaking Dharma, one of the perennial evils anticipated to envelop Humanity, reminds and demands Lord Krishna to keep His promise through His disciple, Arjuna, to the people at large viz., 'SAMBHAVAMI YUGE, YUGE' to correct the much deteriorated communal harmony and resultant disharmony and imbalance, a natural product of projecting too much of the first person pronoun 'I' in every religion to the detriment of other religions.

As if in immediate response to the need of the times, a sixteen year old youth appeared sitting under the neem tree in 1854 at Shirdi and it augured the promised arrival of Lord Krishna to correct and restore normalcy. Thus arrived Shri Sai Maharaj—a servant and saint—a Ram-Rahim in one.

Hemadpant, the author of Marathi 'Sai Sat Charita' wrote, 'I hold the Pen, Sai writes HIS Auto-Biography'.

Who can measure the depth of the SEA or write about the deeds and lilas of Saints of Sadguru Sainath's stature.

But this scribe, no way near Hemadpant, is making an attempt to just present a phase of Baba's life and his methodology of Unification for which HE was deputed into this world.

With Baba's blessings, I quote from the Book 'Life of Sai Baba' Volume 4, Chapter 8 authored by Pujoyashri Narasimha Swamijee dealing with the subject Castes and World Unity, now so much talked about from housetops but least practised.

It deals with Hindu-Muslim unity and the necessary integration thereof to save humanity from chaos, confusion and incidental imposition of curfew orders by the authorities.

It is no haranguing of the Hyde-park type but vary purpose-oriented and introduced to achieve the main purpose of unity.

A Hindu Inspector gave Baba a donation of stones to reconstruct a mosque but Baba used them as an occasion to introduce his Unity message by diverting the stones for the much needed Hindu temples on a priority basis at Shirdi against the wish of the Hindu Donar.

The donees had a peculiar and curious positive reaction that they, in gratitude for timely help, collected funds among themselves and gave to Baba for Mosque renovation expenses.

Let us in an unbiased way examine the whole episode.

First and foremost, the Hindu Inspector donating for mosque renovation reflected greatly the catholicity of the Hindu—a rare phenomenon but served the very purpose of Sai's Avatar,

The Hindu thought flow was to help a religious cause, never mind for Ram or Rahim. In this special attitude, we perceive the **RUNNING GOLD THREAD OF THE COMMON GOD FEATURE**, the Pearls in it are the many religions. But, Swami Vivekananda said, "only, the majority of man-kind are entirely unconscious of it".

All rivers flow into the sea and like-wise 'Sarva Deva Namaskaram' (Salutations to all, may be Kesava, or Allah, or Christ etc) all reach the 'one God' of all religions, thus establish the 'ONE GOD' principle, so essential for religious integration.

Once this is recognised, the many religious differences which are at cross purposes disappear and with it the resultant chaos, confusion and curfews too would vanish.

By the diversion of the donation, meant for the mosque by a Hindu, to the Hindu Temple reconstruction on a priority, based on urgency, Baba established the faith that Service to one God is as good as to another and thus added strength to the principle of **UNIVERSALITY OF GOD**.

More fascinating was the reaction of the Hindu Temple donees who in appreciation of the timely monetary help rendered to them by Baba felt a reciprocal donation a moral necessity and collected a large amount among themselves and gave it for mosque reconstruction. This once again places a great emphasis on the catholic attitude of the Hindu Temple donees and on 'one God' theory.



Sainath, in his most subtle mannered way, educated His devotees by telling them “if what you donate is for a mosque or temple is for the God, whether you are a Hindu or Mussalman, please give until your fingers pain and thus help mutually a worthy cause of your brothers from other religions with the least thought of the religious base coming in its way.” By this advice, HE paved the way for national integration. Sai diverted the Hindu Muslim thought into a natural common thinking channel of “SERVICE TO GOD” which invariably led to the unification of all religions.

Hemadpant in his ‘Sai Sat Charita’ says “he who completely surrenders himself to the Lord by getting rid of egoism and body-consciousness and thus becomes one with HIM has nothing to do with any question of caste or nationality” (Shri Gunaji’s English version Sai Sat Charita, Chapter VII, page 39).

The second idea is that “Sai Baba was the living emblem and embodiment of Hindu-Muslim Unity.”

The Unity project is not one day affair but spread over Baba’s life time as his whole-time life mission with the precept and practice so well synchronised and reflected in the personal life he led.

The first hurdle was the intellectual fanatics in both Hindus and Muslims what with their individual religious rigidity and fundamentalism. They were always in a warring mood each trying to protect their individual religious tenets and unbending stubborn attitude, crossing as a block, to the idealistic thinking and attempts of Baba to establish unity of a Universal Religion. Baba’s solution to this problem was to humour them and leave them to themselves as otherwise any confrontation with them was like disturbing the Hornets nest.

Pujyashri Narasimha Swamijee in his ‘Life of Sai Baba’ Vol. 4 summarises and suggests a simple working plan when he writes . . . “The task of uniting highly advanced religious exponents of each religion into one unit is not so easy as the task of uniting the MASSES who come when they see a wierd and impartial God-man like Sai Maharaj working for their good and they cooperate to unite easily into a harmonious group.”

Sai Baba who could easily visualise the situation and identify the blocks in the way of Unity and Universal Brotherhood could overcome the hurdles by adopting specially suited methods of approach to the class and mass specially.

So HE started with the understanding and easily approachable masses by calling them, irrespective of caste, colour or creed, as CHILDREN OF DWARAKAMAYEE, thus classified all into one family all those that stepped into the Masjid and brought them under one umbrella of thought viz., "UNIVERSAL BROTHERHOOD", the base and essence of SAISM.

To develop a sense of belonging in the Devotees, Baba lived on alternate days in the Mosque and Temple, accepted poojas from each religion according to its tenets, conducted the festivals of both religions in the Masjid, allowed both religionists to do their Pooja and Prayer as permitted by the religion of each with no clash or confrontation.

While Baba inducted the positive thoughts of religious integration, he never forgot the negative aspect side by side and so was very vigilant to stop the cropping up of negative destructive thoughts to kill the other religionists. To illustrate, at Dwarakamayee Muslims and Hindus slept side by side, when one day in the night the muslim fanaticism that was put to sleep by Baba by his great silent, efforts, came to life suddenly and an attempt to assassinate the sleeping Hindus was made by the Muslims. The ever-vigilant Babarose to the occasion and stood before the Muslims and said "if you so desire to kill the Hindus, kill me first and next them". This sharp, direct and sudden awakening of the Muslims by Baba to their filial bonds and duties to Hindu brothers, so much harped by Baba earlier acted as a Lorry's 'AIR BREAKS' to the muslims who realised their grave mistaken Act and suddenly stepped back. Such is the deeprooted teachings of Baba and his preventive measure that it had a spontaneous reflex action and thus the Muslims derailed to Adharma, were re-railed to Dharma.

The Masjid was made into a mosque-cum-temple complex, a common place of worship for both Muslims and Hindus who congregate at different times of the Day to pursue their prayers and pooja as per the laid tenets of each religion, astonishingly with no clash or altercation between them. The music of Gita slokas and melodious recitations of Kuran could be heard in that one hall.

We could hear in the masjid viz., Dwarakamayee the reciting of Vishnusahasra-nama by the Hindus, the Kuran by the Muslims, Bible by the Christians and people of other castes doing 'MANASA



Pooja' visualising their caste Deity all in 'Sadguru Sainath'. Sai Maharaj by this method established the MANY + IN-ONE principle—the very essence of Saism. Sai thus maintained the Unity in DIVERSITY.

This is the greatest contribution to the country and people by Sadguru Sainath Maharaj fulfilling the very purpose of HIS arrival into this world.

Needless to mention of the great necessity of a philosophical thought of the oneness of all people in the eyes of God, of mutual tolerance, avoidance of bitter conversation specially involving religious matters as a compulsory course of Human conduct to work out to a happy, peaceful and trouble-free life sans the religious confrontations.

To wit, the tantrums of the **Rohilla** with his loud disturbing prayers were explained away by Baba to the protestors that it was all done by him to drive away his Amazonic wife, a mere myth created by Baba to avoid a clash and to keep the Devotees peaceful. He knew how to handle a situation.

Again, the way in which Jawhar Ali from Rahata claimed as Guru of Sai Baba, who in his turn submitted himself as disciple of Ali, the religious Fundamentalist, in a docile way and followed him to Rahata just to keep Shirdi in peace and avert clashes at a place where Baba had laid laboriously the foundations of Universal Brotherhood. Baba managed a meeting of the quiet religious Hindu Savant Devadas with Ali and had religious discussion in which Ali found himself no were and silently left for Rahata only to come back to Shirdi later in a more humble way to Baba. Thus Baba had his religious victory to establish Unity and Universality.

Thus worked Baba's genius for a peaceful silent Hindu-Muslim Unity without any outward upheaval.

Inspector Gopalrao's URUS fair and 'Sandal procession' of Amir Shanker Dalal, a muslim devotee were made quite handy into one procession of both Hindus and Muslims and synchronised it on Sri Ramanavami Day to symbolise Baba's great SERVICE to Man to introduce the 'One Family' principle.

The procession of the 'Flags' by the Hindus and that of the Muslims went on side by side simultaneously partaking without a hitch and that with band and music, not normally permitted by

Muslims before a mosque, much less in a Masjid.

The Urus was transformed into a Ramanavami festival where annually a Haridas did Bhajan and Ramakatha, which was ultimately entrusted by Baba to the noted Bhagavather Das Ganu Maharaj permanently, who, since then, had successfully and creditably fulfilled the entrusted functions.

The Ramanavami festival marked the finale of Baba's project of 'Unity' which continues to date at Shirdi.

The Kirtana-kar Das Ganu Maharaj besides the annual Shirdi event was doing his Harikathas elsewhere making Baba's lilas also a part of it by which he became Baba's unofficial ambassador of carrying the Message of Muslim-Hindu unity cause to every corner he went, thus ensured the unity message of Sai getting to the masses everywhere.

Sai Baba had very successfully inculcated in HIS DEVOTEES of all classes that "one common principle that all religions are true and each community conservatively should keep up to its own creed, faith & c., peculiar to its religion" and, most important, not mind about other religions practising their rituals inside Dwarakamayee Masjid as permitted by their religious tenets. This clearly demonstrated the existence of a world unity with its people at large which is the beginning and process of Baba's religious mission entrusted to HIM by the ALMIGHTY.

Sai Baba made his Devotees get accustomed to the differences and variations as a permanent unavoidable basic features of all religions to be accepted as a part of the ritual and thus make it a channel to find permanent joy and peace in Heaven with due emphasis on the part played by mutual love and affection during the process.

This idea is well epitomised by Swami Vivekananda when he says:

"that plan alone is practical which does not destroy the individuality of any man in religion and at the same time shows him a point of Union with others".

Baba was so careful to advise his Devotees not to desert the religion in which they were originally born but keep it up and find a way to practise SAISM through it, as otherwise it would tantamount to disowning the 'FATHER'.



Baba also demonstrated to the Devotees of the great possibility of becoming one-world-citizen and as one family and achieve the socialistic pattern of ideal Society only on the principle and practice of "Love and Universal Brotherhood".

"HE SHOWED THE WAY AND LET US FOLLOW IN HIS FOOTSTEPS".

"Was Baba living because HE had the BODY! and was HE DEAD because HE left it? No! Certainly not, Baba is EVER ALIVE". "ALWAYS BY OUR SIDE AND WILL TAKE ANY FORM AND APPEAR BEFORE THE DEVOTEE AND SATISFY HIM". Sai Sat Charita—English—P. 184—GUNAJI's.

To quote Swami Vivekananda to illustrate and establish the unaustentatious simplicity and silent service to Man and Society of Sadguru Sainath Maharaj!

"So those who are workers and really feel at HEART the Universal Brotherhood, do not talk much, do not make sects for Universal Brotherhood but their ACTS, their MOVEMENT, their whole life show out clearly that they, in truth, possess the feeling of brotherhood for MANKIND that they have love and sympathy for all. THEY DO NOT SPEAK, THEY DO AND THEY LOVE".

This in short an epitome of the life and lilas of Sadgurus like Shri Sainath.

HE finally assures HIS DEVOTEES "WHY FEAR, WHEN I AM HERE" and guarantees HIS continued vigilant HELP in the present and future as was done in the past.

I conclude, as a humble devotee of Sadguru Sainath Maharaj and a close disciple of HIS most devoted and committed Southern Pracharak Pujiyashri Narasimha Swamijee, with a prayer in their HOLY NAMES for the DAY To DAWN for ALL INDIA SAI Samaj, brain-child of Swamijee, to become DWARAKAMAYEE of the SOUTH and make it the SOUTH SHIRDI.

Long live SAISM: Let its FOUNDER's touch of Wisdom and Spiritualism be our friend, philosopher and guide.

Salutations and respectful pranams to Shri Sainath and his disciple Swamijee 'BVN' and the like of them among the SAI BANDHUS.

— O. K. Varada Rao, 58, M.I.G.H, Mehdipatnam, Hyderabad.

ARE YOU A REGULAR READER OF "SAI SATCHARITA"?

(Answer the following and find out yourself)

1. Baba wept like an ordinary man, when a staunch devotee died at Shirdi in those days and conducted abseques with his pocket Money. What is the name of the devotee?
2. Baba with tears blessed a woman with a coconut. What is the name of the women?
3. What are the timings, when Baba went into "SAMADHI" for three days and got up? The year in which it was happened?
4. What is the name of the devotee, who first given "BHIKSHA" to Baba at SHIRDI?
5. What is the original name of Sri Das Ganu Maharaj?
6. Baba told that he lived for 2 years by eating the Neem leaves. To whom Baba told?
7. In which year and on what auspicious day Baba put His hand in- to DHUNI and saved a child falling about in the fire?
8. What is the name of Police constable posted at Shirdi to watch the income and expenditure of Baba by the British Government?
9. What are the names of two staunch devotees invited BABA at the same time to attend their sons Upanayanam and marriage?
10. What is the name of a person visited Shirdi without any faith in Baba and lost his new chappals?
11. In which corner Baba used to sit in "DWARAKAMAI"?
12. Which side Baba used to sleep in "CHAVADI"?
13. Who provided a long wooden flank to Baba for sleep?
14. What is the name of the person changed a Hindu youth into a Muslim?
15. "The entire world in one scale and you are in one scale" to whom Baba assured?



ANSWERS

1. MEGHA
2. Smt. NACHNE
3. 10.00 PM and 3.00 AM IN 1985
4. AMEEN BHAI (MUSLIM)
5. GANAPATRAO DATTATREY SAHASRABUDHE
6. SAGUNA MERUNAYAK
7. 1910, DEEVALI FESTIVAL DAY
8. CHAKRANARAYAN
9. KAKASAHEB DEEKSHIT, NANA SAHEB CHANDORKAR
10. HARIKANHOBA
11. EASTERN SIDE
12. RIGHT SIDE
13. NANASAHEB DANGLE
14. BADE BABA
15. UPASANI BABA.

—B. Rama Rao,
Sr. Asst., % E.E. (PR),
BHADRACHALAM, A.P.



Worship of Gods, of the twice-born, of teachers, and of the wise; cleanliness, uprightness, continence and non violence—these are said to be the austerity of the body.

— *Bhagavad Gita, XVII 14*

Words that do not give offence and that are truthful, pleasant, and beneficial, and also the regular recitation of the Vedas—these are said to be the austerity of the speech.

— *Bhagavad Gita, XVII 15*

13th Writers' Meet at Shirdi February - 1989

It is proposed to hold the gathering of the contributors to Shri Sai Leela Magazine on Saturday 18th and Sunday 19th February 1989. Those, contributors whose articles/poems have been published at least twice in the saileela issues, are requested to submit the accompanying form, duly filled in and send it so as to reach the undersigned on or before 10th February 1989, on the following address:—

Executive Officer,
Shri Sai Baba Sansthan Shirdi,
At Post:— Shirdi-423 109,
Tal: Kopargaoon, Dt: Ahmednagar.

R. D. Banne,
Executive Officer

Rules for the Meet:—

- 1) Travelling expenses will be borne by participant.
- 2) Form should be filled in legible handwriting and sent in an envelope superscribed "Writers' Meet" 1989.
- 3) Neither any forms nor any other correspondence about the Meet will be entertained by the Sansthan after 10-2-1989.
- 4) Arrangements for lodging, prasad etc. will be made as usual by the Sansthan for those participating in the Meet.
- 5) Each participant is allowed only one relative as guest.
- 6) Those who are attending the Meet, must reach Shirdi not later than the evening of 17th February 1989.





**13th Writers' Meet at Shirdi
(February 18th & 19th . . . 1989)**

To,
Executive Officer,
Shri Sai Baba Sansthan,
Shirdi.

Sir,

I wish to attend 13th Writer's Meet to be held at Shirdi. I am giving the required information below:—

- 1) Full Name (Surname first):—
- 2) Full Address:—

- 3) Occupation:—
- 4) Education:—
- 5) Age:—
- 6) Since when you are attending the meet:—
- 7) Are you a subscriber to Saileela:— Yes/No.
- 8) What is your contribution to Saileela:— Prose/Verse/both.
- 9) Title and date of publication of your contribution:—
 - 1)
 - 2)
- 10) Name and relationship of the accompanying guest:—

(Signature)

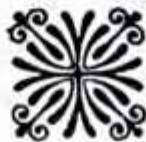


श्री साईलीला

हिन्दी विभाग

अनुक्रमणिका

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साईबाबा के ग्यारह वचन

द्वारकामायी के दीवार पर साई के जो ग्यारह वचन लिपिबद्ध हैं उन्हें पढ़कर भक्तों की मानसिक दशा किस प्रकार शान्त हो जाती है वह अनुभव करने की बात है। उन वचनों में अत्यन्त गूढ़ अन्तरार्थ भी छिपा हुआ है जो आध्यात्मिक पथ के पथिक के लिए अत्यन्त प्रेरणादायी तथा मार्गदर्शक आलोकवर्तिका है।

-१-

पहला वचन है-

“शिरड़ी की पावन भूमि पर पांव रखेगा जो भी कोई।

तत्क्षण उसके मीट जायेंगे सभी उपाय हो भी जो भी कोई।”

अर्थात् शिरड़ी की पवित्र भूमि में जो भी कोई पहुँचता है उसके सभी प्रकार के दुःख-कष्ट और विपदाएँ शीघ्र ही दूर हो जाती हैं।

हर स्थान का अपना अपना वैशिष्ट्य होता है। मन्दिर या आश्रम का वातावरण मेले के वातावरण से, विवाह मण्डप का वातावरण श्मशान भूमि के वातावरण से, भोजनालय का वातावरण परीक्षा भवन के वातावरण से और रेलवे स्टेशन का वातावरण पूजागृह के वातावरण से भिन्न होते हैं। हर स्थान में मानसिक स्थिति भिन्न होती है। और क्षेत्रों का माहत्म्य तो सबसे बढ़कर होता है। पुराणों में श्रीक्षेत्र पूरी, द्वारका, वद्रीनाथ, रामेश्वरम्, मथुरा, कांची, कामाक्षा, मीनाक्षी आदि भारत के सैकड़ों तीर्थों का माहत्म्य वर्णित है। शिरड़ी को भक्तों ने तीर्थों का राजा माना है-

“हरिद्वार मथुरा काशी, शिरड़ी में तीर्थ सारे हैं।

साई बाबा के चरणों में चारों धाम हमारे हैं।”

अतः शिरड़ी में मानसिक शांति को प्राप्त होना और सभी आपदाओं का दूर हो जाना स्वाभाविक है।

इस वचन में पावन भूमि का तात्पर्य सत्मार्ग से है। मनुष्य के समस्त दुःख और आपदाओं का कारण है गलत रास्ते पर चलना। मनुष्य धर्म मार्ग को छोड़ अधर्म पथ पर चल रहा है। इसलिए मानव से देव बनने के बदले वह दानव बनता जा रहा है। जब वह सही मार्ग पर चलेगा तब निश्चय ही उसके सभी दुःख कष्ट दूर हो जायेंगे। यही इस वचन का दूसरा अर्थ है।

इस वचन का एक तीसरा अर्थ है, जो अत्यन्त गूढ़ और आध्यात्मिक साधकों के लिए उद्दिष्ट है। इसमें ‘शिरड़ी’ का मतलब देह से है। “देहो देवालयो प्रोक्तः देहो देवो निरंजनः”। देह ही देवालय है और उसमें रहनेवाला देही परमात्मा है। उस देह की भूमि है मन। जो गीता के अनुसारबंध और मोक्ष का कारण है-“मन एव मनुष्याणां कारणं बंधमोक्षयोः।” “पावन भूमि” का मतलब मन की पवित्रता या चित्तशुद्धि से है। साधक के लिए चित्त शुद्धि परम आवश्यक है। चाहे कोई कितना भी धर्म कर्म क्यों न करता हो अगर उसमें चित्त शुद्धि नहीं है और इसमें कामना

और स्वार्थ की भावना विद्यमान है तो उसकी सब साधना बेकार है। इसलिए गीता में निष्काम कर्म का उपदेश दिया गया है। निष्काम कर्म तभी किया जा सकता है जब मन में "मैं" और "तू" की भावना न हो। इस प्रकार चित्त शुद्धि को अपना कर साधक धीरे धीरे अपने पथ में अग्रसर होकर परमपद की प्राप्ति कर सकता है और उसके सभी अपाय यानी आध्यात्मिक प्रतिबन्धक दूर हो जाते हैं।

इस वचन में "तत्क्षण" शब्द अत्यन्त महत्वपूर्ण हैं, जिसका मतलब है फौरन, जैसे कोई सुइच् बन्द कर दे। हां, चित्तशुद्धि के मार्ग को अपनाते ही सभी प्रतिबन्धक दूर हो जाते हैं। जब चित्त शुद्ध हो जाता है और कामना नहीं रहती तो बुद्धदेव के अनुसार दुःख का विनाश तत्क्षणात् हो ही जाता है। कबीर ने भी यही कहा है -

"चाह गई चिन्ता मिटी मनुवा बेपरवाह।

जिनको कछु न चाहिए सोइ शाहंशाह।"

साई का दूसरा वचन है

"समाधि की सीढ़ी चढ़ेगा जो मेरी।

मिटे दुख दरिद्र और चिंताएँ सारी॥

अर्थात् जो कोई शिरड़ी में साई के समाधि स्थान की सीढ़ी पर चढ़ता है उसके समस्त दुःख, दारिद्र्य और चिंताएँ दूर हो जाती हैं।

दर्शनं पाप मोचनम्। स्पर्शनं च मोहक्षयम्।" भगवान के दर्शन से सभी पाप दूर हो जाते हैं और उनके स्पर्शन से मोह का क्षय हो जाता है अर्थात् मोक्ष मिल जाता है। शिरडी के प्रसंग में भी यही बात सत्य है। शिरडी की पावन भूमि पर पहुँचने से सभी प्रतिबन्धक दूर हो जाते हैं और द्वितीय सोपान में जब समाधि को स्पर्श करते हैं तो समस्त दुःख-दुविधाएँ दूर हो जाती हैं।

"समाधि" योग की चरम अवस्था है। पतंजलि ने इसके आठ सोपान यानी सीढ़ियाँ बतायी हैं- यम, नियम, आसन, प्राणायाम, प्रत्याहार, धारणा, ध्यान और समाधि। समाधि ही अंतिम सोपान है जहाँ साधक ब्रह्मलीनता को प्राप्त करता है। योगमार्ग में सबसे पहले दुःख का अंत होता है। दुःख तीन प्रकार हैं- अधिभौतिक, आधिदैविक और आध्यात्मिक। आधिदैविक दुःख वे हैं जिन्हें दैवी दुर्घटना कहते हैं, जिनका ताल्लुक प्रारब्ध से है। योग मार्ग को अपनाने से प्रारब्ध का क्षय हो जाता है। आधि भौतिक दुःख देह से और आध्यात्मिक दुःख मन से संबन्धित है। इनका मुख्य कारण है असंयम और अतिचार। और योग का पहला चरण है यम यानी संयम।

जब कोई खान-पान, आचार-व्यवहार, कामना-वासना आदि में संयम अवलम्बन करता है, उसके आधि-भौतिक और आध्यात्मिक दुःखों का अंत हो जाता है। वह समय और साधन का पूर्ण उपयोग कर सदा सुखी हो जाता है। फिर उसका दारिद्र्य भी दूर हो जाता है क्योंकि योग मार्ग के अनुशीलन से वह एक ऐसे स्तर पर पहुँच जाता है जहाँ उसे अष्टसिद्धि और नवनिधि की प्राप्ति हो जाती है। कुछ साधक यहीं रूक जाते हैं और सिद्धियों के मोह में पड़कर अपना मानवत्व खो बैठते हैं।



यही वास्तव में चिंता और दुविधापूर्ण स्तर है। एक और सिद्धियों का आकर्षण और दूसरी ओर समाधि स्थिति तक अग्रसर होने का कठिन प्रयास। जब साधक सिद्धियों के प्रलोभन को छोड़ कर आगे बढ़ जाता है तो वह निश्चित हो समाधि के चरम सोपान पर पहुँच जाता है। इस स्थिति में आकर उसकी सभी कामनाएँ दूर हो जाती हैं, वह निस्पृह, ममताशून्य और निरहंकार होकर परमशांति को प्राप्त करता है -

“विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः।

निर्गमो निरहंकार स शान्तिमधिगच्छति ॥ (गीता २:७१)

इस प्रकार समाधि के सोपानों को आरोहण करने पर साधक दुःख, दारिद्र्य और चिंताओं से मुक्त हो जाता है।

इस वचन में एक महत्वपूर्ण शब्द है “मेरी”। इसका बाह्यार्थ तो साई की समाधि से है पर इसका गूढ़ार्थ आत्मोपलब्धि या आत्मसाक्षात्कार से है। समाधि ही इस स्थिति का निर्देश करता है। अष्टांग योग को अपना कर साधक धीरे धीरे इस अरस्था में पहुँच जाता है।

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साई का तीसरा वचन है -

“गया छोड़ इस देह को किन्तु फिर भी,
दौड़ूंगा निज भक्त के हेतु पर फिर भी।”

अर्थात्, मैं इस देह को छोड़कर जा रहा हूँ पर तब भी अपने भक्तों के लिए भी दौड़ता रहूँगा। देह क्या है? “दह्यति अनेन इति देह”। जो दहन करता है, धीरे धीरे नष्ट हो जाता है वह है देह। भगवद् गीता में कहा गया है-

“वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि।
तथा शरीराणि विहाय जीर्णा-
न्यान्यानि संयाति नवानि देही।”

(गीता २/२२)

जिस प्रकार पुराने कपड़ों को त्याग दिया जाता है और उनके स्थान पर नये कपड़े पहने जाते हैं उसी प्रकार आत्मा जीर्ण शरीर को त्याग कर फिर नूतन शरीर में प्रवेश करता है। यह जन्म-मृत्यु का चक्र है। देह एक आधार मात्र है। जिस देह को ग्रहण कर भगवान अवतार ग्रहण करते हैं वही देह उस समय भक्तों के लिए मोहक सिद्ध होता है। किन्तु देह के साथ भगवत् शक्ति का कोई संपर्क नहीं है। जो सर्वव्यापी, सर्वज्ञ और सर्वशक्तिमान हैं उनके लिए देह के होने या न होने से कोई फर्क नहीं पड़ता। वे तो सदा समग्र विश्व की मंगल कामना करते रहते हैं। इस प्रकार ईश्वर के निराकार सर्वव्यापी स्वरूप की महानता इस वचन में अभिप्रेत है।

भगवान भक्त के अधीन होते हैं जिसका उल्लेख इस वचन की दूसरी पंक्ति में

किया गया है। जो किसी भी प्रकार से भगवान के प्रति प्रेम निवेदन करते हैं वे भक्त हैं। श्रीमद्भगवद्गीता में भक्तों के चार भेद बताये गये हैं ,

“चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।

आर्ता जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ (गीता ७:१६)

जो केवल विपत्ति पड़ने पर दैव दैव पुकारता है वह है आर्ता। जो अपनी अभिलाषाओं की पूर्ति चाहता है वह है अर्थार्थी। भगवान के अस्तित्व को जानने के लिए, सत्य को जानने के लिए जिसमें कुतूहल होता है वह है जिज्ञासु। चौथे प्रकार का भक्त ज्ञानी कहलाता है, सत्य की उपलब्धि ही उसका ध्येय है। भगवान इन चारों प्रकार के भक्तों के लिए सदैव अनुकूल रहते हैं।

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साई का चौथा वचन है—

“मनोकामना सिद्धियाँ ये मेरी समाधि ।

रखो इस पर विश्वास और दृढबुद्धि ॥”

अर्थात्, मेरी समाधि समस्त मनोकामनाओं का कल्पवृक्ष है। इस पर पूर्ण विश्वास और आस्था रखो।

ओडिओ भागवतकार जगन्नाथ दास ने लिखा है-

“ए मन भाळु थाए याहा, काळे प्रापत हुए ताहा ।”

अर्थात्, मन जो भी चाहता है उसकी प्राप्ति अवश्य होती है। आधुनिक मनोविज्ञान के अनुसार चिंता एक शक्ति है जो घनीभूत हो पदार्थ में परिवर्तित हो जाती है। मन जिस बात की कामना करता है उसकी प्राप्ति जाग्रत या स्वप्नवस्था में अवश्य होती है। कभी-कभी जन्मान्तर में भी कामना का पूरण होता है। इसलिए शास्त्रों में कामना को पुर्नजन्म का कारण माना गया है। बुद्ध ने कामना को दुःख का कारण और श्रीकृष्ण ने इसे क्रोध का कारण माना है- “कामात् क्रोधोभिजायते।” षडरिपुओं में काम का स्थान सर्वोपरि है। इसलिए गीता में निष्काम कर्म का उपदेश दिया गया है। फिर भी मनुष्य कामना करता है और इसे चार पुरुषार्थों में अन्यतम माना गया है- धर्म, अर्थ, काम और मोक्ष। किन्तु धर्म को अर्थ के साथ और काम को मोक्ष के साथ मिलाने का उपदेश दिया गया है। अर्थात् धर्म के लिए ही अर्थ उपार्जन किया जाय और मोक्ष के लिए कामना की जाय। साई के इस वचन में मनोकामना का गूढ़ार्थ मोक्षकामी होने से है।

यह सच है कि सब लोग कामना के इतने उंचे स्तर पर आसानी से नहीं पहुँच सकते। उनकी साधारण कामनाओं की सिद्धि भी भगवान करते हैं। सिद्धि का मतलब अष्ट सिद्धि और नवनिधि से भी है। लेकिन ये सब भौतिक उपलब्धियाँ हैं, जिनके पीछे भागना ठीक नहीं है। अतः “मेरी समाधि” यानी आत्म साक्षात्कार के लिए मन में कामना कर उसकी सिद्धि प्राप्त करनी है। यही इस वचन का अंतरार्थ है।



इस सिद्धि के लिए दो प्रतिबन्ध लगाये गये हैं - विश्वास और दृढ़ बुद्धि। बंगला में एक कहावत है- "विश्वासे मिलइ हरि, तर्के बहु दूर।" अर्थात् तर्क से नहीं बल्कि विश्वास से ही भगवत् प्राप्ति होती है। विश्वास जितना दृढ़ होता है फल उतने आसानी से मिल जाता है। अतः भगवत् विश्वास सबसे अनिवार्य तत्व है। और दृढ़ बुद्धि क्या है? वह है विवेक और दृढ़ संकल्प के बिना आदमी कुछ नहीं कर पाता, वह जीवन संग्राम में हार जाता है। इसलिए गीता का उपदेश है "बुद्धौ शरणमन्विच्छ", बुद्धि के शरण में जाओ। साई ने भी बार बार श्रद्धा और सबुरि यानी विश्वास और दृढ़ता के साथ धैर्य धारण पर गुरुत्व आरोप किया है। उन्होंने अपने गुरु रोशन शाह मियाँ को श्रद्धा और सबुरि की दो पैसे की गुरु दक्षिणा देने की बात कही है।

अतः पूर्ण विश्वास और दृढ़ संकल्प रखने से समाधि के मार्ग पर साधक को मोक्ष की प्राप्ति अवश्य होती है, यही इस वचन का गूढ़ार्थ है।

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साई का पांचवां वचन है -

"नित्य हूँ मैं जीवित ये हैं अक्षरसौ सत्य।

नित्य लो प्रचीति निज स्वानुभव।"

अर्थात् यह बात अक्षरशः सत्य है कि मैं अविनश्वर नित्य सत्ता हूँ। तुम इसका अनुभव नित्य प्रति कर सकते है।

श्रीमद् भगवद्गीता में आत्मा की अविनश्वरता के बारे में बताया गया है -

"न जायते म्रियते वा कदाचित्

नायं भूत्वा भविता वा न भूयः।

अजो नित्यः शाश्वतोऽयं पुराणो

न हन्यते हन्यमाने शरीरे।। (गीता २:२०)

अर्थात्, आत्मा का न जन्म होता है न मृत्यु होती है। इसका अतीत, वर्तमान और भविष्यत नहीं है। वह तीन कालों से परे है। यह अजन्मा है, नित्य है, शाश्वत है, अनादि काल से स्थित है। न यह मरता है न शरीर के साथ इसकी मृत्यु होती है।

उपर्युक्त वचन में "मैं" का मतलब इस अविनश्वर आत्मा से है। आत्मा चिर अमर है। यह बात अक्षरशः सत्य है। "अक्षरशः" शब्द का अंतरार्थ श्रीमद् भगवद्गीता में बताया गया है -

“द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते । । (गीता १५:१६)

अर्थात् लोक में क्षर और अक्षर नाम से दो प्रकार के पुरुष हैं। भौतिक वस्तुएं क्षर यानी नाशवान् हैं। लेकिन जो कूटस्थ यानी अंतरात्मा है वह अक्षर है। लेकिन परम पुरुष परमात्मा अक्षर से भी बढ़कर है -

“यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।

अतोऽस्मि लोक वेदे च प्रथितः पुरुषोत्तमः । ” (गीता १५:१८)

पुरुषोत्तम की इस नित्यता का परिचय अपने स्वानुभव से ही मिल सकता है। स्वानुभव का मतलब आत्मज्ञान से है। शास्त्राध्ययन, गुरु से प्रवचन श्रवण, सत्संग आदि आत्मोपलब्धि में सहायक हो सकते हैं, पर यह अनुभव पूर्णतः वैयक्तिक है। विवेकचुड़ामणि में “स्वस्वरूपानुसंधान” को भक्ति कहा गया है। वास्तव में अपने आत्मा के अनुसंधान से परम ज्ञान, आत्म-ज्ञान की प्राप्ति होती है। आत्मानुसंधान की प्रक्रिया प्रथम मौलिक प्रश्न “कोऽहम्” से शुरू होती है और “सोऽहम्” में समाप्त होती है। इस “सोऽहम्” की स्थिति में पहुँचकर ही साधक आत्मा की अविनश्वरता की उपलब्धि करता है। यही इस वचन का गूढ़ार्थ है।

- ६ -

“मेरे शरण में आके कोई गया है खाली।

ऐसा मुझे बता दो कोई एक भी खाली। ।”

अर्थात्, मेरे शरण में आकर कोई खाली हाथ नहीं लौटता। निराश होकर लौटने वाले का एक भी मिशाल नहीं है। यह साई का छठवां वचन है।

भक्ति में शरणागति और प्रपत्ति को सर्वोच्च स्थान दिया गया है। शरणागति ही परमात्मा की प्राप्ति का सरल उपाय है। जो मनुष्य भगवान के शरण में आ जाता है उसे भगवान सबसे अभय कर देने की बात वाल्मीकि ने रामायण में बताया है -

“सकृदेव प्रपन्नाय तवास्मीति च याचते ।

अभयं सर्वभूतेभ्यो ददाम्येतद्ब्रतं मम । ।” (रामायण, युद्ध १८:३३)

अर्थात् जो एक बार भी मेरी शरण में आकर “हे नाथ ! मैं आपका हूँ” यह कहकर मुझसे अभय चाहता है, मैं उसे समस्त भूतों से निर्भय कर देता हूँ, यह मेरा व्रत है। श्रीमद्भगवद्गीता में भी शरण के माहत्म्य पर बताया गया है कि स्त्री, वैश्य, शूद्र तथा पापयोनि-चाण्डाल आदि जो कोई भी भगवान के शरण में आते हैं उन्हें परम गति प्राप्त होती है -



“मां हि पार्थ व्यापाश्रित्य येऽपि स्युः पापयोनयः

स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम्।” (गीता ९:३२)

जो अपना सर्वस्य त्याग कर भगवान के शरण में जाता है वह सभी पापों से मुक्त हो मोक्ष गति को प्राप्त होता है। इसलिए श्रीकृष्ण ने अर्जुन को भगवत् शरण में आनेका उपदेश दिया है -

“सर्व धर्मान् परित्यज्य मामेकं शरणं ब्रज।

अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः।” (गीता १८:६६)

- ७ -

“भजेगा जो मुझे जो जिस भाव से।

आऊंगा उसको मैं उस भाव से।”

अर्थात्, जो मुझे जिस भाव से भक्ति करता है उसके पास मैं उसी भाव से पहुँचता हूँ। यह साई का सातवां वचन है।

साई के जीवन चरित से हमें पता चलता है कि उन्होंने भक्तों को राम, शिव, कृष्ण, हनुमान, विठोबा, अक्कलकोट स्वामी, घोलप स्वामी, अल्ल्ही आदि के रूप में दर्शन दिये हैं। वास्तव में भगवान भक्त के अधीन होते हैं। जो उन्हें जिस प्रकार चाहता है वे उसे उसी रूप में दर्शन देते हैं। भक्तों के भाव के आधार पर “भागवत” में भक्ति नवविध बतायी गई है -

“श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम्।

अर्चनं वन्दनं दास्यं सख्यमात्म निवेदनम्।।”

इतना ही नहीं भगवान् ने कुछ भक्तों की वात्सल्य ममता, यहाँ तक की बैर भाव से भी भक्ति की स्वीकृति दी है।

“बकी कपट करि मारन आई, सो हरि जू बैकुंठ पठाई।”

(सूर सागर, पद ३)

श्रीमद्भगवद्गीता में बताया गया है कि भक्त मुझे जिस प्रकार भजते हैं, मैं भी उनको उसी प्रकार भजता हूँ - “ये यथा मां प्रपद्यन्ते तास्त थैव भजाम्यहम्।” यही इसी वचन का सार तत्व है जिसे यूं भी कहा जा सकता है -

“जाकी रही भावना जैसी।

प्रभु मूरत देखी तिन तैसी।

क्रमशः ...

डॉ. सुधांशु कुमार नायक,
आशा निवास, भुवनेश्वर - ७५१००२.



धर्मनिरपेक्षता के अवतार

शिरडी के साईबाबा

— ठाकुर भूपतिसिंह

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(द्वितीय किस्त)

नवम्बर ८८ अंक में शिरडी के जिन महिमाशाली स्थानों की चर्चा की गई थी उनमें नीम वृक्ष के तले गुरु स्थान का संबंध श्री साईबाबा के प्रारंभिक अवतरण काल से प्रमुख रूप से है। वस्तुतया बाबा के जन्म स्थान, जन्म काल, माता-पिता, जाति-धर्म के संबंध में कोई प्रामाणिक तथ्य उपलब्ध नहीं हैं। किन्तु बाबा के जीवन के अन्तिम आठ वर्षों तक जिन महान भक्त विद्वान लेखक ने उनका निकट सांनिध्य प्राप्त किया था एवं जिन्हें बाबा के जीवन-चरित्र लिखने की अनुमति स्वयं बाबा से मिली थी उनके श्री गोविंद रघुनाथ दाभोलकर उर्फ हेमाङ्गपन्त की अमर कृति "श्री साई सच्चरित" (मराठी) में दिए गये तथ्यों के अनुसार लगभग ई. सन १८५४ में बाबा किशोरवय (अनुमानित सोलह वर्ष) में शिरडी में प्रथम बार नीम वृक्ष के नीचे ध्यान मग्न दिखाई दिये थे।

उस समय भी बाबा एक फकीर के ही वेष में थे तथा आध्यात्मिक तेज से परिपूर्ण थे। शीत ग्रीष्म का उन पर कोई प्रभाव नहीं दिखाई देता था। दिन में वे किसी से बात नहीं करते थे और रात्रि में स्वच्छन्द रूप से विचरण करते थे। शिरडी वासी उनके महिमा मण्डित स्वरूप को देखकर जिज्ञासा से पूर्ण थे। वे जानना चाहते थे कि उक्त तरुण फकीर के माता-पिता कौन हैं और वे कहाँ से पधारे हैं। किन्तु बाबा अपना मौन नहीं तोड़ रहे थे। तभी एक भक्त पर भगवान खंडोबा का आवेश हुआ। लोगों ने उनसे अपने शंका प्रकट की। खंडोबा ने लोगों से कुदाल मँगवाई और एक विशिष्ट स्थान को खोदने का संकेत किया। जब वह स्थान गहराई तक खोदा गया वहाँ नीम के नीचे एक पक्की गुंफा मिली जहाँ चार दीप जल रहे थे, काष्ठ का एक तख्त रखा था जिस पर मालायें रखी थी। भगवान खंडोबा ने बताया कि इस बालक ने उक्त स्थान में बारह वर्ष तपस्या की है। बाबा से पूछने पर उन्होंने उक्त प्रश्न को टाल दिया और बताया कि उक्त गुंफा उनके गुरु का पवित्र स्थान है और अत्यन्त पूज्य है। उसे बन्द कर सुरक्षित रखने का आदेश दिया। तदनुसार लोगों ने उक्त स्थान को पूर्ण सावधानी से बन्द कर दिया। उसी पर आगे चलकर संगमरमर की पादुकायें स्थापित की गईं। नीम वृक्ष के चारों ओर दीवालें बनाकर एक छोटा मंदिर बना दिया गया जिसे "गुरुस्थान" कहा जाता है। नीम के वृक्ष की बड़ी



मान्यता है उसके सूखे एवं गिरे हुए पत्ते भक्तगण पूज्य मानकर रखते हैं। प्रत्येक गुरुवार एवं शुक्रवार को गुरुस्थान के समक्ष जलती हुई वेदी में धूप या लोभान जलाने पर पुण्य लाभ होता है ऐसा भक्तों का विश्वास है। बाबा को एक प्रतिमा एवं विशाल चित्र भी उक्त स्थान में विराजमान है। आगन्तुक उक्त स्थान की परिक्रमा पर शान्ति अनुभव करते हैं।

इस घटना के उपरान्त साईबाबा एकाएक लुप्त हो गए। लगभग ३-४ वर्षों तक वे कहाँ रहे, किसी को पता नहीं है। लगभग सन् १८५८ में बाबा बड़े चमत्कारिक ढंग से पुनः शिरडी पधारे जहाँ आजीवन उन्होंने निवास किया। महाराष्ट्र के औरंगाबाद जिले में धूपग्राम के समीप आम्र वृक्ष के नीचे तरूण फकीर के वेष में बाबा बैठे चिलम पीने की तैयारी में थे। धूपग्राम का एक धनी व्यक्ति चाँद मियाँ पाटिल अपनी गुमी हुई घोड़ी की तलाश में वहाँ से निकला। उसने सिर पर टोपी, शरीर पर कफनी और पास में सटका रखे हुए फकीर को देखा। फकीर की दृष्टि भी चाँद मियाँ पर पड़ी, जो घोड़ी न मिलने के कारण निराश थे तथा घोड़ी की जीन कंधे पर लटकाये थे। बाबा ने उन्हें पुकारा और पूछा, अरे यह जीन उसी को है। बाबा बोले, जग नाले की ओर भी देखो। मियाँ नाले की ओर गए और वहाँ घोड़ी चरते देख आश्चर्य चकित हो गए। और घोड़ी लेकर वापिस बाबा के पास आये। तभी चिलम तैयार थी, केवल अग्नि और जल की आवश्यकता थी। बाबा ने चिमटा भूमि में घुसेड़ा जहाँ से एक दहकता हुआ अंगार खींच कर चिलम पर रखा। उन्होंने सटका भूमि पर पटका जिससे पानी निकला उसमें साफी भिंगोकर चिलम पर लपेटी और फूंक लगाई। चाँद को भी दी। चाँद यह बड़े विस्मय से देख रहा था। उसने फकीर से अपने घर चलने का आग्रह किया। बाबा उसके घर गए। फिर चाँद के साले के पुत्र की बारात शिरडी जा रही थी। बाबा भी साथ हो लिए।

बारात शिरडी में खंडोबा मन्दिर के पास ठहरी। तेजस्वी तरूण फकीर को देख मंदिर के पुजारी म्हालसापती ने "आओ साई" कहकर पुकारा तभी से उनका नाम "साई" विख्यात हो गया। जिन म्हालसापति ने साई को मुस्लिम समझकर ग्राम के बाहर खण्डहर जैसी पुरानी मस्जिद में ठहरने का संकेत किया, वही बाबा के सबसे घनिष्ठ भक्त एवं सतत सेवक हो गए। जैसे ही यात्री बस स्थान से समाधि मंदिर की ओर बढ़ते हैं, मार्ग में बायें तरफ खण्डोबा का वह मंदिर दिखाई देता है जिसे भक्तगण बाबा की प्रथम शिरडी-आगमन की स्मृति से आज भी दर्शनीय मानते हैं। स्व. म्हालसापति बाबा के निरन्तर सान्निध्य में रहने के कारण शिरडी के मूर्धन्य व्यक्तित्व हो गए हैं जिनका निवास स्थान भी जिज्ञासु भक्तों के आकर्षण का केन्द्र है। बाबा के साथ म्हालसापति के पुराने चित्र श्रद्धालुओं को रुचिकर लगते हैं।

शिरडी ग्राम में साईमहिमा की एक महान साक्षी स्व. लक्ष्मीबाई शिन्दे का पुराना निवास स्थान है जहाँ भक्तगण जिज्ञासावश जाते हैं और लक्ष्मीबाई की प्रतिमा के प्रति

आदर व्यक्त करते हुए बाबा की व्यापकता के संस्मरणों की याद कर लेते हैं। लक्ष्मीबाई महान भक्त महिला थीं जिन्हें बाबा की अनवरत सेवा का सौभाग्य मिला था। एक बार सन्ध्या समय लक्ष्मी से बाबा बोले, भाई मैं बहुत भूखा हूँ। लक्ष्मी ने कहा, ठहरिये बाबा, मैं अभी भोजन लाती हूँ। वे तुरन्त घर गई और बाबा के लिये सब्जी और रोटियाँ बना कर ले आईं। किन्तु बाबा ने तुरन्त पूरी थाली पास में बैठे हुए भूखे कुत्ते को खिला दी। यह देख कर लक्ष्मी बोली, अरे बाबा, यह क्या? मैं अपने हाथ से गरम गरम रोटी बना कर लाई, आपने एक भी ग्रास नहीं खाया और कुत्ते के सामने फेंक दी। मुझे व्यर्थ ही कष्ट दिया। बाबा बोले, "अरे उस भूखे कुत्ते में भी मेरा ही निवास है। कुत्ते की भूख मिट गई, मेरी भी भूख मिट गई, कुत्ते की भी तो आत्मा है। जो भूखे जीवों को तृप्त करता है मुझे ही तृप्त करता है।"

क्षुधित श्वान ने भोजन पाया।

परम तोष मैंने सच पाया

भूखे को भोजन जो देता।

निश्चय ही प्रभु को वह देता ॥

ऐसी ही एक घटना बान्द्रा से शिरडी आई भक्त महिला श्रीमती तर्खड के साथ हुई। जब वे दोपहर का भोजन पका रही थी। वहाँ एक भूखा कुत्ता आया और भौंकने लगा। उन्होंने कुत्ते को रोटी खिला दी। जब वे दर्शन हेतु मस्जित पहुंची। बाबा ने कहा, "माँ आज तुमने मुझे बड़े प्रेम से खिलाया, मेरी भूखी आत्मा को बड़ी शान्ति मिली है। यह बहुत अच्छी बात है। पहिले भूखे को भोजन कराओ और बाद में स्वयं भोजन किया करो।" श्रीमती तर्खड बड़े आश्चर्य में पड़ गई कि बाबा क्या कह रहे हैं। बाबा ने तत्काल कहा कि जिस कुत्ते को तुमने रोटी खिलाई वह मेरा ही स्वरूप था। सभी प्राणियों में वही आत्मा है। अतः सबकी सेवा करना हमारा कर्तव्य है। यहाँ सन्त एकनाथ की वह कहानी याद हो आई उन्होंने श्री रामेश्वर को चढ़ाये जाने वाला गंगाजल एक प्यासे गधे को पिला दिया था।

सभी प्राणी सुखी हों यही सन्तों के अवतार का उद्देश है।

-क्रमशः





साकोरी के संत — श्री उपासनी बाबा

(श्री साईलीला, दिसम्बर १९८८ से....)

जिस प्रकार बाबा ने काशीनाथ को काम पर विजय प्राप्त करने के लिये सहायता प्रदान की, उसी प्रकार उन्होंने उनको कंचन (अर्थात् धनप्राप्ति की इच्छा) पर भी विजय प्राप्त करने में सहायता दी। पूर्व में यह उल्लेख हो चुका है कि जब काशीनाथ बाबा के पास आये, तब उन्होंने दस रुपये के अतिरिक्त, जो उहोंने अपनी आड़े समय की आवश्यकता के लिये रख लिये थे, अपने पास की समस्त धनराशि दान कर दी थी। बाद में, बाबा ने यह कहकर कि मुझे दस रुपये की दक्षिणा चाहिये, उनसे वे रुपये भी छीन लिये थे। जब उनके पहनने के कपड़े फटकर जीर्ण-शीर्ण हो गये, तब उनके बड़े भाई ने उन्हें नये कपड़े भिजवाये। बाबा ने ऐसी व्यवस्था की कि इसके पूर्व कि वे नवीन वस्त्र धारण करते, वे चोरी चले गये। बाबा ने काशीनाथ से कहा था कि तुम अवधूत (दिगम्बर) बनोगे और इस प्रकार उन्होंने उनको वस्त्रों से वंचित करके अवधूत बनने में सहायता प्रदान की। बाबा ने उन्हें झलके (Visions) दिखाकर भी शिक्षा प्रदान की। एक बार काशीनाथ ने दिवास्वप्न में देखा कि बाबा मुझे उपदेश देने के लिये अपने पास बुला रहे हैं। जैसे ही मैं उनके निकट पहुँचा, वैसे ही मैंने देखा कि ठीक मेरे जैसा एक काले वर्ण का गंदा व्यक्ति मेरे पीछे खड़ा है और मुझसे कह रहा है, 'गुरु की बात मत सुनो। मेरी बात सुनो।' उसने दो बार ऐसा कहा। तब साईबाबा ने उस व्यक्ति को पकड़कर लकड़ी के ढेर में जला दिया। जब वे उसे जलाने लगे, तब मैं चिल्लाने लगा, 'बाबा, आप तो मुझे जला रहे हैं।' बाबा ने उत्तर दिया, 'हाँ, जिसे मैंने जलाया है, निस्संदेह वह तुम ही थे। मैंने तुम्हारे पापरूप को जला दिया है। इस दिवा-स्वप्न को 'पाप पुरुष निरासन' कह सकते हैं। दूसरे दिवास्वप्न में काशीनाथ ने देखा कि जब मैं सड़क पर जा रहा था, तब सहसा एक समीपस्थ गड्ढे से एक हाथ ऊपर उठा, उसने मेरे पैर पकड़ लिये और मुझे खींचकर गड्ढे में गिराने का प्रयास करने लगा। मैं चिल्लाया, 'मुझे छोड़ दो। तुम कौन हो? तुम मुझे क्यों खींच रहे हो? यदि तुम मुझे तुरन्त नहीं छोड़ोगे, तो मैं तुम्हारी शिकायत साईबाबा से कर दूँगा। बाबा का नाम लेते ही उसने मेरे पैर छोड़ दिये। इस दिवास्वप्न में वह गड्ढा नरक का द्योतक था, जो प्रत्येक व्यक्ति को जो उसके निकट जाता है, अपनी ओर खींचने का प्रयास करता है। बाबा ने एक बार काशीनाथ से यह कहा था कि मैं तुम्हारा आधा सिर ले लूँगा और तुम्हें अपना आधा सिर दे दूँगा। तदनुसार काशीनाथ ने एक दिवास्वप्न देखा। उन्होंने देखा कि बाबा मुझे किसी रहस्यपूर्ण स्थान में ले गये हैं। वहाँ पर चाँदी के रूपयों का ढेर लगा है। इस ढेर की लम्बाई, चौड़ाई तथा ऊँचाई क्रमशः ६८ मीटर, ३६ मीटर

तथा १.२ मीटर है। उसके उपर एक राजसी शैया स्थित है जिसमें वस्त्रालंकारों से सुसज्जित एक व्यक्ति लेटा है। काशीनाथ ने बाबा से पूछा, 'ये कौन हैं?' बाबा ने उत्तर दिया, 'तुम अपने को नहीं पहचान पाते। ये तुम्हीं हो। उस पाप-पुरुष के साथ तुम्हारा पाप-शरीर नष्ट हो गया। यह तुम्हारा पुण्य पुरुष है। काशीनाथ ने पुनः प्रश्न किया, 'यदि यह मेरा पुण्य-पुरुष है और वह रूप मेरा पाप-पुरुष था, तो मैं कौन हूँ?' बाबा ने उत्तर दिया, 'तुम इन दोनों अर्थात् पाप और पुण्य दोनों से परे हो। जो मैं हूँ, सो तुम हो।' इस प्रकार बाबा ने दिवास्वप्नों द्वारा काशीनाथ को 'अहंब्रम्हास्मि' का पाठ पढ़ा दिया।

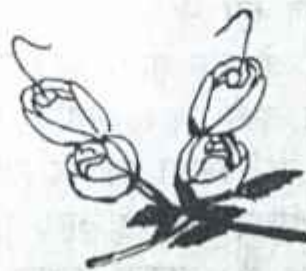
हम सबको इस बात पर कठिनता से विश्वास आता है कि सभी आत्मायें भगवान अथवा गुरुदेव का अंश होने के कारण एक ही हैं। बाबा ने काशीनाथ के परिवीक्षा (Probation) के प्रथम वर्ष में ही उन्हें अपने अन्तर्यामित्व के प्रमाण प्रदान कर दिये। काशीनाथ खंडोबा के मन्दिर में अपने लिये जो भोजन बनाते थे, उसे वे पहले साईबाबा के पास ले जाते थे और उन्हें उसे समर्पित करने के बाद स्वयं प्रसाद ग्रहण करते थे। एक बार जब वे भोजन बना रहे थे, तब एक काला कुत्ता उस भोजन की ओर ललचायी आँखों से ताक रहा था। जब वे साईबाबा के भोग के लिए उस भोजन को मस्जिद ले जाने लगे, तब वह कुत्ता उनके पीछे-पीछे चलने लगा और फिर अकस्मात् अदृश्य हो गया। भोजन तैयार करते समय जब कुत्ता उस ओर ताक रहा था, तब काशीनाथ ने कट्टरपंथी (Orthodox) विचारधारा के अनुसार यह सोचकर कि भगवान को भोग लगाने के पहले कुत्ते जैसे निकृष्ट जीव को भोजन करा देना अनुचित होगा, उसे भोजन का भोग नहीं दिया। जब वे दोपहर की प्रखर धूप को सहते हुए बाबा के पास पहुंचे, तब बाबा ने उनसे प्रश्न किया, 'तुम किसलिये आये हो?' काशीनाथ ने उत्तर दिया, 'मैं आपको अर्पित करने के लिए अपना नैवेद्य लाया हूँ।' बाबा बोले, 'तुम्हें ऐसी तेज धूप में यहाँ आने की क्या जरूरत थी। मैं तो वहीं था।' काशीनाथ बोले कि वहाँ तो एक काले कुत्ते की अतिरिक्त और कोई न था। बाबा बोले, 'मैं ही वह काला कुत्ता था। अतएव, जब तुमने मुझे वहाँ खाना देने से इन्कार कर दिया, तब मैं यहाँ भोजन स्वीकार नहीं कर सकता।' काशीनाथ को उस दिन पश्चाताप करते हुए मस्जिद से लौट आना पड़ा। दूसरे दिन वे अपनी भूल को न दोहराने के लिए दृढप्रतिज्ञ थे। अतएव, भोजन तैयार करते समय उन्होंने काले कुत्ते की खोज की, किन्तु वह कहीं दिखलायी न दिया। जब वे भोजन तैयार कर रहे थे तब उन्होंने देखा कि एक रोगग्रस्त दरिद्र शूद्र दीवार से टिका हुआ उस भोजन की ओर सतृष्ण नेत्रों से निहार रहा है। धर्मनिष्ठ (Orthodox) मानस के ब्राम्हण काशीनाथ के लिये यह दृष्टि दोष था, अतएव वे चिल्लाये, 'भागो यहाँ से।' फलस्वरूप वह शूद्र वहाँ से चला गया। उस दिन जब वे भोजन लेकर बाबा के पास पहुंचे, तब बाबा बहुत नाराज हुए। वे बोले, 'कल तो तुमने मुझे भोजन ही नहीं दिया था,



आज तुमने भोजन देना तो दूर, मुझे डांट-डपट कर भगा दिया।' काशीनाथ ने पूछा, 'क्या वह रोगग्रस्त शूद्र आप ही थे?' बाबा ने उत्तर दिया, 'मैं प्रत्येक जीव में तो हूँ ही, उससे परे भी हूँ।' बाबा के समाधिस्थ हो जाने के उपरान्त लक्ष्मी नाम की एक महिला ने उनसे प्रार्थना की कि मैं आपके दर्शन करना चाहती हूँ। उसके मस्जिद से बाहर निकलते ही, बाबा ने सर्प के रूप में उसे दर्शन दिये और वह नतमस्तक हुई।

आध्यात्मिक जगत को उपासनी बाबा की एक महान देन यह है कि उनके माध्यम से लाखों लोग साईबाबा के विषय में जान सके। साई आंदोलन (Sai Movement) के लिए उनकी यह परोक्ष सेवा अमूल्य है। उदाहरण के लिए उन्होंने श्री नरसिंह स्वामी को, जो अस्थिर मन से एक सन्त के बाद दूसरे सन्त की शरण ग्रहण कर रहे थे, साईबाबा के पास पहुँचा दिया, जहाँ उन्हें मानसिक शान्ति मिली। फिर श्री नरसिंह स्वामी ने सम्पूर्ण देश का भ्रमण किया, जिसमें उन्होंने छै-सात सौ व्याख्यान दिये। इसके अतिरिक्त उन्होंने अनेक पुस्तके, चौपन्ने (Pamphlets) तथा पत्रिकाएँ प्रकाशित कीं। इस प्रकार साई-भक्ति ((Sai-faith) का प्रचार-प्रसार हुआ।

— श्री जनार्दन प्रसाद श्रीवास्तव
सिव्हिल लाइन डाकखाने के निकट
रीवा (म.प्र.)— ४८६ ००१.



मनुष्य-शरीर

यह शरीर एक नदी है।

पाँच इंद्रियाँ *इसमें जल हैं। काम और लोभ रुपी

मगर इसमें भरे पड़े हैं। जन्म, मृत्यु के दुर्गम प्रदेश में यह नदी बह रही है।

धैर्य की नाव पर बठकर और दुर्गम स्थानों, जन्म आदि क्लेशों को पार कर जीव सफलता पूर्वक यह नदी पार कर सकता है।

*पाँच इंद्रियाँ हैं (इस समूह को पञ्चवर्ग कहते हैं)

१ श्रोत्र, २) त्वचा, ३) नेत्र, ४) रसना, और ५) घ्राण ये सब क्रमशः शब्द, स्पर्श, रूप, रस और गन्ध इन विषयों में आसक्त रहती हैं।

संदर्भ : दोषपूर्ण हुये भी मानव शरीर का मूल्य अधिक है। कारण कि ज्ञान की प्राप्ति केवल इसी योनि में संभव है।

— साईंचरित्र, अध्याय ८.

अन्धा न बन

यह कोई आश्चर्य नहीं कि चार व्यक्ति सदा ही अन्धे बन रहते हैं। पहला वह जो जन्म से ही अन्धा पैदा होता है क्योंकि वह नेत्रहीन है; दुसरा वह जो रगान्ध है क्योंकि वह काम और अनुराग में लिप्त है; तीसरा वह जो घमण्डी है क्योंकि वह मद में चूर है; और अन्तिम चौथा व्यक्ति वह जो लोभी है -क्योंकि वह लोभप्रवृत्त है- आँख से लोभ को देखकर भी उसे नहीं सूझता है। इसलिये हे जीव, इन प्रवृत्तियों के रहते ज्ञान प्राप्त करना असंभव है — इनसे सदा दूर रह और अन्धा न बन।

कर्म

पहले का किया हुआ कर्म देहधारी मनुष्य को नहीं छोड़ता है। बहुधा कर्म का निर्णय करते समय विधाता ने इसी विधि को सामने रक्खा है। जो क्रूर और नीच कर्म में लगा हुआ है उसे सदा यह सोचते रहना चाहिये कि मैं कैसे शुभ कर्म करूँ और किस प्रकार इस निन्दित कर्म से छुटकारा पाऊँ। इस प्रकार धीरे धीरे प्रयत्न करते रहने पर ही पुण्य-कर्म करने की सद्भावना पैदा होगी। पुण्य कर्म करने के बाद ही मोक्ष की राह खुली होगी।

इसलिए हे जीव! तू पुण्य कर्म ही कर।

संदर्भ : यदि शुभ कर्म उदित नहीं हुये तो कोई भक्त साईबाबा के पास पहुँच ही नहीं सकता था — इसलिये शुभकर्म ही मुख्य हैं।

— साईंचरित्र, अध्याय १२.



श्रेष्ठ संत

जो समस्त प्राणियोंपर दया करते हैं-सदा अहिंसा -धर्म के पालन में तत्पर रहते हैं, कभी किसी से कटु-वचन नहीं बोलते-ऐसे संत समस्त द्विजों के प्रिय होते हैं। जो अहिंसा, सत्यभाषण, कोमलता, सरलता, अद्रोह, अहंङ्कार का त्याग, लज्जा, क्षमा, शम, दम इन गुणों से युक्त बुद्धिमान, धैर्यवान, समस्तप्राणियों पर अनुग्रह करनेवाले, तथा रागद्वेष से रहित हैं, वे संत संपूर्ण लोकों के लिए पूजनीय और प्रमाण भूत हैं।

संदर्भ: श्री. साईबाबा ऐसे ही श्रेष्ठ संत और ईश्वर के अवतार थे।

— साईचरित्र, अध्याय ४.

तीन दोष

दूसरे के धन का हरण, दूसरे की स्त्री का संसर्ग, सुहृद-मित्र का परित्याग, ये तीनोंही दोष (मनुष्य के आयु, धर्म और कीर्तिका) लय करनेवाले होते हैं।

संकलनकर्ता :

हरिशंकर शर्मा,

एन ३/२२/१, सिङ्को कॉलनी,

नासिक, महाराष्ट्र



साई समाया संसार में

साई समाया संसार में
 जहाँ भी जाये बाबा के भक्त
 वहीं पर उसने बाबा को पाया ॥
 जहाँ पर जिसने साई को पूकारा
 वहाँ पर भक्त ने बाबा को पाया ॥
 अपने भक्तों के कष्ट
 बाबा ने ले अपनाये,
 उन्हें दिखाई सत्य एवं प्रेम की राह
 साई समाये संसार में ॥

— कन्हैया मल्होत्रा,

२-अ/४८, नेहरू नगर,

गाजियाबाद-२०१ ००१,

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