

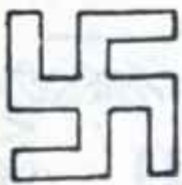
May 1989) (Rs.2

SHRI

SAI LEELA

OFFICIAL ORGAN OF SHIRDI SANSTHAN





SHRI
SAILEELA

**Official Organ of
Shirdi Sansthan**

Editor

Shri R.D.BANNE

Executive Officer

Shirdi Sansthan of

Shri Sai Baba

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

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



I had the great good fortune to sit at the feet of one whose life was a living commentary on the text of the Upanishads. He was in fact the spirit of the Upanishads living in human form, the harmony of all the diverse thoughts of India. He in one body would have the brilliant intellect of Shankara and the wonderfully expansive infinite heart of Chaitanya, His heart would weep for the poor, the weak, the out cast, the down trodden. At the same time his grand brilliant intellect would conceive of such noble thoughts as would harmonise all conflicting sects.

— Swami **Vivekanand**

SHREE SAI LEELA

MAY—1989

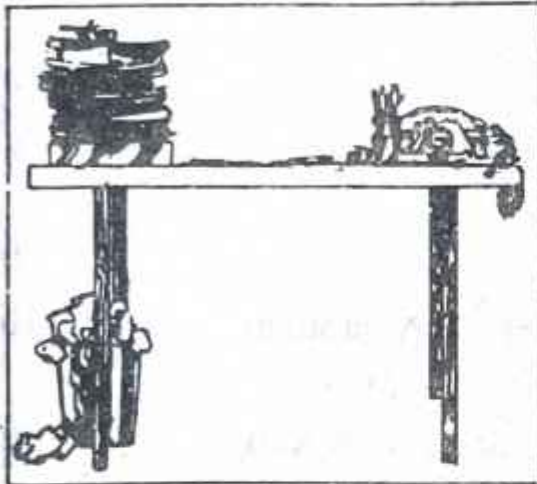
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Saints: Maharashtra and Indian perspective

EDITORIAL



The month of May begins with the Maharashtra day on which this State of Maharashtra was formed 29 years ago. Maharashtra is a Land of Dnyaneshwar, Tukaram, Ramdas, Shivaji and Saibaba. It can be said with due pride that:-

This is the land where the secrets of Vedas were bathed in nectar when Saint Dnyaneshwar had burned the torch of his poetical genius.

The Local language of this area its thorough expression its benign simplicity and unassuming directness had the essence of vitality to win over the ambrosial strength of Amrit.

The powerful Abhangavani of Saint Tukaram has been outliving the resistance of the fortifications of the bygone centuries. It has been carving its own immortal effect on the unending flow of time. The vales and dales of this land of Maharashtra were resounding with the thundering words of Samartha Ramdas. Even the black rocks of Sahyadri were infused with the dynamic activity by the powerful inspiration of his writings.

The Lion of this land (Shivaji) had struck his powerful blow on the fetters of slavery. The soil always longs for assisting the auspicious efforts to subdue the forces of evil. Shivaji has lit the lamp of self respect in the darkness of the age. The sacred movement of freeing the land from the yoke of dependence was made everlasting by Shivaba by applying the auspicious Kumkum Tilak on the forehead of the History of India.

(adapted from "Kaumudi")

Maharashtra is predominantly a land of saints sages and godmen. Maharashtra's intellectuality is complemented by its emotional nature. The history of Maharashtra is brightened by the dazzling valour of its warriors, its sky is emblazened with the intellect and genius of its intellectual masters and its culture is illumined with the cool refreshing moon beams of teachings of its great saints. The self respect of Maharashtra is as high as the towering peaks of Sahyadri, whereas the faith and devotion of its people is deeper than the unfathomed depths of the Arabian Sea, whose waves are constantly washing its feet. These saints have prepared a ground for the discriminating balanced but devotional approach of Bhakti for treading the spiritual path for the welfare of the religious men in this area.

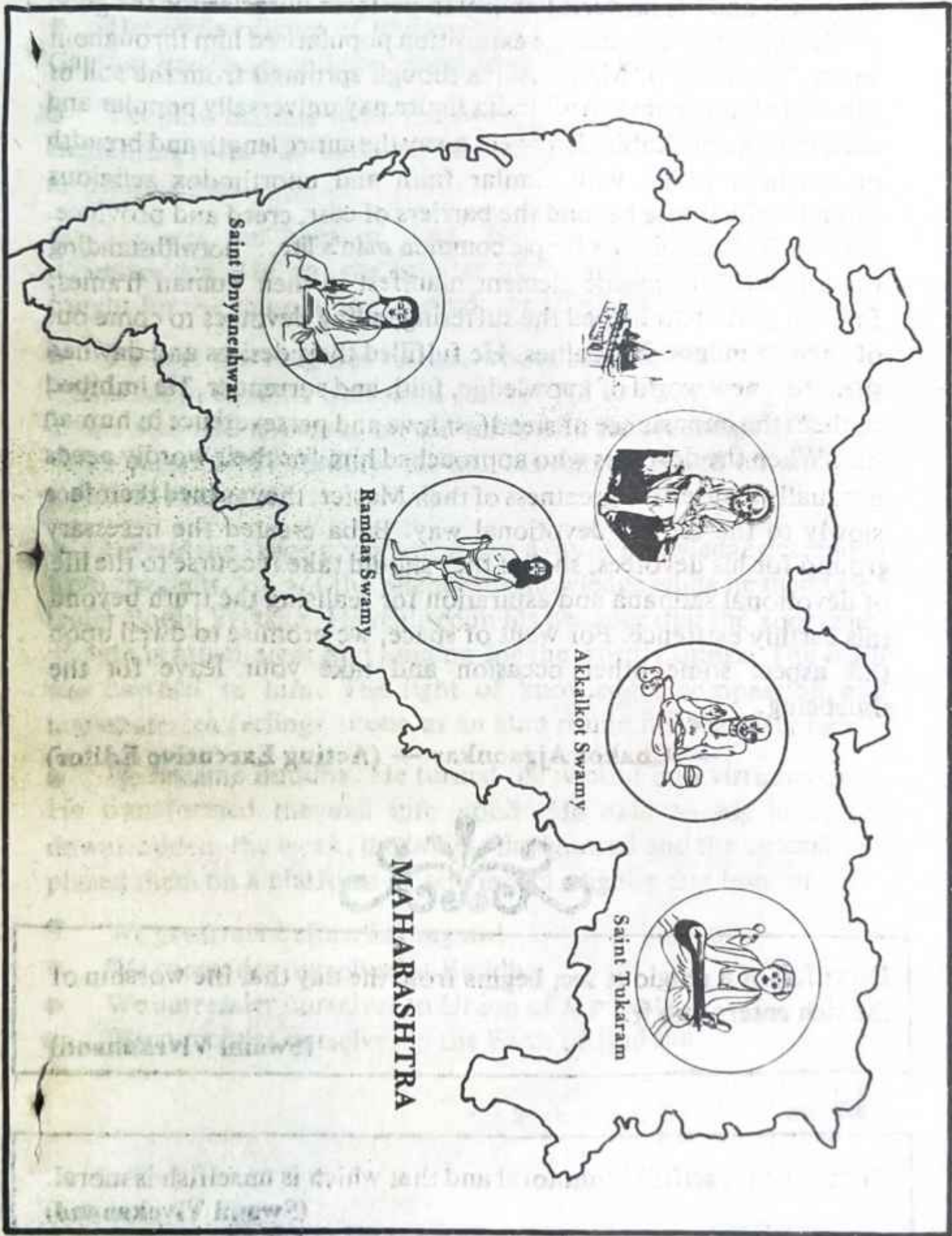
Dnyaneshwar had made the buffalo to sing Vedic chants, a parapet wall to move like a carriage. Lord Krishna was carrying pitchers of water in the house of Eknath and accepting the offering and consuming them for the satisfaction of Namdev. Pandurang was responsible for rescuing the Ambhangavani of Tukaram, when it was thrown in the waters of Indrayani river. Maharashtra was a witness to all these great miracles. The same land has assimilated for years, the Dnyaneshwari's message opening doors of spiritual knowledge to the illiterate down trodden layers of society, such as the women folk and the shudras who were so far fettered by the Vedic religion. The religion of namsmaran preached by Namdeo, the balance of spirituality, morality and prapancha as reflected in the life of Eknath, social criticism made by Tukaram and the direct positive social consciousness propogated by Ramdas have sprung up from this rich soil of Maharashtra and have the qualities of its own. Maharashtra has imbibed on its mental frame, the life & the message of these saints, although its had deep reverence for the miracles performed by them. The main impact on Maharashtra's cultural life, which these saints had been successful in effecting, was of balanced, reflective Dnyan-Bhakti and not the supple superstition. It is therefore that the current of devotion in this part of India has the characteristics of its own and hence are worth elaboration separately. This must be realised and noted against the current of selfsurrendered madhura bhakt: of Mira and the lovepangs of Surdas and other saints in northern India.



In other parts of India continent the vaishnava acharyas had been also striving hard to raise up the flag of revolution against the drab and hard hearted approach of traditional vedantis and darshanikas, who lacked the language of heart and the touch of compassion. Ramanandaji in the North as well as Ramanujacharya and alwar poets in the South tried to liberate the common man from the shackles of rigid traditional rites and rituals and bathe them in the ardent, liberal and compassionate religion of love and devotion. The wave of Vaishnava rejuvenation had the purpose of engulfing common religious man in the reformed approach to religion and upasana. However this religion in north and south stands apart from the preachings of the saints of Maharashtra who stress knowledge & Discrimination (Dnyan and Viveka) together with Bhakti. Maharashtrian thought was tinged with Adwaita, Saguna Nirguna reconciliation and selfless Karma. Maharashtra used Bhakti as a way and not as the ultimate achievement as envisaged in the Northern and Southern currents of religion. Surdas and other northern poets as well as southern poets have merged in the waters of Bhakti as their final goal but the bhakti cult of Maharashtra is self controlled, balanced, vigilant. It does not overthrow itself in the upsurging currents of sentiments and is not drowned by the waters.

After refering to these Northern & Southern currents of bhakti and sadhana, we now turn our face to the two unique saints of India, Kabir and Saibaba, whose life work and teachings are astoundingly complementary to each other to such an extent that one is tempted to say that Sai is the extention of Kabir, a reincarnation of the same precepts or principles personified into sainthood.

The two masters were not only incredibly wonder-inspiring but also unparalleled in their tempestous onslought against traditional, superstitious and irrational ways of so called religions. They never accepted discrimination between man and man, one religion and the other. They were the siddhas (i.e. perfect ones) themselves and in their infinite grace and compassion for the common man, the down trodden world and the suffering humanity, they distributed the fruits of their divine penance to humanity at large and for the upliftment of the soul. Hence, their place in the studded galaxy of saints in India is unique and rare! Sai Baba was not a house-holder. Yet he collected a large gathering of his numberless devotees, admirers and followers. He is counted among the humanetarian saints and champions of



Saint Dnyaneshwar



Ramdas Swamy



Akkalkot Swamy



Saint Tukaram



MAHARASHTRA



equality. Sai baba is a special contribution to the firmament of Maharashtrian saints, with his accentricities, indirect ways of approach and his powerful ability to perform miracles for the good of his followers. The strange exposition popularised him throughout India. This saint of Maharashtra though sprouted from the soil of this State has become an all India figure nay universally popular and acclaimed saint. Kabir also swept away the entire length and breadth of northern India, with similar faith and unorthodox religious thought which rose beyond the barriers of cast, creed and province. Saibaba & Kabir lived a simple common man's life, notwithstanding the universal or cosmic element manifest in their human frames! Baba in particular helped the suffering, ailing devotees to come out of their mundane difficulties. He fulfilled their desires and dawned them to a new world of knowledge, faith and surrender. He imbibed in them the importance of steadfast love and perseverance in human life. When the devotees who approached him for their worldly needs gradually realised the greatness of their Master, they turned their face slowly to the selfless devotional way. Baba created the necessary ground for his devotees, so that they should take recourse to the life of devotional sadhana and aspiration for realising the truth beyond this earthly existence. For want of space, we promise to dwell upon this aspect some other occasion and take your leave for the timebeing.

— Chakor Ajgaonkar — (Acting Executive Editor)



Downfall of a religious sect begins from the day that the worship of the rich enters into it.

(Swami Vivekanand)

That which is selfish is immoral and that which is unselfish is moral.

(Swami Vivekanand)



THE BIRTH OF TATHAGATA BHAGAWAN BUDDHA

- The Divine figure of Bhagawan Tathagata, Arhat, Siddhartha, Gautam Buddha manifested itself from the sunbeams.
- The slow delicate steps, the sweet speech and the beautiful and enchanting form was visible with the smile of deep compassion on the meditating face.
- He was the light of Asia. He was the champion of the downtrodden. He was the uplifter of the suffering humanity. He fought for the cause of the ignored, the ailing and suppressed souls.
- He was the religious leader, whose religion was nothing but compassion, equality and equal justice. He was a messenger of the divine who had appeared on the earth with the teachings of Truth, Nonviolence and Morality. He had his religion based on intellect, logic and reasoning.
- He was the visionary of a new age, a ray of knowledge descended from the light. He got the pitcher of knowledge, while he meditated under Bodhi Vriksha. He realised in his penance that the root cause of pain is attachment and longing for the wordly things. The truth was dawned to him. The light of knowledge, compassion and humanaterian feelings shone as an aura round his beautiful face.
- He became Buddha. He turned the wicked into virtuous ones. He transformed the evil into good. He held to his heart the downtrodden, the weak, the ladies, the ignored and the outcast. He placed them on a platform of selfrespect, dignity and honour.
- We prostrate before Tathagata!
- We surrender ourselves to Buddha
- We surrender ourselves to Union of aspirants
- We surrender ourselves to the Faith of Buddha

— Buddha Jayanti

— 20th May, Buddha Poornima





SHRI SAIGEETAYANA

Invocation to Sai Ganesh

- Victory to Shri Sai Ganesh! Baba in the form of Lord Ganesh, the Omkar Rupa!
- You inhabit dormant in the Mooladhar, the basic centre in the human body.
Baba, You are Brahma couched in words and rhythmic music.
- I prostrate before you, O Sai Ganesh. The tunes vibrating from the Veena of Goddess Saraswati are the expression of your musical genius. The divine experience is unfolded by you for us through this constant pulsing artistry.

- O Sai Ganesh, you are the speech, the energy, the bliss and the supreme principle.
You are God incarnate. You are beyond the trinity of Gunas, powers and the times.
You are the immeasurable root cause beyond this universe.
- You are the origin of auspicious things. You are the eliminator of all evils. You are the source of all Siddhis in the form of Omkar Pranav!
- **I AM YOUR CHAKOR**
- O Baba, You are the moon of love and I am your Chakor.
- Bathe me in the moon beams of your compassion.
- You are the cloud of Bliss. I am your Chatak thirsty for showers of grace.
Will you not pour, O, Baba, the stream of your ambrosial grace in my devotion?
- You are the ocean of energy. I am the garland of your waves. The ocean recognises its drop but drop is oblivious of the vast expanse of the unfathomable waters.
- Baba you are the purport of life, the essence of Knowledge and devotion, you the liberation, the indulgence, the peace. You are the entirety and the lone support.
- You are my vital breath, the energy, the vast universe. You are capable of submersing the darkness of ignorance in

blazing light of knowledge.

- The world is but a stage. We are all playing our roles whether small or big.
I know for certain that in this drama you are the unseen stage director.
- Baba you have sojourned on the bank of Godavari to carry the burdens of your followers. The mundane earthly life is bereft of sum and substance. However, Baba you have attributed meaning and purpose to this Samsar.
- O Lord there is no beginning nor end to your immeasurable grace. There could be no greater benefit in life than to have a companion of your order in every birth. I dedicate my flowering sentiments together with this wordly being at your sacred feet. It is for you to uplift, to rescue or to vanquish this poor soul of mine.
- Let the flame meet the flame. Let the love merge in love. Let this vital sheath be offered at your feet. You are Rudra, Vishnu and Brahma. You are the untarnished Brahma. You are the Guru and the Guide at the helm of my life boat. Will you not lead this boat beyond the ravages of Samsar?
(Adapted from Marathi Sai Geetayan by the author) .

— Chakor Ajgaonkar



Bhagawan Gautam Buddha Poornima, 20th May 1989



GLORY OF GENEROUS GIFTS OF SAI

Is there greater solace than to visit Shirdi SAI'S Shrine.
Is there greater achievement than to walk where SAI has walked.
Is anything greater than to touch what SAIBABA has touched.
Is there anything greater than to be in the place where SAI still lives.
To be in the place where SAI pouring love in abundance than ever before, is ever pleasing.

His absence that we grieve, our separation from SAI that we grieve.
But to be in SAILLY and to be in BABALLY our grieve sinks, bliss and adoration from SAI floats.

He is much in concern with our problems-why worry ?

Has not SAI said "If you cast your burden on me, I shall surely bear it",

SAI has taught, preached and promised with profound love, what an human soul need for eternal bliss. He has not left any stone left unturned.

Firmly believe that SAINAM wipes of every ill though they are hidden by our ignorance.

The effects are human, the causes are divine

— Y. Sreenivasa Rao,

11-4-322/6,

Chilkaḡuda,

Secunderabad — 500 361.



Saints are Suns. Their grace is the light, Saints are the charming lunar orb. Their grace is the cool moon light.

(Dasganu)



SRI SAI BABA THE GREATEST SPIRITUAL MASTER

Shri Sai Baba's grace knows no laws. It is of His own will. He has given himself for humanity and there, we are in His Company not having done any act to merit Him. But both are indispensable, the human and the divine. Without the human, there is no divine, and without divinity no humanity. The bond is eternal, it is indissoluble. He is the divine master, we His human instruments, his servants. Mastery is in His perfection, service is our dependence. Both are interdependent. It is our essence, our being. Neither in truth is there any relation except the lord; who is our sole creation, acting in diverse ways, as our father, mother, brother, sister, love, friend and all. Such being our kinship, what is the prayer that humanity could from offer to the divinity.

A service in human fellowship and Company, an undying service in the Companionship of Sri Sai is alone open to us. And service not according to each wayward fancy. Whatever God commands, man obeys, fulfil His will and in the fulfilment of His will is realised the intensity of interest between the Divine and the Human. And that is realising Him. The Lord Sai is the means who is also the end. Sri Sai Bâba came to redeem human being and replace it on the eternal path of Dharma. Eternal service is the measure in corruptible which is recommended to every heart to be chosen after Lord's own heart.

Sri Sai Baba is one of the great spiritual teachers whose unbounded love for humanity overflows the limited capacity of His disciples who are not able to hold full, the teachings of their great masters.

WORLD RELIGION

Sri Sai Baba's mission was to establish a World Religion. This can be visualised from His acts and teachings. He loved humanity and strived for the wellbeing of the humanity. He did not practice the



rituals etc., as enjoined in the Shastras, and sacred scriptures. His acts were the acts of common lay man. He respected man as a man and not by one's religion. In fact, religion as such had no place in Dwaraka Mai, His sanctum sanctorum. Hindus, Christians, Muslims, Parsis and persons of various religion all over the world respected Him. There was no bar for Religion. Caste and Creed. People of all origin had direct access to Dwaraka Mai, the Temple of world religion. This may be visualised even now in Shirdi. There is no parallel in the annals of history about His teachings. Whatever he preached, he practiced. His Centre was Shirdi. He never moved out from Shirdi. But yet we even to-day we can see His innumerable devotees scattered all over the world. How could it could have been possible for a man of ordinary calibre. He had, it seems the entire knowledge of the universe. He had no formal education as we have, but he was a master teacher all the learned. Many learned men like Shri Nana Saheb Chandorkar came to him and had his advice. Baba trained Nana more or less in accordance with his own ideas.

He was a Hindu for Hindus, a Muslim for Musalmans, a Christian for Christians and so on. His Mission was to achieve the basic tenets of world religion. He knew that in adopting world religion, mankind, can live together in amity and peace. He knew that there is something in religion which supplied a deep inner craving in human beings. Otherwise how else the religion could have been a tremendous power as it has been and brought peace and comfort to innumerable tortured souls. When religion was tending to become empty form of rituals devoid of real content, Baba redeemed humanity by infusing some real life and meaning into religion and making it worthy of universal acceptance by men of all creeds.

He was not afraid it was impossible for Him to seek harbourage in that way. He harnessed all His effort give humanity a world religion of enduring virtue. He showed to the world at large that religious man is concerned far more with the good of the society than his own. At the time when the humanity was fragmented into several communities such as Hinduism, Christianism etc., He upheld the flag of world religion with a strong will and dispassionate consideration. He proved that world religion would lay stress or inner change, that is the inner development of the individual, evolution of his consciousness in the right direction.

At Shirdi, this great seer fronted Reality. His philosophy sought to interpret the religious vision in terms of reason. He formulated a method, a multi-form technique for achieving the desired change in the inner consciousness. This creative genius sensed the rhythms of the future world religion. In fact, He was one of the Saints of the modern era who held firmly the bond of creative energy, who symbolised all the essence of all religions.

He did not depend on doctrines dogmas or churches or temples. He saw divinity in every being. He showed by His life that religion does not consist of mere words, or rituals or sects, but that it means spiritual realisation. He had attained spirituality and so He was able to communicate it to others. And so He was a great teacher of mankind.

He alone is the power of light. The world religion advocated by Baba offers a philosophy of great import that connect the individual mind with reality. This shows the right means through which one can achieve the right ends. This is equally acceptable to all who really desire to have spiritual solace.

He taught that every man should be true to himself-true to the inward light. Truth is the intellectual wealth of the world. He taught us to practice truth at all times. He allowed every person to reach his own conclusions and to speak his honest thought. This seer enlightened us to realise the sacred light of the soul. He taught that usefulness to others to society and mankind is the essence of religion. He kindled the spark of love in humanity. So humanity revered Him. He was so abundantly loved us all. According to Him all our obligations to Society and the world we live in be discharged here; in this world we must love and labour, wait and work, have courage and cheerfulness, open our hearts to the good. Keeping this ideal in view let us hope His idea of world religion will lead us to the future which will bring peace and joy to all.

— N.S. Anantharamu,
B.Sc., LL.B., D.T.L., D.B.M. (I.M.C.),
No. 135, AG's Colony, Anandanagar,
Hebbal, Bangalore—560 024.





CHILDRENS' CORNER

— Vaikharitai

OUR BABA — A WONDERFUL MASTER

- Young Friends, you have heard of sadhus, yogis and sages of olden times who have been living either in jungle or in an Ashrama far away from human habitation. These great men were practising their daily worships, prayers, meditations or penance to receive grace from God, the father of universe. Their hard penance was not meant for their own benefit or their personal welfare. They were doing this for the good of society. They were working hard for the improvement or uplift of human beings. These sages were respected by all men, even the Kings or the rulers used to visit their Ashram and seek their blessing or guidance. These great men were great teachers or Great Masters. They saw past, present and future and advised for the good of mankind.
- These were the Rishis, Yogis or Maharshis of past. There is also another kind of great men who work for the good of men, even though they do not reside in jungle or a secluded Ashram. These are called Saints. You have heard of Dnyaneshwar, Tukaram, Eknath, Kabir, Guru Nanakji, Tulsidas and others. These saints were also great masters working for the good of the society or human beings. They were also teachers showing right path of duty (Dharma) and Morality (Niti) to the people at large.
- Our Sai Baba of Shirdi was also such great saint who was always working for the good of humanity. He helped the poor and the distressed. He served ailing persons. He provided food to persons who were starving. He cured the poor diseased men. He taught each according to his capacity to learn. He lived among the society. He moved in the village lanes and begged for alms. He mixed among the poor and lowly. He did not write big books or long epics like Rishis and Munis. But he taught with a few words or gestures. He taught through dreams, incidents, visions. He was a saint of few words but powerful action. He was a man of miracles. He used his miracles for the good of devotees. Baba was a strange and wonderful saint of new era.

GOLDEN EXCERPTS FROM OLD ISSUES

MYSTICS AND MYSTICISM

(From Saileela, March 1975)

What is mysticism? It is an attitude of mind. It means a direct, immediate, first hand, intuitive apprehension of God. It implies a silent enjoyment of God. It is ineffable mystical experience incapable of expression.

This type of ineffable experience is closely linked with its character. There are three faculties involved in this experience (1) Intellect, (2) Feeling, (3) and Will, These three faculties together enable us to have full experience of God but there is one special organ to view it. To see God face to face needs a determinative prolonged and continued exercise or effort of the will.

It is an exercise of an intensive cultivation of the emotions too. The three faculties of Intelligence, Will and Feeling are all necessary in the case of mystical endeavour and they should be backed by intuition.

The mystics of all ages and climes form an eternal divine society. There is no racial, no communal, no national prejudices among them. Time and space have nothing to do with the eternal and infinite character of their mystical experience.

Dnyaneshwar was one of the greatest mystics the world has ever seen. He can be fitly compared with Dante, whose vision, philosophic imagination, and poetic melody are just a counterpart of Dnyaneshwar. He can most appropriately be compared with the brilliant St. John of the Cross, whose fulness and variety of mystical experience and whose manner of presenting it stand almost unsurpassed in the literature of western mysticism. Besides, he can be compared with the mystical luminaries of the west as Plotinus, Augustine, Eckhart and Baron Von Hugel.

Maharashtra had given birth to three female mystics, namely Mukatabai, Janabai and Kanhopatra. These female mystics are more subjective in their temperament rather than activist. Sexual symbolism in religion is less prominent with them.

Tukaram is yet a different type of mystic. He possesses personalistic element whose joys and fears, griefs and tears, wailings and railings, as well as whose final consummation are exactly like



those of his Indian compeer. It is a fruitful consummation towards the "Grace Abounding". It is a mystical ecstatic consciousness of the God's Vision.

Yet one more outstanding mystic of Maharashtra is Ramdas. He is of an activistic type. He had a political colouring to his religious teaching and founded an Order of disciples. His teaching can be summed up: "One should spend one's entire life in strenuous work, and yet again in steady contemplation in a moment. It is a combination of the active and spiritual life. The most inward man must live his life in two ways-namely in work and rest, in each, he must be whole and undivided, and is perpetually called by God to renew both his rest and work. He is living and willing instrument of God, with which God works whatsoever He wills and howsoever He wills. He is thus strong and courageous in suffering all that God allows to befall him and is ready alike for contemplation and action".

And what is action? It is a Yoga-Yoga is skill in action. "Perform action, O Dhananjaya, dwelling in union with the Divine, renouncing attachments and balanced evenly in success and failure; equilibrium is called Yoga" (Bhagawadgita) All yogis are mystics but all mystics are not yogis. Yoga is quite different.

Dnyaneshwar tells us that "when the tree of unreality has been cut down, one is able to see one's self, one's own form. The vision of the individual self is as a spring which may exist in its own fulness even when it does not come up into a well. When water dries up, the image in it goes back to its prototype; when fuel is burnt, fire returns into itself, in a similar way, is the vision of the Self by the self. This is the Ultimate Being which exists in itself, after reaching which, there is no return".

In the same way Upanishads tell us that when a man reaches the acme of his spiritual realisation, "he sees his Self, his own form, suffused in a halo of dazzling light".

Such too was Shri Sai Baba of Shirdi. We do get a glimpse from his utterances and incomprehensible behaviour at times. Sai Baba was the greatest and ideal sage of the early twentieth century. He was without inward difference and without difference from the rest of Being. He was beyond everything. He always dwelt in eternal tranquillity. His method of teaching and preaching was absolutely

his own. It was some times direct and at other times indirect; yet he never preached but exhibited by action of his ownself. It was and is still a wonderful life. Baba always bathed in Divine Light. He was a great Yogi. He was a great mystic too.

Such are the mystics and their mysticism.

— Prof. Vaman H. Pandit,
13, Khatipura Road,
Indore City,
M.P.

Instructions to Saileela writers:

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



THE SAIBABA EPIC

VII

Baba came into Shirdi along with the Khandoba priest
And settled down there for good in a ruined mosque
From then onwards till He breathed His last
He lived in Shirdi and made it His permanent home
Sometimes He went to the neighbouring Neemgaon
Or to Rahate, where Chandrabhanuset, a Marwari, lived
Who was often remembered and much loved by Baba
Though He went to these two places, Neemgaon and Rahata,
As a rule He returned to Shirdi for His halt at night
In the beginning Baba had only rags to wear
And those were all tattered and torn, without a pair
During the day He went and sat under the Margosa tree
And sometimes He roamed about in the lanes of Shirdi
And sometimes in the neighbouring lands and fields
He cared not for His hunger nor for sleep or thirst
But always moved on, hardly ever seen at a single place
When they heard about His descent in Shirdi village,
Appa Patil, the village headman and Baija, his wife,
Went up to have a look at Him under the margosa tree
When Baba saw them approach Him He quietly stood up
From His seat and warmly welcomed them both to Him
And revealed that Baija was His sister in a former life
The lady was impressed by Baba's words and took a vow
Not to eat her daily food unless and until Baba's fed
So carrying a bundle of food and a pitcher of water
She sought for Him in every place and nook and corner
Sometimes for miles she moved and hours she searched
And finding Him sitting or lying in a lonely spot,
Thither she used to go and gently wake Him up
And like a mother feed Him there and nurse Him too
Baba, mindful of her noble service rendered to Him
Blessed her family, especially her son, Tatyapa Patil
Never did Baba cook His food but till His last
He went into the village and begged for His food
Solid foods like roti or chapati or boiled up rice
He received in a bag of cloth, hanging on His shoulder
And in a tin pot were taken all other liquid foods

Sometimes He begged His food from five houses only
But always from those of Nandu Vani and Tatyapa Patil
While He's begging, Baba never went inside any house
But stood in the lane outside for a couple of minutes
From the beginning, right up to the end of His life
He also begged His food from Bayyaji's Patel's house
Eight rounds for three years and four rounds for three
And two rounds for twelve, He begged each and every day
He brought the food that He Himself had thus begged
And put it in a Kundi or earthen pot inside the Mosque
Wherein all the solid and liquid foods were all mixed up
And then He tasted a morsel or two from this pot
From which thereafter some was taken by His servants
While the rest was freely eaten up by crows, cats and dogs
The Dhuni that Baba had kindled on the floor of the Mosque
Was kept aburning all through the day and night
He often sat, in His early days, near that sacred fire,
His left hand resting on His knee, holding His temple
On the tip of His nose, His gaze being pointedly fixed
Thus for hours and hours being lost in communion Divine
Baba never mixed up the people nor spoke to them
But used to speak only when questions were put to Him
And sometimes He meditated near His sacred fire,
Facing the south, His left hand on the wooden railing
Baba who did not own even a name when He came
Had only Kafni, a tin-pot and a piece of white cloth
With which He tied His head, with a knot on the left
His head being left unshaved for several weeks
A coupin or langoti and a piece of sack-cloth for seat
And a Satka, tobacco and earthen pipes for His smoke
Baba never used sandals, chappals or other footwear
Till late in His life He's given a pair of peahwai shoes
In His younger days Baba dressed like an athlete
And never shaved His head but had grown hair instead
Whenever He went to the neighbouring Rahata or Neemgaon
He brought back with Him zendu, Jui or jai plants
And behind His Mosque reared up a garden of flowers
A potter devotee of Baba, Waman Tatyapa was his name,
Supplied Baba with a pair of earthen vessels and
With those pitchers Baba went to the village well



Filled them with water, carried them on his shoulders
And watered them up with His own Divine hands
In the evening the pots were kept beside the margosa tree
And then they broke into pieces, being raw and unbaked
Again in the morning Tatyā gave two more pots to Baba
Which again broke up after they were kept aside by Baba
Baba thus laboured hard for full three years and
Created a beautiful garden from a piece of prickly land
In which now His mortal remains're taking their rest
The flowers and fruits that Baba reared in the garden
were sent by Him to the Shani, Vithal and other gods
Baba very much loved and liked songs and music and when
At first He stayed and lived in the village takia,
In a low, sweet and charming and enchanting voice
He liked to sing the lines from the immortal Kabir
And at times some lines from the Persian or Arabis lore
Which the simple folk of Shirdi neither knew or understood
At times, to His ankles He tied the dancers' trinkets
And skipped and jumped and danced in supreme joy
There was, at first, a village school, beside the Mosque,
Where, later, a stable was built up for Baba's steed,
And there being a window in the their common wall
One could see and hear from there things from the Mosque
When, at first, before Mhalasa or Tatyā also slept thither
Baba used to sleep all alone in that lonely Mosque
Then, Shyama, who was then a teacher in that school
And sometimes slept in the school itself heard Him speak
English, Arabic, Persian and several other alien tongues
One Mohddin Tamboli, a village wrestler living in Shirdi
Was a tall, stout, hefty and well-built man and
Baba and Mohddin having had some dispute or difference
Went into a regular fight and wrestled to settle the same
Being worsted in this gruesome affair, Baba left the village
And disappeared in the jungle for a couple of years
Changing His dress and mode of life from that time
Shaving His head clean, He began to cover it with a piece
Of cloth and wore a langoti and Kafni to cover His person
A sack-cloth piece became His seat and another His bed
And He was content to put on worn-out clothes
Poverty is far superior to wealth or Lordship, He said,

For, God or Allah was always by the side of the poor
Thus His life in Shirdi, in the beginning, was strange
Sometimes under the Margosa tree, sometimes in the Takia
Sometimes begging and sometimes watering His garden,
Situat behind His Mosque, in a large, open hollow or pit
Sometimes in the Mosque, sometimes in the jungle He's seen
Sometimes He used to sit and stare at an unknown thing
Unmindful of the rains or winds or the heat of the burning sun
His look was strange, His talk was strange
His ways were strange and His conduct stranger
Everything in His life then was strange and stranger
So the people mistook Him to be mad and loose in the head

— Kamaladevi Gunaki
Basavaraj Gunaki



The veteren Devotee of Baba, Ram Baba (Age 125), left his mortal coil on Mahashivaratri day.



SAI BABA THE SAINT OF SHIRDI — INDIA

Yes, The Fakir,

The Man of Power is our SAI BABA.

No one knows who he was or whence he came from.

A man of mystery. SAI BABA is not a name.

“SAI” is a Persian word for SAINT and “BABA” is FATHER in Hindi.

He lived in Shirdi, near Poona (Maharashtra), for half a century until his death on 15th October, 1918.

BABA loved all-Hindus, Muslims, Christians and Buddhists, the poor and rich alike. He had enormous compassion for those who suffered.

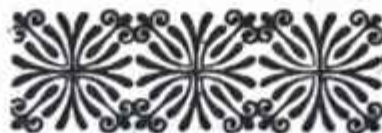
His message to all his devotees is:

“LOVE YE ONE ANOTHER, AS I LOVE YOU ALL”

Even though he left his earthly body, he is still with us and helps those who have faith in him according to his promises:

- * Whoever puts his feet on Shirdi soil, his sufferings would come to an end.
- * I am ever living, to help and guide all, who come to me, who surrender to me and who seek refuge in me.
- * If you cast your burden on me, I shall surely bear it.
- * If you seek my advice and help, it shall be given to you at once.
- * There shall be no want in the house of my devotee.
- * If you look to me-I look to you.

— **K. Venkataramaiah,**
Dy. Registrar of Co-op. Societies
(Retd.), Krishna Nagar,
2nd Line, Guntur-522006.



SAI THE MESSIAH

When ever on this earth, goodness has been suppressed by evil, God had manifested himself in some form, to place goodness on the throne of victory again & to gift it with the crown of eternity.

From the time immemorial, Saints have been coming on this earth to accomplish such missions. 'Sad Guru Sai Nath Maharaj' also came with one such mission. He came to tie all the people in one bond, the bond of unity & to teach them the lesson of love & peace. The lesson that everyone should be treated with equal respect, for everybody is equal in the eyes of that lord. Baba Maharaj himself treated everyone as equal & is doing so even now. There was no distinction between a king & a beggar in his eyes, for he saw only the lord. God is in every person & not his kingship or his poverty. It is a very difficult task, a rather impossible one, to express his greatness in words for us, who are nothing but ignorant human beings. We can't even reach to the shadow of his greatness. That ink of true love & staunch devotion & egolessness is lacking in our pers.

We may not be among those fortunate ones who had the grand opportunity to see 'Baba-Maharaj' in person, but even then we must consider ourselves fortunate too, to the extent that we have His blessings with us. Although we can't see HIM in person with our eyes, but we can certainly feel his presence at each and every step. If we open the eyes of our mind, we will see that Baba is here, there & everywhere.

HE IS THE MESSIAH WHO IS SECRETLY GUIDING US ALONG THE TEDIOUS PATH OF THIS LIFE, which will ultimately lead us to that supreme goal, where man experiences oneness with God.

'Baba-Maharaj's life & deeds are in front of us like an open bode, & in his each & every action, there is a lesson to be learnt. These lessons taken to task will make our life worth living & not just-existing.

Let us imagine ourselves in the sacred '~~DWARAKA~~', with Baba Maharaj sitting in front, casting his loving glance at us, applying Udi on our forehead & Blessing us. Dear readers, my pen fails to express the effect. It is just pure & only pure love being showered on all sides. The whole world then assumes the form of



'Sai' & begins to revolve round us. It is something beyond that point, where nothing like language exists, something one can only feel within oneself.

Our lord God Sai Baba is & will always be with us. The only thing is to have full faith & of course staunch devotion to feel that presence

May 'Sad Guru Sai Nath Maharaj' Bless us & protect us all. I bow to His lotus feet.

O' Sadguru Sai Nath Maharaj,
Blessed is that mother, who gave you to us,
Blessed is that soil, that rose you,
Blessed are the grass blades and pebbles,
which kissed your feet,
Blessed are the flowers that your hands embraced,
Blessed are all those things, which felt the efficacy of your touch, and
'Fortunate' are we who have your blessings.

BOW TO SHRI SAI—PEACE BE TO ALL.

— Miss Anuja Sumbli,
D/o Mr. C.C. Sumbli,
Sai-Sugandh,
32-A B/B, Gandhi Nagar, Jammu (Tawi).



Do not be anxious that I would be away from you. You will hear my bones speaking and discussing your welfare from my tomb.

— (BABA)

Go to hell yourself to buy salvation for others. There is no Mukti on earth to call my own.

(Swami Vivekanand)



SAI DARSHAN

The lights blazed brilliantly, the silks & brocades on BABA's
person glistened
That Sunday morn when in awe and wonder near HIS samadhi I
listened
To the full throated Jais to SAI from his ever increasing brood
That I got lost in reverie beholding HIS benign face and joyous
mood
Spellbound I stared at SAI, heart overflowing, eyes dim with tear
drops
Till someone nudged and said make your obeisance to the samadhi
top.
With a start I bestirred from my reverie and quickly bowed and
touched His slab with my head
Oh what joy, what a thrill, what vibrations throughout my being
spread
Slowly I withdrew from the throng, happy and fulfilled by
BABA's glance
Which on this unworthy one HE cast, that made this heart with
joy dance.
(Inspired by Baba's darshan on 19/2/89 at Shirdi.)

— Vidyut Maneklal,
212, Lady Jehangir Road, Matunga,
Bombay-400 019.



Unselfishness is more paying. Only people have no patience to
practise it.

(Swami Vivekanand)





Udhi — a Sanjeevani for all diseases

Udhi, obtained from Dhuni, and lit by Shri Sai Baba in Dwarakamayi at Shirdi during his life time is not a mere by-product of wood (ash) but a life-saving drug. During His life time, Baba used this udhi for curing the various diseases of His devotees. Baba once sent this udhi along with Arati song through Bapugir Buva to Nana Saheb Chandorkar, a beloved devotee of Baba, when his daughter Mainatai, about to deliver, was in a critical condition, suffering from labour pains for three days at Jamner, a place 100 miles from Shirdi. After taking udi mixed with water, she had an easy delivery. Baba applied udhi on the affected portion of a boy, a nephew of a qualified doctor, who was suffering from tubercular bone-abcess from a long time and after its constant application, the boy became quite well. Once, a doctor devotee of Baba at Shirdi suffered from guinea-worms and by the application of udhi, by taking it in the stomach with water and without taking any other medicine, the disease was completely cured in ten days. Another time the wife of Bapaji, young brother of Shama, was attacked with Bubonic plague and high fever at Sawool, a village 3 miles from Shirdi. Baba sent udhi through Bapaji and his wife had complete cure within hours. Similarly, an Irani gentleman's daughter suffered from fits and all medicines were tried, which gave her no relief. Her father obtained udhi from Kaka Saheb Dixit, Baba's devotee and gave it to his daughter mixed with water daily for some time and she recovered completely afterwards. An old gentleman of Harda (M.P.) was suffering from a stone in his bladder. He was too old to withstand any surgical operation. His son, on the advice of some friends, obtained udhi from Inamdar, a devotee of Baba and a resident of the same town and mixing it with water gave the same to his father for drinking. The stone was dissolved and came out in urine and the old man was soon relieved of the malady. A woman of Kayastha caste in Bombay always suffered terrible pain at the time of her delivery. She was brought to Shirdi for next delivery. Udhi-mixture was given to her at the time of delivery and the woman delivered safely and painlessly.

The above are only a few cases, where udhi was tried, used and applied, when Baba was in flesh and blood at Shirdi. Even after Baba's samadhi, udhi is now being used as a medicine in several

diseases and is found out as the most effective medicine and efficacious cure. Shri A. Krishna Rangam from Hyderabad reports that one day, when he woke up from bed in the morning, he noticed that his right eye's vision was not clear. He was getting some shade in the eye and when he applied udhi on the right eye, he got back clear vision within an hour and the shade also disappeared. Shri E. Pereira, a Bombay devotee described Shri Sai Sat Charita as the greatest book and the sacred udhi of Baba as the greatest gold. He further states 'Udhi has cured me and my family from various difficulties and troubles. We donot use any pain-reliever for pain or fever. We are a happy and healthy family and Baba will stay with us for ever and ever'. Smt. Sarojini from Hyderabad states that an old lady was advised to undergo cataract operation of the right eye by an Eye-specialist but later on the need to undergo such operation was averted on the constant application of Baba's udhi on the affected eye for some time. One Smt. Madhur Mathur of Bombay was travelling with her husband to cover holy places like Shirdi, Pandharpur and Mahabaleswar. The couple covered Shirdi and reached Pandharpur and had darshan of Vithal. At Pandharpur, suddenly she developed diarrhoea and vomittings and this state continued upto 4 A.M. The bus for Mahabaleswar starts at 7 A.M. at Pandharpur. Immediately Udhi mixture was given to her, which proved to be a miracle medicine. After wards motions and vomittings suddenly stopped and the couple could successfully complete their trip to Mahabaleswar, as per schedule. The case of Mrs. Uma Das from Kanpur is really wonderful, interesting and thrilling to the devotees. Both Mrs. Uma Das and her husband Dr. B.G. Das are great devotees of Baba and Dr. Das is also running a clinic at Kanpur in the name of Sai Baba. It appears that a tin box in which a small quantity of udhi was supplied to them about ten years back is never found empty till now and they are using it as a common remedy for numerous ailments. Dr. Das tried, used and applied udhi in several cases and diseases like Meniugismus, Scorpiou bite, bodily pains and injuries caused from fall, polio etc., and found out as the most effective medicine and cure. Shri K.N. Raman from Ahmedabad reports that his urine trouble abated after taking udhi-mixture.

The above cases are only illustrative and not exhaustive in the series. The above examples which are taken after Baba's samadhi clearly indicate, unequivocally vouch safe and authoritatively lay down that Baba's grace is more active during the present days than



His samadhi that udhi's power is far superior and greater and more reliable than medicines of any system-Allopathy, Ayurveda, Unani, Homoeopathy etc. In a nut-shell, Shri Sai Baba of Shirdi is more alive to-day than when He was in Dwarakamayi in flesh and blood.

It is still more surprising and astonishing to note that Narayana Motiram Jani of Nasik, a staunch devotee of Baba, tried a pinch of the ashes of joss-sticks burning in front of Baba's picture and chanting Baba's name applied it on the seat of the sting, in case of a scorpion-bite of a person and the pain disappeared in no time. Jani had to resort to this course, when he did not have ready stock of Baba's udhi in his house. Nana Saheb Chandorkar, another beloved devotee of Baba, when he had no stock of udhi readily available with him, took some earth from the road and applied it on the fore-head of his wife at Thana railway station, which miraculously cured the bubonic plague of a lady at Bandra, a suburb of Bombay. This mysterious and miraculous cure in the above two cases can also be ascribed to the genuine faith, intense devotion and earnest prayer of the two devotees.

Baba taught by his udhi that all the visible phenomena in the world are as transient as the ash. After all, our bodies are composed of five elements and are subject to decay after death. They will be reduced to ashes after death. Baba wanted to din into the ears of His devotees the sense of discrimination between the Unreal and the Real and non-attachment for the Unreal by udhi. Apart from this spiritual significance, it had also conferred health, prosperity, freedom from anxiety and many other worldly gains before and even now it is yielding good results to the devotee public, in material and spiritual fields. Undoubtedly, it is a 'Sanjeevani' in Kaliyuga, which was tried by devotees at various places and times both before and after Baba's samadhi and found it an omni bus cure for all maladies-physical as well as spiritual. It is only to impress upon the devotees about the greatness of His udhi that Baba always used to sing merrily in Dwarakamayi thus

रमते राम आओजी, आओजी

उदियां की गोनियां, लाओजी

(Oh! Playful Rama! Come, come and bring with you sacks of udhi)

In the light of the above and bearing in mind the varied and vast experiences of the devotees all over the world, it is not only desirable and advisable but also essential and imperative that we should always keep stock of Baba's sacred udhi in our houses and use it in all complicated cases, thereby avoiding unnecessary medical bills.

Bow to Sai; peace be to all

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



What reason should I have to continually manifest myself? When men become unbelieving, unwise, ignorant, careless, fond of sensual pleasures, and from thoughtlessness, run into misfortune, then I who know the course of the world, declare "I'am so-and-so" (i.e. I am such-and-such an historical Buddha: Gautama for instance), and I consider, how can I incline them to enlightenment? How can they become partakers of the Buddha's law?

From "**Lotus Sutra**"
(translated by **H. Kern**)





DO YOU KNOW THEM

FROM SHRI SAI SATCHARITA

1. Who is Shri Sai Baba?
2. Who wrote the book Satcharitra at first?
3. In which year Hemad Pant visited Shirdi?
4. Where is Shirdi?
5. In which year Hemad Pant retired from public service?
6. In which year Hemad Pant died?
7. Who was an important devotee, among many to Shri Sai Baba?
8. Why did Shri Sai Baba made wheat flour out of wheat?
9. Why did the villagers or Shirdi spread wheat flour on the periphery of Shirdi village?
10. What was the theosophical meaning to flour wheat by Sri Sai Baba?
11. Who compelled Hemad Pant to visit Shirdi?
12. Who advised Hemad Pant to write Satcharitra and who guided him?
13. Which is the easiest way to achieve Moksha?
14. Who was Rohilla?
15. What were the books written by Das Ganu?
16. What was the expression given by Goule Buva about Sri Sai Baba?
17. At what age Shri Sai Baba was seen at first at Shirdi?
18. Whom did Goule Buva Worship?
19. At which place Shri Sai Baba was seen at Shirdi at first?
20. Who built the present Shri Sai Baba Mandir at Shirdi?
21. Which was the native place of Chand Patil?
22. After how many years latter Shri Sai Baba was seen at Shirdi on second time?
23. With whom did Shri Sai Baba come to Shirdi on second time?
24. Where did the marriage party and Shri Sai Baba stay at Shirdi on arrival from village?
25. Who was Mahalsa Pathi?
26. How did Mahalsa Pathi call the Saint Fakir?
27. Who were the other Yogis lived at Shirdi while Shri Sai Baba stay in the delapidated Mosque?
28. Did Shri Sai Baba know wrestling? With whom did he play?

- 29 . What were the own properties possessed by Shri Sai Baba in the begining?
- 30 . When did the old Mosque (present Dwarakamai) was rebuilt?
- 31 . Did Shri Sai Baba know Dance?
- 32 . In which year Shri Ram Navami festival was first celebrated?
- 33 . Who performed Chandan festival?
- 34 . Who wrote the book Shri Sai Saguno Pasana?
- 35 . Who was the founder of Shri Sai Samsthanam?
- 36 . What were the other Temples that exist at Shirdi?
Who got them repaired?
- 37 . Once in how many days Shri SaiBaba use to take bath? and once in how many days Baba use to wash his face in a week?
- 38 . What do you mean by Dhouthi?
- 39 . Why did Shri Sai Baba put his fore arm into a Dhuni?
- 40 . Who cured Shri Sai Baba's burnt for arm?
- 41 . Whose son was attacked with plague?



Believe me that I will bestow infinite joy and everlasting happiness to those who sing my leelas. **(BABA)**

One who has realised Shri Hari is Blessed in this mundane life. The Liberation dwells in his house together with all siddhis. **(Ek Nath)**





ANSWERS

1. Shri Sai Baba is omnipotent and omnipresent and in-carnation of God.
2. Annasaheb Dabholkar alias Hemad Pant .
3. 1910.
4. Kopargaon Tahasil, Ahmednagar district, Maharashtra State.
5. 1916.
6. 1929.
7. Madhava Rao Deshpande urf Shyama.
8. To spread it along the village boundary at the out skirts of Shirdi village.
9. To prevent Cholera disease spreading into the village.
10. To vanish all sins of the villagers.
11. Nanasaheb Chandorkar.
12. Shri Sai Baba graced and guided Hemad Pant to wrote.
13. Prompting God's name continuously.
14. He was a Saint and Yogi.
15. Bhakthi-Leelamrutham (2) Shanthi Kathamrutham.
16. Sai Baba was incarnation of "Pandharinath".
17. As 16 years old youth.
18. Vitthal i.e. Pandharinath.
19. Sitting under a Neem tree on a small rocky (present Gurusthan).
20. A resident of Nagpur by name Bootti.
21. Dhoop village.
22. After lapse of about 4 years.
23. Came with a marriage party.
24. Near Khandoba Temple complex under Banyan tree.
25. Priest of Khandoba Temple.
26. Invited him with great respect and called the saint as "Sai-please come".
27. Devidas (2) Janki Das (3) Ganga Gheer.
28. Yes, Mohiddin Thambole.
29. Mug (Tamrel) (2) Tobbaco (3) Smoking Pipe (4) (Hand stick) Sataka (5) Long shirt and head gear.
30. 1912.
31. Yes.
32. 1897.
33. Ameer Shakker.

- 34 . Krishna Rao Jageshwar Bheeshma.
- 35 . Smt. Radha Krishna Mai.
- 36 . Saturn, Ganesh, Paravathi, Shankar, Gram Devtha and Hanuman Temple by Shri Sai Baba.
- 37 . Never used to take bath, and washed his face once in three days.
- 38 . Swallowing a cloth rag which was about 56 cms. long and about 6 cm in width into his stomach and retained it for about an half hour, then to took it out from his mouth, was called as Dhouthi.
- 39 . To save a child from burning blacksmiths furnace.
- 40 . A leper by name Bhagoji Shindia.
- 41 . Dadasaheb Khaparde.

— **K.G.L.Rao, B.Com (Hons),**
9/84, Krishnaveni Nilayam,
Gulzar Pet,
Anantapur — 515 001,
A.P.



O! mind, hold fast to the gospel of name . Shri Hari will certainly grace you. The name Rama Krishna Govind can be recited with ease. However, it should be repeated with the throat choked up with the sentiment of love for Hari.

(Dnyaneshwar)

Satisfaction of senses will do no good to you. You will be saved if you would utter the name of Hari unceasingly.

(Namdeo)





SEARCH AFTER GOD SAINATH- BLISS OF THE ATMAN

Every one who is in the grip of a struggle for the attainment of the eternal values of life knows that life's fulfilment and the ultimate fruition depends upon the immortal bliss and peace of the Atman. He further knows that this unchanging Truth can be his only when the mind is withdrawn from the external attractions of the world, only when he has conceived a revolution of feeling towards the pleasures of the senses, again, only when the false carvings of his soul for the unstable and ephemeral attachments to the perishable things of life have ceased and disappeared. These are the necessary conditions for the realization of the immortal peace and joy of the Atman.

The Sages have declared: There is no higher gain in this existence than the bliss of the Atman. When you have once found it, you are utterly free from the clutches of mental turmoil and the fetters of death and misery. Suppose a man has come by a perennial spring of nectar at which he can quaff to his heart's content and thus satisfy the thirst that parches his soul, would he turn after the unwholesome water of dirty ponds that bring disease and the consequent pain and misery?

O God! I wandered all over the world in search of Thee like a rolling stone gathering no moss. I sat at the feet of many a master listening to his flowing words about thy Glory. I visited many a temple and church in all climes to find Thee-but in vain. I bowed my head in deep adoration before Thy statues and paintings to contact Thee. I listened to many fiery sermons of priests and preachers with bated breath-but my thirst for Thee could not be quenched by their flowery words.

I attended the meetings of Swamis and Yogis-Bhahais and Theosophists, Rosicrucians, etc. What is it that they speak my Lord? Can'tst Thou understand their words? How it pains me to see them disturbing Thy Sweet Presence, with the noise of their words.

I read many a sacred books of the respective religions to find Thee but, alas, the shell is there, but the kernel is missing. Can I find thee in lifeless books? Can I find Thee in Soulless things? Can I find Thee in spiritless persons? O lord, how long am I to search for Thee in the

outer, like a musk-deer in search of its own fragrance? As a musk deer that wandered over hills and dalestired and exhausted-now, I am weary and footsore, unable to walk a step further. I can read no more books; can attend no more services; can listen to no more sermons.

My eyes are blind, my ears are deaf, my legs are numb-my body is too tired to search Thee any more in the outer. Hence giving up all outer searches, I silently sit in the gloom by the wayside-laying my head on a slab of stone-yet groping for Thee in darkness with enfeebled hands.

Lo:- all in a flash the vision of the Great Buddha flashes in my mind, and I too, try to sit like him leaning on the trunk of a tree collecting the wandering faculties of my mind while in a cross-legged posture.

I merge within and deeper within to find myself bathing in that Holy state of Nirvana where all the clamoring of senses is stilled, and where abides the peace that passeth all understanding. In that state of inner search, I find myself face to face with Thee-where Thou art throbbing in my very heart and flowing in my very breath.

Ah! the ignorance of searching Thee every where in the world when Thou art eternally abiding in my heart. Ah! the darkness of ignoring Thee within, in the silence and wasting one's precious life to find Thee in the delusive glitter of the mirage of the world-is most pitiable and heart-rending.

My Sweet Beloved! here is my heart's homage ascending towards Thee like the smoke of sacred incense. Here are my outstretched arms embracing Thee in an eternal embrace.

Oh! Glory, my heart is Thy heart-my breath is Thy breath and my soul is Thy soul. Why any more ignorant searches in the outer or inner? I give up seeking and searching to find myself as Thee.

Verily, I am One without second, for Truth is Eternally One!

— K. Venkataramaiah, B.A.





STRAY THOUGHTS

- (1) If I cannot see, feel and realise GOD within me, then I cannot see GOD anywhere else, like Kasturi Mrig having Kasturi inside its Navi, searches all over the world for the same Kasturi.
- (2) If you are not happy and contented as you are now, you cannot be happy whatever you may become. Happiness is within you and not far off your mind.
- (3) God is Atmaling Brahm Siva Sai. He is life of our life. He only makes this dead body alive and active. Try to see and know the knower inside us.
- (4) He sees without eyes, Hears without ears, walks without legs, moves without body; He is Omnipresent Baba.
- (5) To keep Baba in our heart, please make it pure, undiluted and calm by not having any ego, anger, hatred, jealous, lust, etc. All these polute the seat of GOD in our heart.
- (6) Like a ball when thrown on the wall, it comes back with equal and opposite force, any love we give to others, it comes back with same love. So also any anger or hatred, jealous, ego, when goes from our mind, it comes back to us. So don't get angry on others or hate or feel jealous on others.
- (7) This world is very beautiful, peaceful and prasanti, if you know how to live.
- (8) You are not doing any thing by yourself without the approval of Baba. All the things house, children, wife, even your own body belong to GOD. Realise it, when you realise this, then there will not be any Maya or attachment with you. You will not loose any thing. You will be the happiest man. Realise it.
- (9) I am not this material JADA body. I am Atma. I am GOD. I am Brahma, I am Siva, Sivoham, Aham Brahmasmi, SO HAM.
- (10) Without Sai I cannot exist. I am Sai. I am not this body. I am the Atma. I am the life. I am Sai. Sai is I. Sai is Paramatma. I am Atma. Paramatma Sai is my Baba, my grand father, my father, my mother, myself, my wife, my son and I. Without Sai I am dead.

- (11) Sai is not a limited body of a Man. Sai is Anadi, Ananta, Nirvikar, Nirguna, Sat, Sri, Akal, Parabrahma, Sarva Vyapi, Hirnya Garbha, Antaryami, Omnipresent & Omnipotent.
- (12) I am my life. My Kundalini, Sakthi, Life (Chaitanya) or Kundalini is not a Matter. It is energy. Energy can be seen in the form of light or can be heard as sound or can be felt.
So also Brahmam can be seen or heard as Jothir Brahmam or Nada Brahmam.
- (13) The will-power or nervous system activates this Jada body to act. So realise or try to realise the will-power or Atma.
- (14) Atma or life is energy, i.e. energy has no birth, no growth or death. It is Swayambhu. Realise it, and realise with this Atma that I am Atma only. I have no birth, no death. I the self, activate and motivate this body and will leave it, when it becomes inoperative. I am rider or life of this body.
- (15) Keep a mirror in your room. Stand in front of it and see Baba in it. The reflection is Baba. It is not the face of a dead body of you. It is Baba in a limited form, i.e. in SAKAR RUPA. Baba is NIRAKAR when you see him in your chidakash and Baba is SAKAR when you see him in mirror.
- (16) All Maya is Baba. But Baba is not Maya. I am Sai. But Sai is not I. Brahmam is Baba. Baba is not Brahmam only. He is more than Brahmam.
- (17) This world is most enjoyable if you have no desire to enjoy.

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SAI SATCHARITA—ITS MIRACLES

Books are of several kinds. Some books are to be read; some books are to be chewed and some books are to be digested, as narrated by one famous English Writer and Philosopher — Francis Bacon.

In our Indian culture we have got certain invaluable books which are not only to be read, not only to be chewed and digested, but also to be placed on the esteemed “ALTER OF OUR HEART”, so that our lives can be sanctified. Our heart is a seat for the admixture of good and evil feelings and impulses. By reading these books our hearts are cleaned; and purified. This rare category of books is called in Sanskrit as “ASIRVACHANA” **GRANTHAS**, i.e. books which are capable of blessing not only peace and prosperity, but also the rarest transformations and spiritual achievements in the life of ordinary persons, which are otherwise impossible. These are the books for all the times and for all the people of all the places of earth. They transform miseries into merries; perils into pearls; sighs and sobs into songs and smiles; agonies into ecstasies and ultimately poison into nectar. Hence, these books are called “ASIRVACHANA **GRANTHAS**! books also bless us! This is called as “**SHASTRA KRIPA**”.

“**DURGA SAPTASHATI**”, the 13-chaptered book of Markandeya Purana is an “Asirvachana Grandha”, and similarly the saluted **GURU CHARITA**. In this order comes **SAI SATCHARITA**. The unaccountable value of reading these books is established beyond doubt by the hoary past. Generations after generations lived upto their hearts content a spiritually oriented existence, by the blessing of these books!

These books are the Divine Manifestations of the Almighty Lord in the fashion of letters and lines; script and scripture. To bow down to this book of **SAI SATCHARITA** is to bow down before the Holy Feet of Sri **SAI BABA**. There is no difference between **SAI** who lived in **SHIRDI** and **SAI SATCHARITA** which we read today with devotion and dedication, reverence and perservance.

Reading such books is called "Swadhyaya", a "PARAYANA". What happens when we read this SAI SATCHARITA? On the screen our consciousness, the Divine image of Sai Baba acts and plays, so that the mind's eye can visualise the living presence of Sai Baba within One-self. This is the highest benefit for which we read Sai Satcharitra. This reading is called 'PARAYANA'. Sanscrit word "PARAYANA" means reading, and also "being involved". So, reading Sai Satcharitra is our direct involvement in the **SHUBH MARGA** the 'clean path' preached and paved by our beloved Sai. Sri Sai Baba says that His path is the path of cleanliness, We know that cleanliness is next to Godliness !

Generally our transformation is only through books like SAI **SATCHARITA** ! I read this Holy-Book, for the first time in my father-in-law's house during 1958, after my marriage. Its impact is so profound on my life that I am steadily kept up on this arduous path of spiritual evolution, despite the gloomy, gruesome, degrading, degenerating, polluted and profane environments of our modern life, in which we are placed. By its miraculous influence, my spiritual exodus remains secure and safe. Another wonder! Whomsoever I meet in my life's journey, are also metamorphosised into the crystal pure aspirants! This contact with Sai Satcharitra is really a Satsang for us.

Several relatives, innumerable friends of mine derived this benediction from "Sai Satcharitra", when I gave it to them in their testing times! Whenever I go to Shirdi, at least once in an year, I keep my book of "Sai Satcharitra" at the Holy Samadhi of Sai Nath, and get it sanctified! Likewise, let us place our hearts also at His Alter.

Recently, my friend, Sri Rama Tulasiraju, an aspirant, was in a state of mental puzzle and unrest. His boy is to get a job, and his daughter is to be married. What a wonder! I was instrumental in giving him my loving book of SAI **SATCHARITA** on 20-10-1988 i.e. on Sri Sai Baba's Maha Samadhi Day, i.e. Vijayadasami Day. I somehow or other, could convince his boy to read it. After all, our modern boys are sceptics to begin with in these matters. I told the young man to read the book even without faith, so that Divine Faith is generated by reading it. The result is stupendous! Soon after his reading the Sat Charitra, even without faith, he got an appointment order in a Private Firm. Subsequently, within a short period he got another posting order in a State Government Department. My friend, Sri Raju and his family were much elated, and a tiny lamp of



faith in Sai Baba is lit in the sanctum sanctorum of their hearts! Getting a job for his son may not be of much surprise. What my beloved friend Sri Raju experienced was really a miracle! He said that some UDHI and AKSHATAS also have got materialised in the Holy book of Satcharitra, in the course of his reading it.

Sai Baba always gives Udhi for the material and spiritual wellbeing of His Devotees. Now, Sai Baba gave the Udhi through SATCHARITRA, only to prove, that the book is not different from His DIVINE INCARNATION. Sri Raju returned back the Book to me; and again the book was demanded by my daughter's friend Miss Lalita; who is a student of M.Sc. After her prolonged persuasion only, I could be able to spare the Holy book to her, with a clear advice to respect the book and read it with devotion, since she is already a devotee. While returning the book with a sense of gratitude, the young lady says "Uncle! Baba materialised some Kumkum-applied Akshatas from this book! How is it possible? There is no explanation! We all had the blessed Akshatas over our heads!"

"Madam! The days of miracles are not over. With Sai, every day is a day of a miracle; because we live in Him; and He lives in us! What young lady says "Uncle! Baba materialised some Kum kum-applied her.

"Reading of Sai Satcharitra gives relief to the persons who get tired in the life's journey, and reading the book itself becomes a miracle with them."

Sai Grace is eternal and everlasting. The only requirement is to keep our hearts open to the Divine influence, by rendering ourselves as His Temples in Human Form. For us, reading Sai Satcharita is the topmost spiritual sadhana, which is not only a means for Sai Grace, but also an end by itself!

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BABA — THE TEACHER

— Chakor Ajgaonkar, M.A.

The Incredible

The unwordly divine life and miracles of SaiBaba are universally acclaimed. The secular humanitarian approach of Baba, his amazing deeds have created a dazzling and awe-inspiring aura round his life and sainthood. Among the writers who have made a remarkable effort in depicting Baba in prose and poetry, are Annasaheb Dabholkar, Dasganu, Swami Sharananand, Nrisinhaswamiji, Osborne, Dr. Gawankar etc. who have brought forth the glory of his life and acts in their immortal works. The songs, pictures, biographics have depicted him with popular interest and regard. His innumerable devotees and followers are spread over not only in Maharashtra but all over India and the world at large. The incredible and inscrutable Master is loved by all castes, creeds & religions. Leaving no mark of his birthplace, parentage and origin Baba has become a global saint. The cosmic element, working the compassionate and humanitarian consciousness in Babas human frame has mingled itself in the hapiness & pains of humanity toiling in the mundanedust. The sky has touched the earth and the mortal soil has soared to the height to heaven. This was a symbolic combination of the earthly being and unearthly divinity. The sparkling memories of Babas unnumbered miracles as reflected in his biography are still lingering in the atmosphere of the Shirdi.

The astounding paradox

I have confined myself in this article to the humananterior philosophy of Baba (as apart from the weired illumination of his startling miracles) as this is eventually the 71st year since his Mahaniravana in 1918. Baba's life was a paradox of its own kind. He lived in a mosque, yet he turned it into a temple with a ringing bells. He had lit his incessant fire as a Guru of Shesha cult burning the past Karma of his devotees and linking them with the supra-human sky of higher consciousness known as the chidakash. His routine was marked with blend of Hindu/Muslim way of life and the nath cult. He wore ragged clothes and begged for alms at every door; but the goddess of wealth was just ready at his beck and call. He asked for money but kept nothing for himself. He flew himself in rage but preached self control and



peace. He uttered a few words but his words exuded quaintness of vedantic philosophy. He was detachment incarnate but his heart oozed with the compassionate love for the ailing and suffering humanity. He was not a householder, but he guarded the household welfare of his devotees. He sat at one place but touched the entire universe with his omniscience and omnipresence. His religion was love of humanity and the service of all beings. He left his body only to rescue the life of a devoted follower.

New Stream of Spirituality

Maharashtra has produced great Masters, Yogis, Dnyanis, and saints. This is a land of Dnyaneshwar and Tukaram. The philosophy of Gita and Bhagwat has been nourished here for over seven centuries. It is difficult to assess the work done by Saibaba against the backdrop of these saints, because Baba's teachings were simple and couched in an economy of words. The streams of Gita philosophy of Dnyan bhakti and Bhagwat philosophy of Premabhakti are inbuilt in Baba's teachings. But he has not imparted this knowledge to his devotees through discourses, books or periodicals. His way was of direct experiences, visions, acts or suggestive words. This method was unique imparting experiences, visions, acts or suggestive words. This method was unique but exquisite. His individuality and philosophy could not be contained in words. The entire world, space and time was his medium of instructions. He taught many a time, through the incidents visible in the nature or the actions of birds and animals. He was an extra ordinary teacher for the ordinary folk. He subsisted on a piece of bread but taught the occult and inner truths of Gita and Ishavashya upanishad to Shri Nanasahab Chandorkar and Dasganu respectively. He did not recommend study of erudite texts or scriptures. He laid his stress on morality, truth, good behaviour and actual practice of ethics and philosophy. He was adept in changing the nature of the devotees by touching a specific centre on the forehead. Honesty, respect for teachers/parents, pity for the animal world, faith and perseverance in facing the life boldly, desisting from taking loans or perpetrating cruelty and nourishing enmity, etc were his popular teachings to his bhaktas. He was a champion of simple moral life.

Gita/Bhagwat put into practice.

Baba taught his bhaktas in simple terms, the singular and steadfast devotion with the total surrender of self as preached by Gita. He said that he was but a servant of such devotees, whose devotion is based

on firm faith. He assured that he would look after the day to day needs of such devotees who followed him steadfastly. This language suits only to Lord Krishna. He was announced that he dwelt in the hearts of Bhaktas and his bones would speak with them through his tomb. He has recommended meditation fixed on Guru's form and Guru's name. He has asked us to direct the waves of our wrath or love on the form of Sai, surrender all deeds at Sai's feet, see Sai in the entire universe. Compassion, selfless deeds, working for the welfare of the humanity are the ideal properties of a devotee. His Guru had taught him to gaze at his form and present him with two paise namely the Faith and Patience. In brief, Baba's devotion was singular surrender of self to Guru. His yoga was meditation on the image of Guru. His knowledge was the constant recitation of Soham. His karma was of selfless service and deeds of compassion and love.

Let the day to day life turn into Paramartha

Baba wants our Prapacha to transform into spirituality. He wants us to meditate on the form of Guru and become Guru ourselves. He wants our mind to merge in Prana, so that we experience the light of Atman within ourself. He does not want us to run away from the naked realities of life. He wants us to transform the life into love & faith. Baba wants his devotees to perform the wordly duties assigned to them individually in an able manner and to act their role as father, mother, son, daughter, brother, sister, master, servant etc with the proper and honest performance. Baba who was a Rambhakta in his previous birth (as Kabir) had Hanuman as his ideal for obedience, faith and service of Guru or the Master. Baba held that each incident or event appearing during lifetime was a lesson for training a human being in the standard of faith and patience. A man has to exhaust his accumulated Sanchit by selfless acts, so that no new seed of Karma is again sown for the next birth. A man has to act as in a drama without undue attachment to the role or relationship assigned to him in the theme. The life and its events are to be bathed in the showers of love for god and humanity so that the drama of life, itself is transformed into the spiritual or divine life.

Simple philosophy and medium of training

Baba has impressed on his follower that there was no truth other than God and the world is God's manifestation. The God is not bound by



the fetters of cast, creed or religion. He is not residing in mosque nor temple. The worship of God is nothing but worship of ailing humanity. One has to find happiness in others' joy and to suffer in others' agony. He has to help the needy, feed the starving. Narayan can come in the attire of a beggar to test us. Baba disapproved fastings, rituals and rigors of religious practices. Easy way of following religion is to love and serve others. Baba could teach his devotees in many ways and through diverse medias. He suggested by potent few words. He used indirect references to point out our errors. He many times used the media of dreams, visions and suggestive actions. He admired good acts, infused faith and revived forgotten sadhana. He was part and parcel of every guru or master. He knew all faiths and spiritual practices. He was present in all godheads, gurus and deities. Hence all forms were his forms, all philosophics were covered in his teachings and all religions manifested in his acts and words. In short, Baba was Master of all masters, god of all Gods and Guru of all Gurus. The shakti of Guru Dattatraya was manifested in the highest degree in his mortal frame, with a cosmic divine soul encased within it



Hari is the Moon whereas we are Chakoras. Hari is Full Moon Night, whereas we are his mere phases. Hari is Atma, when we are the bodies. Hari is Paramatma, when we have lost our body sense.
(Nivrutti nath)



REALM OF SADHANA-

— Chakor Ajgaonkar

TOWARDS LIFE DIVINE — 2

- The God has designed human life with a blend of such colours of light and shade, triumph and defeat, weal and woe, together with turnings and bends of lures, shocks and throbs that a human being (however outwardly successful and happy he may look) is fed up or saturated with the fleeting waves of His mortal existence on this planet. Yet he cannot disentangle himself from the fascinations, complications or attachments which have deeply entrenched him in to this mundane life. It is desirable for his own good that he is alive to the facts of life at the earliest and to the truth that he would not be wedded to the real peace and happiness unless he frees himself from the shackles of the contaminated worldly affairs, purifies his mind, intellect and body and seeks after the supreme Lord, launching his journey on the path of divine life.
- The man is constantly being taught the longing for the four centres of attachment (Viz the money, the fame, the power and the lust) in which he is slowly but fully entangled in the course of advancing age, in case he has slowly but fully entangled in the course of advancing age, in case he has no impelling influence of moral or religious refinements. It is not therefore easy to smudge the impact of his conviction that these are reservoirs of the earthly happiness. To get out of the vortex of the lust, requires a steady life of experience of worldly joys and sorrows scorching the entire built up of mind and body. The attachment is likely to accompany a human being to his end and he is destined to conclude his existence in the ditch. The infatuating effect of enchanting erotic love of woman, the intoxication of the fame, the Luxurious life flowing from the power and wealth is so colossal that it is inescapable to a normal person. Man is tempted easily to belittle the disastrous effects, the deterioration and the devastating sequences, those follow these passionate pursuits when there is a possibility of disillusionment from these centres of attachment. The time for rectification, improvement and rehabilitation of the lost individuality is almost exhausted with the ebbing energy and dilapidated dynamism. It is then realised that there is no time or energy left to turn away a new page in life, obliterating the deep impressions of the life of lust on the subtle



body which outlives a man. The effect of past Karma is imprinted on the inner body which accumulates for preparing for a suitable rebirth with all the weal and woe. This series of articles is intended to deal with the realm of spiritual exercises which can launch a human being on the path of divine life which is capable of wiping off the impressions of Karma on the mind which is the main cause of rebirth or peaceless consciousness.

- We are coached up in the school of life in such a way that we begin to realise the significance and value of money, name, power and physical pleasure in a natural way. A person who admonishes against this current or trend of thinking and convictions and emphasizes the need and value of detachment against the backdrop of the society revolving round the four sources of attraction in life, is dubbed as either a lunatic or a fanatic. This is because the society itself is not prepared to accept any unworldly values. Moreover the ecstasy or the bliss emanating from spiritual endeavours seems as illusory as the moon shine. The individual or the society has no urge to catch the proper direction to initiate appropriate efforts to achieve the end. Man does not fully appreciate the fact. The fickleness of mind, the lust for sense pleasures are the outcome of the impact of the unsteadiness of past birth which has outlived the disembodied personality. The persons who had advanced their personality during lifetime by constant sadhana are born with a steady and calm consciousness. They can face the incidence of pleasure & pain with equipoise, whereas the fickle minded person is tossed ruthlessly on the stormy waters of life and his lack of discrimination and his unequipoise causes him to create additional burden of Karma (as Kriyamāna) to load the accumulated sanchita with colossal weight. Thus the consciousness of such a person is dissipated by the holocaust of samsar and the position worsens day by day.
- The essence of all sadhanas is therefore to control, train and activate human consciousness in such a way, it adopts itself to the universal consciousness. For this we have to undergo a number of preliminaries like purification of body, broadening of mind, sublimation of sentiments, enlightenment of intellect, exercise of prana and elevation of the soul. This is because, the man exists on all these planes simultaneously. If we fail to launch ourselves on such sound path divine during this life, we shall have to struggle again for a number of lives and to grasp the lost opportunity or privilege of human birth.

श्री साईलीला

मई १९८९

हिन्दी विभाग

अनुक्रमणिका

(१९९९ मई १९८९)

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हिन्दी अनुगायन : ठाकुर भूपतिसिंह
(राष्ट्रीय पुरस्कार प्राप्त शिक्षाविद),
शिक्षा नगर, जबलपुर (म. प्र.).

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दोहा

प्रेरक इसके सन्त है, मंगलमय गुण गान।

हेमाङ्गपंत रचित शुभ, साई चरित महान ॥

साई-महिमा से भरा, एकादश अध्याय।

पूर्ण हुआ प्रिय भक्तजन, "भूपति" भाषा गाय ॥

साई सदगुरु नाथ हैं, सब धर्मों के प्राण।

सारा जग हो शान्तिमय, लहे सभी कल्याण ॥



कवि — लेखकोंसे निवेदन

- ★ 'श्री साईलीला' मासिक पत्रिका के लिए साहित्य लिखते समय निम्नलिखित सूचनाओं की ओर ध्यान दें।
- ★ आपका साहित्य आध्यात्मिक-धार्मिक स्तर पर और संतोंपर आधारित हों।
- ★ आपका साहित्य बाई ओर हाशिया छोडकर और दो लाइनों के बीच में पर्याप्त जगह छोडकर हों।
- ★ आपका साहित्य कागज के दोनों बाजू में लिखा हुआ न हों।



कामना

तुम्हारे नाम की रट मैं
 लगाता ही रहूँ साईं।
 तुम्हारा नाम जिहवा पर
 बसाता ही रहूँ साईं।
 सतत चिंतन तुम्हारा हो
 सतत कीर्तन तुम्हारा हो।
 जगत के पंथ पर चलते
 सतत तेरा सहारा हो।
 यहाँ जाऊँ तुम्हें पाऊँ
 मिले दर्शन सदा मुझको।
 तुम्हारी याद क्षणभर भी
 नहीं भूले कभी मुझ को।

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शिरडी के साई बाबा का साम्प्रदायिक समन्वय

जिस प्रकार मंदिर या घर का निर्माण एक ही प्रकार के ईट या पत्थर के माध्यम से या एक ही शिल्पीकार के निर्णय पर अवलंबित है, ठीक उसी प्रकार एक ही वस्तु का पाषाण इत्यादि को जो भी रूप दिया जाये, उन दोनों में तुलनात्मक दृष्टि डालने पर भिन्नता प्रतीत होती है। जैसे कि शेर, हाथी इत्यादि जानवरों की मूर्तियाँ या साधारण मानव की मूर्तियों को देखने पर दर्शनार्थी पर किसी प्रकार की प्रतिक्रिया नहीं होती, जबकि दूसरे पाषाण संगमरमर से बनी हमारे आराध्य देव या इष्टों की निर्मित मूर्तियाँ हमारी धार्मिक भावनाओं में चेतना लाकर जागृति पैदा कर देती हैं। तथा हम लोग सगुण रूप में ईश्वर मानकर उनका आदर करते हैं। तथा अनायास ही उसकी ओर झुक जाते हैं।

मानव अपनी भावना एवं श्रद्धानुसार अपने इष्ट एवं आराध्य देवों की विभिन्न प्रकार से पूजा अर्चना करते हैं। अधिकांश जनसमुदाय अपने महान पुरुषों को सर्वस्व मानकर उनकी भक्तिभाव सहित स्तुति करते हैं, क्योंकि उनमें साधारण मानव की अपेक्षा अलौकिक गुणों की प्रचुरता होती है। अवलोकन करने पर दोनों मानव एक ही प्रकार के प्रतीत होते हैं, लेकिन महामानव "महापुरुष" साक्षात् ईश्वरीय सत्ता की उज्ज्वल विभूति है। इसी कारण उनमें प्रायः बाह्य आडंबर नहीं होता, तथा संपूर्ण विश्व को "वसुधैव कुटुंबकम्" की दृष्टि से देखते हैं। वैसे भी कहावत में कहा जाता है कि-

अयं निजः परो वेत्तिगणनां लघुचेतसाम्।

उदार चरितानां तु वसुधैव कुटुंबकम् ॥

सरलार्थ : यह अपना है, यह पराया है इस प्रकार की गणना तो संकुचित हृदय वालों की होती है, उदार हृदयवालों के लिये संपूर्ण धरणी ही परिवार के समान होती है।

भावार्थ : अपने पराये का भेद केवल संकुचित मन वाले करते हैं, महान पुरुषों में ऐसी बात नहीं, उनकी तो सदैव सम दृष्टि होती है।

महापुरुष किन्हीं विशेष उद्देश्यों को लेकर अवतरित होते हैं, तथा निश्चित अवधि तक सीमित रहते हैं, कार्य पूर्ण हुआ जानकर पंचतत्व के भौतिक शरीर का परित्याग करके ब्रह्म में लीन हो जाते हैं।

इन्हीं महापुरुषों के अंतर्गत शिरडी के साई बाबा एक नवयुवक के रूप में अवतरित हुये। उनका ऐसे विषम समय में प्रकट होना जबकि हिंदु-मुस्लिम परस्पर विरोधी थे, आश्चर्य होता है उनका ऐसे समय में प्रकट होना सांप्रदायिक समन्वय स्थापित करना था। एक अवतारी पुरुष ही इस कार्य को कर सकता है। बाबा ने कई ऐसे महत्वपूर्ण कार्य किये जो कि ईश्वरीय संपदा के अतिरिक्त करना अत्याधिक कठिन है।

बाबा ने अपने उच्च आदर्शों के माध्यम से दोनों संप्रदायों के बीच चल रहे द्वंद्व को शांत किया तथा उनमें एकता स्थापित करने में सफल हुये। वे एक मुस्लिम की तरह परिधान धारण करते थे लेकिन संपूर्ण व्यवहारिक कार्य-कलाप हिन्दुओं की तरह

करते थे। उन्होंने अपने निवास स्थान का नाम "द्वारकामाई" रखा जबकि वह एक जीर्ण मस्जिद थी।

प्रारंभ में उन्हें लोग पागल समझते थे लेकिन समयांतराल में उनके अलौकिक ज्ञान, विचार-विमर्श से सभी आश्चर्य चकित थे। जो भी उनके सानिध्य में आया उन्हें हर प्रकार की सुख-समृद्धि एवं मानसिक शांति मिली। उन्होंने हिंदुओं की "रामनवमी" तथा मुसलमानों के "उर्स" एवं चंद्रोत्सव के त्योहार बड़ी श्रद्धा से मनाये। इसी कारण सभी संप्रदायों के व्यक्ति उनके अनुयायी बन गये, तथा उनपर अटूट श्रद्धा रखने लगे।

इस प्रकार विभिन्न धर्मानुयायियों ने अपने-अपने इष्ट के रूप में बाबा की पूजा की। आज जबकि बाबा भौतिक शरीर में नहीं हैं, लोग उन्हें साक्षात् ईश्वर मानकर मूर्तियों के रूप में भक्ति-भाव सहित पूजते हैं।

बाबा सदैव कहा करते थे कि अल्लाह मालिक है, अल्लाह अच्छा करेगा तथा यह कि वह तो ईश्वर का एक सेवक है। ईश्वर का संदेश लेकर इस संसार में आया हुआ है, परंतु उनके सांसारिक कार्य-कलापों पर दृष्टिपात करने पर हम प्रतीत करते हैं कि वे— एक अवतारी पुरुष थे तथा हम उन्हें कलंकी का अवतार अनुभव करते हैं, तथा उन्हें सम्मान देते हैं।

इस अंधकारमय युग में वे तेजस्वी सूर्य के समान चमक रहे हैं, इसी कारण विश्व के सभी समुदाय एवं जातियों के लोग उन्हें भक्तिभाव सहित शिरड़ी के साईबाबा के रूप में विभिन्न स्थानों पर मूर्तियों के रूप में दर्शन कर रहे हैं।

इस विवेचना के अंतिम पड़ाव पर हम इस निष्कर्ष पर पहुँचे हैं कि बाबा की अपने शक्तों पर चाहे वे किसी भी जाति वंश या संप्रदाय के हो उनकी अपार कृपा रही है।

उनके अलौकिक व्यक्तित्व को ध्यान में रखते हुये, हमारा परम कर्तव्य है कि उनके उच्च आदर्शों का यथासंभव प्रचार-प्रसार करके सांप्रदायिक समन्वय तथा राष्ट्रीय एकता को बढ़ावा देवे तथा उनके प्रतीक चिन्हों इत्यादि का भरपूर लाभ उठाये, क्योंकि बाबा आज इन्हीं प्रतीकों में सगुण रूप से विद्यमान है। उन्हें देखने के लिये श्रद्धारूपी दृष्टि की आवश्यकता है। बाबा कहते थे यदि तुम एक कदम मेरी ओर बढ़ोगे मैं दस कदम तुम्हारी ओर बढ़ूँगा।

शिरड़ी के साई बाबा में सभी देवी-देवताओं, पीर पैगंबरों का समावेश है तथा भारत जैसे विशाल देश जो कि एक धर्मनिरपेक्ष राष्ट्र है में ऐसीही विभूति की आवश्यकता है ताकि देश अलगाववादी नीति का शिकार न हो सके।

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संयम और संकल्प

दरिद्री और गरीबी इस मशीन युग की सबसे बड़ी देन है। जीवन-बसर करने को लालायित साधारण मनुष्य आज किस तरह छटपटा रहा है यह कहने की बात नहीं है। कलियुग की इस दोषयुक्त जीवन प्रणाली पर काबू पाना एक साधारण और संपन्न-हीन व्यक्ति के लिये, जीवन भर भाग दौड़ करते रहने के सिवा और कुछ नहीं है। अँधेरे में तैर जाने के लिये जिस तरह एक डूबता हुआ मनुष्य, हाथ-पैर पटकता-छटपटाता है, लेकिन किनारा नजर न आने से, जब बेचैन और घबरा जाता है, उसी तरह गरीबी और दैन्यता की जिन्दगी भी मनुष्य को आज के जीवन में बेचैन और झकझोर देती है। फिर बच्चों का साथ, माँ-बाप, पत्नी का बोझ और उनकी दैन्यता की शिकायतें किसको न पिघला देंगी। ऐसी रोजमर्रा की स्थिति कुटुंब के मुख्य पालनकर्ता को रुलाने के सिवा और अपने कर्मों को दोषी ठहराने के अलावा सान्त्वना कुछ नहीं दिलाती। ऐसी ही स्थिति में एक साधारण सरकारी दफ्तर का बाबू-चोलकर फँसा हुआ था; कि उसे साँई-बाबा के कीर्तन की झंकार कानों में सुनाई पड़ी जो उसके हृदय को भेद कर सीधी मन और विचारों में उतर गई। वह साँई बाबा के दर्शन के लिये छटपटाने लगा और बेचैन हो उठा। उसका हृदय भर आया और साँई-बाबा की याद में वह चुप चुप रात रात भर रोता रहता। उसे कुछ भी रास्ता नहीं सूझता कि वह क्यों कर शीघ्रातिशीघ्र शिरड़ी पहुँचे और साँई-बाबा के दर्शन करे। कुछ दिन ऐसे ही बीत गये लेकिन उसे कुछ भी नहीं सुझाई दिया कि वह अपनी साँई दर्शन की इच्छा कैसे पूर्ण करे। उसने संयमवृत्ति का पालन करने का निश्चय कर डाला और दृढ़ होकर प्रण कर लिया कि कुछ भी हो वह बाबा के दर्शन अवश्य करेगा और मार्ग व्यय के लिये थोड़ा द्रव्य जल्दी ही एकत्रित करेगा। बार बार सोचने पर भी और घर की परिस्थितियों पर निगाह डालने पर उसे ऐसा महसूस हुआ कि द्रव्य एकत्र करना एक महान सागर को पार करने के समान है और उसका जीण शायद उसे डूबा देगा। आये दिन खर्चे उसके सामने मुँह बाये खड़े रहते थे। उसके खर्च के कपड़े तार-तार हो रहे थे। पत्नी के और बच्चों के कपड़े भी जगह जगह से फटे हुये थे और बार बार सिल सिल कर मुँह फाड़ रहे थे और अंगो को बाहर दिखा रहे थे। नये कपड़े लाने के लिए उसके पास एक पैसा भी नहीं था। एक दिन वह आफिस में इसी सोच में डूबा चाय पी रहा था कि उसके दिमाग में एक विचार कौंध गया। चाय पीते पीते वह विचार कर रहा था कि शिरड़ी कैसे जाना हो और इस यात्रा के लिये कहाँ से पैसे लाये कि उसके दिमाग में एक जोर का झटका लगा और एक विचार कौंध उठा। वह जो चाय पीता है उसमें शक्कर मिली होती है। क्यों न आज से वह बिना शक्कर की ही चाय पीये और शक्कर की कीमत के पैसे एक अलग जगह जमा करते चले जाये और तब तक जमा करते रहे जब तक कि उसके पास शिरड़ी जाने का योग्य खर्चा जमा न हो

जाये। यह विचार आते ही उसने निर्णय ले लिया- उसका मन प्रसन्न हो गया। और उसने अपना निर्णय घर आने पर अपनी पत्नी को सुनाया। पति-पत्नी दोनों ने इस तजबीज को पसंद किया और संतोष व्यक्त किया और "शुभस्य-शीघ्रम्" की नीति अपनाकर उसी दिन से उन्होने बचत को अलग संग्रह कर अपना संकल्प पूरा करने की नीति पर शुरुआत कर डाली। कहते हैं संयम बड़ी चीज है- और उसकी उपलब्धि तो और भी प्रखर और प्रेरणा स्रोत होती है। बिना संयम और संकल्प के जीवन अधूरा है और मनुष्य के सभी रास्ते साफ सुथरे और अच्छे रहने पर भी टेढ़े-मेढ़े और दुखदायी हो जाते हैं और जहाँ दरिद्रता है वहाँ तो मनुष्य गर्त की ओर हो जाता दिखाई देता है। अस्तु! क्योंकि संयम के अभाव में भक्ति नहीं होती और भक्ति के अभाव में बुद्धि कुंठित हो जाती है और बुद्धि के कुंठित होने पर कूप-मंडूक की स्थिति निर्माण हो जाती है।

उस समय मनुष्य केवल अपने स्वार्थ भरे जीवन में ही डूबा और फँसा रहता है। परमार्थ का तो वह विचार ही नहीं कर सकता। लेकिन भगवत्-कृपा से सद्विचार और सत्पुरुषों का समागम और सहवास सदैव ऐसी विपत्ति में मनुष्यों को बचाते रहते हैं। यही चोलकर के साथ हुआ और उसे आज श्री कौपिनेश्वर के मंदिर में साईबाबा का कीर्तन सुनने को मिला और उसका हृदय गद्गद् हो उठा एवं उनके चरणों में शीश नवाने की प्रबल आग उसके हृदय में धधकती रही- जिसको बुझाने का काम केवल संयमी रहकर मितव्ययता के अलावा उसे कुछ नहीं सुझाई दिया। थोड़े दिनों बाद उसके संयम ने रग दिखाना शुरु कर दिया। धीरे धीरे बचत की रकम बढ़ने लगी और एक दिन इतनी रकम हो गई कि वह अपने शिरडी आने जाने का पूरा खर्च जुटा चुका। अब वह जाने की आकुलता हृदय में लिये ऑफिस से शीघ्रति शीघ्र छुट्टी की याचना का अवसर ढूँढने लगा और संयोग ऐसा कि एक अवसर पर जब वह अपने बड़े साहब से कुछ ऑफिस के मामले में बोल रहा था; तो तभी ही उसके मुख से छुट्टी की प्रार्थना निकल गई। शुभ-घड़ी ऐसी कि बड़े साहब उस दिन बहुतही अच्छे "मूड" में थे (जो साईबाबा की कृपा ही थी) उन्होने छुट्टी की मंजूरी की "हाँ" कर दी। बस क्या देर थी "अप्लीकेशन" तैयार की और चोलकर ने भट साहब के टेबल पर रख दी और छुट्टी की स्वीकृति ले ली। दूसरे ही दिन उसने शिरडी जाने की तैयारी की और शिरडी पहुँच गया। जब शिरडी पहुँचा तब साईबाबा जोग के साथ कुछ परामर्श कर रहे थे। साई बाबा को देखते ही वह भाव विभोर हो गया। उसने तुरंत ही अपने भगवान साई बाबा के चरणों में, गद्गद् हृदय से प्रणाम किया और अश्रुओं की एक लड़ी सी उसके नेत्रों द्वारा बह चली। कुछ देर बाद साईबाबा ने उसे शांत कराया और शुभाशीष दिया। बाद में जोग से कहा कि चोलकर की खातिरदारी खूब करो और खूब शक्कर के प्याले भर भर कर मेहमान को चाय पिलाओ। यों सुनते ही गरीब चोलकर पुनः रो पड़ा। उसका हृदय झकझोर उठा और उसने जोग से कहा "बाबा मेरा निर्णय पहले से ही कैसे जान



गये?" जोग कुछ न समझ सके और उन्होंने बाबा की ओर अर्थपूर्ण दृष्टि से देखा-बाबा केवल मुस्करा दिये और कहा "इन्हें भोजन करावो"। बाबा की आज्ञानुसार जोग ने चोलकर को भोजनगृह ले जाकर तृप्त हो कर भोजन कराया। चोलकर कुछ दिनों तक शिरडी ठहरा और बाबा की आज्ञा लेकर वह वापस घर लौटा। (पुराने ग्रंथों में कहीं पढ़ा था कि चोलकर अपनी पत्नी और बच्चों के साथ शिरडी गया था-अस्तु) भक्ति के बीज तो बाबा ने उसी समय बो दिये थे जब वह संकल्प कर संयमी जीवन को बिताने को तैयार हो गया था। वापस आने पर उसे 'प्रमोशन' मिला और आफिस में स्थायी कर्मचारी के रूप में नियुक्ति की स्वीकृति प्राप्त की। बाबा ने उसकी इच्छा पूरी कर दी थी। संयमी जीवन का इससे अच्छा उदाहरण कहाँ मिलेगा? धन्य है चोलकर कि अपने संयम से उसने बाबा का हृदय भी जीत लिया।

(साँई चरित्र के १५ वें अध्याय की विस्तृता)

— हरिशंकर शर्मा



साँई राम कहो या शाम

जगमें सुंदर है एक नाम

साँई राम कहो या श्याम

साँई राम राम राम, साँई शाम शाम शाम।

सुख और दुःख दोनों में माला, साँईनाम की जपना

सर्व धर्म और श्रद्धा सबुरी दोनों को अपनाना

साँईनाम से संकट भागे, सात समुन्दर पार...

साँई राम राम राम, साँई शाम शाम शाम।

ना मंदिर ना मस्जिद में ये, साँई रहनेवाला

बात जहाँ पर दिन हिनों की, रमता हरफनमौला

डुबती नैय्या पार लगायें, दो अक्षर का नाम...

साँई राम राम राम राम, साँई शाम शाम शाम।

— प्रकाश प्र. कर्पे,

इन्दौर, मध्य प्रदेश.



श्री साईबाबा अष्टोत्तरशत नामावली

(मूल संस्कृत रचनाकार : पूज्य श्री नृसिंहस्वामीजी, मद्रास)

हिन्दी आलेख : हरिशंकर शर्मा.

एन ३।२२।१ सिडको कालोनी,
नासिक, महाराष्ट्र.

(१) ओम् श्री साईनाथाय नमः

श्रेष्ठ पुरुष को चाहिये कि वह पापियों पर, दुष्टोंपर अथवा जो मार डालने योग्य हैं, ऐसे लोगों पर भी दया ही करे; क्योंकि अपराध किससे नहीं बनते? और जो लोगों की हिंसा करने में ही प्रसन्नता का अनुभव करते हैं, जो अत्यंत निर्दय एवं पापाचारी हैं, तथा जो अभी अभी पाप करने लगे हैं- ऐसे लोगों का भी अनिष्ट न करे। किसी भी पापी के साथ द्रोह न करना, लोभ से दूर रहना, इंद्रियों को वश में करना, प्राणी-मात्र के प्रति दया का भाव रखना, धर्म के लिये कष्ट सहना, ब्रह्मचर्य का पालन करना, सच बोलना, दुःखियों से सहानुभूति रखना, अपराधी को क्षमा कर देना, कष्ट पड़ने पर धैर्य धारण करना, हे साईनाथ! ऐसे गुण पुरुष के लिये दुर्लभ हैं- जो केवल ईश्वरावतार में ही विभूषित हैं। ऐसा अवतार धारण कर, पृथ्वि पर विचरने वाले, मानव-मात्र पर दया करने वाले, पवित्र और पुण्य स्वरूप, भगवान श्री साईनाथ को मैं मस्तक नवाकर प्रणाम करता हूँ। उन्हीं की लीलाओं का सब संकीर्तन किया करते- उन्हें मैं पुनः नमस्कार करता हूँ!

(२) ओम् लक्ष्मीनारायणाय नमः

भगवान लक्ष्मीनारायण से ही असत्, सत्, सदसत्, उभयरूप संपूर्ण, विश्व उत्पन्न होता है। उन्हीं से संतति, प्रवृत्ति, जन्म, मृत्यु, तथा पुनर्जन्म होते हैं। ऐसे भगवान श्रीलक्ष्मीनारायण के रूप में अवतीर्ण होनेवाले श्री साईनाथ को नमस्कार!

(३) ओम् कृष्णारामशिवमारुत्यादिरूपाय नमः

जैसे दही में नवनीत, मनुष्यों में ब्राह्मण, वेदों में उपनिषद, औषधियों में अमृत, सरोवरों में समुद्र, और चौ-पायों में गाय श्रेष्ठ है, उसी प्रकार हे! साईनाथ आपने देवों का कृष्ण, राम, शिव और मारुत रूप धारण कर रखा है-ऐसे साईनाथ को नमस्कार।

(४) ओम् शेषशायिने नमः

नागों में सबसे पहले पुण्य-रूपी "शेष" प्रकट हुये। तदनंतर वासुकी, ऐरावत, तक्षक, कर्कोटक, कालिया और मणि नाग उत्पन्न हुये। नागों की संतान और उन संतानों की संताने असंख्य हैं। नागों की संख्या कई हजारों से लेकर लाखों, अरबों तक पहुँच जाती है। लेकिन नागों में सर्वश्रेष्ठ नाग "शेष" ही है जिन्होंने कठोर तपस्या की थी। उस तपस्या के कारण भगवान ब्रह्माजी ने 'शेष' को वरदान दिया और पृथ्वी धारण करने की आज्ञा दी। ऐसे महान तपस्वी, भुजंगम 'शेष' पर शयन करने वाले भगवान, विष्णु-रूपी श्री साईनाथ को नमस्कार।



(५) ओम् गोदावरीतट शीलधीवासीने नमः

पुण्य गोदावरी नदी के तट पर बसे हुये शिरडी ग्रामवासी श्री साईनाथ को नमस्कार। (शीलधी नाम का अपभ्रंश आज "शिरडी" हो गया है)

(६) ओम् भक्त हृदालयाय नमः

भक्ति तीन प्रकार की कही गई है- मानस, वाचिक, और कायिक। इसके सिवा तीन भेद भक्ति के और हैं- लौकिक, वैदिक, और आध्यात्मिक। ध्यान, धारणापूर्वक बुद्धि के द्वारा वेदार्थ का विचार किया जाता है उसे मानस भक्ति कहते हैं- यह ब्रह्मा की प्रसन्नता बढ़ाने वाली है। मंत्र, जप, वेदपाठ तथा अरण्यकों के जप से होनेवाली भक्ति वाचिक कहलाती है। मन और इंद्रियों को रोकनेवाली, व्रत, उपवास, नियम कृच्छ्र (दुख-कष्ट-पाप) सान्त्वन, तथा चांद्रायण आदि भिन्न-भिन्न वृत्तों से, ब्रह्मकृच्छ्र नामक उपवास से, एवं अन्य शुभ नियमों के अनुष्ठान से जो भगवान की आराधना की जाती है, उसको कायिक भक्ति कहते हैं। यह द्विजातियों की त्रिविध भक्ति बताई गई है। गाय के घी, दूध, दही एवं रत्नदीप, कुश, जल, चंदन, पाला, विविध धातुओं तथा पदार्थों जैसे काले अगर की सुगन्ध से युक्त एवं घी और गूगल से बने हुए धूप, आभूषण, सुवर्ण, और रत्न आदि से निर्मित विचित्र विचित्र हार, नृत्य, वाद्य, संगीत, सब प्रकार के जंगली फल, मूलों के उपहार तथा भक्ष्य-भोजन, आदि नैवेद्य, अर्पण करके मनुष्य ब्रह्माजी के उद्देश्य से गो-पूजा करते हैं- वह लौकिक भक्ति मानी गई है। ऋग्वेद, यजुर्वेद, सामवेद के मंत्रों का जप और संहिताओं का अध्यापन आदि कर्म यदि ब्रह्माजी के उद्देश्य से किये जायें तो वह वैदिक भक्ति कहलाती है। वेद-मंत्रों के उच्चारण पूर्वक हविष्य की आहुति देकर जो क्रिया संपन्न की जाती है वह भी वैदिक भक्ति मानी गई है। इस प्रकार के ध्यान में स्थिर भक्त सच्ची भक्ति करता है- ऐसे भक्तों के हृदय में सदैव विराजमान श्री साईनाथ को नमस्कार।

(७) ओम् सर्वहन्निलयाय नमः

स्वर्ग, मोक्ष, धर्म सब सत्य में ही प्रतिष्ठित है। सत्य अगाध जल से भरा मानों तीर्थ ही है। सत्य ही उत्तम तप है। सत्य ही उत्कृष्ट शास्त्र-ज्ञान है। सत्य संपूर्ण जगत के लिये आभूषण है। इस सत्य के प्रभाव से कोई भी वस्तु दुर्लभ नहीं है। सभी मनुष्य मात्र में सत्य, कुछ न कुछ मात्रा में, अवश्य निहित है। यह भगवान का वरदान है। ऐसा सत्यरूप धारण कर सभी मनुष्यों के हृदय में निवास करने वाले श्री साईनाथ को नमस्कार।

(८) ओम् भूतावासाय नमः

भगवान विष्णु ही सबका आदि कारण, अन्तर्यामी, और नियन्ता है। यज्ञों में जिसका आवाहन और जिसके उद्देश्य से हवन किया जाता है, जिसकी अनेक पुरुषों द्वारा अनेक नामों से स्तुती की जाती है, जो ऋत (सत्य) एकाक्षर ब्रह्म, प्रणव, एवं एकमात्र अविनाशी और सर्वव्यापी परमात्मा व्यक्तावक्त, साकार-निराकार स्वरूप एवं सनातन

है, असत-सत एवं उभयरूप से जो स्वयं विराजमान है; फिर भी जिसका वास्तविक स्वरूप सत-असत दोनों से विलक्षण है, यह विश्व जिससे अभिन्न है, जो संपूर्ण स्थूल-सूक्ष्म जगत का श्रृष्टा, पुरुष पुराण सर्वोत्कृष्ट परमेश्वर एवं वृद्धि, क्षय आदि विकारों से रहित है, जिसे पाप कभी छू नहीं सकता जो सहज शुद्ध है, वह बृहद् ही मंगलकारी एवं मंगलमय विष्णु है, जो सभी भूतों में वास करते हैं। ऐसे सभी प्राणियों-भूतों के हृदय को आवास बनाने वाले श्री साईनाथ को नमस्कार है।

(९) ओम् भूतभविष्यद्भाववर्जिताय नमः

भूत और भविष्य काल के भाव-विषय, कर्म मोह, वासना इत्यादि-को हृदय से वर्जित करने वाले श्री साईनाथ को नमस्कार।

(१०) ओम् कालातीताय नमः

जो इन्द्रियों का दमन करना नहीं चाहते वे व्यर्थ ही शास्त्रों के अध्ययन में लगे हैं, मन और इंद्रियों का संयम ही शास्त्र के अध्ययन का मूल है, वही धर्म है। क्षमा करने वालों पर एक ही दोष लागू होता है दूसरा नहीं- वह यह कि लोग क्षमाशील पुरुषों को शक्तिहीन मान, बैठते हैं। काल यानी मृत्यु अत्यंत क्षमाशील है, परंतु कर्तव्यों के अधिन है। उसका कार्य, समय आने पर, जीवन समाप्त करना है, और उस समाप्ति पर जीव को उसने किये हुये कर्म के अनुसार पुनः गति देना है; जिससे कि जीव फिर एक बार दुबारा मोक्ष पाने के कर्म कर सके। ऐसे काल से भी परे-अतीत; जीवों के कल्याण की इच्छा रखने वाले श्री साईनाथ को नमस्कार है।

(११) ओम् कालाय नमः

काल ही प्राणियों की सृष्टि करना है। काल ही समस्त प्रजा का संहार करता है। फिर प्रजा का संहार करनेवाले उस काल को महाकाल स्वरूप परमात्मा ही शान्त करता है। संपूर्ण लोकों में यह काल ही शुभ-अशुभ पदार्थों, कर्मों का कर्ता है। जब सुषुप्ति अवस्था में सब इंद्रियाँ और मनोवृत्तियाँ लीन हो जाती हैं, तब भी यह काल जाग्रत ही रहता है। काल की गति का कोई उल्लंघन नहीं कर सकता। वह संपूर्ण प्राणियों में समान रूप से बे रोक-टोक अपनी क्रिया करता ही रहता है। इस सृष्टि में जितने प्राणी, पदार्थ जन्म ले चुके हैं, एवं भविष्य में लेंगे और इस समय वर्तमान में हैं, वे सब काल की ही रचना है। शरीर के भीतर रहने वाला काम महान शत्रु है लेकिन वह भी काल से प्रेरित है। इसलिये मोक्ष और धर्म की अभिलाषा रखने वालों को काम के अधिन नहीं होना चाहिये। जैसे सूर्य अंधकार का नाश करता है वैसे ही भगवत् नाम स्मरण पाप का नाश करता है। काल की दृष्टि पड़ने पर मृत्यु अवश्यभावी है और उस समय पुण्य के प्रभाव से जन्म भर के किये हुये घोर पापों का परित्याग करके परमधाम को प्राप्त होने में कालरूप का धारण कर-सहायक और मनुष्य मात्र का उद्धार करने वाले श्री साईनाथ को नमस्कार।



(१२) ओम् कालकालाय नमः

जिन प्राणियों ने धर्म की मर्यादा का परित्याग कर दिया है, जो पापाचारी और पुण्यहीन हैं, वे भयंकर नरकों को ही भोगते हैं। पापी मनुष्य प्राण त्यागने के पश्चात्, यमलोक के मार्ग में आकर भयानक दुःख भोगते हैं। काल-यम- के भयंकर दूत उन्हें इधर उधर घसीटते हैं और वे अंधकार में गिर पड़ते हैं। दुःखों को देने वाले काल को भी भगवान् साईनाथ अपने वश में रख कर, अपने भक्तों को ऐसे दुःखों से भी बचा लेते हैं। ऐसे काल के भी काल श्री साईनाथ को नमस्कार।

(१३) ओम् कालदर्पदमनाय नमः

बारबार यातना भोगने के कारण पापी जीव नाना प्रकार की यातनायें सहते हैं और उन कर्मों के आधार पर पुनर्जन्म लेते हैं। कर्मों के अनुसार यातनायें देने का कर्म भगवान की आज्ञा के अनुसार यमराज-काल-को करना पड़ता है। निश्चय ही साधु-पुरुषों का हृदय मक्खन के समान होता है। उनका हृदय दूसरों के संताप से संतप्त होकर द्रवित हो उठता है। मक्खन के समान नर्म हृदय धारण कर अपने भक्तों की रक्षा करने हेतु यातना देने वाले काल का भी दर्प (घमंड) का दमन करने वाले भगवान साईनाथ को नमस्कार।

(१४) ओम् मृत्युञ्जयाय नमः

ब्रह्माजी के स्तवन करने पर समस्त इंद्रियों के स्वामी परमेश्वर विष्णु ने योग-निद्रा से उठकर इस जगत की सृष्टि आरंभ की। उस समय सब लोकों से युक्त सुवर्णमय अण्ड को सात द्वीप, सात समुद्र और पर्वतों सहित पृथ्वी को भगवान ने अपने नाभिकमल से उत्पन्न किया। तत्पश्चात् उस अंड में श्री हरि ने स्वयं को स्थित कर ध्यान किया। ध्यान के अंत में उनके ललाट से पसीने की बूँदे बुदबुदों के आकार में पृथ्वी पर गिर पड़ी। उसी बुदबुदे से, रुद्राक्ष की माला और त्रिशूल हाथ में लेकर जटामय मुकुट से अलंकृत होकर मृत्यु पर भी विजय प्राप्त करने वाले मृत्युंजय (रुद्र) का संसार में भयंकर संहार करने के लिये जन्म हुआ। ऐसे महाबली महा पराक्रमी मृत्युंजय रूप को धारण करने वाले श्री साईनाथ को नमस्कार।

(१५) ओम् अमर्त्याय नमः

सर्वव्यापी भगवान श्री विष्णु के तीन नामों का प्रभाव मनुष्य को अमर बना देता है। ये तीन नाम हैं- अच्युत, अनंत, और गोविंद। एकाग्रचित्त हो; क्रमशः इन नामों के आदि में "प्रणव" और अन्त में "नमः" जोड़कर (उदाहरणार्थ-"ओम् अच्युताय नमः") भक्तिपूर्वक ध्यान करने वाले भक्त को मृत्यु का भय नहीं प्राप्त होता है। काल और मृत्यु भी इन तीन नामों के जप करने वालों के भय से काँपती हैं। ऐसे पुरुष, जप के प्रभाव से अमर हो जाते हैं। साईबाबा के भी ओठोंपर सदैव "अल्लाह-मालिक" ही नाम-जप रहता था। निद्रा में भी उनका भगवत्-जप कभी भी बंद नहीं होता था; चालू ही रहता था। ऐसे नाम-जप से अमर हो जानेवाले और भक्तों को नाम-जप का महत्त्व समझाने वाले भगवान श्री साईनाथ को नमस्कार।

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5.	Dwarkamai 4 col. lamination	14" x 20"	1.75	do
6.	Dwarkamai 4 col. lamination	10" x 14"	1.15	do
7.	Statue (4 col. lamination)	14" x 20"	1.75	do
8.	Statue (4 col. lamination)	10" x 14"	1.15	do
9.	Statue (4 col. lamination)	7" x 10"	0.60	do
10.	Baba sitting in Dwarkamai (4 col. lamination)	14" x 20"	1.75	do
11.	Baba sitting in Dwarkamai (4 col. lamination)	10" x 14"	1.50	do
12.	Baba sitting in Dwarkamai (4 col. lamination)	7" x 10"	0.60	do
13.	Face (4 col. lamination)	Postcard	0.25	do
14.	Palanquine	7" x 10"	0.60	do
15.	Baba sitting on stone (Black & White)	14" x 20"	1.40	do

Publications & Photos Available at:-

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