

SHRI

# SAILEELA

Official Organ of Shirdi Sansthan



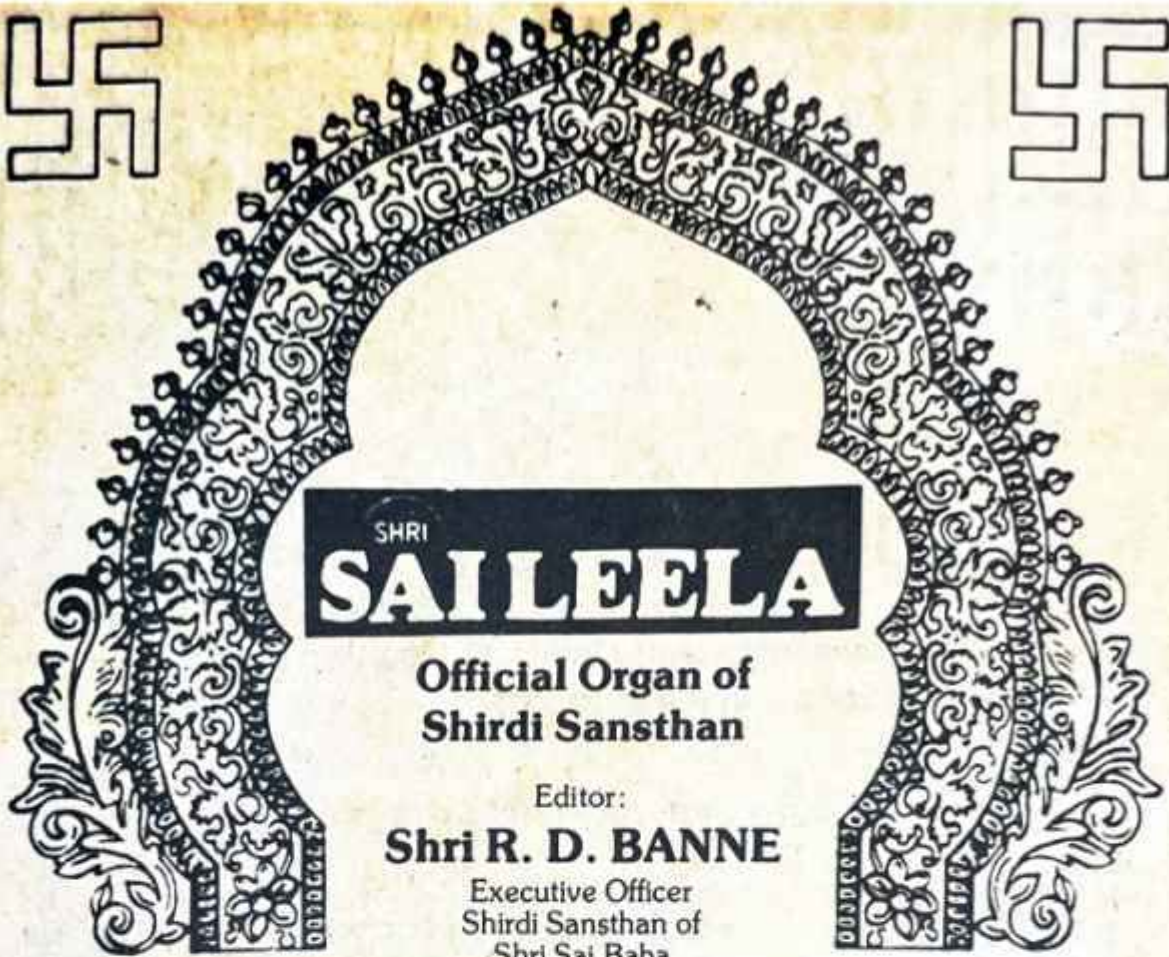
*Baba brought back with him jasmines and marigolds whenever he went to Rahata. In the dry and dreary places he dug and planted them and watered them, all with his own hands. And so he continued for three years and transformed the wilderness into a garden. This is the spot on which, by God's Grace, stands today the Wada which affords a comfortable abode to the devotees.*

*Shri Sai Satcharita, Chap. 5, Vs. 46 & 51*

# SHRI SAILEELA

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SHRI  
**SAI LEELA**

**Official Organ of  
Shirdi Sansthan**

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is the principal aim of SHRI SAI LEELA**

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## A QUOTE FOR THE MONTH

We praise thee with our thoughts, O God. We praise thee even as the sun praises thee in the morning; may we find joy in being thy servants.

Keep us under thy protection. Forgive our sins and give us thy love.

God made the rivers to flow. They feel no weariness, they cease not from flowing. They flow swiftly like birds in the air. May the stream of my life flow into the river of righteousness. Loose the bonds of sin that bind me. Let not the thread of my song be cut while I sing; and let not my work end before its fulfilment.

Remove all fear from me, O Lord. Receive me graciously into thee, O King. Cut off the bonds of the affliction that bind me. I cannot even open mine eyes without thy help.

We will sing thy praises, O God almighty. We will now and evermore sing thy praises, even as they were sung of old. For thy laws are immutable, O God: they are firm like the mountains.

*Rig Veda II 28.  
Translated by J. Mascaro*



August has just gone by, stirring many memories of our struggle for political freedom; for, August is closely, unmistakably, linked in our minds with the freedom struggle. First of August is Tilak Jayanti, when we pay homage to the great political leader Lokmanya Tilak who awakened a consciousness of freedom in the minds of the people through his message, "Freedom is my birthright and I shall have it". On the momentous ninth August, 1942, Gandhiji's "Quit India" slogan became a powerful, active movement on the August Kranti Maidan in Bombay. Once again, it was on 14th August, 1947, at zero hour, that India awoke to the dawn of her freedom!

India's political freedom was indeed, freedom with a difference. In the annals of history, freedom struggles are not new. Conquests have been made before and freedoms won; empires have been built and empires have crumbled; wars have been fought and victories won; but it has always been against a backdrop of violence, bloodshed and massacres. India's freedom was unique, in the sense that she won her freedom without shedding a drop of blood and bade adieu to her rulers with a handshake of friendship. It was but natural that this should have been so, for the Architect of her freedom believed in the soul-force as against the brute-force, in non-violence as against the mindless fury of violence; in the religion of love as against a creed of hatred, greed and power. And it is this that has made our freedom struggle so different, so grand. If the end has been so grand, it is because the means of attaining it have been so pure and noble.

But have the fruits of this freedom been equally grand? It is a question that each one of us has to answer honestly. Almost four decades have passed since we became free, and, on the material level, may be, we have made considerable progress. But surely, a

## A PRAYER TO BABA

After my usual morning walk on the velvet-like lawns of Rajpath (New Delhi) I came back to my Mess. In a moment of utter peace within myself I started reading a small booklet titled "You can be Happy" by Swami Sivanand of Rishikesh. I came across this beautiful passage and poem:

"Blessed are they who can spare a few moments to commune with the Lord before starting the day. Pray to him from the core of your heart.

O Adorable Lord of mercy and love,  
Salutations and prostrations unto Thee.  
Thou art Omnipotent, Omniscient, Omnipresent.  
Thou art Soul of my soul, life of my life.  
Grant us an understanding heart,  
Equal vision, balanced mind,  
Faith, devotion and wisdom.  
To resist temptations and control the mind.  
Free us from egoism, lust, greed and jealousy.  
Fill our hearts with Divine virtues.  
Bless me O Lord! to be truthful  
In thought, word and deed  
Bless me O Master Supreme!  
To become Thy fit Instrument  
To fulfil Thine own will.  
Bless me O Lord! to serve Thee  
In all these names and forms.  
I am Thy child, my Lord.  
Guide me, protect me, save me."

As I read through the prayer, it touched my inner core and I thought how appropriate is the prayer as a prayer to Baba. We express these sentiments in one way or another, some time or other, in our prayers to Baba. But I thought the above poem combines and sums up the various sentiments that we express in our prayers. Since reading the poem I keep trying to incorporate these thoughts when I think about Baba and pray to him. I wish to share this with the other Sai brothers and sisters.

— SAIRAG

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## SECOND AND LONG STAY AT SHIRDI

(*'Shirdi Diary' Contd.*)

6-12-1911

As my tonga came near the house newly built by Mr. Dixit the first person I met was Mr. Madhao Rao Deshpande. Before I got out of the tonga Mr. Dixit asked me to dine with him today. Then I went with Madhao Rao to pay respects to Sayin Maharaj and saluted him from a distance. He was washing hands and feet at the time. As I got busy washing and praying I could not salute him when he went out. Later on we went to him in company and sat near him in the Musjid. He told a story about having been with a Fakir who was fond of good food. This Fakir was invited to dinner party and went with Sayin Maharaj. At the time of starting, the Fakir's wife asked Sayin Maharaj to bring some food from the feast and gave a pot for the purpose. The Fakir fed so well that he decided to sleep at the place. Sayin Maharaj returned with the food tying the cakes to his back and carrying the liquid in the pot placed on his head. He found the way very long, lost his way, sat near a mangwada to rest a while. The dogs began to bark and he got up and returned to his village and made over the cakes and liquid to the Fakir's wife. By that time the Fakir also returned and they had a very good feed together. He added, it is very difficult to find a good Fakir. Mr. Sathe, who built the Wada in which I lived last year, is here, and I saw him first in the Musjid and then at dinner, Mr. Dixit fed a large number. Among them is Mr. Thosar who is the sister's son of the late Madhaorao Govind Ranade. Thosar is employed in the customs office, Bombay. He is a very nice man and we sat talking. There is a gentleman from Nasik and there are many others. Among them one Tipnis who came with his wife and the latter was brought to bed of a son. Bapusaheb Jog is here, and his wife is doing well. Mr. Nulkar is dead and I miss him very much. None of his family are here. Balasaheb Bhate is here, and his wife gave birth to a son on Datta-Jayanti-day. We are staying in Dixit's Wada which is very convenient.

7-12-1911.

I slept well last night. My son and wife are doing well with Bhisma. Vishnu is also here. We fed a good many people today and I fell into the proper routine of the place. I saluted Baba Sayin Maharaj as he went out; then after he returned to the Musjid, and

again in the evening, and later on again, when he went to sleep in the **chawdi**. The Bhajanpujan was a little less. After we returned from Shej-Arti, Bhishma had his usual Bhajan and Mr. Thosar also sang some verses, a few, of his own composition and others, of Kabir, Das Ganu, and others. Das Ganu's wife, Baya who was here last year, is now at her father's house. We sat talking till late at night. Madhaorao Deshpande told us at night that Dada Kelkar had a nephew by name Babu. Sayin Maharaj was very kind to him. This Babu died and Maharaj remembers him to this day. Mr. Moreshwar Vishwanath Pradhan a pleader practising at Bombay, came to see Sayin Maharaj. On seeing his wife, Sayin Maharaj said that she was the mother of Babu. She got in the family way later on, and on the day of her delivery in Bombay, Sayin Maharaj here said he had pains and that twins would be born and that one of them would die. So it happened, and when Mrs. Pradhan came here with her young son Sayin Maharaj took him on his lap and asked if he would come to the place, and the child of two months distinctly answered "Hoon"

8-12-1911

I forgot to mention yesterday and the day before that Upasani Vaidya, that used to be at Amraoti, is here and saw me soon after my arrival. We sat talking. He told me briefly his story since leaving Amraoti, how he went to Gwalior state, how he purchased a village, how it became non-paying, how he met a Mahatma, how he got ill, how he tried all remedies, applied to various Sadhoos and Mahatmas, how finally Sayin Maharaj took him in hand, how he improved, and is now under orders to stay here. He has composed a **Stotra** of Sayin Maharaj in Sanskrit. We all got up early and attended the Kakad Arti. It is very edifying. I prayed, bathed, and saw Sayin Maharaj go out, then again after he returned and once more in the afternoon. Sayin Maharaj, looking at me said "Ka Sarkar" Then he gave the general advice that I should live as God keeps me and added that a man fond of his family has to bear many things & c. & c., and told the story of a rich man who starved till evening, cooked for himself and ate a very rough bread, all on account of temporary difficulty. We saw Sayin Maharaj again in the evening and sat in the verandah of the house built by Dixit. Two gentlemen from Bombay brought a Satar, and playing on it, said Bhajan. Mr. Thosar, whom I call Hazarat, also sang very beautifully and Bhishma had his usual Bhajan. Time passed away pleasantly till



midnight. Thosar is a very pleasant companion I had a long talk with my son Balvant, the Bombay men and others about contemplation etc.

9-12-1911

I was late in getting up and finishing prayer. Mr. Chandorkar came today with a servant. Many others also came and some that were already here went away. Mr. Chandorkar is a very nice simple man, very pleasant in conversation, and plain in his dealings. I went to the Masjid and sat long listening to things said therē. Sayin Maharaj was in a pleasant mood. I took my Hukka there and Sayin Maharaj had a smoke out of it. He looked wonderfully beautiful at Arti time, but dismissed every one very soon after it. He said he would come to dine with us. He calls my wife "Ajibai" On returning to our lodging we learnt that Mr. Dixit's daughter who was ill, passed away. The deceased dreamt a few days ago that Sayin Maharaj kept her under Nim tree here. Sayin Maharaj also said yesterday that the girl was dead. We sat talking about the sad event. The child was only seven years old. I went and saw her mortal remains. They were very beautiful and the expression on her face after death was peculiarly charming. It reminded me of the picture of Madona that I saw in England. The cremation took place behind our lodging.

I attended the funeral and did not breakfast till 4 p.m. Dixit bore the blow wonderfully well. His wife naturally broke down under grief. Everybody sympathises with her. In the evening I went to the Chavdi to see Sayin Maharaj both at sunset, and later on at Shej Arti time. At night, I, Madhavrao Deshpande, Bhishma and others sat talking till late, all about Sayin Maharaj. Thosar got permission from Sayin Maharaj to return to Bombay. He will go tomorrow morning.

10-12-1911

In the morning before I finished my prayer Dattatraya Chitnis, Solicitor of Bombay, came. He was a freshman when I was a fellow in the college. So he is an old, old friend. He naturally sat talking of old days and so on. As usual I saw Sayin Maharaj as he went out and later again when he returned and sat in his usual place. We all returned after Arti. The breakfast was a bit late and after it I sat talking with Upasani, later on with Mr. Nansaheb Chandorkar. He is the chief, if not the oldest disciple of Sayin Maharaj. He is a very pleasant man, gave me his history as to how he came into contact with Sayin

Maharaj and made his progress. He wished to tell me the instructions he received but people gathered, and the thing could not be disclosed to the view of all. I made two attempts to see Sayin Maharaj in the afternoon, but he was not in the mood to see anybody. I saw him in the evening near the Chawdi and had a long talk with Sathe Saheb, Chitnis and others. There is one Gokhale come from Narsoba's Wadi. He says he was directed to see Narayan Maharaj of Kedgaum and Sayin Maharaj. He sings very nicely and at night I got him to sing a few Bhajans. Mr. Nanasaheb Chandorkar returned to Thana today. Balasaheb Bhate, who got a son a few days ago, lost him this evening. This was very sad. Sayin Maharaj this afternoon prepared some medicine which he took.

11-12-1911

The prayer this morning was very very pleasant and after it I felt quite elevated. Then I sat explaining the first few verses of Panchadashi to Dattatraya Chitnis. He is a very nice man. Then we visited Sayin Maharaj, both as he went out, and after he returned. He gave me the Chillam very often and grapes that Radhakrishnabai had sent. He gave the grapes twice to my son Balwant. In the afternoon I heard that he was cleaning the Musjid. So I did not attempt to go that side. All the people brought a deputation to Sayin Maharaj to get rid of the plague. He advised them to clean the roads, sweep the tombs and burning and burial ghats and to feed the poor. I spent the whole afternoon reading the daily papers and talking to Chitnis and others. Upasani is composing something. In the evening we saw Sayin Maharaj near Chawdi and again attended the Sej Arti after which Chitnis, his engineer friend, and another went away.

12-12-1911

I and Bhishma got up very early under the impression that the Kakadarti was about to begin, but we were early by about an hour. Later on Megha came and we attended the Arti. Then I prayed and sat waiting for Sayin Maharaj to go out. I saw him then and again after he returned. I spent the interval in listening to the songs of Gokhale. He sings well. Today the breakfast was late as Megha could not get the leaves of Bela and had to go a long distance for them. So the midday Puja was not finished till about 1-30 p.m. Sayin Maharaj was in very good mood and sat chatting and laughing. After

breakfast I lay down for a few minutes and then went with my people to the Musjid. Sayin Maharaj was in a good mood and told a story. Taking up a fruit lying there he asked me how many fruits it was capable of producing. I replied as many times thousands as there were seeds in it. He smiled very pleasantly and added that it obeyed laws of its own. He also told how there was a girl very good and pious, how she served him, and prospered. We got "Udi" about sunset and then stood opposite the Chawadi to see Sayin Maharaj when he comes out for his evening stroll. We saw him and returned and sat listening to the Bhajan of Bhishma, Gokhale, Bhai and one young man Dixit. Madhavrao Deshpande and Upasni were present. The evening passed very pleasantly.

13-12-1911

I got up as usual, prayed, and wished to bathe, but hot water was not ready, so I came out and sat talking. I saluted Sayin Maharaj as he went out and then had my bath. I read Panchadashi. Later on I went to see Sayin Maharaj at the Musjid and returned after Arti. About 4 p.m. I went with Balvant, Bhishma, and Bandu who brought my Hukka and Sayin Maharaj had a smoke out of it. Madhavrao asked for permission for me to return to Amraoti but Sayin Maharaj said that he would decide about it tomorrow morning. He got all the people there out of the Musjid and advised me very kindly in a truly fatherly way. At sunset we went again and saw him opposite the Chawadi and later on attended the Sej Arti. Then Bhishma had his Panchapadi earlier than usual. Bhai also sang a Bhajan.

14-12-1911

Wishing to go away I got up early, attended the Kakad Arti, and praying somewhat in haste went to Sayin Maharaj at the Musjid with Madhavrao Deshpande. Sayin Maharaj said that I could go tomorrow or so and added that I should serve God alone and no one else. He said, "What God gives is never exhausted and what man gives never lasts." Then I returned and saw Dürveshsahib Falke of Kalyan arrive. He is a very nice gentleman of the old sort. Mr. Shingne and his wife are with him. Mr. Shingne is a high class Vakeel of Bombay and has a law class also. I attended the midday Puja and had my breakfast with Bapusaheb Jog. After it I lay down and fell asleep. I went to the Musjid a little late and then made my Namaskar

near Chawadi. Then I sat talking with Durveshasaheb and Shingne. Later on Bhishma had his daily Bhajan.

15-12-1911

In the morning after prayer I sat talking with Mr. Shingne and Durvesh Falke. He is also called Haji Sahib. He had travelled to Baghdad, Constantinople and Mecca, and all places near about. His conversation is very pleasant and instructive. Sayin Maharaj likes him very much, sends him food and otherwise treats him with great consideration. I saw Sayin Maharaj go out and again, at the Musjid, on his return. He was in a very pleasant mood and we all enjoyed his conversation. After meal I lay down for a while and then sat listening to an account of Delhi read by my son Balvant. Then we went to the Musjid, received the blessings of Sayin Maharaj and later on went for Shej Arti.

16-12-1911

I find I have got a severe cold. I could not get up in time for Kakad-Arti. I got up at 3 A.M. and then overslept myself. After prayer I sat talking with Durvesh Sahib Falke whom they call Hazisaheb and Hajrat indiscriminately. He is a Karmamargi as we should call him in Hinduism and has numerous anecdotes to tell. I saw Sayin Maharaj go out and later on after he returned to the Musjid. He was in a very pleasant mood and sat talking and joking. After Arti I returned to our lodging and had food and lay down a while but could not sleep. From Amraoti they sent me, besides the Amrit Bazar Patrika, two numbers of Bombay Advocate, so there was a good deal to read. There was also a telegram offering a session's case. Three days ago there was a telegram offering the case at Wardha. I declined it as Sayin Maharaj did not grant permission to return. About today's telegram the result was the same. Madhavrao Deshpande asked for permission for me, and Sayin Maharaj said I might go the day after or a month hence. So the matter is settled. I saluted him as usual in front of the Chawadi and after Arti in the Wada sat listening to Bhishma's Bhajan. Among the new arrivals today is Mr. Hate who has appeared for L.M. and S. He is a very nice young man. His father was judge at Amreli and later on Divan of Palitana. I think I knew his uncle.

17-12-1911

After prayer I saw Sayin Maharaj go out and then again after he returned. He was in very good mood and we enjoyed very much the jokes made by him. The breakfast was late as Meghraj had gone out to bring Bel leaves. He came back a little late. In the afternoon I sat talking with Haji Sahib Falke, Dr. Hate, Mr. Shingne and others. Gokhale went away today. Towards evening I went to Musjid but Sayin Maharaj asked me and my companions to bow from a distance. He however called my son Balvant near and told him to bring Daxina. We all saluted him opposite the Chawadi and again at night at Shej Arti. Tonight Sayin Maharaj sleeps at Chawadi.

18-12-1911

My throat is better today than it was yesterday. After prayer I sat talking with Mr. Shingne, Wamanrao Patel and Durvesh Sahib whose full name would appear to be Durvesh Haji Mahomad Saddik of Kalyan. I saw Sayin Sahib go out and later went to the Musjid when he returned. He said I had filled my bucket, was enjoying the cool breezes of the Nim tree and was enjoying myself while he was enduring all manner of trouble and had no sleep. He was in a very pleasant mood and many people came to worship. My wife also came. We returned after mid-day Arti and after meals sat talking with Haji Sahib, Bapusahib Jog and others. Towards evening we went to Musjid and sat near Sayin Sahib but there was not much time as it was approaching evening. So he gave us leave and we stood in front of the Chawadi and as usual saluted him there. Returning to our lodging I sat listening to Bhishma's Bhajan.

19-12-1911

In the morning I got up early, felt fresh, prayed and felt that I was better all round. Sayin Maharaj went out while I was yet praying, so I could not see him. Later on I went to the Musjid and found him in a very pleasant mood. He said there was a rich man who had five sons and a daughter. These children effected a division of the family property. Four of the sons took their shares of moveables and immoveables. The fifth son and the daughter could not take possession of their share. They wandered about hungry, came to Sayin Baba. They had six carts laden with jewels. Robbers took away two of the six carts. The remaining four were kept under the Banyan tree. At this point Trimbakrao, whom Baba calls Maruti, interrupted and

the story ran in a different channel. After the mid-day Arti I returned to the lodging, had food, and sat talking with Durvesh Sahib. He is a very pleasant man. Wamanrao Patel went away today. Ram Maruti Boa came in the afternoon. He danced and jumped about a good deal during Bhajan. We saw Sayin Maharaj in the evening and again at Shej Arti time. Ram Maruti Boa attended Bhishma's Bhajan and danced and jumped. Sayin Baba this afternoon went out towards Nimgaon, visited Denge, cut a tree and came back, many went after him with musical instruments and escorted him home. I did not go far. Radhakrishnabai came near our Wada to greet Sayin Saheb and I saw her for the first time without the big veil & c. & c.

20-12-1911

I got up very early in the morning and went to Kakad Arti. Towards the close of the Arti I noticed Waman Rao there with surprise and learnt that he, on the way near Kopargaon, sent the driver of his cart to purchase guavas and the bullocks ran away. He wandered about, and had good deal of trouble. The story was very amazing. Sayin Maharaj left Chawadi without any audible remark except that Allah is the lord of all. I returned to the lodging, prayed, and saw Sayin Maharaj got out and again on his return to Masjid. He was in a very pleased mood. Durvesh Sahib told me that Sayin Baba saw him at night and granted his wish. I mentioned this to Sayin Maharaj and he said nothing. I today shampooed the legs of Sayin Maharaj. The softness of his limbs is wonderful. Our meal was somewhat late. After it I sat reading the papers received today. Towards evening I went to Musjid received Sayin Baba's blessing, saluted him in front of Chawadi and returned to my lodging. We had Bhisma's Bhajan attended by Ram Maruti Baba and Ramayan read by Dixit.

— 21-12-1911

I got up as usual, prayed, and sat talking with Durvesh Saheb. He said he had a vision in which he saw three girls and a blind woman knock at his door. He asked them who they were and they replied that they had come to amuse themselves. Thereupon he ordered them out on pain of being kicked and began a prayer. The girls and the old woman ran away on hearing the words of the prayer. He then blessed all in the room and in the house and the whole village. He asked me to ask Sayin Saheb. When I went to see

the latter on his return to the Musjid and before I was fairly seated Sayin Saheb commenced a story. He said he was beaten last night by something on his private parts and hands, that he applied oil, wandered about, had a stool, and then felt better near the fire. I shampooed his legs and on my return told the story to Durvesh Saheb. The answer was clear. After the Midday Arti I sat reading Bhavartha Ramayan and then later on saw Sayin Saheb near the Chawadi, and later on again at Shej Arti at Chawadi. Then we had Bhishma's Bhajan and Ram Maruti's gesticulations. Later still, Mr. Dixit read Ramayana.

22-12-1911

I got up early in the morning to go to Kakad Arti, but in consequence of a remark made by Madhao Rao Deshpande, I thought of not going, but later on Madhao Rao himself went and I accompanied him. Sayin Maharaj was particularly pleasant looking and went quietly to Musjid. We all saluted him when he went out and again after he returned to Musjid. Shingne and Darvesh Saheb made an attempt to go today but Sayin Maharaj did not give the necessary permission. Darvesh Saheb got ill and had fever, Dr. Hate treated him. I think I have mentioned before that there is one Tipnis staying here with his wife. She is ill and Dr. Hate has been doing all he can for her. Ram Maruti Maharaj is also here for her. She had a fit in the evening, but it turned out to be an obsession. Dixit, Madhao Rao Deshpande and others went to see her. She is possessed by the former owner of the house in which she lives and by two mahars. The owner declared that he would have killed her but that Sayin Baba ordered him not to. The mahars are also kept away by Sayin Baba. When Tipnis threatened to move his wife to this Wada the spirits prayed earnestly and asked him not to do so. The spirits said Sayin Baba would beat them. There was Bhishma's Bhajan as usual and later on Ramayan by Dixit, a little before midnight.

23-11-1911

I got up early enough in the morning but fell asleep again and then got up very late. On coming down, I found that Shingne, his wife and Darvesh Saheb had obtained their permission to return to their homes. So they left, the former to Bombay and the latter to Kalyan. Durvesh Saheb is obviously very much advanced spiritually as Sayin Maharaj came as far as the breach in the wall to see him off.

I miss him very much as we used to have long talks. Mr. Mantri, solicitor of Bombay, came yesterday with his family, four brothers and a number of children. He is a very nice man and we sat talking. Mr. Mahajani, whom I met last year, came today and brought very good fruit and globes of glass for Sayin Baba's lamps. Mr. Govardhandas of Bhayandar is also here. He brought very good fruit, silk curtains for Sayin Maharaj's improved room in the Chavadi and new dresses for volunteers who carry the umbrella, chamars and fans. He is said to be a very rich man. There was a little meaningless disagreement between Madhao Rao Deshpande and my wife and my son about living in Dixit's Wada. Sayin Baba said that the Wada belonged to himself, and neither to Dixit nor to Madhao Rao. So the matter settled itself. I could not see Sayin Maharaj go out but paid my respects on his return to Musjid. He gave me fruit and smoke out of his chillim. In the afternoon I had a little sleep after meals and then sat reading the daily papers received today. Waman Rao Patel has passed his L.L.B., I wish Dr. Hate had passed also; Sayin Maharaj says he will get very good news. Tipnis has changed his lodgings and his wife is better. She is not so restless as she used to be. Ram Maruti Boa is still here. We went to Shej Arti. The procession was very impressive and the new curtains and dresses looked very nice. I enjoyed it very much. What a pity I have it not in my power to make rich presents of the kind. God is great. At night Bhishma had his Bhajan and Dixit read Ramayana.

### WHO IS SAI BABA

1. Sai Baba is the Self of all.
2. Sai Baba is the Universal
3. Sai Baba is the Indwelling Cosmic Spirit.
4. Sai Baba is the Immanent Immortal Reality.
5. Sai Baba is the Self-Existent, Self Luminous Truth.
6. Sai Baba is Brahma the Creator.
7. Sai Baba is Prakriti, the moving Force behind the creation.
8. Sai Baba is the Supreme Guide.
9. Sai Baba is the Goal.
10. Sai Baba is the Source of all names and forms.

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## How K.J. Bhishma Composed "Shri Sainath Sagunopasana"

By V.B. Kher

Krishnashastry Jageshwar Bhishma was a resident of a village called Bori in the district of Nagpur. He lived on the income from his farms. After his wife died he became restless. His relations and friends advised him to remarry but he declined. In the month of Shravan in 1908, he had a dream: He saw a person of dark complexion with **tripundra** mark on his forehead, sandal-wood paste mixed with saffron applied to his body and puja offered at his feet. He gave Bhishma a newspaper. Bhishma enquired of him as to who he was. He did not reply but pointed to the newspaper on which "Sat-Chit-Anand" was printed in bold letters. He directed Bhishma to read. Bhishma looked at the newspaper wherein he saw the words "मंत्र व शिकावा" (*Mantra va shikawa*) which mean "mantra and learn" Bhishma was intrigued and wanted to question the dark person but both the person and the newspaper had vanished. Bhishma was mystified, but in the meantime he heard a knock at the door and he emerged out of his dream. He lost no time in recording this dream. Thereafter he thought long about his dream but was unable to unravel the mystery. After a few days a sadhu, a devotee of Ganesh, visited Bori. Bhishma narrated his dream to the sadhu who told him that "Sat-chit-anand Swami" was his guru, and gave him the mantra "व शिकावा" combining the words "and learn".

After sometime Bhishma happened to visit Amraoti where Dadasaheb Khaparde asked him whether he would like to accompany (Khaparde) to Shirdi. He agreed and in the company of Khaparde arrived in Shirdi. There is a mention of Bhishma in Khaparde's Diary pertaining to his second and long stay at Shirdi beginning from 6th December, 1911. As soon as Bhishma went to the Musjid for Saibaba's darshan, Saibaba with folded hands exclaimed "Jaya Sat-chit-anand". Bhishma was perplexed. He wondered whether the sadhu of his dream was Saibaba. However, the sadhu of his dream was a Vaishnav while Saibaba appeared to be a Muslim! Yet, why did Sai baba utter Sat-chit-anand? All Brahmin devotees of Saibaba took **tirtha** of his feet but Bhishma did not. Sai baba used to smoke the chillim and often invited others to have a puff but excluded Bhishma in the beginning. Once while Sai baba was narrating a story, a devotee got the chillim ready and handed it to Sai baba. Sai baba held it out to Bhishma and directed him to smoke. Bhishma

had a puff and returned it to Saibaba. Saibaba accepted it and remarked, "I rove everywhere, my friend, — Bombay, Pune, Satara, Nagpur; all those towns are filled with the presence of Rama". Then he suddenly asked Bhishma, "You eat laddus alone by yourself without offering anything to me. At least now give me five laddus". It is well known that Saibaba asked for **dakshina** from every devotee and spent the amount collected for charitable purposes.

Saibaba's remark had a strange effect on Bhishma. The distinction between the Vaishnav sadhu of his dream and Saibaba disappeared. He knowingly asked the sevak for Saibaba's tirtha and placed his head on Saibaba's feet. Saibaba put his palm on Bhishma's head for full two minutes. Bhishma went into ecstasy. How could he describe the state of his mind except saying like Devnath in his famous composition "गुरुकृपेका अंजन पाया मेरा मैं जानूँ" "I know it for myself".

Bhishma returned to his lodging, brooding how he could prepare five laddus in a place where he himself was a guest. Even otherwise he would have to take the assistance of another person for the purpose and Saibaba would surely know about it. Moreover, why did Saibaba ask him for **only** five laddus and not laddus generally? He spent a day thinking about the deeper meaning thereof and fell asleep with this thought uppermost in his mind. Suddenly he woke up and was inspired to compose a stanza. In the morning while he busied himself with the second stanza, Hari Sitaram Dikshit, on his way to the Musjid, saw the stanza. After his bath, Bhishma went to the Musjid. Saibaba reminded him about the laddus. Bhishma kept quiet but Dikshit replied that laddus were being prepared. On hearing this Saibaba fell into a silence. Next day, Bhishma completed five stanzas, and however hard he tried, he could not compose any more. So he placed the composition of five stanzas into Saibaba's hands. Saibaba asked him to recite them. While he was reciting, Saibaba again blessed him by putting his palm on his head and Bhishma felt exalted. Thereafter Bhishma would compose a verse and show it to Saibaba who would order him to render it. Thus the booklet "Shri Sainath Sagunopasana" wrote itself and was offered at Saibaba's feet. Dadasaheb Khaparde had the booklet published at his expense. Later on in 1923, after Shri Saibaba Sansthan was founded, with Bhishma's consent a revised edition was planned and published by the Sansthan with incorporation of more compositions therein.

## MOOKAM KAROTI VACHALAM

Madhava Rao Deshpande alias Shama, sought Baba's permission on behalf of Annasaheb Dabolkar to write the holy Gospel of Baba. Sai blessed Dabolkar by giving him Udhi; and placing His boon-bestowing hand on Dabolkar's head, said, "If a man takes my name with love, I shall fulfill all his wishes and increase his devotion. I am obligated to free any person who surrenders completely to Me, worships Me faithfully, remembers Me and meditates on Me constantly. Believe Me, that if anybody sings My paeans I will give him infinite joy and everlasting contentment". (Sai Satcharita)

Dabolkar was diffident in the beginning to take up the work. On Baba's christening him as "Hemadpant", Dabolkar admits that his ego was completely destroyed by Sai's Grace. Making use of him as an instrument, Dabolkar adds, that Baba Himself got Sri Sai Satcharita completed successfully for the benefit of posterity.

Sai, the Inner Ruler of all, selects His Devotees and makes use of them to accomplish the various things dear to Him. When and on whom that Grace will descend, who can prophesy! It is the pleasure of the GIVER and merits of the receiver!!

Sudhama, otherwise known as Kuchela, though a companion of Sri Krishna in his student days, suffered bitterly in grinding poverty. After continuous goading by his wife, he finally called on Sri Krishna at Dwaraka, with some parched rice tied in his rags, lovingly sent by his wife as an offering to the Lord. Spell bound by the radiance of Krishna, Sudhama forgot all about his mission. But the KNOWER OF ALL did not keep quiet. He took from Sudhama's rags the loving offering of parched rice, put it into His mouth saying "Akshayam".

When Sudhama returned home, he could not believe his eyes. A palace with all the wealth of Kubera was there, where his old dilapidated cottage stood. But Sudhama continued his life of renunciation, with his mind ever centred on the Lord, unaffected by the riches.

To cite another instance, about 250 years ago, there lived in Srivaikuntam (Tinnevely Dt.) a devout saivite couple by name Shanmugasigamani and Sivagami. A male child was born to them and he did not speak even after attaining the age of five. The worried par-

ents, devout bakthas of Subrahmanya, took the boy to the Subrahmanya shrine at Tiruchendur about 20 miles away from their place. Placing the boy before the deity in the Sanctum Sanctorum, the couple took a vow not to leave the place unless their son talked. They prayed fervently throughout the day, forgetting their hunger and thirst.

The all-merciful Lord was moved by their sincere faith and devotion and by His Grace, the dumb child started singing the praise of the Lord and KANDHAR KALI VENBA (a poem of 122 couplets on the Lord and His everlasting Grace on His Devotees) was born.

Once a devotee surrenders himself, heart and soul, to the All Powerful Lord, unimaginable things occur — the dumb talk, the lame cross mountains, the poor become rich and the incurable diseases vanish like mist before the sun.

मूकं करोति वाचालं पङ्क लञ्छयते गिरिम्।

यत्कृपा तमहं वंदे परमानंदं साइसुं ॥

BOW TO SRI SAI — PEACE BE TO ALL

Aum Shanti

Madras-4  
May 5, 1984.

R.S. Ramakrishnan  
"Nag Sai Vihar", 31, Dr. Radha-  
krishnan Road, Mylapore,  
Madras-600 004.

### GOD of all gods

Thou my mother, and my father Thou.  
Thou my friend, and my teacher Thou.  
Thou my wisdom, and my riches Thou.  
Thou art all to me, O God of all gods.

Ramanuja

## CULMINATION OF THE QUEST FOR HAPPINESS

"I laugh when I hear that the fish are thirsty in a pond full with water"

— Kabir

Human personality is complex. Man is in a neverending quest of pleasure and more pleasure. A man may have all the riches in the world, yet if he is not content he remains poor. Surprisingly, though living in the midst of abundance and fullness of worldly life, man remains empty, unfulfilled, and in acute ashanti. For many, to seek pleasure is a natural impulse or drive that gives a meaning and direction to life itself. In our daily life we are constantly seeking that which gives pleasure and evading that which gives pain. Yet, pleasure and pain have a common source. We seek pleasure which is ever eluding, because we search for it in wrong places, in our bodies, or in our minds filled with ego or in the phenomenal world. Real happiness or bliss can be had only by detachment of mind from the body and the ego. Swami Vivekananda says, "The mind brings before us delusions and misconceptions and we have to constantly tell to the mind the TRUTH till it is made to realise it".

Man occupies a special position in nature, though biologically, he shares common characteristics with animals and even plants. What then constitutes his uniqueness? His SELF. The self relates to the outer world in two ways; through experience and expression. Man is made in the image of God. The more he opens himself to divine life the richer, the greater and the happier he becomes. Verily, human life is a channel for the flow of divine power and as such man must always keep the channel open and free by clearing all obstacles from time to time. According to Gita "God, the Supreme Spirit, is the source of consciousness and un-alloyed Bliss. Everything comes from God and returns to God".

In our lives, now a days, materialism has cast its tremendous spell. Technological advancement, brought unprecedented material prosperity and worldly enjoyments and artificial luxuries, have become the objects of worship. Slowly but surely, infatuation with the Dollar-worshipped science and technology is extending its grip over the whole world. In its wake a great ferment of spiritual crisis is created.

In this over whelming vortex of spiritual crisis and confusion of basic values, Sri Sai Nath is a beacon light, a prophet ever ready to succour, to transform, to elevate, and also to help his bhaktas.

Sai neither indicated any one particular method of worship of the Divine. But as a REDEEMER and SAVIOUR of the fallen, HE enlivened and elevated the divine nature in man to over-come the lower self instincts and emotions which often enslave his mind.

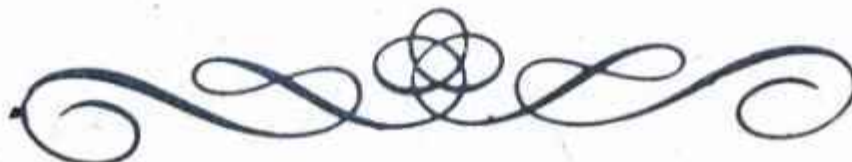
Prostrations and Adorations to the LOTUS FEET OF LORD SAI.

(M. Rangachari)  
SHIRDI SAI MISSION



He is indeed a real man who has harmonized everything. Most people are one-sided. But I find that all opinions point to the One. All views—the Shakta, the Vaishnava, the Vedanta—have that One for their centre. He who is formless is, again, endowed with form. It is he who appears in different forms.

—Ramakrishna Paramahansa



## OM SAI RAM

This is a miracle (it cannot be anything else, otherwise I would not be writing this) which took place about ten years ago. Why I took so long to share this experience, only He, Sai knows, as we Sai devotees know that He Himself gets it done when and how He likes.

To get to my point, let me start from the beginning. It was in 1970 that we first went to Shirdi. Not satisfied with having only a darshan of the beautiful Sai Samadhi Mandir, I wanted eagerly to know and read something about this great saint. So I eagerly went into the only bookshop that was there but was a bit disappointed to learn that books in English were not available — for that matter not even in Hindi, a language which I could read in print. Anyway, the shop-keeper managed to show me a booklet in Marathi, just like our Hanuman Chalisa. I happily bought it and started reading it with much strain as I was not familiar with Marathi. Since Thursday is Sai Baba's day, I ventured to read it on that day, only managing to finish it on Friday as progress was slow. Besides I was not able to understand the literature. However, I got immense satisfaction from reading it and this went on for 2½ years. We were then transferred to Cochin, where I one day held a Kirtan. This kirtan was the reading of "Ramayana" by Tulsidas, followed by kirtan and ending with the Hanuman Chalisa, aarti and prasād. I had also requested all the ladies to bring their copies of the Hanuman Chalisa which they could take back with them after the kirtan. After the pooja, in the evening, as I was clearing up the altar and sorting out copies of the Hanuman Chalisa, what do I find — in between was a copy of the Sai Chalisa in "Hindi", a complete one but without the cover. Now why should anyone have brought a Sai Chalisa when I had asked for only Hanuman Chalisas. Secondly, the Sai Chalisa was not known in those days, and I had not seen one before. Besides, why did the person who brought it not take it back? Why, because no lady had brought it. Only Sai Baba had placed it on the altar.

Even at that stage, I am ashamed to confess, I did not realise the impact. But I was genuinely happy to possess it. And I dared not ask anyone whose it was! The realisation of the miraculous incident dawned on me a few years later. These days Sai Chalisas in Hindi are easily available, but 'that' copy is treasured by me like a priceless gem.

*Mrs. Sheila Kohli C/o. Dr. S.S. Kohli  
62-A, Miller Road, Benson Town Bangalore 560 046.*

## GREATNESS OF SAIBABA

In today's world, there are too many saints, but very few are worthy of love and respect from people. However, it is an impossible task to fully explain the uniqueness and the greatness of Shirdi Sai Baba. He truly exists for the sake of others. The steady increase in the number of his devotees day by day is the testimony to this. Besides, by his simplicity and practical approach, Baba set a new example for mankind.

While in his mortal body, his material wants were almost nil. Yet, he never kept himself away from the common man. Poor and sick were his friends. Selflessness was personified in him. The clouds in the sky are often quoted as an example of selflessness. They originate only to give themselves up as water for the sake of things existing on earth. Baba's life was like a rain-bearing cloud. He lived for others — for those who are devoted, and needy. Even today, his presence and powers are felt by those who look to him, those who live by his ideals and those who surrender to him absolutely. Lord Krishna said that he is the servant of his devotees. So also said Sai Baba.

No man can really assess Baba's greatness. However, all the devotees or even those who have just heard of Sai Baba will be unanimous in agreement on the statement that he possessed the qualities of Lord Krishna, Adi Shankaracharya, Buddha, Christ, Mohammed and Gandhi. He never preached or advocated any philosophy or religion. He did not ask for ceremonial rituals to be performed. He did not want any special austerities to be followed which may later lead to excesses. He never wanted anything which will directly or indirectly hurt another human soul. He only believed in the goodness of mankind.

Thus, he has shown a new path to the learned and the enlightened. He has shown that true Sanyasi's place is among the poor and sick and not away from them. Each of us can also learn from this that to serve God, we must serve the poor, sick, ignorant. This is also a parameter to check whether a person has really conquered his EGO by his knowledge and enlightenment.

Baba is the light for everyone groping in the darkness created by this worldly life; he is a Guru for the learned and the ignorant. May he guide us all for ever!



## THE OMNIPRESENT

Saints are born on this earth,  
As incarnations of Almighty.  
In the hearts of mankind they exist,  
Beholding virtues and goodness.  
Among such stars immortal,  
Baba of Shirdi is peerless,  
Always leading us to light,  
Over the ocean of this sorrowful life,  
Finally till our salvation.  
Saviour of helpless and fallen,  
He is everywhere, though  
In the hearts of devotees,  
Rests he, with love and compassion.

P.S. Nair

Andheri (East), Bombay 400 069.

## OH MY LORD SAI

Oh My Lord Sai Baba of Shiridi,  
Thou art the mystic saint;  
Thy name is our Refuge;  
Thou art the Self Same Soul  
Transforming Thyself  
Into many Beings;  
Thou art my Light of lights  
I bow to Thee.

(1)

Baba Sai of Shiridi,  
Thou art my Guide;  
Thou art the shepherd,  
I the sheep;  
Thou art the Light,  
Thou art the Guiding Star.  
And I the traveller.  
Turn my wandering Mind  
Towards Thy Lotus feet;  
This is my fervent prayer.

(2)

B.H.S. Achary Malakpet, Hyderabad

## Teachings of Lord Sai Baba



**SARVA**

**DHARMA**

**SAMAN**

Look Beyond Your Dharma,

To behold and realise the Ultimate Truth,  
Which is the One, the same Indivisible and Infinite One,  
Which lies beyond all frontiers of any one Religion,  
Which is the Real Truth of all Religions.

Look Beyond Your Dharma,

To behold and realise the Ultimate Unity,  
To behold and realise the Unity of All Gods,  
To behold and realise the Unity of All Religions,  
To behold and realise the Unity of Mankind,  
To behold and realise the Unity of All Souls,  
To behold and realise the Merger of All Souls  
Into the One and the Same — 'Paramatma'.

Look Beyond Your Dharma,

To Unite with All into the Ultimate One,  
To Realise the Unity in 'Sarva Dharma Saman!'

Look Beyond Your Dharma,

To know You are on the right Path,  
Yes, You are on the right Path  
If it blossoms into 'Red Roses of Love',

And is not strewn with 'Red Blood of Hatred'

Look Beyond Your Dharma,

To shake off your hatred,  
For hatred makes you a debased one.

Look Beyond Your Dharma,

To banish your hatred,  
For hatred debases your own Religion.

Look Beyond Your Dharma,

To remove hatred, the cause of all unhappiness.

Look Beyond Your Dharma,

To sublimate love, the source of all happiness.

Offer Love to All, To Elevate Your Self,  
Offer Respect to All, To Elevate Your Religion,  
Give Love to All, To receive Love from All,  
Give Respect to All, To receive Respect from All.  
Remember, You will Receive Only What You Give.

Sai Baba Who Delivered This Truth

Is Really Needed To-day; More Than a Religion Or Religions.

He preached no religion,

but He preached the secret of All Religions.

He preached 'Universal Love and Brotherhood,

Not a Narrow Love and Brotherhood of a Religion.

He preached 'Equality of All Men, Equality of All Religions'

He preached 'Equality of Men and Their Religions,

A Truth Revealed in His Message 'Sabka Malik Ek Hai'

He preached a divine truth 'Hum Sab Ek Hai, Ekhi Diloke

Hum Sab Sare Tukade Hai,'

For God Resides In All And Everywhere.

Remember This Divine Truth,

The Truth of All Truths

To Live Happily To-gether Here And Hereafter

In This strife-torn World corroded with the acids of inner hate.

*Vijaykumar Mayekar,  
7-B, Jai Bharat Building,  
Shankar Ghanekar Road,  
Prabhadevi, Bombay-25.*

## SRI SAI ANSWERS PRAYERS

Gurupournami is auspicious to all devotees and specially very sacred and auspicious to all the Sai Devotees. Of so many festivals that come in the year Sri Sai Baba himself asked His devotees to observe this day of Gurupournami and thus dedicate themselves to their Guru. Hence the importance of this particular day.

From the past so many years, I was thinking and planning to do parayana of Gurucharita ending on Gurupournami day, but I could not do so for some reason or other. But this year long before this sacred day, I was praying to Sri Sai to bless me with the much-awaited opportunity of doing parayana of Gurucharitra which could be completed on 2-7-1985, the holy day of Gurupournami.

It so happened this time that my son-in-law sent an alarming telegram, which compelled me to take my newly wedded daughter Smt. Niveditha to Gulur. I was in fact, afraid that circumstances might not permit me to return home in time to commence the parayana of Gurucharita so as to complete the same on 2-7-'85, which is sacred Gurupournami day. Fortunately by Baba's grace, all went well and as though I was driven, I came home on Thursday i.e., 27-6-'85. I did not want to lose this opportunity this time.

On 28-6-'85 I prayed to Sri Sai to help in the successful completion of parayana of Gurucharitra, commencing on 28-6-'85 and ending on 2-7-'85, the sacred Gurupournami day. In all humility, I appealed to his 'Bhakthaparadeena' nature to grace our house and accept our humble nivedana on 2-7-85 as a token of protection to His faithful devotees. I completed the four days of parayana commencing on 28-6-85 and entered the fifth day on 2-7-'85, the auspicious Gurupournami day, without the least inconvenience or hinderence or exhaustion, though I was doing parayan with strict observance of a fast throughout the period, except by taking light phalaharam in the night after pooja.

On 2-7-'85 at about 4 p.m. two brahmen scholars from a distant place came to our house. I offered them coffee. After some time, they of their own accord informed me that both of them would be coming for meals in the night. I whole heartedly invited them to come for meals by about 7 p.m. Accordingly, they came in time and took meals to their satisfaction. I offered them my humble dakshina

and they accepted the same and blessed me in the name of Sri Sai, whose photo in 'Aseervad' pose is hanging on the main door.

My joy knew no bounds. I firmly believe that these two unexpected and uninvited brahmin scholars are no other than the Guru Sri Dattatreyaswamy and his avatar Sri Sai Baba. My parayana of Gurucharitra was completed by the evening on 2-7-'85, the holy day of Gurupournami and Baba graced our house in the form of two brahmin scholars and demanded food for them in the night after my completion of the parayana. The parental affection of Sri Sai towards his faithful devotees in unlimited and beyond measurement. Does this not remind us of Sri Sai appearing before Shri Dev in the form of a Bengali Sanyasi along with two others after the completion of udyapana ceremony by Dev's mother and demanding food and keeping his promise to grace the function for taking nivedana.

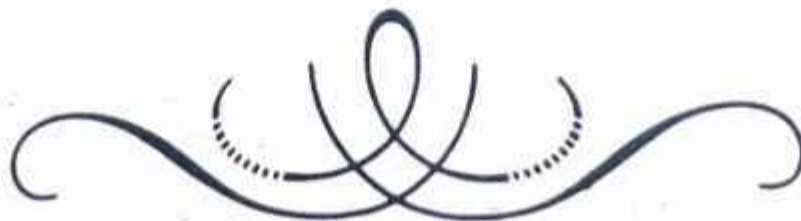
By this experience, I feel confidently that Sri Sai is ever at His devotees side, and grants shakshatkara to his devotees. Sri Sai Baba, though he has cast off his mortal coil in 1918, yet, even now appears and showers his blessings on his devotees. He will never let down any one of his devotees at any time.

The moral from this is that none of us should be discouraged and feel sorry for not seeing Sri Sai in flesh and blood as Baba is always with his devotees. to protect and safeguard them from any harm, He is with us on this day and for ever and is ready to answer our prayers.

SAI OUR LIFE  
SHIRDI OUR KASHI.

*D.L. Kantha Rao  
Retd. Dy. Tahsildar,  
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Nandyal Taluk, Kurnool Dist.,  
Andhra Pradesh State.*

Date: 25-7-1985



## THE MYSTERIOUS LANTERN

Here is an incident which clearly shows that evil spirits exist and play havoc on a particular day.

We were residing in a village which is situated in the extreme interior of Thane District. Once we ran out of our provisions and my mother insisted on my going to town four miles away for the purchase of essential commodities. I set out at 4 p.m. The day was Saturday and the 'tithi' "Amavasya" (last day of the second lunar half according to Hindu calendar. On this particular day, one should avoid a journey as far as possible, especially if a river/stream is to be crossed at midnight or if the road leads through a Cemetery). I reached the town at about 5.30 p.m. to find a heavy rush of consumers at the shop where we usually made the purchases. It took nearly two hours to complete these purchases and I left the shop at about 8 p.m. when a close friend of mine turned up. In spite of my protests, he took the heavy sack of foodgrains from me and we made our way towards his house in the town. We had a long chat over a cup of steaming coffee and when I was about to leave, my friend's mother who had gone out, made her appearance. She insisted that I should wait for some time. I knew what the affectionate woman was upto. My feeble attempts to leave the house were foiled by the elderly woman and soon I was fed a sumptuous meal. At length I bade good-bye to my friend and his mother and left the town at about 11 p.m. Due to the heavy sack on my shoulder, I was obliged to go at a slow pace and then it dawned on me that I must cross the river before midnight to avoid the evil spirits at a particular spot, as the day was the last day of the second lunar half.

After covering a distance of about one mile, I noticed an armed constable walking ahead of me. My loud calls brought him to a halt. I learnt that the constable was investigating a theft case and was out to arrest the culprit allegedly hiding in the neighbouring village. I urged the constable to hurry up so that we may get across the river as on that particular day, the evil spirits in the river-bed were known to run amuck. This was experienced by me before when on one occasion a lantern had suddenly appeared while on another occasion I was convinced of their mischievous and deceptive genius when one of them pretended to be my friend, dressed exactly like him, walked upto a certain distance with me, and ultimately left me spell-bound

by transforming himself into a huge figure. (The figure gave a terrible yell and vanished when a certain incantation was chanted aloud ten times). On hearing my story, the constable gave me a contemptuous look and laughed aloud. "My dear friend! evil spirits and evil doers are all alike. Take note, I am armed and no evil spirit can harm me", the constable remarked. I did not argue with him since he was soon to experience the ordeal for himself.

At length we came to the river. The river bed was almost dry and as we made our way through the sand, the lantern appeared. Its flickering blue flame was clearly visible. I glanced at the constable who was baffled at the sudden appearance of the lantern. He marched towards the lantern so as to have a close look. But the moment the constable reached the spot, the lantern jumped three feet ahead. He made several attempts to go closer, but every time the 'lantern' would jump three feet ahead. I could not help laughing. Ignoring my warning, the irate constable took out his revolver and fired a shot. The lantern then vanished for a moment and emerged at a distance of about ten feet. The constable at once made a dash for the spot, but the lantern vanished suddenly and emerged just behind him. I urged the constable to give up the chase but the furious constable would not listen. I noticed from the direction taken by the lantern that it was leading the constable towards the cemetery. I would have put an end to the tricks played by the evil spirit through chanting a certain incantation, but the constable then would have attributed the vanishing of the evil spirit to the revolver shot. As such I walked on leaving the spell-bound constable and reached home without any untoward incident.

Next day I set out with my friend in a bullock-cart in search of the constable and reached the cemetery where he was lying unconscious, his nose bleeding profusely. He was brought to the village in the bullock-cart and was soon revived. He stated that the spell cast by the 'lantern' had him hypnotized. He would stare at the blue flame as the 'lantern' moved forward. At times, he grew delirious though he was given to a disciplined life. The 'lantern' kept moving till it was dawn and on reaching the cemetery transformed itself into a huge figure. The figure delivered a blow on his nose and thereafter he remembered nothing.

To sum up, it is a fact that evil spirits exist and possess tremendous power of harassment. Science has no explanation for

such strange events. The only way to tackle evil spirits is to acquire Divine protection through meditation and austerities. Reciting of certain verses from Scriptures with a pure mind works wonders on such occasions. The vibrations created through chanting certain incantations form a shield around the body of the devotee and repel such attacks.

*Note:* In case any reader desires to pay a visit to the spot out of curiosity, the route is given below:-

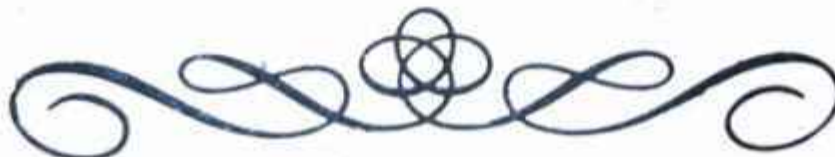
- i) From Bombay to Kalyan — Local train.
- ii) Board a Kinhavali-bound S.T. Bus (Via Murbad) at Kalyan.
- iii) Alight at "Sangameshwar" Bus Stop.

The river bed is at a distance of about 100 yards from "Sangameshwar" Bus Stop.

S.N. Awachat,  
Section Supervisor, BTD.  
Indian Globe Chambers,  
5th Floor, Fort,  
Bombay-400 001.

O Zeus, and thou destiny, lead me on whithersoever ye have appointed me to go., and may I follow Thee fearlessly. And if in an evil mind. I be unwilling, still must I follow. That man is wise amongst us and hath understanding of the things divine who hath nobly agreed with the necessity.

*Stoic Prayer*





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## SHRI SAI LEELA

**S**imply say 'Sai', 'Sai' with heart overflowing — I care not for show of respect and forms and rest in such devotees.

**H**ow can I allow my children to fast or starve?

**R**epeat my name, seek refuge in me.

**I**f anyone casts his burden on me and thinks of me, I look after all his concerns.

**S**aints exist to give devotees temporal and spiritual benefits. I have come to give such benefits to the devotees.

**A**s soon as a devotee calls unto me with love, I will appear. I require no train to travel.

**I**n the abode of my devotees there will be no dearth of food and clothing.

**L**ife is lived in vain if no Yoga, Yaga, Tapas and Jnana be achieved.

**E**fforts must be made to make it (the mind) steady.

**E**ven after Mahasamadhi, I shall be with you the moment you think of me at any place.

**L**ook to me and I will look after you.

**A**lways say 'Raja Ram', 'Raja Ram'. If you do so, your life will be fruitful. You will attain peace and infinite good.

*C.V. Bhaskara Rao  
& B.S. Narayana Murthy  
Bangalore.*



To see a World in a grain of sand,  
And a Heaven in a wild flower,  
Hold Infinity in the palm of your hand,  
And Eternity in an hour.

*William Blake*

## **DELIVERANCE FROM DOUBT**

We place faith in Lord Sainath, thus relying on the words of an evolved soul. Another type of faith is born out of direct perception or experience of God Sai.

Before we have experience of Lord Sai, it is good to have faith in the words of a spiritual Master who has realised Him. If we follow his advice as to how we can realise or see Sainath for ourselves, it is easy for us to attain Him.

Since 1977, on his being initiated into Sai-Marg, this devotee has considered His Holiness Sai Padananda Radhakrishna Swamiji as his Gurudeva. Even though the Swamiji attained Mahasamadhi on the 14th January 1980. Gurudeva has been guiding all his devotees as a 'living presence' in their day to day life.

The devotee who has penned this article was blessed by His Holiness Radhakrishna Swamiji in a dream-vision in the early hours of Thursday the 31st May 1984. It was on the 3rd August 1979 that this devotee met Swamiji for the last time before the saint cast off his mortal coil in January '80. It was around noon that this devotee met Swamiji in the Sai-shrine of Bangalore and he was all alone reclining on his chair in a corner of the Mandir, chanting Vishnu-Sahasra-Namam incessantly. Swamiji used to call this devotee 'Kerala Doctor' (as he was employed there at that time) and always used to make fun of his broken Tamil. The dream-vision experienced by this devotee on the 31st May '84 was an exact replica of the real-satsang he had on the 3rd August 1979.

Swamiji — a great apostle of love — blessed this devotee in his dream-vision and spoke to him the following words, which could only be weighed in gold: "Vijay, your faith must be like an altar flame, burning every moment. Not only will it bring blessing to you, but it will bless others. There must be no doubt, no question, no hesitation. The worst enemy in human life is DOUBT. We can overcome it by the light of understanding Sai-philosophy".

This devotee can even now recall the Swamiji's words echoing in his ears melodiously. This dream vision definitely proves that one can attain complete faith in God only by the grace of Guru.

Swami Ramathirtha has rightly said: "Instead of having a doubt in your heart, it is better to have a dagger there".

Regarding the criterion of firm and unflinching faith, this devotee is reminded of an anecdote related by Holy Mother Ananda Mayi. In order to test people's faith Shiva and Parvathi in disguise

went to Kashi. Parvathi sat down on the banks of holy Ganga with her dead husband lying across her lap. In pitiful words she begged every passer by to bring her some firewood for her husband's cremation. Many people came forward to comply with her request. "But" said Parvathi, "there is one condition. Before my husband passed away, he expressed a wish that the firewood should be supplied only by men entirely free of sin. I am therefore in duty bound to ask this great kindness only from those of you who are not guilty of even a minor sin." On hearing this, not a single person was prepared to fetch the firewood, for none would deem himself completely free of sin. Just then a man, who had come to bathe in the Ganges, approached. He was not only a drunkard, but he indulged in other vices as well. As soon as he came to know of Parvathi's request, he exclaimed: "What is there so difficult about it? Just wait a moment till I have had my bath in the Ganges." He dived into the sacred waters and speedily returned to the poor widow with firewood in his arms. "Are you quite sure that you are entirely free from sin?" questioned Parvathi. "How dare you doubt it?" replied the drunkard. "Have you not with your own eyes seen me immersed in the purifying waters? At that very instant all my sins were washed away. This is Lord Shiva's own promise. Here take the wood and go ahead with the cremation." (source of this anecdote is 'As the Flower sheds its fragrance' P. 39 — published by Sree Anandamayee Charitable Society, Calcutta).

This type of unshakable faith should be developed by all Sai devotees, which is the purpose of Radhakrishna Swamiji's dream-vision.

Has not Sainath declared — "Whoever puts his feet on the Shirdi Soil, his sufferings would come to an end"?

Humble salutations to you, Gurudeva Radhakrishna Swamiji! Your devotee is only reminded of an anonymous poet's lines to offer his deep debt of gratitude for your grace:-

"I seek no more for I have found Him, not by seeking.....  
He came to me when I was not looking,  
Opening my soul's secret door,  
Friend, how can I tell thee of this strange mystery?  
He is seen unsought only through this, the soul's secret door."  
Dear Devotees: Have faith. It glorifies life. It exalts it.

— Dr. G.R. Vijayakumar

Durgadabetta 577 118, Chikmagalur District, Karnataka.

## SAI BABA AND VISHNU SAHASRANAMA

Vishnu Sahasranama Stotra is a collection of the thousand names of Lord Vishnu, contained in Mahabharata. Bhishma narrated this to Dharmaraja and the epics (Puranas) and scriptures praised this Stotra in glowing terms. Charaka Samhita, which is considered as one of the best books on Ayurveda, prescribed the study of this Stotra as a miraculous cure for all diseases. Daily recitation (Parayana) of this Stotra removes all miseries, bad dreams and omens and occurrence of unpleasant and unhappy incidents in our lives. This Stotra is of universal application and can be read and recited by all.

This Stotra occupies the foremost place in all mantras and Bhishma picked up and collected these holy names from the Vedic hymns sung by the Rishis. To a query put by Dharmaraja as to which God should be worshipped in this world, Bhishma mentioned the worship of Lord Vishnu and gave a vivid description of his thousand names. Its importance is also ascribed to the fact that Shankara Bhagwatpada wrote a commentary on Vishnu Sahasranama in Sanskrit. A study of this Stotra not only promotes spiritual growth, fulfills religious aspirations of an individual, but also acts as a remedy for all the worldly problems and worries facing him. Gita is a book, which prescribes a code of conduct and action for the individuals, while Vishnu Sahasranama is a holy book for study and daily recitation. It is a sheet-anchor for us and it does not refer to particular God. It is a universal hymn which enjoins us to worship God as Lord of the Universe. (विश्वेवरं भजं देवं जगतः प्रभुं अव्ययम्). All humans can study this Stotra irrespective of their caste, creed, religion and sex. If one studies it daily with faith and devotion, one gets what he desires. If we desire to be free of worldly ties, shackles of birth and death and thereby attain salvation, there is no other Stotra more powerful and efficacious than this.

We come across the names of different Gods in this Stotra. We find the names of Siva, Surya, Ganapati, Subrahmanya (Shanmukha). It is also surprising that the name of Lord Ayyappan should also appear in it. There is a name 'Shasta' (शास्ता) which means 'Dharma Sasta' (Ayyappa). It does not exclude atheists because the entire world is the creation of the Lord and there is the spark of divinity in all creatures — both animate and inanimate, theists and atheists.

Sun-God is a powerful deity and his rays have the peculiar effect of curing diseases. The names of the Sun God are also found in this Stotra. In the present day world, persons are increasingly losing their lives in accidents and becoming victims of dangerous and incurable diseases, and some are facing premature death. Study of this Stotra will protect them from all such calamities. If the poor study this daily with single-minded devotion, their material position will improve.

By constant study and recitation of this Stotra, barren women begot children, pregnant women had easy and safe deliveries. Broken limbs and fractured bones were set right after a study of this Stotra. The above is not a complete list of its uses, it is only illustrative.

Saibaba was a great lover of Vishnu Sahasranama and asked his beloved devotee Shama to read and recite Vishnu Sahasranama daily with faith. He also presented a copy of it to Shama, which he collected from a Ramadasi. Presenting the book, Baba said — 'Oh Shama! this book is very valuable and efficacious. Once I was much troubled and my heart palpitated. I thought, I would collapse. At that critical moment, this Stotra came to my rescue and gave me instant relief. Hence, I present this book to you. Read it slowly, read even one name from it daily, and it will do you good.' Thus Sai Baba cited his own experience and exhorted and encouraged his devotees to study and recite Vishnu Sahasranama daily. It is also stated that Ekanath, the holy saint of Maharashtra, similarly prescribed the study of Vishnu Sahasranama for a poor Brahmin neighbour of his and thus saved him from troubles.

The reading and study of Vishnu Sahasranama is a path way to purify the mind, which confers material and spiritual benefits on mankind.

*Y.C. SUBBA RAO*  
*Advocate and Notary*  
*Ongoie 523 002, Andhra Pradesh.*



## THE TRAIN THAT SNEAKED AWAY!

I visited Shirdi for the first time in the first half of February, 1985. I spent four happy days there, visiting Baba's Temple, participating in various activities, going round the town as also to Sakori. I prayed to Baba for his blessings and guidance. Then I left for Bombay via Manmad on February 15th by a morning Express train terminating at Dadar. A chilly wind was blowing in the ghats. So I decided to have a cup of hot tea at Igatpuri station. Unfortunately the tea served by the station-stall was lukewarm. Next stop was Kalyan. So I thought of trying my luck there. So I got down at Kalyan which being a junction, I expected the train to halt for at least 10 minutes. A little away from my compartment there was a tea-stall. It offered me a really hot and good cup of tea. I was taking my tea slowly and keeping a watch on the train. Hardly had I taken half the cup, when I thought of having a look at the train again. Lo and behold! the train was not there! I left the cup on the tea-stall counter and rushed for the train. As I came near the edge of the plat-form I saw the train slowly going away, a little too far for me to catch it. I was shocked. All my belongings, money and some important papers were there and I had hardly a few rupees on me. Recovering my presence of mind I asked for Baba's help. I contacted, the Assistant Station Master on duty and reported the matter to him. He was very obliging and sympathetic. Immediately he picked up the telephone and contacted his counter-part at Dadar Terminus and told him all about the incident. Fortunately, I knew the number of the compartment in which I was travelling and there were labels on my luggage. The A.S.M. at Dadar was requested to check the train as soon as it reached Dadar Terminus and collect my luggage if still there. Then I left Kalyan by the first available local train, hoping against hope to get back my belongings. My faith in Baba, I thought, would not let me down. I reached Dadar Terminus about 45 minutes after the Express had reached there. I went straight to see the Asst. Station Master. Due to Sai's grace, I learnt from him that he had collected all my luggage and it was in his office. I thanked him for all the trouble and also thanked God and Sai Baba. Without Their grace my visit to Bombay would have been marred.

A.P. Balsara  
P4, C.I.T. Rd.,  
Scheme 52, Calcutta-14.

## **SRI SAI BHAGAWAN NAMAHA**

### **Celebrate the day of Thy Victory**

Seated in our hearts and swaying us  
You are the King Glorious and Master illustrious  
Thy 'Kaarunya' and 'Abhaya' are the twin  
Talisman for us humble beings on this earth!  
The steps we climb to Divine Dwarakamayi  
Indeed are the Very steps to Heaven;  
The 'Dhuni' is the veritable 'Agni-Devatha'  
Descended upon this 'Terra-Firma' by  
Thy magic touch, pulled as it were  
From the very citadels of the Cosmic and  
'Tejahpoorna Jyothir Aakaash!'  
Behold oh! Ye — mortals of all hues  
And colours, Sainath our Lord is there  
Shining with brilliance unsurpassed  
And singing the song of the Eternal Brahma!  
Ye, here, there and everywhere;  
Bow unto Him, cast off all they 'Ego'  
Pack off the darkening clouds of jealousy, hatred  
Passion and Lobha, Moha and Mada  
Ever looming larger and larger  
Into the abysmal limbo of 'pataala';  
Dark and deep! — Never to return  
And never to perturb! Offer Thy  
'Pranaams' in faith unsullied  
At the Lotus Feet of 'Sai-Serene'  
And Celebrate the 'Day of Thy Victory'  
Ye, in this very life — a victory  
Over 'Darkness and Evil' — a victory  
Over 'I and the Mine' and a Victory  
Over the 'Raajasic' and the 'Thaamasic'  
Throwing all Thy burdens off on  
Our 'Lord of Shirdi', here, now  
And at this very auspicious Brahma-Muhoorat!

*A.N. Ramaswamy  
J. 36, Pipeline  
Malleswaram  
Bangalore-560 003.*

## SHRI SAI BABA'S TIMELY HELP

I have been contributing to the 'Sai Leela' magazine since last two years and reading this magazine has given me and my family a lot of mental peace and happiness.

Being ardent devotees of Lord Krishna, we had misgivings about worshipping any other deity or Saint but this has proved to be our ignorance, as in "Lord Sai Nath" one can see all the faiths and beliefs. Though we were planning to visit Shirdi for quite sometime and were even invited by my boss a number of times, I could not make the trip and this proves the fact that unless "HE" calls, you cannot have the darshan. It was during November '83, that we suddenly decided and our decision was prompted and rather hastened by the fact that my son, who quite often falls sick, suddenly got an attack of "epilepsy" just before his examination was to start. And, therefore, we had prayed to Lord Sainath that our lapses may be forgiven and ere long we would fulfil our vows to visit Shirdi and be at the Lord's feet. I should say that it was my daughter who persistently goaded me to make the trip and ultimately we had the good fortune of visiting the holy place. When I mentioned my resolve to my boss, he readily agreed to make available the car for this trip and this in itself is a proof that the Lord wanted us to be at His lotus feet and worship Him. This is how I had my first darshan of Shri Sai Nath and since then a number of instances have taken place in my life which have confirmed my faith and trust in Shri Sai Nath. For the benefit of countless readers of "Sai Leela", I am narrating some of my experiences, which according to me, prove beyond doubt that if one has complete faith and leaves one's worries and problems to Lord Sai Baba, HE is always there with you and never forgets the devotees.

My nephew who is a Marine Engineer and who was betrothed to be married to my daughter had gone abroad and for quite sometime, contrary to his usual habit, there was no letter from him and this naturally worried us. On our return journey from Shirdi, my daughter just casually mentioned that Sai Baba willing, there will be a letter delivered at our residence by the time we reach Bombay. You can imagine our surprise that a letter was awaiting us when we reached our residence. What else can this be except the blessings of Lord Sai Nath!



Another instance was of my daughter's marriage. Decision to conduct the marriage on 2nd April, '84 was taken all of a sudden though at that time I did not have enough resources and this kept me worried day and night, and my efforts to arrange funds by various means were also fruitless. I was very much worried and upset and as I have only one daughter I wanted her marriage to be conducted in a good manner and therefore I had no other go but to take refuge at the feet of Lord Sainath and Lord Krishna to help me out of the situation. When I was almost losing hope, my boss whom I had asked for help, came out on his own and also rendered adequate financial assistance, I will not be able to repay his kindness during my life. The marriage was conducted in a grand way and I attribute this only to the blessings of Lord Sainath.

In the third instance, my daughter, who by nature is very god fearing, was to join her husband at Liverpool. As she had neither gone out of India nor travelled by plane, I was very much upset and wondered how she would manage alone, especially since she was to change her flight at London for Liverpool. The day she was leaving for London, my wife gave her a brass idol of Lord Sainath which we had bought during our pilgrimage to Shirdi and also a packet of 'Udhi' and told her that whatever be the problems, she should pray to Lord Sainath and put little "Udhi" in her mouth; and the Lord will always be with her. She left on July 31st, '84 to join her husband on 1st August at Liverpool since his ship was scheduled to sail around 1 p.m. As bad luck would have it, by the time she finished her customs formalities, she missed the flight from London to Liverpool and could get another flight only after about three hours. Being new to international travel and in a foreign country, she was very much upset; but as she had the contact telephone numbers of the agents, she got in touch with them and through the agents, her husband, who was awaiting her arrival at Liverpool as per schedule. Due to her missing the flight, her husband told her that she was going to miss the ship too but she would be put up in a hotel by the agents at Liverpool and they would fly her out to Rotterdam which was the next port of call of the ship. This had completely unnerved her and according to her own letter, she sat down at London Airport and prayed that Lord Sai Baba willing, she should be able to join her husband the same day. As her mother had told her, she took little "udhi" and put in her mouth and prayed. When ultimately she reached Liverpool, the agents were awaiting her with the news that some technical problems

had developed in the ship with the result the sailing was delayed and they took her directly to the ship and left her with her husband. I am sure that but for the blessing of Lord Sainath, this was quite impossible and it was Sai Baba's leela that the ship developed technical snags thus delaying the departure so that His devotee is not put to any worries or problems.

I do not think that any further proof is necessary to drive home the fact that true faith and Shraddha in Lord Sai Nath will never go in vain and HE will always be there to pull his devotees out of any difficult situation and give solace and peace.

— K. S. Narayan  
A/4, Daswani Co-op. Housing Society Ltd.  
4 Bungalows, Andheri (West),  
Bombay 400 058.

My honour, O God! is in thy keeping;  
Thou art ever my Refuge,  
For Thou art Protector of the weak.  
It is Thy promise to listen to the wail of sinners;  
I am sinner of old, help me  
Thou to cross this ocean of darkness.  
It is Thine to remove the sin  
And the misery of mankind.  
Be gracious to Tulsidas  
And make him Thy devotee.

*Tulsidas*



## **"NOT I — BUT THOU"**

The more one tries to understand God through one's intellect, the more is the person baffled. At the end of a laborious and prolonged effort, the individual arrives at the inescapable conclusion that He cannot be understood. Scriptures, in their attempts to describe Him had to rest content by saying that "He is not this, He is not this", Thus eliminating all known things, they could not give a positive definition of God.

The simple fact is that God can only be experienced, He cannot be, described in words. To the inquisitive Narendra, who later on became Swami Viveknanda, Bhagavan Shri Ramakrishna Paramahansa did not lecture about "God". On the other hand, he helped the lad to experience God himself. In mundane terms, a person, who has never before tasted sugar cannot understand what it is unless he tastes it himself; he cannot also describe the sweetness he has experienced. Similarly, the exalted souls who have experienced "God" cannot communicate their experience since, during those moments of ecstatic joy, they are one with Him. The experience, one who experiences and the act of experiencing are all merged into one.

There is no point in racking one's brains over metaphysical and philosophical doctrines, but one should yearn for the actual experience of the "Divine". Those wedded to the path of devotion derive supreme joy and bliss from worship of their deity whom they love and adore with all their heart.

Even in recent times the devotees have had rare experiences of the compassion of the deities in certain temples of worship e.g. Lord Venkateswara of Tirumali, Shree Sai Baba of Shirdi, Sri Guruvayoorappan in Guravayoor and Sri Panduranga Vithal at Pandaripur and many other prominent places of worship. But one must realize that "God" is Omniscient, Omnipresent and Omnipotent and is "All Merciful" to His sincere devotees.

Every person is constantly engaged in some activity or the other, he cannot remain without performing karma even for a moment, if not on the physical plane, his activity may be at the mental level or at the sub-conscious stage. Every action of his turns the wheel of birth and death, since the individual has necessarily to experience the fruits of his actions, past or present.

The sacred Epics of Ramayana and Mahabharata, the Puranas and several Upanishads scriptures, which have been given to mankind by great sages and others, will guide us in our spiritual progress and growth. Each episode therein has an esoteric significance. No useful purpose is served by the mere reading or listening of the stories therein. It is like a variety of delicacies and dishes laid out on the dining table that can hardly satisfy a hungry man; the person has to taste them and experience for one self the Eternal truths hidden behind the various episodes and understand them.

When a person is faced with misfortune, and fails to get the expected support, he loses heart. Again, the individual is frustrated when the near and dear ones whose assistance he had heavily counted upon fail him at the crucial moment. With a sense of utter hopelessness and resignation that there is no escape from the impending catastrophe, how many will have the strength of mind to turn to God with absolute faith?

Herein lies the excellence of Draupadi's prayers. Neither her mighty warrior-husbands nor the learned elders like Bhishma and Drona could intervene to stop the outrageous act of the wicked Dushasana pulling at her robes. Earnest prayers offered with complete faith in a spirit of self-surrender to God could work miracles. No wonder an unending flow of garments continued to clothe Draupadi — by the Divine grace of Lord Krishna.

One's efforts, however wholehearted and strenuous they may be, cannot by themselves lead to complete success. Success results only from God's grace on the person.

An indepth study of the sacred books will help in one's own spiritual growth and development. And adherence to Truth, Dharma will enable one to do "Seva" of others and sacrifice oneself in the cause of humanity.

It is undeniable that God is the embodiment of eternal Bliss and in His Kingdom, perfect peace and supreme joy reign. It should logically follow that all His creation should also experience the same measure of peace and joy in an identical manner. It is but natural to expect that the seed sown and the produce reaped are of the same nature. But the real picture is different. One sees affluence and poverty, happiness as well as grief, existing side by side. Why these distinctions, some ask?

The question has been answered suitably by “God” Himself in one of His early incarnations, in the form of a dialogue. The essence of the philosophy spelt out by “God” at length has been put in 10 (Ten) verses in the “Great Narayaneeyam”. It is emphasised that the apparent happiness or misery is only a “feeling” and not a fact, only reaction but not reality, it is of man’s own making. “Attachment is the cause of one’s own bondage. The mind and the senses enslave a person who yields to temptations. On the other hand, if they are, turned towards “God” and kept free of cravings, they will lead him to Eternal liberation and Freedom from the wheel of Life and death. Through detachment and renunciation of material objects, wisdom supplemented by dispassion, concentration and devotion, one can experience “The ultimate Reality” as one’s own “Intimate Reality”.

One has to lift oneself, and travel towards “Godhead” by “NAMA JAPA” and “Meditation”. Hence it is not “I” but “Thou” must be one’s attitude towards “God”.

Let all of us strive sincerely, to attain this ‘Supreme Goal’ in our lives! — which is one’s own ‘Birth right’. Bow to Sri Sai — peace be to all!

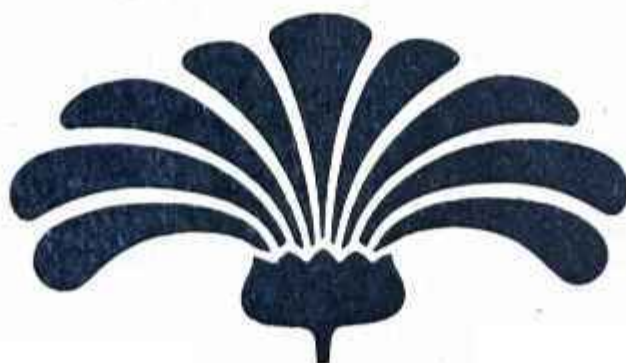
“OM TAT SAT”

“HARI OM”

“OM SHANTI”

“I have conquered all things, know all things, and am free from them all. I have given up all and so am freed by the destruction of craving. Whom can I call my Teacher?”

*(Spoken by the Buddha when asked who was his Teacher)*



## ENCOUNTER WITH AN EXALTED SOUL-RADHAKRISHNASWAMI

In the late seventies I happened to be in Bangalore to attend a conference in the Ashok Hotel. I took the opportunity to meet friends whenever time permitted. One such person was Nirmala, whom I had known since her maiden days. Now a widow, she stayed in Bangalore and was happy to take me to meet her only daughter, who had delivered her first child. Nirmala mentioned about anxious moments of apprehension and anguish she had before her only child had been married. In those days of stress and strain her great solace had been Swami Radhakrishna who with his soothing assurances allayed her fears. He was a great and wonderful saint. Would I like to meet him, she inquired. "I would be delighted", I said, and lost no time in driving upto his Sai Spiritual Centre.

We were there in the evening and a fairly big group of women and some men sat chanting Vishnu Sahasarnam before SAI BABA's photo. After making my obeisance I sat down. A bearded figure, with eyes closed, arrested my attention, he must be Swamiji. Soon it was time to get back to my conference, so reluctantly I rose and followed Nirmala into the garden. She mentioned to someone that I had come from Delhi and had to leave, could Swamiji come and bless us. This was conveyed and Swami Radhakrishna came and greeted Nirmala warmly. I was duly presented and as I bowed down I felt a kindly hand on my head. On rising, I looked into Swamiji's compassionate eyes and noticed his serene countenance exuding affection and warmth. It was an unforgettable meeting with an exalted soul. He spoke tenderly in English and it did not seem I was meeting him for the first time-such was the instant affinity.

He insisted on taking me round the place, explaining the design and plan of the temple of Sai Baba, under construction. Our round over, it was time to take leave. I handed some money as offering to Baba and while we waited for the formal receipt Swamiji offered me packets of Kumkum and Udi and fruit as prasad. There was such infinite gentleness and affection in these little acts that my eyes glistened with unshed tears. We made our pranams and entered the car, when he said that he was coming to Delhi and that we would meet again. He stood and waved till we were out of sight. Alas, this never came to pass. But he did write to me a wonderfully loving letter in which he sent Baba's blessings to my ailing mother and asked me not

to worry as all of us, who have physical bodies, have to suffer physical afflictions. In due course I received a charming photo of Swami Radhakrishna from Nirmala, followed by the news of his having left his body. It made me sad, but I consoled myself that I had been fortunate to meet and spend some blissful moments under his benevolent gaze and get his blessings.

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

(A disciple of Shri Narsimha Swami, Shri Radhakrishna Swami had been ordered by his guru to start the Sai Spiritual Centre at Bangalore, for which he worked tirelessly till his mahasamadhi. As President of the All India Sai Samaj, Madras, and the Founder President of the Sai Spiritual Centre, Bangalore, his service in spreading Sai devotion in the South is invaluable.

— Editor)

### **All India Sai Devotees' Convention 1985**

The 22nd All India Sai Devotees' Convention at Bangalore is hosted by Sri Sai Spiritual Centre, Thyagarajanagar, Bangalore under the aegis of AISS Madras and is now scheduled to take place from 23rd November 85 to 24th November 85.



## SHIRDI NEWS

In the month of June, Sai devotees from different places visited Shirdi in large numbers. Some of the artists who performed in the Samadhi Mandir, were as follows:

**Keertan:** Shri Madhukar Ganesh Suryavanshi, Sansthan artist and keertankar, whose keertans were arranged on the Eka-dashi and on other days of religious importance during the month.

**Pravachan:** (1) Smt. Ramabai Mulay, Ner, Dist. Dhulia.  
(2) Shri Vasant Keshav Dikshit, Nanded.  
(3) Shri Dada Maharaj Manmadkar, Pandharpur.  
(4) Dr. Vyankatesh Ramkrishna Bagalkotkar, Ganagapur.

**Bhajan, Vocal & Instrumental Music, Dance etc.:**

(1) Shri Lakshman Ganpat Devaskar, Malad; (2) Shri Hasmukh Onkar Patil, Navapur; (3) Shivram Baburao Khandagale, Kopar-gaon; (4) Shri Sai Baba Bhajani Mandal, Bombay; (5) Smt. Nalini Lalitrai Dave, Bhavnagar; (6) Shri Satish Sadashivrao Yendurkar; (7) Shri S.K. Saksena, Delhi; (8) Shri S. Rajarao; (9) Smt. B. Laxmi, Andhra Pradesh; (10) Shri Jagannath Wadekar, Thane; (11) Jaya-shree, Belsare, Byculla; (12) Sai Bhakta Mandal, Murbe; (13) Shri Sai Samiti, Vasipatha, Dist. Patipala; (14) Shri Jaiswal Bhajani Mandal, Hyderabad; (15) Shri Ratanlal Sharmaji Nagpur; (16) Sou. Manorama Panajikar, Poona; (17) Shri Rakesh Madhur, Menpuri; (18) Shri Madhusudan Kumbhar, Junner; (19) Shri Gopal Ganesh Patnakar, Poona; (20) Sou. Shamala Gopal Patankar, Poona; (21) Shri Subhash Haribhau Sapkal, Poona; (22) Shri Vinod Kumar Chatterji; (23) Smt. Sahana Chatterji; (24) Shri Ram Bhajani Mandal, Mahalgaon.

**Weather:** Monsoon has set in, but the rains are still very scanty. The weather is otherwise good and free from epidemics.





# श्रीसाईलीला

हिंदी विभाग

सप्टेंबर १९८५

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## मैं उपस्थित हूँ [ श्री साईबाबा ]

क्यो तुम्हें मेरी जरूरत है ?

मैं उपस्थित हूँ ।

तुम मुझे देख नहीं सकते

फिर भी मैं वह प्रकाश हूँ, जिसके माध्यम से तुम कुछ देखते हो ।

तुम मेरी वाणी सुन नहीं सकते,

फिर भी मैं वह वाणी हूँ, जिसके माध्यम से तुम बोलते हो ।

तुम मेरी शक्ति का अनुभव नहीं कर सकते

फिर भी मैं वह शक्ति हूँ, जिसके माध्यम से तुम्हारे हाथ-पैर काम करते हैं ।

मैं हमेशा काम में लगा हुआ हूँ

भले ही तुम मेरे काम करने का ढंग न समझो ।

मैं न तो अनजान परछाई हूँ और न कोई रहस्य हूँ ।

मैं स्वरूप से पदे, केवल पूर्ण विश्रान्ति हूँ ।

तुम भले ही मुझे अनुभूति या विश्वास के रूप में ही समझो,

किन्तु फिर भी मैं उपस्थित हूँ ।

मैं तुम्हारी हर बात सुनता हूँ और तुम्हें उत्तर भी देता हूँ ।

जब भी तुम्हें मेरी आवश्यकता हो,

मैं उपस्थित हूँ ।

जब तुम बिल्कुल अकेले रहते हो, तब भी मैं उपस्थित रहता हूँ ।

तुम्हारे भय के क्षणों में भी मैं तुम्हारे साथ रहता हूँ ।

तुम्हारी पीड़ा के समय में भी मैं हाजिर रहता हूँ ।

जब तुम मेरी प्रार्थना करते हो तब भी, और जब नही करते तब भी मैं उपस्थित

रहता हूँ ।

मैं तुम में हूँ, तुम मुझमें हो,

तुम मुझे पाने में चूक जाते हो ।

किन्तु मैं तुम्हें पाने में नहीं चूकता ।

मुझपर तुम्हारा विश्वास अनिश्चित है,

किन्तु तुम पर मेरा विश्वास चलायमान नहीं होता ।

क्यों कि मैं तुम्हें जानता हूँ,

क्यों कि मैं तुम्हें प्यार करता हूँ ।

मुझे प्यार करो, तो मैं उपस्थित हूँ ।

श्री साई चरणों का दास

(स्वामी राम बाबा)

प्रेषक र गणपतराव सामंत

व्यवस्थापक - श्रीमहालक्ष्मी मंदिर मुंबई - ४०० ०२६

## यह कैसे हुआ ?

बात यह है कि मैं काफी दिनों से सोच रहा था कि मैं भी कुछ लिखूँ। परमपूज्य बाबा के आशीर्वाद से मैं कुछ लिखने का प्रयास कर रहा हूँ और आशा करता हूँ कि इस तरह भविष्य में भी लिखता रहूँगा।

मैं सितम्बर १९७५ में किरकी-पुणे बदली पर गया। कुछ ही दिनों बाद मुझे अहमदनगर एक कोर्स पर जाना पड़ा। इस बीच मेरी पत्नी व बच्चे आफीसर्स मैस में ठहरे, किरकी में। मैं इस दौरान बाबा के दर्शन करने अहमदनगर से शिरडी अपने एक मित्र के साथ गया। बाबा के प्रताप ने कुछ ऐसी छाप छोड़ी कि बस मैं उनका दास बन गया।

एक बार फरवरी १९७६ में अपने परिवार के साथ शिरडी दर्शन करने के लिए चला परन्तु अहमदनगर से वापस आ गया। मेरी पुत्री वन्दिता को दस्त चालू हो गये थे, फिर हम सब किरकी (खड़की) आ गये। इसी वर्ष बाबा की एक फिल्म बनी। हम सब लोग वह चल-चित्र देखने अपने एक सहायक अफसर के साथ गये। चल-चित्र देखा परन्तु वापस आते समय बस से उतरते ही मेरी पत्नी के पैर की हडडी टूट गई। सुबह सैनिक अस्पताल ले गया और प्लास्टर चढ़वा दिया। वह ४ सप्ताह के बाद ५ जुलाई को काटकर निकाला गया। अभी ठीक से चलने फिरने के काबिल भी न हुई थी कि दूसरे पैर पर रसोई में कुछ गिर जाने से उसकी भी हडडी टूट गई। फिर क्या करता उसमें भी प्लास्टर चढ़वा दिया गया। मैं पहियों वाली कुर्सी घर ले आया ताकि इधर-उधर घर में घूमा-फिरा जा सके।

मैं इन दिनों दफ्तर के कामों में कुछ ज्यादा ही व्यस्त था। पता नहीं बाबा परीक्षा ले रहे थे या सब कुछ चूँकि होना ही था, इसलिए क्रमबरा होता जा रहा था। अभी दूसरे पैर में प्लास्टर चढ़े हुए एक सप्ताह भी नहीं हुआ था कि ७ जुलाई को मेरे पुत्र अजय के पैर की हडडी स्कूल में चोट लगने से टूट गई। मैं दोपहर का खाना खाने के बाद दफ्तर पहुंचा ही था कि नौकर यह खबर देने आ पहुंचा। अब की बार मैं भी धैर्य खोने ही वाला था कि अचानक बाबा की याद आई और मैं उनको सब कुछ सौंप कर घर के लिए चल दिया। अजय को सैनिक अस्पताल ले गया। काफी समय लगा ओ. टी. (आपरेशन थियेटर) में। रात्रि ९ बजे मां बेटे दोनों को भर्ती करवा कर (पुत्र उस समय ५ वर्ष का रहा होगा) मैं बेटी (लगभग डेढ़ साल की रही होगी) को लेकर वापस आ गया बंगले पर।

अब देखिए कि दो दिन बाद क्या हुआ। जिस डाक्टर ने मेरी पत्नी के दूसरे पैर में प्लास्टर चढ़वाया था अपने नार्मल राउण्ड में कहा कि प्लास्टर निकलवा कर

दोबारा एक्सरे करवाओ । दूसरे दिन सुबह एक्सरे करवाया तो रिपोर्ट में कोई फ्रैक्चर नहीं बताया गया । उसी दिन मैं अपनी पत्नी को अस्पताल से डिसचार्ज करवा कर बंगले पर ले आया । मेरा बेटा भी जल्द ही ठीक हो कर आ गया । इस घटना से मेरी पत्नी के मन में बाबा के प्रति श्रद्धा व भक्ति जागी और फिर हम लोग परिवार सहित बाबा के दर्शन करने अक्टुबर १९७७ में किरकी से भोपाल बदली होने से पहले गये । अब साईभक्त स्वयं ही साचें यह कैसे हुआ ?

मेजर एस. के. मिश्र  
एस. डी. ई. रिपेयर टीम  
चन्डीगढ़ "यू. टी."  
पिन कोड-१६० ००३

## साई तुझको मेरा प्रणाम

साई तुझको मेरा प्रणाम  
करो स्विकार  
इस बालक का  
खड़ा तेरे द्वार पे  
शीष झूकाये  
दो बाबा इस बालक को आशीर्वाद  
करे यह सदा उन्नती  
अपने जीवन में  
प्रगति की राह इसे दिखाओ  
दे बालक को बाबा इतनी शक्ति  
जीवन में करे कठिनाइयो का सदा सामना  
दे बाबा इसको ऐसा आशीर्वाद  
खड़ा तेरे द्वारा  
करो स्विकार  
प्रणाम इस बालका का ।

कन्हैया मल्होत्रा  
सी १/२ सी. सी. आई  
नयागाव सिमेन्ट फेक्ट्री  
नयागाव ४५८३३१  
जिला - मन्दसौर (मध्य प्रदेश)

“ औम साई रामः ”

## साईनाथ अब तेरा सहारा

साईनाथ अब तेरा सहारा  
दीनदुखियों को तूने तारा  
मुझ अबला से क्यों किया किनारा  
साईनाथ अब तेरा सहारा ।।  
नित्य प्रातः मैं नाम लू तेरा  
गुणगान करू में हरदम तेरा  
तू ही पालनहारा मेरा  
अपने पास बुलाले मुझको  
साईनाथ अब तेरा सहारा ।।  
किन पापों की सजा दे रहा  
मुझसे ले ले सब कुछ मेरा  
क्यों मुझसे मुंह मोड़ रहा है  
अपने पास बुलाले मुझको  
साईनाथ अब तेरा सहारा ।।  
(तुम बिन) तेरे सिवा कौन हैं मेरा  
तू ही तारण हारा मेरा  
ज्ञान की भिक्षा दे दे मुझको  
अपने पास बुलाले मुझको  
साईनाथ अब तेरा सहारा ।।

कुमकुम श्रीवास्तव  
रेल्वे स्टेशन, जवले  
ता. संगोला  
जि. सोलापुर (महाराष्ट्र)  
४१३३०९ पिन कोड



## आत्म निवेदन

साईबाबा करो कृपा की व्यर्थ न जाए मेरा श्रम ।  
सदा परिश्रमी रहने की धुन, बनी रहे मेरी अनुपम ॥

श्रमकी सेवा, श्रमका पूजन, श्रमका अर्चन करूं सदा,  
श्रम साधन से जीवन हित, धन धर्मोपार्जन करूं सदा  
बना रहूं पुरुषार्थी और प्रारब्ध का बनू सिकन्दर मैं  
करूं उपार्जित धनको परहित, सदुपयोग निरन्तर मैं,  
इतना अनधन दो की जिससे जीवन, जन, परिवार पले  
घर आया कोई भी व्यक्ति कभी न भूखा निकल चले

मुझे सबूरी और श्रद्धा का प्रिय प्रसाद दे उत्तम ।  
सदा परिश्रमी रहने की धुन बनी रहे मेरी अनुपम ॥१॥

साधु सन्त चले जिस पथ पर, उस पर चलने में सुख मानू,  
दीनों, दुखियो की सेवा में कभी न कोई दुख मानू  
साई की अद्भुत लीलाए लिखे लेखनी मेरी नित्य,  
"साईलीला" साई महिमा में हो गीत प्रकाशित नित्य ।  
भक्ति ज्ञान और कर्म योग का जो विज्ञान आपने समझा ।  
अत्यन्त कृपा कर साई बाबा मुझको भी दो वह समझा ।  
सब के हितकी करूं कामना सर्वाधिक इच्छा मेरी  
सदा रहू सेवा भावी हो ऐसी शिक्षा मेरी

सब के लिए सुखद हितकारी रहे आप का आश्रम  
साई बाबा करो कृपा की व्यर्थ न जाए मेरा श्रम ॥२॥

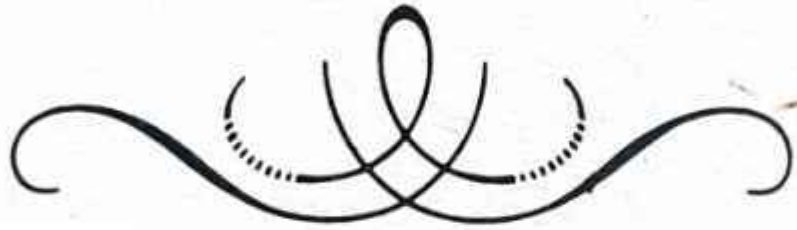
बिना आपकी दया दृष्टि के सत्पथ मिल पाये न कभी  
साई बाबा खेल आपके अद्भुत और विचित्र सभी  
बिना चलाये उस पर कोई चल भी पाये न कभी  
जिन्हे समझने की लोगों को मिल पाई युक्ति न अभी

खेल आपके समझे वे जन जिनपर आप कृपा कर दे  
सभी गुत्थियां सुलझाने की सद्बुद्धि जिनमें भर दें  
स्वेच्छा से सब सबके हित सत्कर्म करे नित सर्वोत्तम  
साई बाबा करो कृपा की व्यर्थ न जाए मेरा श्रम ॥३॥

हिन्दू मुसलिम सिख इसाई सब कहते है साईबाबा  
शिरडी आपकी कृपादृष्टिसे बन पाई काशी काबा ।।

सद्गुरु साई ने भक्तो को भक्ति की राह दिखाई  
जीवन नैया श्रद्धालु भक्तों की नित पार लगाई ।।  
दुखियो के दुःख हरदेता है साई का शुभ आशीर्वाद,  
ज्योति स्वरूप गुरु के सम्मुख शेष न रहता कभी विषाद ।।  
सबके मन में भक्ति भाव का सच्चा नाद लगे उत्तम  
सदा परिश्रमी रहने की धुन बनी रहे मेरी अनुपम ।।४।।

— उत्सवलाल तिवारी सुमन  
४, सुमन कुटीर, उज्जैन, (म.प्र.)



## श्री बाबा का महिमा

मैं अब पंद्रह साल का हूँ । मैं बाबा का भक्त हूँ । मैं यह साल दसवी कक्षा का विद्यार्थी था । तब मुझे बाबा का महिमा देखने मिला । मैंने दसवी के परीक्षा के लिए टेक्नीकल विषय चुना था । मेरे बोर्ड के टेक्नीकल के प्रात्यक्षिक इम्तेहान के समय सुबह फ्लू के कारण बीमार पडा था । मुझे प्रात्यक्षिक इम्तेहान को जाना जरूरी था । मैंने इसलिए डाक्टर के पास जाकर दवाईयाँ लेने की कोशीश की परन्तु सुबह डिस्पेन्सरी खूली नहीं रहने के कारण दवाईयाँ नहीं मिल सकी । मैं इम्तेहान को जाने के लिए न मिलने के कारण निराश पडा हुआ था । तब मेरी माँ ने मुझे बाबाकी उदी लेकर मुझे साईबाबा का जप जपने के लिए कहा । तबसे मुझे थोडा थोडा आराम पडने लगा । उसके कारण मैं प्रात्यक्षिक इम्तेहान को जा सका मुझे अब टेक्नीकल विषय में अच्छे अंक प्राप्त हुए है । वह बाबा के कारण ही प्राप्त हुए है । उसके कारण मैं अब अच्छे पॉलीटेक्नीक कॉलेज में प्रवेश ले सकता हूँ । मैं बाबा का ऋणी हूँ ।

सावंत जे. पी.  
विक्रोली (पार्कसाइड) बम्बई

## श्री साई कृपा

बात सन् १९८४ की है, सत् श्री साई बाबा की महानता व भक्तों के प्रति उनके असीम अनुराग से परिचित तो थी, पर साई के प्रति कोई खिचाव विशेष नहीं था, संभवतः मेरे पाप कर्म मुझे उनकी ओर खींचने में बाधक थे, संत आत्माओं के प्रति जो भक्ति व श्रद्धा रहती है वही शिरडी के साई के प्रति भी थी ।

गत वर्षों से मैं स्वयं को मानसिक व शारीरिक रूप से अस्वस्थ पा रही थी । मनः स्थिति भी असन्तुलित सी रहती थी क्योंकि पिछले चार पांच माह से अनिद्रा रोगने उग्ररूप ही ले लिया था, दिन रात एक क्षण को भी चैन से आंखे बन्द न होती थी । कई डाक्टरों को दिखलाया पर रोग का कोई निदान न हो सका । उनका कहना था यह मात्र मानसिक तनाव है । अतः मैंने होम्योपैथिक इलाज कराने का निश्चय किया क्योंकि इससे पूर्व भी जब जब मैं किसी कठिन रोग से ग्रस्त हुई हूँ होम्योपैथिक विधि से ही ठीक हुई थी अतएव लखनऊ जा कर अपना इलाज कराने का निश्चय किया ।

फल स्वरूप लखनऊ में होम्योपैथिक दवा से कुछ आराम तो महसूस हुआ पर चैन फिर भी नहीं मिल पा रहा था, अब लगता है वह मेरे पाप कर्मों का अन्त था और साई मुझे एक चिड़ियाकी तरह डोर बांध कर अपनी शरण में खींच रहे थे । मेरे बड़े भाई व भाभी जी साई के अनन्य व सच्चे भक्तों में हैं । उनके सुझाव पर कुछ दिनों के लिये उनके घर पर ही रुक गई । उनके घर में सुबह दोपहर व सांय बाबा की पूजा, आरती व साई नाम कीर्तन के माहौल में मन को शान्ति मिलने लगी । भैया सुबह स्नान करने के बाद व रात्रि में सोने से पूर्व उदी मस्तक में लगाते व चुटकी भर जल में घोलकर मुझे पिला देते थे, बाबा का चित्र सिरहाने रख कर सोती थी । भैया का आदेश था कि निरन्तर साई नाम स्मरण किया कर इस भक्ति पूर्ण माहौल में मेरा मन रमने लगा और बाबा का पूजन उनकी आरती और उनका ध्यान ही मुझे सुहाने लगा ।

अब धीरे धीरे मन शान्त होने लगा था और बाबा के दर्शनों की अभिलाषा होने लगी थी । अब मैं उनकी आज्ञा की प्रतीक्षा में थी कब वे मुझे द्वारकामायी की झीठीया चढ़ने की आज्ञा देंगे और कब मैं उनकी समाधि में अपना मस्तक नवा पाऊंगी । भैया कहने लगे जब साई कृपा होगी तभी यह सम्भव होगा ।

एक माह पश्चात में लखनऊ से अपने पति के पास बड़ौत (जि. मेरठ उत्तर प्रदेश) लौट आई । बाबा के प्रति आसक्ति का भाव मुझे अपने पति में भी दिखने लगा यह बातें सन् १९८४ के प्रारम्भ की है । घर पहुँच कर देखती हूँ कि मेरे पति



अपने शोधकार्य में पूर्ण समर्पण से व्यस्त है और लेखन कार्य पिछले एक माह में ही करीब करीब पूर्ण कर चुके हैं। बाबा की आज्ञा से ही यह सब कुछ हो रहा था। की साई कृपा से ही मेरी यह 25 वर्षों की अभिलाषा पूरी होने जा रही थी। साथ ही मैंने देखा कि लेखन सम्बन्धी कार्य पूर्ण करके मेरे पति के मन में भी श्री साई दर्शनों की तीव्र अभिलाषा है।

जून 1958 में बाबा की आज्ञा हमें मिल गई और हम अपने दोनों बच्चों व भैया भाभी के साथ 26 जून को दिल्ली से शिरडी के लिये रेल द्वारा रवाना हो गये। बुधवार को हम मनमाड स्टेशन पर उतर कर टैक्सी द्वारा शिरडी पहुंच गये और मध्यान आरती तक हमें कमरा मिल चुका था। और सामान वहां रख कर सीधे समाधि मन्दिर पहुंचे। साई समाधि का स्पर्श कर और मध्यान आरति में सम्मिलित होकर मुझे अपूर्व आनन्द की अनुभूति हो रही थी। बार बार रोमांच का अनुभव हो रहा था और मन पूर्ण रूप से शान्त था। मुझे लगा कि साई हमें अपनी शरण में खींचने चले जा रहे हैं। यह हमारे पूर्व जन्म के सत्कर्मों का फल था शायद कि जीवन के तीन प्रहर बीत जाने के बाद हमें साई चरणों में स्थान मिला। आज तक का सम्पूर्ण जीवन तो आपाघापी में ही बीत गया। मैं जीवन से एक प्रकार से निराश हो चुकी थी। जीवन की कोई सार्थकता नजर नहीं आती थी परन्तु साई कृपा से मुझे एक आशा की किरण सी दिखाई पड़ी। 'मन में धीरे धीरे समर्पण का भाव जाग्रत होने लगा। लगता था कि साई आज्ञा दे रहे हैं कि मेरे चरणों में स्वयं को अर्पण कर दे तेरे सभी कष्ट मेरे हैं'।

बाबा की सदकृपा से धीरे धीरे चिर प्रतीक्षित अनेक अभिलाषायें सुगमता से पूर्ण होने लगी। हर क्षण यही याद रहता था 'त्वमेव माता च पिता त्वमेव' देवयोग से जन्मदाता माता व पिता की एक घूमिल सी ही स्मृति मेरे मानसपटल में शेष रह गई थी। पर बाबा ने मेरे मन के समस्त अन्धकार को दूर कर मेरे छोटे से संसार में अपूर्व रौनक ला दी।

मेरे दो बच्चों में बड़ी लड़की लखनऊ में एम. बी. बी. एस. की, छोटा लड़का कानपुर में इन्जिनियरींग की पढ़ाई कर रहे थे पति के शोध कार्य में भी काफी व्यय हो रहा था पर बाबा के आशीर्वाद से अनेकानेक श्रोतों से पैसा आने लगा। युं धनाभाव कभी मैंने महसूस नहीं किया क्योंकि वैवाहिक जीवन के प्रारम्भ से ही अपने पारिवारिक के प्रति अपने कर्तव्यों को सच्चे मन से बिना किसी दिखावे के निभाते रहें हैं मेरे पति, यद्यपि वे अपने माता पिता की ज्येष्ठ सन्तान नहीं हैं परन्तु फिर भी अपने परिवार के प्रति जो भी कार्य हुये हैं उन्हें येनकेन प्रकारेण उन्हीं ने पूरा किया। मैं भी एक आदर्श पत्नि की तरह उनके इस त्याग में कभी बाधक नहीं बनी क्योंकि मुझे मेरे घर से यही शिक्षा मिली थी कि पति की प्रसन्नता में ही अपनी प्रसन्नता समझना।

इधर पिछले कुछ वर्षों से मैं अनुभव करने लगी थी कि हमारा शायद कर्त्तव्य ही महत्वपूर्ण है उसके बदले में हमें किसी से कोई कामना करने का अधिकार नहीं है। इन्हीं बातों से मन में कुछ बुरे भाव आने लगे थे शायद शारीरिक व आर्थिक दुर्बलता भी इसके कारण रहे हो। अब मैंने सब ओर से अपना मन हटा कर निरन्तर इसी भाव में लगा दिया था साई ही मेरा रक्षक है वही सबका मालिक है। और देखिये, साई धीरे धीरे मेरी सारी समस्यायें सुलझाते गये। मार्च १९८५ में मेरे पति को उनके शोध निबन्ध में पी. एच. डी. की उपाधि मिली और २३ मई १९८५ को उच्च शिक्षा सेवा आयोग उत्तर प्रदेश इलाहाबाद द्वारा अपने ही विद्यालय में प्रधानाचार्य के पद पर चुन लिया गया। इस पद के उनके प्रार्थना पत्र आने से लेकर उनका साक्षात्कार व यहां तक कि उनकी नियुक्ति का प्रस्ताव तक सभी गुरुवार (बृहस्वतिवार) को ही हुये। श्री साई कृपा से मेरी लड़की ने जून १९८५ में अपनी डाक्टरी की परीक्षा में प्रथम श्रेणी में सफलता प्राप्त कर ली।

अब धीरे धीरे साई चरणों व साई कृपा में मेरी अटूट श्रद्धा बढ़ती ही जा रही है। बाबा का वरदहस्त मेरे सिर पर है इसलिये पूर्ण विश्वास है कि लड़का भी उत्तम अंक प्राप्त कर इस वर्ष अपनी परीक्षा पास कर लेगा। सन् १९८६ साई कृपा से वह भी इन्जीनियर बन जायेगा। श्री साई चरणों में अगाध श्रद्धा व अटूट विश्वास तथा पूर्ण आसक्ति के कारण ही अब मुझे अपनी ब्रिटिया के विवाह की भी चिन्ता नहीं है। बाबा ही सब कुछ सम्पन्न करेंगे यह विश्वास दृढ़ हो गया है। अपना शेष जीवन शान्ति पूर्वक साई चरणों की बन्दना करते ही बीते यही साई से मांगती हूँ।

हे साई ! तेरी चरण बन्दना कर तेरी शरण की याचना करती हूँ कि मुझे इतनी शक्ति दे कि तेरे चरणों में मेरी आशक्ति दिन प्रति दिन बढ़ती रहें। श्री साई चरणों में मेरी आगाध श्रद्धा, अपूर्व भक्ति व अटूट विश्वास बना रहे। हे मेरे साई तू अपना वरदहस्त सदैव हमारे सिर पर बनाये रखना। हमें सद्बुद्धि दे, अपनी शक्ति से हमारे मन के अन्धकार का नाश कर दे।

हे साई ऐसा कुछ कर दे कि हम पुनः शिरडी के पावन धुलि को अपने मस्तक पर लगा सकें। द्वारकामाई का दर्शन कर, मस्जिद की सीढ़िया चढ़कर श्री साई की समाधि का दर्शन कर उनके मनोहारी स्वरूप को निहारते रहें।

श्रीमती निर्मला पाण्डेय  
द्वारा

डॉ. रमेश चन्द्र पाण्डेय  
प्राचार्य दिगम्बर जैन कालेज  
बड़ौत (मेरठ) उत्तर प्रदेश

## सबका मालिक, सबका ईश्वर

प्रतिदिन लेकर नाम तेरा ; प्रारम्भ करता हूँ सारे काज ।

अन्तर्यामी हे साई-समर्थ ; तुमने रखना मेरी लाज ॥१॥

मनमंदिर में बैठ प्रभु तुम ; मन को नियंत्रित रखे रहना ।

चंचल मन पापी-घाती है ; इसे बचाते तुम रहना ॥२॥

मन में रहोगे सदा विराजे ; मन में पाप नहीं आएगा ।

काम पाप नहीं उपजेगा ; मन तेरा ही दर्शन कर पाएगा ॥३॥

तुम में यह संसार समाया ; तुम ही हो जगदीश्वर ।

विश्व-ज्योति ; जगत नियंता ; सबका मालिक एक ईश्वर ॥४॥

तुम ही हो सर्वत्र विराजे ; कण-कण में हो समाए ।

यही भावना सब में रखे मन ; ईश्वरमय मन हो जाए ॥५॥

मन क्रम वचन नश्वर तन से ; कभी न मैं अभिमान करूँ ।

तुमको पाने में साई-इस जीवन को बलिदान करूँ ॥६॥

कभी न भूले मन तन यह ; तेरा नाम साई-भक्ति ।

अपना कर कृतार्थ करो साई ; दे दो हमें सद्गति — मुक्ति ॥७॥

है विडम्बना इस जीवन की ; अब तक तेरा न नाम लिया ।

अमृत भक्ति का साई ; अब तक न रस पान किया ॥८॥

मन में प्रीत जगा दो बाबा ; अन्धकार सब दूर करो ।

कर कल्याण मेरे जीवन का ; पीड़ा-विकार सब दूर करो ॥९॥

शान्ति-सुमन उद्धार करो ; हे सखा गुरु हे पितृ माता ।

मन को कृपा का दान करो ; हे दीन बन्धु ; हे सुख दाता ॥१०॥

महेश कुमार पांडये

'शान्ति सुमन'



## शिरडी के सन्त श्री साई नाथ :

जाबाल दर्शनोपनिषद में आया है कि श्री चतुर्भुज भगवान विष्णु महायोगी दत्तात्रेय के रूप में अवतीर्ण हुए तथा वह योग साम्राज्य के अधिपद पर दीक्षित हैं, इसीलिए उन्हें योगमार्ग का सम्राट कहा जाता है। तन्त्र शिरोमणि स्व. कविराज गोपीनाथ जी मुखोपाध्याय ने अपनी पुस्तक "भारतीय संस्कृति स्वम साधना" में आदि गुरु श्री दत्तात्रेय जी पर सविस्तार लिखा है तथा उन्होंने अपनी साधना स्वम् गहन अध्ययन के आधार पर श्री दत्तात्रेय महाराज की दैनिक दिनचर्या किस प्रकार समस्त आर्यावर्त - ईरान से ब्रम्हदेश तक - में व्यवस्थित रहती है, का विषद वर्णन करते हुए लिखा है कि किस प्रकार श्री दत्तात्रेय जी मानव कल्याण हेतु महान सन्त - महात्माओं के रूप में अवतरित होते रहते हैं।

शिरडी के महान सन्त श्री साईबाबा के अनन्य भक्त स्वामी साई शरण बानन्द (पूर्व - श्री वामनराव पी. पटेल) ने अपनी पुस्तक "श्री साई - महापुरुष" (अंग्रेजी) में अपने व्यक्तिगत अनुभवों तथा अकाट्य तथ्यों के आधार पर श्री साई नाथजी को आदि गुरु दत्तात्रेय जी का अवतार स्वीकार करते हुए स्पष्ट लिखा है कि वर्तमान शताब्दी के प्रारंभ में भक्त समुदाय ने श्री साईनाथ जी को स्वामी अक्कलकोट, जिन्हें आदि गुरु दत्तात्रेय जी का अवतार स्वीकार किया गया था, का ही अवतार माना गया है।

यह सर्वविदित है कि श्री साईनाथ जी को अष्ट-सिद्धियां प्राप्त थीं और तदनुसार वह अपने भक्तों को समय-समय पर उनका दिग्दर्शन भी कराते रहते थे उन्होंने अपने भक्तगणों को भगवान श्रीराम, आशुतोष शंकर, योगीराज कृष्ण, अक्कलकोट स्वामी, मारूति, गोलप स्वामी आदि-आदि के स्वरूपों में भी दर्शन प्रदान किया। भक्तगणों ने उन्हें सदैव सर्वव्यापक, सर्वग्य और सर्वशक्तिमान-समर्थ स्वीकार किया है।

श्री साईनाथ महाराज के जन्म स्वम् माता-पिता के सम्बन्ध में भी सन्त-शिरोमणि कबीरदास जी की भांति एक रहस्य का पर्दा पड़ा है। किन्तु श्री साईनाथ के अनन्य भक्त श्री नरसिंह स्वामी की पुस्तक (पृष्ठ ५७) के अनुसार श्री साई बाबा ने पूना निवासी भक्त श्रीमती काशीबाई कानीटकर से एक बार अपने वक्षस्थल पर हाथ रखकर कहा था, "यह एक ब्राम्हण है। यह ब्राम्हण लाखों व्यक्तियों को शुभ मार्ग पर आगे बढ़ायेगा और उन्हें उनके आन्तिम लक्ष्य तक पहुंचायेगा। यह एक ब्राम्हण की मस्जिद है।" यह निर्विवाद सत्य है कि श्री साई बाबा के सहस्रों भक्तगण विश्व की सभी जातियों, नस्लों, और विश्वासों में पाये जाते हैं।

श्री स्वामी साई शरण आनन्द के अनुसार श्री साई बाबा ने उनसे कहा था कि— "जब मैं केवल आठ वर्ष का था तभी अपने माता-पिता से अलग होकर पवित्र गंगा तट (गोदावरी नदी को ही वह गंगा कहा करते थे) पर आगया था और फिर वहां से शिरडी आया।" उन्होंने आगे यह भी बतलाया कि "मुझे मेरे गुरुदेव यहीं छावडी में मिले थे। उनके शान्त, सौम्य, प्रसन्न और ध्यानावस्थित मुखारविन्दु ने मुझे आकर्षित ही नहीं बरनू मोहित भी कर लिया, यहां तक कि मुझे उनसे एक पल के लिए भी अलग होने में बड़ी व्यथा उत्पन्न हो जाती थी। उनके सानिध्य ने मेरी भूख-प्यास भी हर गयी। मैंने अपने प्राणपन से उनकी बारह वर्षों से अधिक सेवा की। उनकी सेवा में जो मैंने अथक परिश्रम किया वह अत्यन्त कठिन था। उन्होंने कभी अपना आसन किसी भी कार्य यहां तक कि नैतिक क्रिया आदि आदि के लिये भी नहीं छोड़ा। सदैव ध्यान में मग्न वह सब कुछ पूरी तरह से भूल चुके थे कि उनका भी शरीर और मस्तिष्क है। वह भोजन और नैतिक क्रिया अपने आसन पर ही करते थे तथा मैं उन्हें भोजन कराता, कपड़े बदलाता, सफाई करके उनके आसन को सदैव भली भांति स्वच्छ रखता था।" पुरस्कार स्वरूप उन्होंने श्री साई बाबा को यह आशीर्वाद दिया था कि— "तुम जहां कहां भी रहोगे - चाहे सातसमुद्र पार ही क्यों न हो - मैं सदैव तुम्हारे साथ तुम्हारी सुरक्षा और सलामती के लिए रहूंगा।"

श्री स्वामी साई शरण आनन्द (गुजरात) के अनुसार श्री साई बाबा ने अपने गुरुदेव का नाम "रोशन शाह मियां" बतलाया था जिसका भावार्थ श्री स्वामी साई शरण आनन्द के अनुसार "तमसो मा ज्योतिर्गमय" अर्थात् जो मानव को अन्धकार से प्रकाश की ओर ले जाय अर्थात् देवसविता (सूर्य) - गायत्री मंत्र से लगाया गया। श्री साई बाबा के गुरुदेव की समाधि भी शिरडी में ही एक नीम वृक्ष के तले बनी है।

श्री साई नाथ जी का अलौकिक जीवन आश्चर्य जनक घटनाओं से भरपूर है। उन्होंने शिरडी तीर्थ में रहते हुए द्वारिकामाई मसजिद में दुकानदारों द्वारा दीपक जलाने के लिये तैल न देकर उन्हें पानी से दिये जलाने पर मजबूर कर दिया। यह घटना शिरडी वासियों के लिये एक अभूतपूर्व दृश्य था। बाबा ने अपने अनन्य भक्तों को विभिन्न देव स्वरूपों में दर्शन देकर जहां उनके भ्रमों का निवारण किया वहीं उन्होंने मसजिद में त्रिकाल-आरती, कीर्तन-भजन, रामनवमी और गुरुपूर्णिमा जैसे महोत्सवों को धूम-धाम से मनाकर साम्प्रदायिकता को समूल नष्ट कर दिया तथा विश्व को "वसुधैव कुटुम्बकम्" का सन्देश सुनाया। श्री साई नाथ ने अपने जीवन काल में दर्शनार्थ आने वाले सहस्रों भक्तों की मनचाही मुरादें पूरी की हैं जिसके कुछ सजीव प्रमाण अभी भी मौजूद हैं। प्रश्न उठता है कि किसने क्या नहीं मांगा और क्या नहीं पाया? उनका पवित्र दरबार आज भी भक्तों की आशाएं पूरित कर रहा है।

## बाबा की उदी

श्री साई बाबा की उदी में क्या चमत्कार है यह बाबा की दो मणियों - "श्रद्धा" और "सबूरी" को धारण करने वाले भक्तों को आज भी (जबकि बाबा ने विजयादशमी के दिन सन् १९१८ में - अर्थात् ६५ वर्ष पूर्व समाधि ले ली) देखने को मिलता है। इस उदी ने कालरा, लकवा, पागलपन, टायफाइड और टी. बी. आदि-आदि अनेक प्रकार के दुसाध्य रोगों में लोगों को रामबाण का कार्य किया है। हाथ कंगन को आरसी क्या ?

बाबा की त्वरित सहायता श्रद्धालु भक्तों के कष्ट निवारणार्थ आज भी उसी प्रकार जारी है जैसी कि उनके जीवन-काल में थी। श्रद्धालु भक्तगण उन सर्वव्यापक, सर्वग्य तथा समर्थ श्री साई बाबा के साक्षात् दर्शन, सहायता और मार्गदर्शन आवश्यकता पड़ने पर आज भी प्राप्त करते रहते हैं।

वह एक महान विभूति हैं। इस वसुन्धरा वर अवतरित होकर वह बिना किसी रंग-रूप, जाति, विश्वास अथवा मत के भेद-भाव के प्रत्येक प्राणी के कष्ट निवारण कर रहे हैं। उन्होंने अपने शरीर त्यागने के पन्द्रह दिन पूर्व अपने एक अनन्य भक्त से नित्य "राम-विजय" का पाठ बारह दिन तक करने के लिये कहा और विजयादशमी के शुभ पर्व पर वर्ष १९१८ में समाधि ले ली।

दर पर तेरे आन खड़े है, बने सबाली नाथ ।  
अपना और न कोई सहारा, लाज तिहारे हाथ ॥

डॉ. दुर्गाप्रसाद शुक्ल  
४८० कुम्हार मण्डी  
कानपुर ककावनी २०८ ००४



## अनोखी न्यारी साईलीला

जब श्री साईबाबा जीवित थे, उनके भक्तगण उन्हें पुछे बगैर कोई नया काम नहीं करते थे। क्यों कि भविष्य में घटनेवाली घटनाओं का उन्हें कोई अंदाजा नहीं रहता था। वे बाबा पर विश्वास कर हर काम को उनकी अनुमति से करते थे। श्री बाबा का वाक्य वेदवाक्य हुआ करता था। वे तो सदा भक्तों के भलाई की चिन्ता किया करते थे। जो उनसे पुछते उन्हें सही राय बाबा से प्राप्त होती। जो नहीं पुछते उन्हें भी बाबा अच्छे बुरे प्रसंगो से जागृत करते थे।

ऐसी ही एक 'साई सच्चरित्र'की प्रसिद्ध कथा हैं। बाबा के परम भक्त श्री दामुअण्णा कासार ने एक बार शिरडी को बाबा के नाम पत्र भेजा कारण वे अपने मित्र के साथ साँझेदारी में रूई का व्यापार करना चाहते थे। उन्हें बाबा की अनुमति की आवश्यकता महसूस हुयी। लेकिन श्री साईने उन्हें नकारात्मक पत्र भेजने के लिए शामा से कहा। वह पत्र पढ़कर उन्हें बड़ी निराशा हुयी। और बाबा से अनुमति पुछने पर पछतावा हुआ। क्यों की उस धंदे में उन्हें लाखों का फायदा था। मगर बाबा की बात भी नहीं टाल सकते थे। उन्हें चूप रहना पडा। पहले पहले तो धंदे में फायदा रहा लेकिन बाद में भाव गिरने से उस धंदे में नुकसान ही नुकसान हुआ। जब इस बात का श्री दामु अण्णा को पता चला तो वे बाबा के नकारात्मक पत्र की वजह समझ गये और उन्हें बाबा ने उस घाटे से बचा लीया यह जानकार बाबा की कृपासे धन्य हुये।

आज अब बाबा हम लोगों मे नहीं हैं फिर भी वे हमारे आगे पीछे रह कर हमारी मदत कर रहे हैं। और आज हमे भी उसी तरह के अनुभव बाबा से प्राप्त होते हैं। ऐसी ही एक कथा या अनुभव मैं आज उन्ही की कृपासे बताना चाहती हूँ। मामला बहोत ही मामुली याने पानी का है। लेकिन उसके बगैर मानव जीवन दुस्तर हो जाता है। बात यह हुयी की हमारे मोहले में पानी कम आने लगा। तब कुछ लोगोंने application देकर नया पाईप डलवाया। अब हमे यह परेशानी होने लगी की पानी के लिए पुराना connection रखें या नये पाईप से नया connection लें। कुछ समझ मे नहीं आ रहा था। तब मैंने बाबा को स्मरण कर दो चिट्ठीयाँ हाँ या ना में डाली। और आंखे बंद कर एक उठायी। नकारात्मक चीठी ही उठी। मुझे बडा ताज्जुब हुआ। हमे समझ मे नहीं आया किस कारण से बाबाने नये connection के लिये अनुमति नहीं दी। कारण नया पाईप तो बिलकुल हमारे घर के सामने से जाता है। और हम बाबा के नकार के बावजूद भी नया कनेक्शन ले ही लिया। शुरू में पानी अच्छा आने लगा। सुविधा हुयी। लेकिन बाद में हमे उस पानी के बारे में बहोत मुसिबंते उठानी पडी। तोबा करना पडा। बहुत पछतावा हुआ। 'हे साईनाथ भगवान तुम ही हम पर रहम कर सकते हो।' इस तरह की प्रार्थना कई बार मुझे बाबा के आंगे करनी पडी। और बाबाने शायद मेरी प्रार्थना मान ली।

उस झंझटसे हमे झूटकारा मिला है । मामला ठीक हो गया है । धन्य साईबाबा धन्य उनकी कृपा । ऐसी ही है साईलीला ।

सौ. मथुराबाई हिबारे M.A.  
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घर नं. १-८-२५  
पो. डी. बिदर (कर्नाटक)  
पीन कोड नं. ५८५ ४०९



## साई बाबा तू ही है जग का राजा

साई बाबा, तू ही है जग का राजा,  
हे साई बाबा, तू ही इस जग का राजा ।

तूने ही है सब को पाला,  
तू ही है सब का रखवाला,  
तू ही है उद्धारक, साई,  
तू ही रक्षा करने वाला ।

तू ही है इस जग का राजा । साईबाबा, तू ही है इस जग का राजा ॥

मैं शरण तुम्हारे आई हूँ कुछ आस लगाकर  
करो कृतार्थ प्रभूवर मुझको दरश दिखाकर,  
सुनो हमारी विनती प्रभूवर, कष्टों से दो मुक्ति ।

हे साई बाबा, तू ही है इस जग का राजा, तू ही है हम सब का राजा, साई बाबा ॥

कबसे बाबा तुम्हें पुकारूँ,  
कुछ तो मेरा ख्याल करो ।  
सहन कर रही हूँ कष्टों को,  
दया सिन्धु उद्धार करो ।

तुम भक्तों के सदा सहायक, रक्षक, पालक और उद्धारक,  
करो कृपा हे प्रभू अब मुझपर, हे मेरी नैया के चालक ।  
सुनकर मेरी विनती आजा, साई बाबा जग के राजा,  
तू ही है इस जग का राजा, साई बाबा जग के राजा ॥

कुमारी मोनिका सक्सेना,  
७५ लाल क्वार्टर्स  
गोविन्द नगर,  
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