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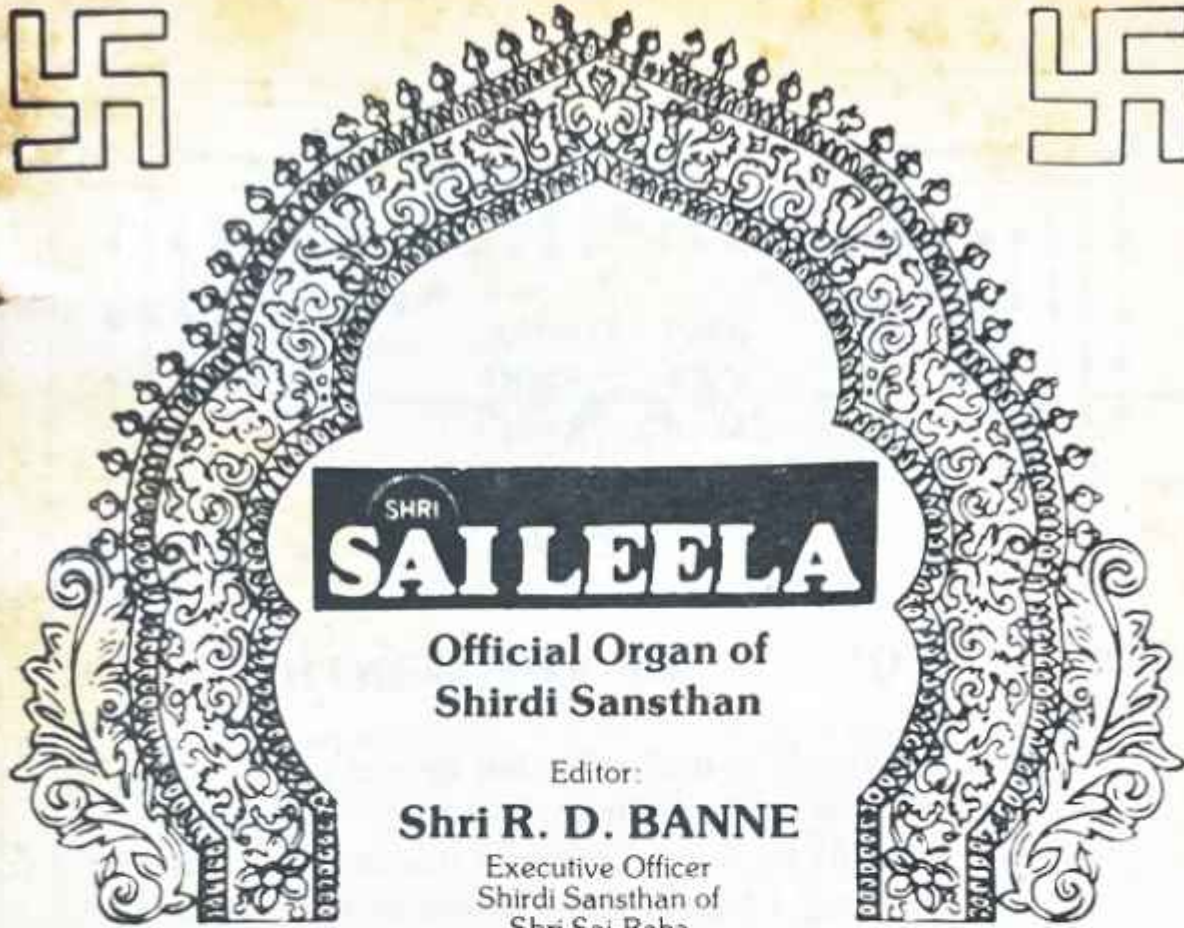
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SAI LEELA

OFFICIAL ORGAN OF SHIRDI SANSTHAN





SHRI
SAILEELA

**Official Organ of
Shirdi Sansthan**

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

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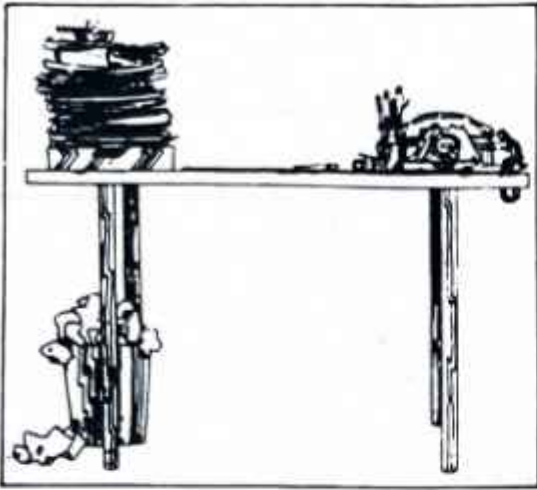
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*The Editor does not accept responsibility for the views expressed in
the articles published.*



EDITORIAL



“What’s a name? A rose by any other name would smell as sweet....”

(Shakespeare)

This is indeed a truism which no reasonable man will question. The peculiar fragrance of the rose that delights us is its essence which a mere change of labels has no power to alter or destroy. And so it is with God’s name. Whether we worship Him as Ram or Krishna, Shiva or Vishnu, Allah

or Christ, it is the divinity in all these manifestations to which we bow with reverence. A realisation of this truth has been the basis of our distinctive Indian tradition which Arnold Toynbee has so aptly described as the “broad-minded Indian mental outlook on Reality.” He attributes it to our comprehending the fact that “there is more than one approach to truth and salvation”. Interestingly enough, an echo of this ancient wisdom can be heard way back in the fourth century A.D. where the Roman Senator, Quintus Aurelius Symmachus is quoted as having said, “The heart of so great a mystery cannot be reached by one road only”.

But even today, we are engaged in waging war with futile words and arguments in matters of religion, which only lead to incensed passions and hatred. We forget in the heat of the battle that we are all pilgrims set out by different paths in search of the same God, whether you label Him as God or Divinity or Truth or by any other label. Even Baba, who had dedicated all his life to the service of God, has not escaped our contentious Spirit of inquiry and our minds have been much exercised to determine whether he was a Hindu or a Muslim by birth! But when in our eagerness to prove or disprove we start collecting evidence about Baba’s religion, the whole exercise ends up in baffling us more and more. The reason is simple enough; he was above such man-made differences. Hence we find that orthodox Hindus and staunch Muslims were equally welcome to his court and his compassion for all was the same. He encouraged the reading of Quoran as well as that of the Gita or Ram Vijay. He initiated celebrations of Urus for muslim festivals as also the festivities for Ramnavami or Janmashtami. By

doing so he was only trying to impress upon his devotees the equality of all religions and the importance of concentrating on the essence of them all.

One may well ask where does this essence lie? It certainly lies in the divine qualities manifested in the various incarnations or avatars of God and religion by its moral exhortations guides us along the path for the attainment of these ideals. The purpose of the various festivals is certainly to remind us of such divine manifestations and to induce us to meditate on them so that we may endeavour to imbibe them in our own life.

Take for instance, the celebrations of Ram Navami, the birth of Shri Rama, which were first started in Shirdi sometime around 1912 and still continue to be observed on a grand scale. Baba encouraged and blessed their initiation not merely because such rejoicings and festivities are a much-needed part of an average man's life, but because these are occasions when one can turn one's thoughts upon everything that Shri Rama stood for. He is for us, the symbol for self-restraint, honour, steadfastness and unlimited capacity for endurance. His life exemplifies the exaltation of duty over emotion; the triumph of selfless sacrifice over selfish self-interest. He was an ideal son who, for the sake of his father's word of honour, embraced with a smile, the hard, austere life of an exile for no less than fourteen years, and that, without regret or bitterness. Much as one might doubt and question it today, according to the ideas of the male-dominated society of his time, he was perhaps an ideal husband too. As an ideal king, as a benevolent and just ruler, it is enough to remember that his "Ramrajya" has proverbially become the symbol of prosperity and happiness. So much so, that it has become the elusive ideal for all time which men are trying to capture in vain! His un-erring arrow, the "Rambaan" has become part of the common vocabulary while his annihilation of the ten-headed Ravana has become an all-time symbol for the victory of Good over Evil. In his faithful follower Shri Hanuman, whose birth is celebrated exactly a week after Shri Rama's, we find the conception of an ideal devotee. This is but a glimpse of the divinity of the incarnation, which finite minds like ours cannot ever define or comprehend in its totality. But it is sufficient to make us realize how Baba was guiding His devotees and encouraging them to make an effort in the right direction.

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Festivals, rituals etc. which occupy a considerable part of a common man's life are but one of the many other ways in which one may try to understand the essence and thus progress towards spirituality. There are other ways too — some difficult, some easier. One of the easier ones is the chanting of the name of God. It is an effortless form of worship well within the reach of the common man. Baba's words quoted in Shri Sai Satcharit are illuminating, "The NAME can break down mountains of sin; it can shake off the shackles of this body; it can sweep the mind clean of the countless evil thoughts and desires; it can vanquish death and liberate (one) from the cycle of birth and death; take it consciously, take it accidentally, its impact cannot be missed. There is not another so easy a way of self-purification. It adorns speech and nourishes spirituality. For chanting the NAME, no cleansing of the body, no ritualistic observances are necessary. Eradicator of all sin, holiest of all, is the NAME". Needless to add that each according to his faith, may chant the name of Rama or Allah, or Jesus. What is important is faith.

And so one may not be inclined to or may not be in a position to join the celebrations of Janmashtami or Ramnavami, but mere chanting of the NAME can be equally beneficial. We are familiar with the story of the fisherman Valya, a robber, who on Narada's advice, and in his customary abusive language chanted the word which spelt the name of Shri Rama backwards and through this accidental chanting of Shri Rama's name purified himself of all his sins. Such is the protective and purifying power of the NAME.

Finally, we have Baba's assurance: "Whoever chants my name ceaselessly will easily cross this ocean of life; without resorting to any other Sadhana, Salvation or Moksha will easily come to his grasp. Be intent on my name and you will be cleansed, purified of all your sins. One who ceaselessly chants my name, is to me the dearest of all." Thus by faithfully, consciously chanting the name of God, one can meditate on the essence or divinity and attain salvation. However, when such is the power of the NAME can we not put a counter question and say 'What's NOT in The NAME?'



MORE ABOUT "SHIRDI DIARY" OF DADASAHEB KHAPARDE

By V.B. Kher

Since August 1985, the "Shirdi Diary" of the Hon'ble Mr. Ganesh Shrikrishna Khaparde is being featured in the issues of Shri Sai Leela month after month. The "extracts" of Shirdi Diary reproduced therein first appeared in Shri Sai Leela in 1924-25. I deliberately refer to what was published as "extracts" for I am not sure that the whole of Shirdi Diary has yet seen the light of the day. When the Shirdi Diary was first serialized in Shri Sai Leela, G.S. Khaparde the right hand man of the late Lokamanya Tilak had retired from the centre of political activity to its periphery, with the rise on the political firmament of Mahatma Gandhi who had cast a spell on the Indian National Congress and the masses. Sai Baba the Sadguru and spiritual mentor of Khaparde had also passed away and Khaparde was in semi-retirement. He had ample time to look back on his life and think of his interests which he could not pursue in the midst of his hectic political life as an activist and a leader. So it was with his permission and knowledge that the Shirdi Diary made its appearance in the issues of earlier years of Shri Sai Leela i.e. 1924-25. The reader may rightly raise the question on what basis I make this assertion. And he would be justified in doing so. I have to answer this query and place the material available at my disposal before the reader.

Fortunately for all of us Balkrishna alias Babasaheb Khaparde, the eldest son of G.S. Khaparde authored a biography of his father: The biography is written in Marathi and was first published in 1962*. In the perface, the author has stated candidly at the outset that the book is "not a biography but edited material gathered from Dadasaheb Khaparde's diaries for the purpose of the biography".

The hero of the biography was born on 27th August, 1854 on the day of Ganesh Chaturthi and was therefore named after the Lord of the Ganas. We shall now touch upon the early life of Ganesh only in passing. His father Shrikrishna Narhar alias
*बाळकृष्ण गणेश तथा बाबासाहेब खापर्डे, "श्री दादासाहेब खापर्डे यांचे चरित्र", प्रसाद प्रकाशन, सदाशिव पेठ, पुणे, १९६२.



Bapusaheb who had experienced poverty in his childhood had by his enterprise and dint of hard work risen to the position of a Tahasildar (Mamledar) in the British Raj in the Province of C.P. & Berar. Ganesh had his primary and secondary education in Nagpur and Amraoti. He failed twice in Matriculation because he was more interested in study of subjects and books other than those prescribed in the curriculum. Besides, he was weak in mathematics. After matriculating in 1972, he joined the Elphinstone College in Bombay. He was a favourite student of Dr. Ramakrishna Bhandarkar who was the Professor of Sanskrit. Ganesh had studied Sanskrit extensively in a traditional manner under a shastri during his childhood at Akola and had, therefore, an excellent grounding in the subject. Moreover, he was a voracious reader of the Sanskrit literature, and before joining the Elphinstone College had already poured over Bana's Kadambari and Bhavabhuti's Uttararama-Charita. So he found the Sanskrit taught in the College a child's play. He also enjoyed reading English literature. Professor Wordsworth who taught him English was the grandson of William Wordsworth, the famous nature-poet of the English language. Under these two professors he acquired a sound knowledge of these two languages. In fact his knowledge of Sanskrit was so good that he was selected unanimously to debate in Sanskrit with Swami Dayanand Saraswati, the founder of Arya Samaj, when the latter visited the Elphinstone College. No wonder that Ganesh was complimented by the Swami himself on his high standard of performance.

Dadasaheb as Ganesh came to be known in his later life became first a junior fellow and then a senior fellow in the Elphinstone College and in these capacities assisted in teaching Sanskrit and English. It may be stated here that Dadasaheb was a born linguist for he was at home in other languages like Gujarathi and was an orator of no mean order in all these languages. Following graduation, Dadasaheb majored in law in 1884 and soon commenced his legal practice. After an early stint of service as a munsiff between 1885 to 1889, he returned to the bar and soon established a name as a leading lawyer. From 1890, he started participating in public life and became the President of the District Council in 1890. By 1897, when the annual session of the Indian National Congress was held in Amraoti, he had become a prominent figure in the national life and was elected as the

Chairman of the Reception Committee. We will now go back a little in time and see how and when Dadasaheb started maintaining his diary of daily events and how many such diaries of his are available.

A pocket diary of 1879 of Dadasaheb has been found. Though there are some important entries in it, many of its pages are blank and there are only stray sentences on some pages. However from the year 1894 upto 1938 fortyfive diaries maintained by Dadasaheb Khaparde in his own hand are available. Thus in all forty-six diaries are extant which are lodged in the National Archives. It appears that no diary prior to 1879 or between 1880 to 1893 was kept by him. Of the diaries of 1894 to 1938, excepting the one of 1938 which is a "National Diary" of Indian make, four are "Collins Diaries" and the remaining "Lates Diaries" made abroad. During the first world war "Lates Diaries" were not to be had and so those of another make were pressed into service. Each diary is 12.5" long and 8" broad with one page for each day and weighs 4 lbs. and 26 tolas.

Dadasaheb carried his diary with him in travel. It was his regular habit to record entries pertaining to the day in the diary before retiring to sleep at night and he observed this rule meticulously. There are many entries which show that he wrote the record of the day at 12 p.m. or even after midnight at 1 a.m. or 2 a.m. in the waiting-room of railway stations before going to bed. As he found it inconvenient in later years to record the day's record before lying down to rest at night, he began to record the previous day's events the next morning. So references to his dreams, visions and sound sleep are found in these diaries. Whether the event was trivial or important, an entry about it is to be found in his daily record. The names of his visitors, the gist of their conversation and dialogues with important entities, in question and answer form, in detail, are faithfully entered in bold, neat and legible hand writing without any erasing or overwriting page after page. Even when he was indisposed, he did not fail to write his diary. Only on the day of his demise i.e. 1st July 1938 and the day before he did not make any entries, the last entry being of 29th June, 1938.

Dadasaheb Khaparde visited Shirdi in all five times during Sai Baba's life time. The chronological dates of his visit to Shirdi and the period of his stay there are as given below:



First Visit — From 5th December, 1910 to 12th December 1910.

Second Visit — From 6th December, 1911 to 15th March, 1912.

Third Visit — From 29th December, 1915 to 31st December, 1915

Fourth Visit — On 19th May, 1917 in the company of Lokamanya
Tilak.

Fifth Visit — A short visit of unspecified number of days in
March, 1918.

Let us now consider each visit separately and see what information is available in the biography of Dadasaheb Khaparde in addition to what is already published so far in earlier volumes of Shri Sai Leela in 1924-25.

First visit in December, 1910

Dadasaheb Khaparde arrived in Bombay from Pune and with his eldest son Balakrishna went to Shirdi on 5th December. He stayed there for seven days and on getting permission from Sai Baba to depart on 12th December, arrived in Akola on 13th December. Normally, he travelled by the first class in days when there were three to four classes of railway travel. However, on this occasion as he did not have sufficient money on his person, he travelled by the second class and reached Amraoti on 19th December via Akot. It is recorded that he walked down from Amraoti railway station to his residence! That a person of Dadasaheb's standing should even have no money to hire a vehicle to go to his residence may cause great surprise. Dadasaheb's annual income by way of legal practice at one time was of the order of rupees 90,000 to 95,000 when there was no income-tax legislation and living was cheap. Yet the state of affairs described above was inevitable in the circumstances as Dadasaheb lived beyond his means. At one time, he had seven horses including two Australian-bred; two carriages one state and the other ordinary, with staff to look after them. He was generous to a fault and gave shelter to a number of families. He kept an open house and his house was always full of guests on whom he spent, lavishly for their comfort and entertainment including *nautch* parties! Now the reader can appreciate why he had to foot the distance from the railway station to his residence. The account of this visit as reported in Shri Sai Leela appears to be complete on comparison with the narration in the biography.

Second visit in December, 1911

The second visit of Dadasaheb Khaparde to Shirdi was the longest, his stay extending to hundred days. This is significant and needs examination in some detail for inspite of the desire of Dadasaheb and his wife to return to Amraoti time and again, Sai Baba detained them in Shirdi and would not let them go. And since Dadasaheb had implicit faith in his Sadguru, Dadasaheb dutifully obeyed the orders of Sai Baba believing and knowing full well that Baba's decision was in his interest.

Now what could have been the reason for Sai Baba keeping Dadasaheb for such a long time in Shirdi? The readers are aware that Dadasaheb Khaparde was a prominent aide and supporter of Lokamanya Tilak. Tilak had been arrested on 24th June 1908 and tried on the charge of sedition. His trial began on 13th July, 1908, and he was convicted and sentenced to six years' imprisonment on 22nd July, 1908. Within a few days thereafter, i.e. on 15th August 1908, Dadasaheb sailed for England to prefer an appeal to the Privy Council against the judgment of the Bombay High Court convicting Lokamanya. He reached Dover on 31st August, 1908 and immediately proceeded to London. As planned he filed a petition in the Privy Council but the Privy Council refused leave to appeal against the Bombay High Court's judgment. The next move of Khaparde to appeal to the House of Lords failed for lack of support. A memorial sent to Lord Morley, the Secretary of State for India also proved to be of no avail. All attempts having proved futile, Khaparde sailed for India via Rangoon on 15th September 1910 after a stay of over two years in England. He had left no stone unturned to get the judgment against Tilak reversed. He had gone at his own expense to England to campaign for his leader's release. His Herculean labour in England brings out not only his qualities of loyalty and devotion to his leader but also selflessness and the price he was prepared to pay in terms of energy, time and expense for a cause he believed to be just. Dadasaheb's mother passed away on 27th September, 1910 while he was on the high seas. Khaparde reached Rangoon on 16.10.1910 and met Tilak in Mandalay Jail on 22.10.1910. Having reached Calcutta on 27.10.1910, he returned home on 5.11.1910 after an absence of two years, two months and twenty-two days.

We have already seen that Dadasaheb paid his first visit to Shirdi within a month of his return from England. That visit lasted



only for a week. However, the political situation had deteriorated within months thereof and the Government was accelerating its policy of repression to suppress the national movement. An indication of this was the arrest on 7th October, 1911 of Bipin Chandra Pal as soon as the steamer by which he was travelling from England to Bombay, touched Bombay, and his prosecution for sedition. Since Khaparde had been agitating for the release of Lokamanya he was on the black list of the Government and his arrest was imminent. In fact, Khaparde's eldest son had been to Simla at this time to gather if possible, first hand information about the Government's intention. All this must have been seen by Sai Baba with his clairvoyant vision for nothing in this world was either unknown to him or escaped his attention. That in fact Sai Baba hinted in his symbolical language about this is clear from the following excerpt dated 29th December, 1911 from the Shirdi Diary: "He (Sayin Baba) sent me a word this afternoon that I have to stay another two months. He confirmed this message in the afternoon and said that his 'Udi' had great spiritual properties. He told my wife that Governor came with a lance, that Sayin Baba had a trishul with him and drove him out and that he finally conciliated the Governor. The language is highly figurative and therefore difficult to interpret".

Babasaheb Khaparde, the biographer of his father interpretes, "Udi" as the grace of Sai Baba, "Lance" of the "Governor" as "arrest warrants" and "trishul" as Baba's divine power.

There is also a reference in the entry of 29.12.1911 of Shirdi Diary to "Mr. Natekar", also called "Hamsa" and also "Swami". Hamsa was slight and fair and had sharp features, a sweet voice and a gift of the gab as well. He had ingratiated himself into the favour of Khapardes by impressing them with his professed holiness and tales of his travels and wanderings in the Himalayas and Manas Sarovar. While Dadasaheb was away in England, he enjoyed the hospitality of Khaparde family for a month. Some time in 1913, it was discovered that nine diaries of Dadasaheb were found stolen from a wooden box which was locked but they were later returned by the Government as they did not find any incriminating material therein. Long after this incident Khapardes learnt that "Hamsa" was a CID detective planted by the Government in their household who had followed Dadasaheb to Shirdi to gather information about his activities there. In his entry

of 14th June, 1913 Dadasaheb records, "Hamsa appears to have taken in many on the pretext of being a sadhu". It is not without significance that the above quoted remarks about "Udi" and repelling the Governor with "trishul" appear in the entry of 29.12.1911 while "Hamsa" was in Shirdi. No wonder Sai Baba must have known about the machinations of Hamsa and used his powers to ward off any danger to his faithful devotee.

The diary of this period had been published in Shri Sai Leela in 1924-25. However the published extracts are incomplete in some respects and suffer from some omissions altogether. Let us see what these deficiencies are.

Entry of 8th December, 1911: The following lines are missing from the entry of this date.

"Madhavrao Deshpande was here and fell asleep. I saw with my own eyes and heard with my own ears what I only read about but never experienced. With every outgoing and indrawing breath of Madhavrao Deshpande comes the clear sound of 'Sayin Nath Maharaj, Sayin Nath Baba'. This sound is as clear as can be and when Madhavrao snores the words can be heard at a distance. This is really wonderful."

Entries of 12th to 15th March, 1912:

The following sentences are missing from the entries of 12th and 13th March, 1912 and have been rendered into English from the biography in Marathi.

12th March

"We finished reading Panchadashi in the class to-day. So we celebrated the occasion with two pomegranates.

"Baba Palekar* came from Amraoti and said that my family members there are in bad straits."

13th March

"Baba Palekar has obtained permission from Sayin Baba to take me away either to-morrow or the dayafter."

* A junior advocate working with Dadasaheb Khaparde.



Entries of 14th and 15th March, 1912 are totally omitted from the Diary published in Shri Sai Leela. The entries reproduced below are taken from the biography in Marathi and rendered into English.

14th March

“Baba Palekar went before me and obtained permission to take me.”

15th March

“I Baba Palekar and Dikshit went to the Musjid. Dikshit broached the topic of my returning to Amraoti and after Sayin Baba gave permission I returned and asked my wife to do my packing. She will however stay back along with Bhisma and Bandu. After lunch I and Palekar went to see Sayin Baba. We met him near the village gate and on his orders went back, brought some ‘udi’ and accepted it from his hands. He asked us to leave immediately and blessed us with the words “God will bless you (अल्ला भला करेगा).” We left by 7 p.m. train and reached Manmad. The passenger was standing on the adjoining platform. We got into it. I sent Palekar for buying our tickets. In the mean time the train started and Palekar missed the train. The traffic Inspector was in my compartment. I explained to him the whole situation. He suggested that I should go up to Bhusaval and wait for Palekar there. I did accordingly. Now I am here (on Bhusawal station) waiting for Palekar I have neither a ticket nor any money”.

Palekar joined Khaparde at Bhusaval and both travelled by the train bound for Nagpur. Khaparde reached Amraoti on 16th March. He had left his heart behind in Shirdi as can be seen in his entry of 18th March, 1912 taken from the biography in Marathi and rendered into English.

“The spiritual atmosphere of Shirdi is lacking here. And I feel the loss greatly. I desired to rise early as I used to do in Shirdi but could not do so. And I had to strain myself for reciting the morning *Stotras*.

Third visit in December 1915

Dadasaheb Khaparde went to Thane to meet his friend Baba Gupte and from there reached Shirdi via Manmad on 29th December. Mrs. Khaparde and other members of his family had also

arrived directly in Shirdi. Dadasaheb obtained permission on 31.12.1915 to return to Amraoti. So he left but Mrs. Khaparde and others remained behind. Khaparde was very happy to have visited shirdi as will be seen from some excerpts reproduced in the biography in Marathi which are rendered here into English.

Entry of 29th December

“I went to Shirdi from Kopargaon by tonga and reached there at 9 a.m. There were many dangers on the way. My wife and the children were already in Shirdi. I went to the Musjid and saluted Sayin Baba. His health has greatly deteriorated. I held the Morchel during the puja. The day passes off here easily. Gopalrao alias Bapusaheb Buti is here. Kakasaheb Dixit, Balasaheb Bhate and all other old friends too are here. I am extremely happy.”

Entry of 30th December

“Today I performed puja and offered Naivedya. About 100 persons were present for the prasad. The meal was excellent and was over somewhat late around 4 p.m. The construction work of Buti’s wada is progressing well. There was chavdi procession to-day and I stood with the Morchel in my hand.”

Entry of 31st December

“After meals I went with Madhavrao Deshpande and obtained permission to depart without any difficulty. My wife, Manutai, Uma and the children will be staying back.

Fourth visit on 19th May, 1917

This brief visit of half a day to Shirdi by Dadasaheb in the company of Lokamanya Tilak was designed with a view to taking Lokamanya to Sayin Baba and obtain his blessings, for his own leader. The account which appeared in Shri Sai Leela is nearly complete.

Fifth visit in March 1918

No dates of this unscheduled visit of Dadasaheb to Shirdi are indicated in the biography in Marathi. However, this visit of an unspecified number of days was with a purpose. Dadasaheb was to proceed to England with the Congress deputation for pressing the demand for Home Rule and had come to Delhi in this connection.



Before leaving Delhi, he called on Sir Sankaran Nair, who had presided over the annual session of the Congress held at Amraoti in 1897 when Dadasaheb Khaparde was the Chairman of the Reception Committee. In or about 1918 Sir Sankaran Nair had joined the Executive Council of the Viceroy of India and he had some doubts about the prudence of the step he had taken. So he requested Khaparde to seek the opinion and guidance of Sayin Maharaj about his own action as will be seen from the following undated excerpt given in the biography.

“Saw Shankaran Nair. He was very glad to see me and sat talking for a long time. He asked me to put the following questions to Sayin Maharaj of Shirdi on his behalf. Whether it would be well for him to continue in service. Whether he is going spiritually wrong. If so, would Sayin Maharaj put him right. I promised to put the questions and write to him what Sayin Maharaj says.”

The biographer of Dadasaheb Khaparde adds that Dadasaheb returned to Amraoti, via Shirdi after taking Sayin Baba's darshan and blessings. The biographer further comments that there is no mention in the diary of what transpired in the talk with Sayin Baba about Sir Sankaran Nair's queries. Possibly it was decided to maintain secrecy about this and Dadasaheb must have honoured the commitment. This is an example of a deliberate omission of secrets from the diary. Now that the original diaries of Dadasaheb Khaparde are with the National Archives, any further research into these diaries must await a search and inspection of these diaries.



SAVIOUR SHIRDI SAI

“I DO NOT MIND SUFFERING BECAUSE I CARE MORE FOR MY PEOPLE THAN FOR MY OWN LIFE.”

— **Shirdi SAI BABA**

14th January, '86 was a sunlit cold “Maha Sankranthi” day. We commute between our offices and homes by BUDGE BUDGE DAILY PASSENGERS' CO-OPERATIVE BUS (WBU 1872) SERVICE actively managed by Anil Babu. While I was waiting for our bus at 0820 Hrs. at our Estate Gate, my 62 years old genuine

SAI Bro. T.A. Ram Nathen also joined me wishing me, "SAI-Ram". Sri Ram Nathan (hereinafter referred to as "TAR") avails this bus only in the evening. But, on this day, he skipped his part-time office and naturally decided to avail of this bus in the morning also this day. When he joined me, I pulled out of my wallet my playing card-size colour photo of Shirdi SAI BABA of Shamdasani Foundation and related to him as to how SAI saved me on many occasions. He saluted Sai, our bus pulled to our side and all of us boarded it. Our bus was plying at *high speed*. At MEMINPUR, near BATA nagar, at 0940 Hrs, a fully overloaded Punjab truck moving (unaided by its helper) in REVERSE gear from a lane to the busiest Budge Trunk Road hit our bus exactly at the right side of its body where TAR and self were seated. Its impact was like that of a *thunderbolt* and jolted all of us. Had our bus been plying at snail-pace, it would have turned turtle, killed a few, incapacitated a few more and injured many. *Geographically one may be far away from SHIRDI SAI SAMADHI Shrine, it does not matter. What matters is for one to be ONE in SAI-Spirit to save himself from the tragedies of life. Saviour Shirdi SAI BABA saved all of us from the icy hands of Yama. This was TAR's 4th major accident with innumerable minor skirmishes to his debit side and Shirdi SAI's credit-side. The damage done to the bus body was extensive and it was sent to the workshop promptly by its Manager for repairs on the afternoon of 17-1-'86. It was put on the road on the morning of 20-1-'86. By SAI grace, the only small price we had to pay was to bear the extra conveyance expense on 17th and 18th January '86 and the discomfort of travelling by overcrowded public buses. I being a Central Government employee to be superannuated soon was saved of a day's ordeal on 18th January being a holiday by Rajiv Gandhi's grace. Was it not the smallest price to pay to the DESTINY in honour of our Sadguru Shirdi SAI BABA as he cared more for his children and neutralised our negative destiny by His Mystic Powers? All tissues of our bodies shall eternally sing the seraphic strains of "Aum SAI, Sri SAI, Jaya Jaya SAI!"*

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INDIA AND THE WORLD (Contd.)

IV. INDIA AND CENTRAL ASIA

by Dr. P.M. Joshi

I) **Early Indian Contacts:** Early contacts between India and Central Asia may go back to about the fourth century B.C. These initial contacts were necessarily trade relations. It was because of trade that Central Asian nomadic tribes first knew about India as a desirable country. This they were tempted to explore. Later they knew about Indian religion both Brahmanism and Buddhism and Indian culture and arts from the scholars and missionaries that came in the wake of the trade. That is how the Scythians, the Yueh-chi, the Hunas and other Central Asian nomads, when the opportunity offered or circumstances demanded, poured into India as conquerors and remained as settlers embracing Hinduism and Buddhism and becoming good Indians. They, in their turn, played by no means a small part in the spread of Indian ideas — religious, cultural, artistic, philosophical in the areas from where they came.

The *Ramayana*, the *Mahabharata* and early Buddhist Texts mention the tribes that inhabited this vast region. Thus we get the Tukharas, Kuchikas, Sulikas or Sogdians, the Sakas, Balhikas, Darads and many others. Even the tribes of Samarkand and the Wakhem areas are enumerated as *Charmakhandikas* and *Wokkanas*. Indian trade with the people of this region carried directly or through intermediaries brought back to India detailed information about social and religious conditions obtaining there no doubt encouraged the missionary zeal of the Buddhists who now turned their attention to it for the spread of *Dhamma*. There were two main outlets from India into this region, the first through the high Kashmir passes of the Gilgit area into the Wakhan and second via Gandhara. The latter route was less difficult and it was this route that the early Buddhist missionaries to Central Asia selected. It was also this route that was chosen by the Chinese pilgrims Fa-Hsein in the fifth century and Hieun-Tsang two hundred years later when they traversed the terrain from China to India.

II) **Afghanistan-Bamiyan:** Afghanistan was the gateway to Central Asia and in ancient times it was a part of the *Saptasindhu* territory mentioned in the Rigveda and it formed a part of India culturally till well up to the close of the tenth century. Politically it came under Achaemenian and Indo-Greek domination for a couple

of centuries or so. The areas adjoining Pakistan were known as Gandhara and the school of sculpture known under that style shows Greek influence. Buddhism must have appeared in southern Afghanistan under Asoka if not earlier. It was near Qandahar that the first Asokan bilingual inscription in Greek and Aramaic was discovered more than ten years ago. Under the Kushanas (50 A.D. onwards) Afghanistan formed a part of their empire and both Buddhism and Shaiva form of Hinduism flourished in that region. The first important station on the route to Central Asia via Afghanistan was Bamiyan about 125 miles north-west of Kabul. It lay at the intersection of two major routes, one leading from China to Iran and the other linking the Indus valley with northern Bactria. Bamiyan naturally developed into a flourishing centre of religious life as well as a focal point for travellers and merchants. This region accepted Buddhism readily and the evidence of its Buddhist past can be seen even today in the gigantic Buddhas and grottos where a large volume of Buddhist and other Sanskrit manuscripts and relics have been brought to light by French scholars and archaeologists. About 630 Hieun Tsang found Buddhism well established in Bamiyan. Here he tells us "there were some tens of Buddhist monasteries with several thousand of brethren who were adherents of the Hinayana School."

III) Fondukistan and Tokhara: There were many other centres of Buddhism in Afghanistan. Begram on the trade route from Peshawar to Bamiyan and Balkh was one such. North of Bamiyan are Fondukistan and the Tokhara country which in ancient days acted as intermediaries between India on the one hand and Iran and Turan on the other. It was the Tokharians who on coming under Indian cultural influence disseminated it north and east and they thus played an important role in the history of India's cultural relations with Central Asia.

Buddhism was the most prominent religion in the Tokharistan area from about second century B.C., till its occupation by the Arabs in the eighth century. Hieun Tsang tells us that Trapusa and Bhallika, two merchants of Balkh introduced Buddhism into Tokharistan. They must have come under Buddhist influence during their visits to India, been converted to Buddhism and carried the message of that faith to their own people. In course of time Buddhism prospered in Balkh. Hieun Tsang records that in every division of Balkh or the Tokhara country there were some



Buddhist monasteries with a few monks and in the cities Buddhism was most prominent. In Termez he found ten monasteries with nearly 1,000 monks, in Kunduz an equal number of monasteries with a few hundred monks. Balkh was the most important centre of Buddhism in the whole country with nearly 100 monasteries and 3,000 monks. Balkh, Hieun Tsang tells us was known as little Rajagriha, probably on account of its importance in the outer Buddhist world. Outside the city was the largest monastery, the famous Navasangharam which housed many relics of the Buddha. The monastery mentioned in the Arab Chronicle as Naubahar was destroyed by the Arabs at the beginning of the eighth century. The Barmaks who later rose to high eminence at Baghdad were high priests (Paramaka) of this monastery in the days of its Buddhist glory. The Buddhist monks of Tokharistan took considerable part in spreading Buddhism eastwards and into China. The Sogdians and Parthians were led to Buddhism by the Tokharians and they too played no small part in the spread of Buddhism in eastern Central Asia and into China itself. To the west of the Tokhara country was Parthia, modern Khurasan and to the north-west lay Samarqand, Bokhara and Merv all in ancient Sogdiana, the Tajik-Uzbek areas of today. The Buddhist missionaries of these regions successfully preached their faith eastwards, ably helped in their self-chosen task by missionaries from India visiting these regions or settled in them.

IV) The Silk Roads or Buddhist Routes: Tokharistan led to the caravan routes of Central Asia. Following the routes of the Chinese pilgrims Fa-Hsien and Hieun Tsang let us have a look at the centres of Buddhism in Central Asia visited by them. These were along the two caravan routes, famous as the Silk Roads which lay to the north and south of the Tarim basin and the Taklamakan desert and met at Tunhuang on the frontiers of China. Indian pilgrims going to Central Asia took the Kashmir-Gilgit route already mentioned and arrived first at Khotan which was on the southern silk route. This route went on to Kashgar in the west where it was joined by the northern silk road. As both these caravan routes were used by Buddhist missionaries and pilgrims from about the first century onwards they were known as "Buddhist Routes" in the middle ages. Kashgar lay to the west of the Tarim basin and Taklamakan. From there the southern Silk Road went on to Yarkand, Karghalik, Khotan, Keriya, Dandan Uiliq, Nia, Endere, Charchan,

Charkhalik, Lon-lan, Miran and so on to Tun-huang. The northern route went on from Kashgar to Aksu, Kumtura, Kucha, Karashahr, Turfan and Kara Khojo, Hami and so to Tun-huana where both the routes joined. All these sites and many others were oasis situated along the rim of the Taklamakan and Buddhist missionaries, made their appearance in this region somewhat before the beginning of the Christian era. The spade of the archaeologist has brought to light Buddhist remains all along these "Buddhist Routes" confirming that Buddhism had acquired a predominant position in the whole of the region. "This strong influence of Indian culture is very strikingly reflected also in the mass of written records recovered in the ruined dwellings and the refuse-heaps adjoining". The political upheavals in this region, the Tarim basin, do not seem "to have interfered with the steady flow... of Buddhist doctrine and literary as well as art influences from eastern most Iran and India."

V) Kashgar and Yarkand: Both Fa-Hsien and Hieun-Tsang found Buddhism well established in this region. When the former arrived at Kashgar about 399, on his way to India, he found. "The King of this country was holding the *Panch Parishad* or the great quinquennial assembly." Fa-Hsien further records that a few relics of the Buddha were preserved in Kashgar and adds, "there are over one thousand priests all belonging to the Lesser Vehicle." By the middle of the seventh century Kashgar and Yarkand abounded in hundred of Buddhist monasteries. Hieun-Tsang (Seventh Century) mentions that the ruler of the Kashgar country was a great patron of Buddhism. He was a member of a very old dynasty and like the Kushan emperors of India, used the title *Deviputra*. He patronised many Buddhist scholars from India.

Indian writing (in both Kharoshthi and Brahmi scripts) was current in Kashgar as in all other Buddhist settlements in the Tarim basin. An Indian dialect, similar to that of north-western India, was the official language in some of these oasis states. Kashgar was a centre of Brahmanical studies also. Kumarajiva the Kuchean (His father was an Indian settled in Kucha and his mother a Kuchean princess), on his way back from Kashmir, where he did advanced study under eminent scholars, is said to have spent one year here. He worshipped the Buddhist relics there and studied Abhidhamma of the Sarvastivada school. During his stay there two sons of the Karghalik-Yarkand region came to him for study. Their names



were Suryabhadra and Suryasoma and they were followers of the Mahayana. Kumarajiva instructed them in many Buddhist *Sastras*. It is here that he himself devoted his attention to studying the four *Vedas* in depth, the Brahmanical texts and astronomy. This provides for the belief that, along with Buddhism, Brahmanism also had found for itself a place in Central Asia.

VI) Buddhist Settlement along the Silk Roads, Southern Sector-Khotan to Miran: Buddhist legend and ancient Khotanese tradition say that the Kingdom of Goodana or Kustana was founded by Kunala or Kustana a son of Asoka, 234 years after the Nirvana (passing away of the Buddha) i.e. about 240 B.C. The grandson of the founder, Kustana, was named Vijayasambhava and all his successors had names like Vijayavajra, Vijayadhárma, Vijayajaya, Vijayakirti, Vijayavikrama etc. Buddhism came to be accepted by the people in the region in the reign of Vijayasambhava who became an ardent Buddhist under the promptings of an Indian scholar, Arya Vairochana, who had come from India to be the King's preceptor. The King built for him a monastery in 211 B.C. This Indian dynasty ruled Khotan for many generations during which Buddhism continued to be the dominant religion."

Fa-Hsien, when he visited Khotan, was lodged in a *vihara*, the Gomati-vihara "which belonged to the greater vehicle." He found the country "prosperous and happy, its people are well to-do, they have all received the Faith, and find their amusement in religious music. The priests number several ten of thousands.... before the door of every house they build small pagodas.... In this country there are fourteen monasteries without counting the smaller ones."

Hieun-Tsang 250 years after Fa-Hsien, found Khotan to be ardently Buddhist. According to him there were in the capital over hundred monasteries and 5,000 monks. Two very ancient places to the east of Khotan were Pi-mo and Ni-Jong. At Pi-mo he mentions seeing a sandal wood image of the Buddha of legendary antiquity and he adds that it was supposed to have been made by king Udayana of Kosambi in the life time of the Buddha.

When Archaeology went into action in the Tarim Basin it uncovered Buddhist sites mentioned above and more. The Khotan area was the first to yield plentiful relics of the Buddhist period when Aurel Stein began his explorations in this region. Among these were fragments of birch-bark writings and a large number of

tablets containing passages from Buddhist texts in Sanskrit. Some tablets in Kharoshthi script were letters of Private individuals and some were administrative documents being formal agreements and bonds. The language of the Kharoshthi tablets was an early Indian Prakrit with a large admixture of Sanskrit terms. "Their discovery in this region seems curiously bound up with the old local tradition, recorded by Hsuan-Tsang and also in old Tibetan texts but hitherto scarcely credited, that the territory of Khotan was conquered and colonized about two centuries before our era by Indian immigrants from Takshashila."

From Khotan to Miran all the Oases of the southern rim of the Tarim basin had Buddhist settlements initially founded by Buddhist monks from India, their missions being later supplemented by brother Buddhists from Parthia, Margiana, Sogdiana and the Tokhara country. In each of these settlements swallowed up by the desert relics have been brought to light in our own time. There were stupas, large and small, cave dwellings, murals and frescos, birch-bark documents and tablets in abundance. Deciphering some of the tablets found at Niya, Stein read on one of them beginning *Mahanuava Maharaja lihiti*, "His Highness the Maharaja orders in writing." The document conveys official orders. "The conclusion seemed thus justified that with the Kharoshthi script an early form of Indian speech had also been transplanted into this distant Central-Asian region, in any case for administrative use." This some Indian language was in use in the distant Lop region of Lon-Lan and Miran.

This discovery of Buddhist civilization and culture in Central Asia is more thrilling than any book of remance and adventure; because exploration in this area was an adventure in itself full of risks but rich in reward. Towards the middle of the last century sand-buried ruins in Central Asia became topics of discussion amongst archaeologists of Europe. Information about these percolated to them from the works of Arab and Persian historians of the medieval period and the accounts of Chinese travellers. A few surface finds whetted their appetite and the political officers of various European nations were asked to be on the lookout for ancient relics. In this connection a quotation from the account of a great explorer, though not an archaeologist, would not be out of place and it would in fact indicate how Central Asia offered proofs of its historic past to earnest investigators. Towards the close of



1895 Sven Hedin, the Swedish explorer arrived at Khotan after negotiating many dangers. He tells us that Khotan "in ancient times was called Kustana in Sanskrit, known to the Chinese for thousands of years and revealed to Europe by Marco Polo... In Khotan as also in the ancient village of Borsan I bought antique relics from the natives; small objects in terra-cotta representing two humped camels, monkeys playing with guitar; griffins on the Indian Garuda motif; lion-heads which had adorned jars of the Greco-Buddhistic or Indo-Hellenic school.... beautifully executed jars and bowls in terra-cotta images of Buddha and other things.... My collection numbered 523 articles, not counting some ancient manuscripts." In January 1896 at Dandan-Uiliq (The Ivory House) Sven Hedin found "Most of the houses buried in the sand. But here and there posts and wooden walls struck out of the dunes; and on one of the walls.... we discovered several figures, artistically executed in plaster. They represented Buddha and Buddhistic deities." At another site he found "many traces of other structures made by human hands, dating from the period when Buddha's teaching prevailed in the far interior of Asia."

VII) Buddhist Settlements along the Silk Roads, Northern Sector — Kuchi to Turfan and beyond: Beyond Kashgar on this route was Kuchi or Kucha where a desert route north from Khotan joined it. It was thus an important trade centre and wholly Buddhist in religion and culturally very Indian as shown by the "impressive remains of temples and cave-shrines", in and around Kucha as also by the names of the ancient rulers of this region. They had Indian names Survarnapushpa, Haradeva, Suvarnadeva etc. Hieun-Tsang says, "...there are in this country more than 100 Buddhist monasteries with about 5000 brethren who are adherents of the Savastivadin branch of the "Little Vehicle" and studied the books of their religion in the language of India." Kucha was not only a seat of Buddhist learning but a centre of Buddhist propaganda, the Buddhist teachers of this place taking a leading part in the spreading of Buddhism in China. These monks of Kuchi knew Sanskrit well and could speak it and the Kuchean language in consequence was deeply influenced by Sanskrit. Hieun-Tsang also says, "their writing was taken from that of India, but had been much altered."

It was at Kuchi that in 1890 Capt. Bower, a military officer from India got a medical manuscript which became famous as the

Bower Manuscript. A Turki, who had been to India, came to Capt. Bower and talked of an underground site where he and his friend had gone to dig for buried treasure. But all they found was a book. This was ".... some sheets of birch-bark covered with writing in a Sanskritic character and held together by two boards. I bought them from him and it was fortunate I did so, as they have since excited a considerable amount of interest in the learned world; they are believed, by those best qualified to judge, to be the most ancient Asiatic manuscripts in existence."

It was the discovery of the Bower Manuscript and its publication in Calcutta which started the whole modern movement of the archaeological exploration in Central Asia. Russia, Germany, France, Sweden now asked their political officers in Central Asia to emulate the example of the Government of India and Captain Bower and make a bid to tap the dormant manuscript wealth of this area. Hoernle presented two more reports of finds. The direct result of these discoveries was the inception of the first expedition of Aurel Stein into Eastern (or Chinese Turkestan) in 1900-1901 of which a preliminary report was published by him in his *Sand-Buried Ruins of Khotan*, in 1903, a fuller report in two volumes, *Ancient Khotan*, being published under the patronage of the India office in 1907. We have already noted Sven Hedin's explorations. The accounts of the expeditions of archaeologists from Russia, Germany and France are equally thrilling. They provide us with evidence to show that Indian medical literature was widely used in Central Asia. We know from translations of Indian texts into Kuchean and Kotanese languages that the knowledge of Indian medicine was very wide-spread. Their translations clearly bear out that even the local doctors who did not know Sanskrit were making use of the Indian system." In another field too the Kucheans leaned on India. From the seven notes of Kuchean music it is clear that they were borrowed from Sanskrit sources.

Beyond Kucha on this route was Karashahr or the Yenki area where Buddhism had arrived at least at the beginning of the Christian era if not earlier. Yenkim Wuki or Wuyi, as this territory is listed in Chinese sources, are names connected with the Sanskrit word *Agni*. In Sanskrit documents discovered in this region it is called Agnidesa and its Kings are mentioned as Agnimaharaja. "The priests of this country," says Fa-Hsien, "number over four thousand, all belonging to the Lesser Vehicle." Hieun-Tsang who



passed through this country about 630 on his way to India records, "There are about ten Buddhist monasteries with about 2,000 ecclesiastics of all degrees, all adherents of *Sarvastivadin* school of the *small vehicle*. Since as to the Sutra teachings and *Vinaya* regulations they follow India, it is in its literature that students of these subjects study them thoroughly."

Turfan is our next stage. When Hieun-Tsang arrived at Hami from Tun-Huang, on his way to India, he received an invitation from the ruler of Turfan (Kao-chang), an ardent Buddhist somewhat rough and ready. Our pilgrim was taken from Hami to Turfan almost by force. The ruler of Turfan wanted to appoint him to a high ecclesiastical position. But Hieun-Tsang was bent on proceeding on his mission "for the sublime Law" and with some reluctance he agreed to spend a month in Turfan to give discourses on aspects of Buddhism. It may be noted that in all these parts Buddhist scholars read their sacred texts in original Sanskrit or Pali. The influence of Sanskrit and Indian art concepts as modified by various influences is obvious in all this region. The extensive Buddhist ruins in the ancient sites (Kara Khojo, Toyak, Bezaklik etc.) of the Turfan oasis show that they were prosperous localities in ancient times. Bezaklik, situated in a beautiful gorge of a stream, contained the largest Buddhist shrine in Turfan, and many cave temples with wonderful frescoes and numerous Buddhist Shrines.

This prosperity was the result of the generosity of merchant princes who amassed great wealth from the trade which they carried along these trade routes of Central Asia and who had accepted the Buddhist faith. Manichaenism and the Nestorian creed lived side by side with Buddhism and showed much Buddhist influence.

A Chinese imperial envoy who visited the Turfan area in 982, after its Ulghur rulers had accepted Islam, has left an interesting account of the abundance of Buddhist converts noticed by him. Indeed Buddhism was still prevalent in Turfan as late as 1420 as stated by the envoy of Shah Rukh to China who records that the people were "mostly Buddhists and had a great Buddhist temple with the figure of Sakya Muni." In the Ming history composed about 1567 by a Chinese chronicler it is stated, "The City of Huo-Chou (Kara Khojo near Turfan) is ten li and more in circumference. There are more Buddhist temples than dwelling houses of the people."

Considerable manuscript wealth from Buddhist sites in Central Asia was brought to light by the archaeological expeditions that explored this region. This find of Buddhist manuscripts in quantity and quality surpassed all expectations. There were complete texts and fragments of Sanskrit texts. In the manuscript collections brought to Berlin by the German Turfan Expedition Dr. Luders discovered fragments of plays in Sanskrit by Asvaghosha, a contemporary of Kanishka. These are the oldest dramatic works extant in Sanskrit literature. The collection also contained translations into Chinese of Asvaghosha's works done in later years by Kumarajiva. We get also translations of other works in a large number of languages, Tibetan, Chinese, Khotanese, Tocharian, Uighur etc. Thus in the Tarim basin we find a diversity of peoples and nations coming from all parts of Asia and meeting and "meeting in the Tarim valley as a powerful congregation of the Buddhist faith which united them all, or at least the larger part of them." In this connection it would be interesting to have the supporting ideas of Przyluski. In the opinion of that scholar the Asokan tradition has so much permeated the life of the people of Central Asia that it had become an integral part of their literature.

Before we go on to Tun-huang let us side-step to an oasis site, between the two Silk Routes, South of Turfan but nearer to the Southern Buddhist route. This is Shan-shan or Lou-lan. When Fa-Hsien visited this place in 399, in the early part of his journey, on his way to India, he found Buddhism well established there. "The King of this country has received the Faith, and there may be four thousand and more priests all belonging to the Lesser Vehicle (Hinayana). The common people of these countries, as well as the Shamans, practise the religions of India with certain modifications...." Our traveller also notices that the priests and novices study Indian books and the Indian spoken languages."

VIII) Tun-huang — The Caves of the Thousand Buddhas: And so we come to the oasis of Tun-huang on the border between China and Central Asia where lay the famous Chien-fo-tung or the "Caves of the thousand Buddhas". Buddhism entered northern China through Tun-huang and from about the first century before the Christian era this area became a great Buddhist settlement of missionaries. They came in the wake of the Silk Caravans for here, near the Jade Gate, Stein found inter alia "interesting relics of the ancient silk trade in the shape of strips of silk inscribed in Chinese



and Indian Brahmi. They give exact details as to the place of production, size and weight of the bales from which they had been cut off.”

With the technique of cutting monasteries in rock which missionaries had learnt from India they created magnificent establishments at Tun-huang and elsewhere and embellished them with abundance of wall-paintings under the patronage of merchant princes who plied the silk routes. These rock-cut monasteries provided accommodation to scholars and priests. The caves of the thousand Buddhas had “hundreds of grottoes large and small, honey combing in irregular tiers the sombre rock-faces... extending in close array over half a mile. This bewildering multitude of grottoes all showed paintings on their walls... of scenes taken from Buddhist legends.” Many shrines containing colossal Buddha statues were in the course of years established here by the monks. When Stein visited Tunhuang he found the people of the place still attached to the Buddhism that their ancestors had envolved for themselves. This great Chinese Buddhist centre on borders of Central Asia was unknown to the outside world till the nineteenth century. In 1879 a party of the Hungarian Geological Survey had visited this site and Professor de Loczy a member of that survey mentioned to Aurel Stein about 1905-6 about some sacred Buddhist grottoes situated to the South-east of Tun-huang and known as Chien-fo tung or the Caves of the Thousand Buddhas. That is how this ancient Buddhist site on the border between China and Central Asia came to the notice of the Scholarly world.

Tun-huang monks from all parts of Central Asia and from China and India built at the caves a great library of manuscripts in Sogdian, Tokharian, Khotanes, Kuchean, Turfanese, Tibetan, these being translations of Buddhist texts in Sanskrit, Pali and Prakrit. There was a large number of translations in Chinese also. All this great library was sealed up in a hidden chamber sometime in the first quarter of the eleventh century. The discovery of this collection is another great achievement of modern scholarship, quite a Saga. This secret chamber was said to have been completely filled with manuscript rolls. Though the script of many or most of these rolls was Chinese their language was some Central Asian variety or Sanskrit from India and its variations. This hoard estimated at several cart-loads was jealously guarded by a monk when Stein visited the Caves in March 1907 and again later. After

much strategy Stein succeeded in getting access to some of these manuscripts which now came under study for the first time after 900 years. These rolls proved to contain Chinese versions of certain canonical Buddhist texts which the colophones declared to have been brought from India and translated by Hieun-Tsang himself! There even were some large palm leaf *Pothis* which were brought from India. These are undoubtedly among the oldest Indian manuscripts discovered. There were also a vast number of paintings on silk and paper in a fairly good state of preservation and the first printed book in the world going back to 868. This was the Diamond Sutra. "It is a significant coincidence that the oldest extant printed book in the world, which in addition contains the world's oldest extant wood-cut, should have been discovered at Tun-huang. But it is no coincidence that this very book should be a Buddhist one, for the discovery and development of the art of printing was very closely connected with Buddhism".



“OUR MASTER”

“OUR MASTER IS ONE”

Shree Saibaba says

Understand the meaning
of the same

Oh! My beloved brothers!

The ‘Fakir’ of Shirdi

Does not know cast and creeds

He appreciates ‘The Man’ and

Only manly deeds.

Hindu knows ‘Ram-Sai’

Muslim calls ‘Rahim-Sai’

In the temple of mind

Others seek ‘Lord Sai’

Judging Yourself what is good and bad

Remove the wall of differences and pride

Then only you can see

Our master is one “SAI GOD”.

Mrs. Bhavana Tai Jeurkar

10, Saidham, Sai Mandir,

Dombivli(W), Thane.



recent example is its new policy about places of pilgrimage. Places which ought to be religious and spiritual centres are being regularly turned out as tourist centres. Ganapatipule in Konkan, with the sacred shrine of Lord Ganesh, is a case in point and now there is a very real danger of Shirdi deteriorating into another such tourists' attraction. The atmosphere of a holiday resort with its crowds of holiday-makers, the three or five-star hotels and riotous jollity goes totally against the solemn and uplifting atmosphere of a religious centre. Shri Behere earnestly appealed to the Sai devotees present at the gathering, to resist such a disastrous change and save Shirdi from this predicament. Shri Behere referred to the Prohibition policy of the government which, he said, was a shot totally misfired and resulted only in the proliferation of illicit distilleries. Shirdi should not be a victim of such ill-judged policies and an awareness of this imminent danger which threatens Shirdi should spur every devotee to action and to protest vehemently against such a move. It is his sacred duty to do so. At one time, a seven-day reading of Dnyaneshwari used to be a pleasing and familiar sight and Shri Behere hoped that some day one would see even Shirdi reverberating with the echoes of such seven-day recitations of "Shri Sai Satcharit".

Shri Behere observed that it is books like "Shri Sai Satcharit" that keep the banner of Indian culture flying high. The West today is satiated with material affluence and consequently, it is also riddled with problems arising out of mental restlessness and spiritual void. We have the remedy and it lies in books like "Shri Sai Satcharit", in our Yogashastra, in our ancient Ayurvedic system of medicine—these can cure physical, mental, or spiritual ills. This explains why Mahesh Yogi's Transcendental Meditation "caught on" immediately and has, to this day, such a large following in the West. When the West is turning to our sciences and benefiting so much, it would be foolish if we ourselves neglect them. Our youth, for example, needs the discipline of Yoga to channelise their energy and strength for constructive work, which may otherwise get misguided and be used destructively. We are all aware, he said, how Baba had himself mastered the science of Yoga.

Another aspect of Indian tradition which Shri Behere stressed was the efficacy of the Ayurvedic system of medicine. He pointed out how incomplete the Western system of allopathy was, which in

curing one malady often resulted into another out of the "side-effects" of the remedy. The cure, Shri Behere, believes, lies with Ayurveda which is a system complete with knowledge. This knowledge needs to be put into practice and for this, two things are necessary; the means or money and intelligence. An intelligent use of Ayurveda will cure the allegedly "incurable" and will thus provide a scientific explanation for the "miracles" or miraculous cures. Shri Behere once again reminded the gathering how, in the early days, Baba used to cure people with herbal medicines until later on He started giving only the "Udi". These herbs also form the basis of most of the Ayurvedic medicines. Of course, this, "he clarified" is not to say that Baba was using only the 'Ayurvedic system' for, all Baba's medicines were backed by his spiritual power. But the fact still remains that herbal remedies are effective.

In conclusion, Shri Behere pointed out that what is needed is a concentrated effort for spreading Baba's message. Ultimately, we are all striving for salvation, liberation. We, in India, have the advantage of a unique cultural heritage to carry us forward. We must take the benefit of this and give benefit to the world. Contribution of Saints like Shri Baba, in this direction is immeasurable. But that does not mean that ordinary people like us should make no effort. It is in these efforts of ours that "Shri Sai Satcharit", Shri Sai Leela and the like, are invaluable. It therefore becomes imperative for us to spare no effort in raising the standard of these publications and increasing their sale so that Baba's word be carried to the distant parts of the world. This is the sacred duty of every devotee.



IF YOU LOOK UP TO ME, I LOOK AFTER YOU

I want to narrate this Sai Leela which took place recently in my case through which Baba reaffirmed the eternal truth of His saying "If you look to me, I look after you".

I had received a letter of notice from Sai devotees of Vijayawada that they were organising a "Akanda Sai Nama Sapthaha" from last week of Dec. '85 to first week of Jan. '86. They had through this letter invited every Sai devotees to join the Sai Nama



Sapthaha and also to contribute financial help to organise and conduct the Nama Sapthaha.

My first impression when I read through this notice was that what a wonderful way it is to sing Sai Nam as the year passes out and to enter the New Year. I thought there cannot be anything better to do during the New Year eve than to join such a most auspicious endeavour of doing Sai Nama Sapthaha. This will be far better than the normal New Year eve revelries. I also knew that I could not join the Sai devotees of Vijayawada as I was stationed far away from there. Therefore I resolved that what I could do to join this auspicious endeavour was to send a Money Order and I should be contented that way in joining the Sai Nama Sapthaha.

Lo! our Samartha Sad Guru Sri Sai Nath cannot forget His devotees. On 1 Jan. '86 Sri Sai Nath gave His darshan to me in the form of His picture in a beautiful date calendar. One of my subordinate officer belongs to Gadkhal (Kasoli). He had recently gone there and also visited the Sai Mandir there. In a most surprising way he walked into my office on 1 Jan. '86 to convey the New Year greetings and wonder of wonders he gave me a Sai Natha's picture calender, My pen is feeble to describe my feeling when I received the Sai calender on the New Year day itself. I humbly thought "Baba how I longed to join in your prayers of Nama Sapthaha on the New Year eve and how you have reciprocated by coming to me in the form of a picture calender of yours".

As narrated in chapter III of Sai Satcharita, Baba one day after the noon Arti gave the following advice "Be wherever you like, do whatever you choose but remember this well that all what you do is known to me". I can only say this with hunble pranams at the feet of Sai Nath that Baba heard my thought and receiprocated immediately. Shri Sai thus proved to me the enternal truth of His saying "If you look up to me, I look after you."

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IF YOU CAST YOUR BURDEN.....

Reading various articles written by Sai devotees depicting their experience in Sai Leela Magazine, prompted me to write my experience as to how our Sai Sadguru helped me when I cast my burden to Him. Since I am not a prolific writer, I sought His help to put before the readers the following incident.

Actually this episode started in March 1983, when I was sponsored for a business trip to Paris by our Department. After learning about this I took this order and went to Shirdi and thanked Baba for his blessings. But to my surprise the trip materialised only in March 1984. Though I was frustrated, I always had faith that our Lord Sai would do everything in the interest of his devotee and for his welfare. Later events proved that the delay helped me monetarily. I prayed and thanked Baba silently for his blessing. Before I actually left for Paris, I prayed and cast my burden on Baba and sought his guidance and help in discharging my official duties in a foreign land. In fact everything went off well much beyond my comprehension. Who else could help but our Sai Nath!

Now, I am narrating a miraculous event at Paris and how Baba readily came to my rescue and saved me of danger in the following manner.

I was staying with two more colleagues in a flat near our working place. My colleagues proposed that we should visit Geneva on one of the weekends. Since I had already visited that place, they left for Geneva on 3rd March 1984. They were to return only on Monday morning. On 4th March i.e. on Sunday I was enjoying my holiday in my room and performed my daily chores and prayers to Sri Sai Baba leisurely. After my break fast, I entered the bathroom and inadvertently closed the door with some force. Since the door had a self locking system it got locked and I don't know how, but to my surprise and despair, the handle inside the bath room fell down and the outer handle fell in the hall. This meant I had been trapped in the bathroom. I got really panicky and did not know what to do. I tried several methods to unlock but in vain. In the process the key also broke due to my meddling. There was no way to communicate either with the Hotel Manager or friends. Readers can imagine my plight at this



junction! My friends who had keys with them would come only the next day morning. As time passed by, I was getting suffocated and losing hope of getting out. Then whom should I appeal to? In utter distress we turn only to God and so I fervently started praying to our Lord Sai Nath to come to my rescue and prayed thus "Baba! you have promised: If you cast your burden on me, I shall surely bear it". Now is the time for your to rescue me since I am casting my burden on you. I know you know everything beyond the seven seas". Like this, I prayed in several ways and invoked His sure help, at the same time meddling with the system. And lo! to my surprise and relief one of the latches which was very difficult to come to my hand came through the hole of the system so easily as if somebody was infact pushing from out side to help me only. The moment it fell in my hands, I struck the square latch in to the handle and turned it and the door got opened! I passed through this tension for at least one hour and the moment I came into the hall. I telephoned my friend in another flat and also the care taker of the Hotel. When they heard what I told, they realised the gravity of the situation and they at once said in unison only a miracle could bring me out of the bath room and only God could have saved my life!

I went to my bed room and kneeled down at Baba's photo and thanked Him profusely for saving my life. I took Udhi (which I carry always in my pocket) to calm myself. My faith in Baba was strengthened manyfold and after I returned to India, I went to Shirdi with my family with an humble prayer in gratitude.

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TOUCH OF THE MASTER'S HAND

It was September 1981. Due to reasons known only to Lord Sainath, a Company for which I was working in Kerala threw me off job. With one strong back and hardly any money, I had returned to my mother at Bangalore.

Even while on job-hunt, to engage myself, I started a small Clinic in a village on the outskirts of Bangalore. It was more a 'seva' than earning any money as the village comprised half-starved agriculturists and factory workers. At that time my spirits were quite low and I used to carry a small tiffin-box to sustain myself in the afternoons. Sometimes I did not even bother to eat anything.

In the very first week after my daily jaunts to that village, one afternoon an old gentleman visited me. He introduced himself as a retired clerk, re-employed as an accountant in the nearby glass factory.

On his very first visit, I heard him muttering: "That darn wife of mine. She must think I am an elephant. I cannot eat all this. Who wants so much food?" I was only too happy to help him out. Every noon thereafter this gentleman would mutter about the food his wife was wasting as he passed the excess along to me.

In the first week of December '81 Sainath, blessed me with a job in a tea-garden in Chikmagalur district of Karnataka. As I was leaving Bangalore, I wanted to take leave of the Sai-bandhu who used to feed me daily. He was not to be seen around. So I went to the Glass Factory (where he was reported to be employed) to bid him good bye. The receptionist looked surprised: "Which old man? We do not have any retired hands working in our factory". I took a close look but could not locate the person whose divine hands fed me for a little over two months.

As I am penning this Sai-miracle, I am only reminded of what a great writer once said:

"...No person really understands another. The human personality is a mystery fully known to God alone. Love is but the wish to understand."

Dear Sai Brothers and Sai Sisters: Perhaps Sainath wanted me to learn the great truth Jesus taught in the Bible: "When thou doest thine alms, do not sound a trumpet before thee."
(Mathew 6:2)

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MYSTERY OF THE MIND

In Bhagwat Gita the Lord says: "Among the ten senses I am the mind."

There is one great obstacle that keeps us from knowing the Self or God, and that is the mind. The mind veils the inner self and hides it from us. It makes us feel that God is far away and that happiness must be found outside. Yet the same mind that separates us from the Self also helps us to reunite with it. That is why the ancient sages, who were true psychologists concluded that the mind is the source of both bondage and liberation, the source of both sorrow and joy, our worst enemy as well as our greatest friend.

Before we consider the spiritual development of mind, we must learn its characteristics and location in our system. Mind is neither the physical brain nor the intellect, although the intellect is a part of the mind. Actually the yogic definition of mind is very close to the notion of ego as defined in western psychology. It is the inner psychic package of a human being, the subtle complex of perception, cognition, judgement and personal identification which determines the quality of an individual's life experience. According to yogic psychology, the mind consists of four different functions. Through the senses, it takes in information about ourselves, others, and the environment. It then relates that information to our previous experience, integrating it into our personal history and making it a part of ourselves. It makes a judgement about the data received and it ultimately deposits the experience, as it has all other experiences, in the vast storehouse of the unconscious. When the mind is filled with thoughts, it is called *MANAS*. When it contemplates, it is called *CHITTA*. When it makes decisions, it is called *BUDDHI*, intellect. When it takes on the feeling of "I"ness it is called *AHAMKARA*, ego. Together these four functions are called the *ANTAHKARANA* or inner psychic instrument.

The sages of Upanishads said that the mind is the body of the self. Brihadaranyaka Upanishad states, "He who dwells in the mind, yet is within the mind, whom the mind does not know, whose body the mind is, who controls the mind from within. He is your Self, the inner Controller, the immortal." It also states that

the seat of the mind is the heart. Contemporary doctors do not accept this fact, believing that the mind is located in the brain. Yet when a person undergoes a crisis, it is the heart that trembles. When we become filled with fear, we experience this sensation in the heart. There are three NADIS or subtle channels, that lead from the heart to the SAHASRARA, the spiritual centre in the crown of the head, and that is why it seems that the mind is in the head and if we meditate deeply we will come to know that Ramana Maharishi gives some further help in our quest. He pin-points a location for this self shining principle within our body itself. It is the "Heart" on the right side of the chest of everyone of us. It is not the physical heart on the left side. Bhagwan Ramana clearly states that the three states of waking, dreaming and sleep have their emergence and subsidence only in this Heart. The waking state emerges from the Heart and subsides again in sleep only in the self same Heart.

In accordance with Theosophical teachings it will be seen that the Self who we call as Monad remains in the causal body which is made out of the higher mental plane which gives out the abstract thoughts and the Mind body is made out of same Mental plane at a denser or lower level which gives out the concrete thoughts. The mind body has been described of a oval or egg shaped by Dr. Annie Besant surrounding our physical body. However the interconnection between the various vehicles of our Physical, Astral and Mental bodies are made through the various Chakras of our body — hence we feel the mind body sensation through the Heart chakra which corroborates the yogic version of seat of the mind is at our heart. Upanishads say that the mind is the pulsation of the inner self. It arises from the Self and along with vital force, the PRANA, it permeates the entire body. It also tells us that the mind is united with the vital force PRANA. The yogic scriptures explain that PRANA assumes five forms, and in these forms it sustains the body. One form of prana is VYANA, which pervades every pore of the body. The mind works with the VYANA PRANA, moving in the body and enabling us to experience the world through our five senses of perception and five organs of action. The mind is the Commander-in-Chief.

The DhyanaBindu Upanishad describes the heart chakra as a lotus with eight petals. The mind is located at the stalk of that



lotus. Each petal contains a different quality, and as the individual soul, along with the mind and prana, keep moving around the different petals of the lotus, it experiences the qualities of those petals. That is why an individual feels different at every moment of the day. For example he may be sitting quietly, thinking about someone he loves and experiencing love. A moment later thinks about someone else and is suddenly filled with hostility or anger. Upanishad explains this very beautifully: "When the individual soul alights on a particular petal, which is directed towards east and is white, it is filled with good feelings. When it moves toward the black petal in the south, it is filled with anger." In this way many different feelings arise and subside in the mind. Just as it is the nature of fire to burn, it is the nature of mind to think and wander all the time. The mind is composed of thoughts and doubts. It builds thought castles in the air then gets entangled in its own creation. In this way it creates its own suffering and undergoes consequences.

But if the same mind were to become pure, to discard all thoughts and doubts, it would experience God everywhere. The Upanishads say that God immediately reveals Himself to one whose mind has become pure. In fact mental purity is not only for great beings or for those who want to attain liberation. It is necessary for people in every field, because if the mind is impure, one cannot understand things correctly. If a Doctor's mind is impure, he cannot correctly diagnose a disease. The mind is often compared to a mirror. If a mirror is dirty, it cannot reflect objects clearly. But if it is cleaned by the practice of spiritual discipline one can see the self reflected in it. According to Kashmir Shaivism the Self has two aspects: PRAKASHA, light and VIMARSHA, understanding. Prakasha illuminates everything in this world. Vimarsha understands that which is illuminated. Through Prakasha, we are able to see an object. Through Vimarsha we are able to identify it; we are able to understand when the mind is full of thoughts and doubts the inner knower, prakasha and vimarsha, perceives and identifies them. No matter how bad or how good we feel, that knower remains detached from all our surges of feeling. At night when we go to sleep that knower within us does not sleep but remains awake and reports to us on our dreams.

In order to make the mind strong we have to practise yoga. We should not think that yoga is difficult or strange, for the truth is that our lives are the embodiment of yoga. In order to drive a car, cook a meal or even contemplate our beloved, we have to meditate one pointedly. That is yoga. In his yoga sutras Maharshi Patanjali describes yoga is the stilling of VRITTS (modifications) of the mind. He does not say that the purpose of yoga is to still the mind or to eradicate it. As we have already seen the mind is a pulsation of God, a ray of the Self. It can never be destroyed.

It is not the mind that tortures us. We are tortured by the VRITTS, the waves of thought and feelings that cause the mind to become agitated. Patanjali explains that the mind has five kinds of VRITTS. Some are painful and some are nonpainful. The painful modifications arise from ignorance, unhappiness, turmoil, and the continual outward movement of the mind. The nonpainful modification arise when the mind turns within and, in meditation, becomes one with the Self.

The VRITTS of the mind are right knowledge or PRAMANA, wrong knowledge or VIPARYAYA, fantasy or VIKALPA, sleep or NIDRA and memory or SMRITI. PRAMANA has three subdivisions. PRATYAKSHA PRAMANA, ANUMAN PRAMANA and AGAMA PRAMANA. Pratyaksha Pramana is the right knowledge that is received through direct perception. The Anuman Pramana is indirect knowledge in which one knows the Truth by deduction or inference. The third kind of correct knowledge is Agama Pramana. Agama means scriptures. So this is the knowledge derived from scriptures and from testimony of great beings. The 2nd major modification of mind is VIPARYAYA VRITTI, means wrong knowledge. Wrong knowledge is a false conception of something whose real form does not correspond to such conception. This vritti makes us believe that the Self is a man or woman. In Vedanta viparyaya is explained by the analogy of a person who sees a rope and screams in fear, thinking it is a snake. The third modification the VIKALPA VRITTI means imagination or fantasy. An image conjured up by words without any substance behind them is imagination. The 4th modification is NIDRA which means sleep. According to Patanjali sleep is the modification based on the absence of any content in the mind. This vritti does not operate only during sleep state but applies to persons who is



not taking in what I am saying although whose eyes are open and who appear to be listening. The fifth modification is SMRITI or memory which is nothing but the impressions of the other four modifications, which are not allowed to escape. So we are tortured not by the mind, but by the five modifications of the mind. Truly speaking, there is no suffering in God's creation; suffering occurs only when we act according to the vrittis of the mind.

Therefore Patanjali says, "Try to still the modifications of the mind". How can they be stilled? By intense practice and by detachment, they can be stilled. There are many spiritual practices but the best is meditation on ones identity with the Truth-the constant remembrance of SOHAM. Not everyone's mind is strong enough to maintain the constant awareness of unity. For this reason Patanjali gives various practices which are suitable for different seekers. One of the greatest of these is mantra repetition. In fact mantra is the vibration of Self, which arises from within. The scriptures say MANTRA MAHESHWARAHA. Mantra is God: Mantra has all the powers of God. Above all it has the power to purify the mind and bring it to the Self. Patanjali's main technique for making the mind strong and one pointed is concentration. In order to still the mind we choose a particular object and focus the mind one pointedly on that. There are many objects for concentration. The yogic scriptures recommend focussing on the space between eyebrows. The Bhagwatgita recommends watching the tip of the nose. Because the mind has the tendency to take on the qualities of whatever it focusses upon. Patanjali recommends another. Particularly easy means of stilling and purifying the mind is to focus the mind on a being who has risen above passion and attachment. Such a great being has become one with Self. His mind has become mindless, it has become the Self. That is a Siddha Guru we should meditate upon to make our minds pure and still. This state of stillness is called NIRVIKALPA or the thought free state. It is a state of great joy. Innumerable powers come to a person whose mind is controlled. He gains knowledge of future. His mind becomes so subtle that it can read others' mind and heart.

— S. M. BANERJEE

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UNUSUAL DIWALI AT SHIRDI

Diwali holidays were fast approaching and I was not sure where and how to spend seven days away from hostel as I required some change from routine very badly. One day, casually, one of my friends offered to do reservation for me which was very unusual, as I always prefer to do all the work personally especially while going to Shirdi. And hence by Sai-grace, I got reservation for Sunday noon S.T. which was also unplanned as I had desired to go by the morning S.T. which would have reached me to Shirdi as early as possible. Anyway, Baba knew what was in store for me and although I reached Shirdi safely by 6 o'clock in the evening, I could not get room accommodation in Shanti Niwas — Ladies Combine till 11.30 P.M. with two Bombay ladies.

On Narak Chaturdashi, I woke up early at 3.00 a.m. and secured a front number in Abhishek queue and once the Abhishek was performed successfully (in the name of five people including myself) by 8.00 a.m., I was on the top of the world because in spite of the heavy rush and being alone, Baba saw that every thing went off well, right from getting hot water for bath till packing of the Abhishek Prasad. Later during the day, I was busy with other activities and was in high spirits to attend the Shejarti as it was a very successful day.

On 12th November, I attended the Kakad Arti and Holy Bath which was extremely beautiful, it being Diwali. At noon, as the Bombay ladies took deposit after which the room got transferred on my name, two Bhavnagar sisters approached me for sharing the room to which I readily agreed and thanked Baba several times as I was wondering whether I would have to occupy the room alone for the rest of the days. Out of the two sisters, one had come to Shirdi for the first time and since they were to leave Shirdi the very next day by the 11.30 a.m. by Surat bus, unconsciously I took it as my responsibility to show them around Shirdi within their short period of stay, thereby doing Sai-seva in my own way. In the evening, it being Laxmi pooja, I was lucky to keep a packet of Rs. 100/- note for the first time in my life during the Laxmi puja and later collected it from the Security office after the Dhupati.



On Balipratipada, I woke early at 3.00 a.m. and stood in Abhishek queue for the Bhavnagar sisters, instructing them to be ready before the Samadhi Mandir opened at 5.00 a.m. Accordingly, they attended the Kakad Arti and Holy Bath. Once they performed Abhishek, I took them around to places of interest like Lendi Baug, Gurusthan, Dwarkamai, Chawdi, Abdul Baba and Laxmibai's Cottages and had darshan of Shri Martand Baba. After having Puri-bhaji packet as lunch in room itself, I saw them off from the enquiry office from where they collected their deposit. Hardly few minutes must have passed when two ladies from Room No. 30 were shifted to my room as there was heavy rush and the Sansthan people decided to keep all ladies in one room. These Bombay ladies shifted most reluctantly as they were feeling rather awkward to adjust with me as they had refused to accomodate me in their room on 10th November night under the pretext that some gent relatives were to arrive. Anyway, I forgave them in my heart and considered it as my-duty to accept them willingly. After one hour or so, two ladies and three children from Hyderabad were also accomodated in Room No. 23 due to heavy rush of Sai-devotees. On the whole, the day passed off nicely.

Thursday was a day to attend all the Artis. I also enjoyed the auction of Baba's clothes and Prasad. Anticipating the heavy rush, I decided to do reservation for Sunday well in advance, which materialised inspite of the unending line. In the noon after the Arti, as if by inspiration, I opened a new account in Shirdi Syndicate Bank with the same Rs. 100/- note kept during Laxmi pooja on that auspicious day. After this, the Sansthan authorities were kind enough to extend permission for two additional days for my stay in Sansthan's quarter. In the evening, it being Bhaubij, I performed the pooja of a Sai-brother and the day ended happily after attending the Shejarti.

Friday dawned brightly for me because the Hyderabad ladies had desired to perform Satyanarayan pooja in which they included me of their own accord and we successfully performed the pooja in the first batch at 9.00 a.m. As we had leisure after 10 o'clock for two hours, I took them around Shirdi in the same way as I had shown the Bhavanagar sisters. After we had darshan at Khandoba Mandir, one of the ladies who was Staff Nurse at Hyderabad, automatically walked into the Sainath Hospital for a

round, due to which I too got Sai-chance to peep into this hospital for the first time. The Hyderabad ladies left the room by 1 o'clock and later in the evening, the Bombay ladies shifted elsewhere as their expected relatives arrived in Shirdi. In the meanwhile, three ladies with three children arrived from Bombay. There was heavy rush during the Shejarti due to which one of my room mate felt giddy in the crowd.

On Saturday morning, again, I stood in the queue for Abhishek for the Bombay ladies and they were extremely contented as they could perform the Satynarayan pooja too about which they learnt from other devotees while standing in the same row. They were really blessed to perform both pooja during their first visit to Shirdi. Before lunch, I showed them around the Mandir. I got again extension for occupation of the room by two days. So in that happy mood, we all went to Sakori by 3.30 p.m. and fortunately our tongawala offered on his own to wait there till 5.30 p.m. so that we could take darshan of Sri Godavari Mata. To my surprise we had a very close darshan for nearly fifteen minutes which was rather a very rare occassion of all my trips to Sakori, and so the day ended happily after attending the Shejarti.

Sunday, being the seventh day of my stay, I took the Bombay ladies and children again around Shirdi; had Saiprasad in Bhojan Graha with them and just when we were about to leave for Noon Arti, seven ladies from Worli, Bombay arrived with their bag and baggage with the intention of staying for seven days. The very thought that the room would be fully occupied even after we left, made me feel very happy. Later, I attended the Noon Arti and gratefully thanked Baba for making my stay comfortable and Diwali extremely enjoyable beyond my expectation and imagination.

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OBITUARY

It is with profound regret that we announce the sudden passing away of Dr. M.K. Kirtikar, a staunch Sai-devotee, a member of the Board of Management of the Shirdi Sansthan of Sai Baba and an active social worker, on Tuesday, 11th March, 1986 at 11-25 p.m. He was 67. He was a medical practitioner with specialization in Pathology and Homoeopathy and was an Honorary Pathologist to K.B. Haji Bachuali F.O. Hospital, Parel and Social Service League Hospital, Kalyan. He was also a founder member of the Homoeopathic College in Bombay.

As a trustee, he was specially nominated to head the sub-committee for the Samadhi Mandir at Shirdi in which he had introduced many useful improvements for the benefit of the devotees. He was also a member of the various sub-committees such as Hospital Committee, Bhojan Griha Committee, Utsav Committee. He founded in September, 1977 Sai Bhakta Mandal, a voluntary organization of Sai devotees in Bombay and



was its President since its inception. He was also connected with Sai-Dham, Girgaum. In his demise we have lost a dedicated and tireless worker in the cause of Shri Sai.

He also served the Pathare Prabhu Samaj with distinction and was the recipient of a gold medal for the services rendered to the Samaj. He leaves behind his wife, a son and a daughter. We offer our sincere condolences to the bereaved family in their irreparable loss.

May his soul rest in peace.

Shirdi News — December 1985

As usual Shirdi was crowded with devotees. During the Christmas vacation several groups of school and college students came in large numbers. Some of the artists who performed in the Samadhi Mandir were as follows:

Keertan: 1) Shri Gangadharbua . Vyas, Dombivli 2) Shri Ramachandra Maharaj Dukre, Petha, Dist. Buldhana 3) Shri Sadashiv Krishna Puranik, Alandi 4) Shri Madhukar Ganesh Suryavanshi — Sansthan artist.

Pravachan: Shri Laxman Maharaj Wakchaure, Shirdi.

Bhajan, Vocal and Instrumental Music etc.: 1) Ramdas G. More, Daryapur 2) Vishnu Manjrekar, Shirdi 3) Shri Shirdi Saibaba Seva Samaj, Machhalipattam 4) Sanjay Musale, Ratlam 5) Mohan Apte, Ratlam 6) Krishna M. Kaluste, Vikhroli 7) A.M. Manuja, Khar 8) Mahesh A Manuja 9) Datta Prasad Bhajani Mandal, Surat 10) Kishor R. Shrotriya, Bhopal 11) Shridhar Keer (Magician), Prabhadevi 12) Sanjit G. Keer 13) Sou. Silva S. Keer 14) Pandit Buva Gite, Vehalgam 15) Madhav P. Parolekar 16) Sou. Sarita S. Limaye 17) Kum. Sucheta S. Limaye 18) Sou. Pramila S. Walke 19) Kum. Sucheta S. Kameskar 20) Kum. Sandhya S. Sathe 21) Kum. Pratibha A. Sukthankar 22) Kum. Varsha A. Sukthankar 23) Suresh P. Vene 24) Pravinkumar B.J. 25) Kum. Manisha A. Sukthankar 26) Susheel S. Limaye 27) Kum. Trupti A Sukthankar 28) Sainath Bhajani Mandal, Mudhal 29) Mohanlal Laljit, S. Africa 30) Sou. Sharayu S. Marathe, Shirdi 31) Jayashri Shejwadkar, Parel 32) Arati Paralkar 33) Anil Patil. Dadar 34) Sitawar D. Tendulkar, Parel 35) Ratilal M. Dhanaki, Bombay 36) Vishnudas Ravidas, Bombay 37) Sushilkumar Rao, Andheri 38) Jagadish D. Acharya, Vikhroli 39) Sou. Anandibai Keskar 40) Datta Keskar, Borivli 41) Vasant K. Popham, Bombay 42) Jayant L. Varekar, Bhandup 43) Vijay Surve, Malvan 44) Dattatreya P. Pitale, Nagpur 45) Prabhakar Pitale 46) Sou. Jyotsna Hardikar 47) Anil Mohile 48) Prabhadevi 49) Smt. Jyoti Manuja 50) Meena Manuja 51) Sou. Iitiksha Balsani, Santacruz.

Dattatreya Jayanti Celebrations:

Datta Jayanti was celebrated on Thursday, 26th December in the usual manner. There was Data Janma Keertan between 4.30



P.M. to 6 P.M. by Sansthan artist Shri Madhukar Ganesh Suryavanshi which was followed by a programme on the birth of Dattatreya. After the Chavadi Ceremony of Thursday which began at 9.15 P.M. Baba's Chariot was taken in procession through the streets of Shirdi. On the return of the procession, there was Shej-
Arti to round off the celebrations.



BUT FOR SAI BABA'S DARSHAN

In the issue of Saileela of January, 86, a letter from Shri S.B. Hosgoudar on Sai Baba's protection to his devotees was published December last, I had a similar miraculous protection which I wish to recount for the other devotees of Baba.

I was travelling in a bus from Shirdi to Baroda which has no rail connection and I had to catch the only bus which leaves Shirdi at 7 A.M. It was an old bus to start with but I had no option. The driver was also pretty reckless and even in the first 30 K.M., he shook me from the bones. Enroute, near a bridge, he drove fast as he was wont to do. At the bend, it hit against an oncoming tempo. The door of the bus and its side part got unhinged. I was sitting just at the back of the driver's seat and if the tempo had hit the bus just a wee bit closer, I was sure to be hit and hit badly but lo and behold, I did not receive even a scratch. After a wait of another four hours, some of us were transferred to another bus of the Gujarat Roadways and after a change at Surat, I reached Baroda at 2 A.M. but quite safe. I attribute all this to Baba's darshan which I had had just before embarking the 7 A.M. bus. Such is the concern of Baba for his devotees.

May His Soul guide us all.

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श्री साईलीला एप्रिल १९८६

हिन्दी विभाग अनुक्रमणिका

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श्री दत्त मूर्ति साई

डॉ. यक्कराजु सुब्बाराव

राजा पानमल रोड, आंगोल-५२३००२

(आंध्र प्रदेश)

सन् 1911 ईस्वी में मार्गशीर्ष पूर्णिमा का दिन था। वही अत्रि और अनसूया के प्रिय पुत्र श्री दत्तात्रेय का जन्म तिथि थी। उस दिन साई ने सारे भक्तों को मसजिद से निकाल दिया और कहा - 'इस समय मैं प्रसव वेदना से पीड़ित हूँ।' भक्तों ने सोचा कि वे सती अनसूया से तादात्म्य होकर, जो दत्त भगवान की माता थी, प्रसव काल की वेदना सह रहे थे। शाम को श्री साई ने भक्तों को फिर बुलाया, उनके साथ दत्त भक्त बलवन्त खाजोकर ने भी अंदर प्रवेश किया। उसे साई ने तीन शीशवाले दत्त रूप में दर्शन दिया। थोड़ी देर बाद वे फिर साई के रूप में दीख पड़े।

सिंधिया के कोई लड़का नहीं था। पूजाओ तथा ज्योतिष से उसे कोई लाभ न हुआ। सन् 1903 में उसने गाणगापुर जाकर पादुकाओं के सामने सिर नवाकर मनौती कर ली - 'यदि लड़के का जन्म हुआ तो मैं उसके साथ आकर दर्शन करूंगा। एक ही वर्ष में उसको लड़का हुआ। लेकिन सिंधिया ने अपनी मनौती पूरी न की। सन् 1911 में शिरडी जाकर जब सिंधिया ने साई का दर्शन किया तो बाबा ने क्रोध में आकर बोल दिया - 'तुम घमंडी हो गये हो। तुम्हारी किस्मत में पुत्र-प्राप्ति नहीं थी। मैंने ही अपना शरीर चीरकर तुम्हें लड़का दिया। सिंधिया तुरंत समझ गया कि साई सचमुच दत्त मूर्ति है, जिनकी पादुकाओं के पास लड़का साथ लाकर दर्शन करने का उसने पहले वादा किया था।

एक बार गोवा से दो भक्त दर्शन के लिये शिरडी आये। बाबा ने एक से पंद्रह रुपये के दक्षिणा मांगी और ग्रहण कर ली। दूसरे भक्त ने, बिना पूछे ही पैंतीस रुपये की दक्षिणा दी। लेकिन बाबा ने जवाब दिया - 'मेरा कोई परिवार अथवा घर नहीं। पैसे की मेरी क्या जरूरत है? यह मस्जिद माई भक्तों से सिर्फ अपना कर्ज वसूल कर लेती है, जिससे भक्त ऋण मुक्त हो जाय। इसने पहले दत्त मंदिर में मनौती की कि अगर मुझे नौकरी मिल गयी तो मैं पहले महीने का वेतन दक्षिणा के रूप में दे दूंगा। बाद उसे नौकरी मिल गयी और मासिक वेतन पंद्रह रुपये था। अब धीरे-धीरे वह सात सौ रुपये तक पहुंच गया। फिर भी वह अपनी मनौती भूल गया। लेकिन ऋण, हत्या और दुशमनी-इन तीनोंका मूल अवश्य चुकाना पड़ता है। इसके कर्म ने ही जबरदस्त इसे यहां धकेल दिया। इस लिये मैंने इससे पंद्रह रुपये लिये, जो कि मेरे थे। उस गोवा के भक्त ने मान लिया कि बाबा का कहना बिलकुल ठीक है।

विनायक दाजी भावे सद्गुरु की खोज में हर रोज गुरु गीता पढ़ कर दत्त मंदिर में जाकर दत्त भगवान की पूजा करता था। एक दिन मंदिर में दत्त मूर्ति की जगह

किसी महात्मा की समाधि दीख पड़ी। दूसरे दिन भावे ने अपने मित्र के यहां श्री साई सच्चरित्र में साई समाधि का चित्र पहली बार देखा। दत्त मंदिर में जिस समाधि का दर्शन हुआ, वह साई का ही था। साई को ही अपना गुरु मानकर भावे उसका चरित्र पाठ करने तथा उदी लगाने लगा। कुछ समय बाद उसे संदेह हुआ कि समाधि किस तरह गुरु का स्थान ले सकती है। मन में इस भावना उठते ही साई सच्चरित्र का पाठ छोड़कर फिर उसने एक सप्ताह तक गुरु गीता का पाठ किया। सातवें दिन की रात दत्त रूप में पूजा लेने वाले श्री नारायण महाराज ने उसे स्वप्न में दर्शन देकर साफ-साफ बता दिया मैं और साईबाबा अलग नहीं। एक ही है। 'तुम शिरड़ी क्यों नहीं जाते?' उसी दिन भावे के संदेह की निवृत्ति हुई और साई को ही अपना गुरु मानकर उनकी पूजा करने लगा। एक साधू ने भी उसका हाथ देखकर कहा कि तुम्हारा गुरु तो साईबाबा है।

दत्त मंदिर में दत्त मूर्ति की जगह बाबा की समाधि का दर्शन, बिना कोशिश के उसका विवरण मालुम हो जाना, स्वप्न में श्री नारायण महाराज की दिव्य वाणी ने इस विषय को सच शाबित कर दिया कि साई ही दत्त मूर्ति है।



साई का दरबार

देखो देखो साई तुम्हारा दरबार
 देख तेरा दरबार फुलो जैसा फुला है
 सबके मन मे तुही बसा है
 तेरे दरबार मे जो आये
 वह अपना दुःख भुल जाए
 जो तेरे दरबार मे आता है
 वह पवित्र हो जाता है
 साई तू सबके मन मे बसा है
 सब लोक लेते तेरा नाम
 संकट पर जो साई का नाम ले
 उसका संकट नष्ट हो जाता है
 देखो देखो साई तुम्हारा दरबार
 देखो कैसा फुलो ऐसा फुला है।

— अवधूत यशवंत विचारे
 दयानंद सोसायटी
 गोपाळ नगर डोंबिवली



“श्री साईं स्तोत्र”

(श्री साईं स्तोत्र की रचना श्री उपासनी शास्त्री द्वारा मूलरूप से संस्कृत में की गयी है जिसका अंग्रेजी भाषा में गद्य रूपान्तर पढ़ने का अवसर मुझे मिला। श्री गुरु पूर्णिमा -१३ जुलाई ८४ के पुण्य अवसर पर श्री गुरु पूजा सम्पन्न होने के पश्चात स्तोत्र के अंग्रेजी रूपान्तर के भावों को हृदयंगम कर श्री साईं बाबा के प्रति श्री उपासनी शास्त्री के भक्तिपूर्ण उद्गारों को ही निम्न पंक्तियों में व्यक्त करते हुए प्रस्तुत किया जा रहा है, जो पुण्य पर्व पर प्रभु साईं की कृपा का प्रसादरूप है-रचयिता)

जो नित गावै यह साईं महिमा,
दत्त-चित्त हो, वह पावै साईं वरदान ॥
नमन्-नमन् साईं चरणन में,
धरि मनुज-रूप अवतार लिये।
सृष्टि-रचियता, पालक -संहारक,
नर-रूप धरा, विधि भाव भरे ॥१॥

नमन्-नमन् साईं चरणन में,
तेज-पुञ्ज, है। तम हरता।
कोटि-कोटि ब्रम्हाण्ड-निकाया,
निर्गुण-सगुण, भव-भय हरता ॥२॥
नमन्-नमन् साईं चरणन में,
भक्तन हित कलि अवतार धरे।
जो श्री चरणन की आश गहे,
तेहिभव-बन्धन से मुक्त करे ॥३॥

नमन्-नमन् साईं चरणन में,
जिन कृपा नीम भक्तन माई।
कल्पवृक्ष सम पूज्य भई है,
वरदान मिल्यो अमृत भाई ॥४॥
नमन्-नमन् साईं चरणन में,
जिन कृपा नीम शक्ती पाई।
तजि कटुता, ईर्ष्या, गहि भक्ति-शरण,
श्री सदगुरू महिमा नित गाई ॥५॥

नमन्-नमन् साईं चरणन में,
जिन भक्तन हित सब कार्य कियो।
शिव-महिमा सम् औधढ़-वरदानी,
भक्तन को उद्धार कियो ॥६॥

नमन्-नमन् साई चरणन में,
 सन्तनहित तपवन से भयो ।
 गुणगान करे, उत्थान करे,
 निज भक्तन को उत्साह दियो ॥७॥
 नमन्-नमन् नित साई चरण,
 अवतार घरयो, ओ शक्ति मर्यो ।
 श्री राम सदृश भव-सागर से,
 हे नाथ । पतितन को पार कियो ॥८॥
 नमन्-नमन् नित साई चरण,
 श्री चरणन-रज, अणु शक्ति भई ।
 कर-बद्ध भये, नत -मस्तक सब,
 श्री चरणकमल गहि सुख शान्ति लही ॥९॥
 माया-ग्रसित बुद्धि भई निर्मल,
 रघुवंश-मणि-निशि-वासर ध्याई ।
 सब ही अनाथ, सनाथ भये,
 जब भक्तन साई कृपा पाई ॥१०॥
 हे साई । करो कृपा ऐसी,
 ज्यों पूनम-शशि अमृत घोले ।
 जो हरण पड़े तब चरण-कमल,
 सन्ताप हरे, करूणा-घोले ॥११॥
 हे साई नाथ । मम पूज्यदेव,
 ये सेवक नित गुण-गान करे ।
 कमल-सदृश श्री चरणों में,
 मेरा चित नित मधु-पान करे ॥१२॥
 हे । आदि शक्ति श्री साई स्वामी,
 जन्म-जन्म के पाप हरो ।
 हो अमृत के अजय स्रोत
 दीन-हीन पर कृपा करो ॥१३॥
 जिन नित्य भज्यो साई बाबा,
 श्री चरणन की भक्ती पायी ।
 भव-जाल काटि, संताप-हरी,
 श्री साई कृपा मुक्ति पायी ॥१४॥
 नित गान करे, महिमा गावै,
 भक्ति-भाव भरपूर रहै ।
 श्री साई कृपा नित-नित पावै,



बन्धन, भव-जाल से मुक्त रहै ॥१५॥
कल्प-वृक्ष सम महिमा गायी,
चुनि पुष्प लिये उत्साह भरे।
श्री साई कृपा सौ काशी नाथ, (श्री उपासनी शास्त्री)
उपाख्य 'उपासनी' नाम धरे ॥१६॥
जिन पिता गोविन्द गुण-गान करें,
माल्यार्पण करि नत मस्तक है।
श्री साई चरणन की आश गहें,
दशहुं दिशि जय जय श्री साई नाथ कहै ॥१७॥

डा. दुर्गा प्रसाद शुक्ल
४८० कुम्हरमण्डी
कानपुर छावणी - ४

साई बाबा का भजन

साई बाबा ने मुसीबत को मेरी टाल दिया
जितने गम मेरे थे, सब को खुशी में ढाल दिया
सर उठाया जो किसी पापी ने साई के आगे
देर पल की न करी, सजा देने मे उसे
भोली भाली सूरत से, रुप विकरालकर
पापी का नाश कर पाप से बचाया उसे
इनसे जो भक्तो ने माँगा वही तत्काल दिया
साईबाबाने.....

जो भी रटता है सुबह शाम साई बाबा
सत्र का मोती उसे, सबसे बे मिसाला दिया
साईबाबा की है हर बात निराली "शास्त्री"
जो कभी खत्मन हो, इतना मुझे मालदिया
हर दुःखी भक्तों ने सुख का एहसास किया
साईबाबा ने

जे.के. शास्त्री
(प्रापट्री ब्रोकर्स)

११, म.गा.मार्ग, नागदाज (मध्य प्रदेश)

जाको राखे साईयाँ - मारि सके ना कोय

एम. डी. पंडित

पारसी चाल

आबू रोड (राजस्थान)

यहाँ आबू रोड में मेरे एक घनिष्ठ मित्र है। डाक्टर एस एल तंवर। इनका अपना स्वयं का क्लीनिक है जो साईबाबा अस्पताल के नाम से जाना जाता है डाक्टर साहब श्री साई बाबा के परम भक्त है। बाबा के प्रति इन्हें अटूट श्रद्धा एवं दृढ़ विश्वास है। इनके नवनिर्मित भवन "साई सदन" में एक छोटा सा मन्दिर है जिसमें श्री शिरडी साई बाबा की सुन्दर प्रतिमा प्रतिष्ठित है। यहाँ प्रति गुरुवार भजन का कार्यक्रम होता है।

दिनांक ३०-८-८५ को एक ऐसी घटना घटी जिसकी कल्पना मात्र से ही मन काप जाता है।

डाक्टर साहब को रक्षा बंधन का त्योहार मनाने अपने पैथिक स्थान सोजत सीटी (राजस्थान) जाना था। वे सुबह साढ़े तीन बजे ही उठ गये तथा बाबा की सेवा अर्चन से निवृत्त होकर अपनी पत्नि एवं दो बच्चों के साथ अपनी नई फियाट कार RZW 5081 में प्रातः साढ़े चार बजे रवाना हुये। प्रातः कालीन वेला तथा सुहावना मौसम था टेप रिकार्डर पर बाबा के भजन चल रहे थे डाक्टर साहब स्वयं ही कार चला रहे थे तथा बाबा के भजनो का आनन्द ले रहे थे। करीब पन्द्रह किलोमीटर जाने के बाद एक ट्रक जो कार के आगे आगे जा रहा था अचानक खड़ा हो गया। डाक्टर साहब भजनों में इतने लीन थे कि उन्हें ध्यान ही नहीं रहा कि ट्रक खड़ा है या चल रहा है जब वे ट्रक के बिलकुल पास आ गये तब उन्हें ध्यान आया कि ट्रक खड़ा है उन्होंने शीघ्र ही स्टीयरिंग घुमाया और बाजू से निकलना चाहा, किन्तु घबराहट के कारण वे कार पर काबू नहीं पा सके और कार ड्राइव्हर साइड में उलट कर आड़ी हो गई। खिड़की का शीशा टूट गया और एक बच्चा बाहर जा गिरा लेकिन बाबा बड़े ही दयालू है। भला वे अपने भक्त को कष्ट में कैसे देख सकते है। बाबा की कृपा से किसी को जरा भी चोट नहीं आई। किसी तरह सबको कार से बाहर निकाला। पास के खेतो मे काम करने वाले कुछ लोगो की मदद से कार को सीधा किया। कार बिलकुल चालू हालत में थी। फिर ऊसी कार द्वारा डाक्टर साहब सोजत सीटी पहुँचे तथा रक्षाबंधन का त्योहार अपने परिवार के साथ धूम धाम से मनाया। इस तरह बाबा की असीम कृपा से डाक्टर साहब एवं उनका परिवार बाल बाल बच गये।

ऐसे दयालू है श्री साई बाबा।

ॐ श्री साई शरणम् मम्



श्री साईबाबा की गुरुमहिमा

शरद कुमार गुल्हाने
श्री साई भक्त मण्डली,
शिव साई मन्दिर खमारिया,
जबलपुर [म.प्र.]

भारत भूमि संतो से परिपूर्ण है। भारत के हर प्रांत में कई संत-महात्मा, मुनि अवतरित हुए। महाराष्ट्र में भी श्री साईबाबा (शिरडी) श्री गजानन महाराज (शेगांव) संत श्री तुकडोजी महाराज (गुरुकुंज) श्री ताजूधिन बाबा (नागपूर) एवं श्री संत ज्ञानेश्वर (आलंदी)। श्री साईबाबा भारत में ही नहीं, अपितु भारत के बाहर देवतुल्य माने जाते हैं। इन सन्तो ने पृथ्वी पर अवतार क्यों लिया? मनुष्य के रूप में अवतारित क्यों हुए?, भगवान कृष्ण ने गीता में कहा है कि :-

यदा यदां हि धर्मस्य, ग्लानिर्भवतु भारत ।
अभ्युत्थानं धर्मस्य तदात्मानं सृजाम्यहम् ॥

जब-जब पृथ्वी पर अधर्म बढ़ता है, और धर्म के प्रति मानव बर्हिमुख होते हैं। तब-तब भगवान मानव रूप लेकर धर्म की स्थापना करते हैं। समय-समय पर आकर मनुष्यों को सही मार्ग दिखाकर, चेतना उत्पन्न करते हैं। मनुष्य मोह, वासना, दुराचार से पीड़ित होकर, ईश्वर चिंतन से मुंह फेर लेते हैं। वह यह भूल जाते हैं कि उस परमपिता परमेश्वर को वचन देकर इस सृष्टी पर आए हैं कि हे प्रभू मुझे इस गंदगी से मुक्त करो। नौ मास तक माता के उदर में मल-मूत्र की गंदी नालियों के बीच यह जीवात्मा पड़ा रहता है। हे प्रभू मेरा उद्धार करो। मैं आपका नाम-स्मरण मृत्युपर्यंत करता रहूंगा। लेकिन जैसे ही वह जीवात्मा इस मायारूपी सृष्टी पर आता है तो ईश्वर को भूल जाता है। तुलसीदास जी कहते हैं :-

बड़े भाग्य मानुष तन पावा । सूर दुर्लभ सद ग्रथंन गांवा ।

साधन, धाम, मोक्ष कर द्वारा । पायें न जेहि परलोक संवारा ॥

यह तन बहुत ही भाग्य से मिला है। इसको सफल कैसे किया जाए। सन्तो, ऋषियों का मत है कि यह शरीर अगाध शक्तियों का एक पुंज है। हमें शक्तियों को प्रगट करने के लिये, सत्संग करना चाहिये, क्योंकि हमारे अन्दर की प्राणशक्ति है, अगाध शक्ति है, उसका उपयोग करना ही चाहिए।

सत्संग क्या है? सत् माने ईश्वर, जो सदा सर्वदा है, जिसका कभी अभाव नहीं होता। जो नित्य सत्य चिदानन्द स्वरूप है, जो सबका आश्रय दाता, वही सब में समाया हुआ है, ऐसे महापुरुषों का संग होना चाहिये। यह सत् ही परमात्मा परात्पर ब्रह्म है। भगवान दया करके जीव को मनुष्य योनि में भेजते हैं। मनुष्य का एक मात्र कर्तव्य या धर्म है कि वह लोक परलोक के कल्याण तथा मानव जीवन के परम साध्य परमात्मा की प्राप्ति करके अपने जीवन को सफल बनावे।

ऐसा सुमिरन, चिंतन करो कि भगवान, मनुष्य अपने बस में हो जाए। जैसे श्री हनुमान जी ने अपने बस में श्री राम को किया। और अपने हृदय में प्रत्यक्ष दर्शन किए।

सुमिरी पवन सुत पावन नामु। अपने बस करि राखे रामू।

मनुष्य का मन चंचल है। मन तभी शांत रहता है, जब भजन, सुमिरन एकाग्र मन से किया जाय और ऐसी स्थिति मन में समा जाय, कि बिना भजन के मन अशांत रहने लगे। आज इस कलियुग में जो लोग मिट्टी समझकर इस पृथ्वी को रोंदते हैं, धूल उड़ाते, अहंकार करते हैं, उनसे कोई फायदा नहीं। क्योंकि यह शरीर एक दिन धूल में मिल जायेगा। कबीरदास जी कहते हैं:-

माटी कहे कुम्हार से तू क्यों रोंद मोय।

एक दिन ऐसा आयेगा, मैं रोंदूंगी तोय ॥

मृत्यु तो एक दिन निश्चित है। "मैं" शब्द अपनेपन में अहंकार है और जब अर्थों लेकर लोग जायेंगे और बोलेंगे - राम नाम सत्य है, सत्य बोलो गत है। तब ही क्या अहंकार समाप्त होगा? ऐसा नहीं होना चाहिए दैनिक जीवन में भी अहंकार से दूर रहने का प्रयत्न मनुष्य मात्र को अपने कल्याण के लिए करना चाहिए। हमारे सद्गुरु, संत महात्माओं ने जो कहा, उसमें विचार करना होगा कि आखिर परमपिता परमेश्वर ने हमें जो अमूल्य क्षण दिये, इन श्वासों को प्रभू को अर्पण करना चाहिए। हम सब उस परमपिता के अंश हैं, प्रयत्न करना चाहिए उस अंशरूपी आत्मा परमात्मा में विलीन हो जाए। हमारे बीच संत महात्मा, योगी आकर हमें धर्म का आचरण करने का रास्ता दिखाते हैं, और हमारा जीवन सफल हो जाता है। आखिर इस शरीर को एक दिन छूट जाना है।

इसलिए चिंता को छोड़ भजन, भक्ति एवं ईश्वर का चिंतन करना चाहिये। जीवन का जो लक्ष्य है, वह सफल हो जाए। मृत्यु के बाद यह शरीर समाप्त हो जायेगा, जिसकी राख होगी। जिसका अन्त होगा वह चीज आपके साथ नहीं जा सकती। परन्तु वह चीज जिसे आग जला नहीं सकती, चिता भस्म नहीं कर सकती, शस्त्र उसे कांट नहीं सकते, अनन्त सत्ता (आत्माराम) जो प्रत्येक मानव मात्र के अन्दर रम रही है, ऐसी अविनाशी सत्ता, मृत्यु के बाद आपके धर्माचरण से साथ जायेगी।

"बाबा" ने भक्ति के तीन प्रकार समाझाये है।

पहली भक्ति - साधु सन्तों की संगत है, जैसी संगत करोगे, वैसे ही हम बन सकते हैं। जैसे बोएंगे, वैसे ही काटना पड़ेगा। भगवान राम ने भिलनी को उपदेश देते हुए कहा-

१ - प्रथम भक्ति संतन कर संगत

२ - दूसरी भक्ति = दूसर रति मम कथा प्रसंगा।

दूसरी भक्ति भगवान की कथा में प्रेम होना चाहिये।

३ - तीसरी भक्ति - गुरूपद पंकज सेवा।

गुरु चरणों की सेवा करना चाहिये।



“गुं” नाम अन्धकार “रू” नाम प्रकाश, जो अज्ञानरूपी अन्धेरे को मिटाकर हमारे अन्दर प्रकाश दिखा देवे, उसकी को वेद शास्त्रों ने और सन्तों ने गुरु कहा है।

श्री “बाबा” देवतुल्य होने के बाद भी मानव रूप में भूतल पर अवतरित हुए। समाज को जागृत किया, अपनी अमृत वाणी से सबको पास बैठाया, सबको प्रेम दिया, जात-पातका भेद मिटाया। सबका दुख अपने ऊपर लिया और उन्हें उसके बदले में सुख प्रदान किया। वह रोशनी दिखाई, कि उस प्रकाश के सहारे मनुष्य इस भवसागर से परलोक तक का रास्ता तय कर सकें।

“बाबा”ने अध्यात्मिक क्षेत्र से लेकर सांसारिक क्षेत्र के नियम भली भांति समझाये हैं। समाज के अन्दर अगर आध्यात्मिकता नहीं पनपी तो आने वाले समय में खूनी क्रांति हो सकती। अध्यात्मिकता ही मानव को दानव होने से बचा सकती है। अध्यात्म ज्ञान के सहारे ही हमारी रक्षा हो सकती है। जो धर्म की रक्षा करते हैं, धर्म और ज्ञान उनकी रक्षा करते हैं। कहते हैं:-

धर्मों रक्षति रक्षित :

बाबा को अष्टसिद्धियाँ प्राप्त थी, परन्तु कभी भी उन्होंने उनका प्रयोग नहीं किया। अष्टसिद्धियों स्वतः ही स्वाभाविक रूप से पूर्णतः प्राप्त होने के कारण “बाबा” के पास आ गई। बाबा हरेक के हृदय में विराजमान हैं। वे आसक्तिरहित और स्थिर थे। “बाबा” अन्तः से ब्रह्मज्ञानी, परन्तु बाहर से संसार में उलझे हुए दिखाई देते थे। बाबा सांसारिकता के धरातल पर वि-दे-ह थे। अल्लाह- मालिक सदैव उनके होठों पर रहता था। उनका भक्तों पर विशेष प्रेम था वे आत्मज्ञान की खान थे, और दिव्य पंज परम स्वरूप थे। बाबा सभी धर्मों के मानने वालों को यही उपदेश देते थे। ईश्वर एक है, सबका मालिक एक है।

आज जितने भी धर्म-संप्रदाय हैं, मनुष्यों ने बनाये। मोहम्मद साहब से पहले क्या धर्म था?, रामकृष्ण से पहले क्या धर्म था? गुरु नानक देवजी से पहले क्या धर्म था? सभी धर्म समय के साथ-साथ बढ़े और जन कल्याणकारी सिद्ध हुए। चार अंधे जा रहे थे, वहां पर एक हाथी खड़ा था। हाथी की घंटी सुनकर उसे रूकवाया और चारों अंधे उसे टटोलने लगे। किसी ने पूँछ पकड़ी, किसी ने पांव पकड़ा, तो किसी न सूँड़। उन चारों में मतभेद हो गया। जिसने जैसा टटोला, वैसा वह कहने लगे। इसी तरह हर संप्रदाय मतभेद के कारण एक से अनेक हो गए।

योग, वैराग्य, तप, ज्ञान आदि ईश्वर के समीप पहुँचने के साधन हैं। यदि हम किसी तरह सफल साधक नहीं बन सकते, तो हमारा जन्म व्यर्थ है। हम पशुओं से, अधिक पशु हैं। यदि हममें किसी शुभ कर्म करने की इच्छा नहीं है, हममें सदैव दूसरों की भलाई करने की कामना होना ही मनुष्यता है।

सच्चिदानंद सद्गुरु श्री साईनाथ बाबा के गुरु दो प्रकार के थे। (१) नियत और दूसरे अनियत। अनियत गुरु के उपदेशों से अपने में उत्तम गुणों का विकास कर

सकते हो। उससे चित की शुद्धि होकर विवेक की वृद्धि होती है। वे भक्ति पंथ पर लगा देते हैं। परन्तु नियत गुरु की संगती मात्र से उत्तम गुणों का न्हास शीघ्र हो जाता है। यथार्थ में जो हमें आत्मस्थित बनाकर इस भवसागर से पार उतार दे, वहीं सदगुरु है। बाबा उसी कोटि के सन्त हैं। उनकी महानता अवर्णनीय है। सन्तों का समागम करने से जिस तरह गंदे नाले भी पवित्र गंगाजी में मिलकर पवित्र गंगा बन जाते हैं। समुद्र में अपने प्रियतम परमपिता परमेश्वर में समा जाते हैं और पवित्र बन जाते हैं। मनुष्य भी संत समागम से पवित्र हो जाता है।

“बाबा” श्री साई ईश्वर के अवतार हैं, जो भी उनके सामने नतमस्तक होगा, उनके शरणागत होगा, उस पर वे अवश्य कृपा करेंगे। राम का नाम जो बीज रूप से सभी के अन्दर व्यापक है, और हर युग में व्यापक रहेगा। वह नाम कलियुग में जीवों का कल्याण के लिए कल्पवृक्ष (सगुण रूप) में निवास करेंगे। जिसके सुमिरन करने से तुलसी- तुलसीदास संत बन गये। नाम का जो कल्पवृक्ष है, वह विकराल काल के समान है, जिसके सुमिरन से यह जीव कलियुग में दूतों के चक्र से बच जाते हैं। कहते हैं:-

तुलसी या संसार में सब से मिलिये धाय।

न जाने किस भेष में, नारायण मिल जाए ॥

कलियुग में भगवान श्री साईनाथ को इस पृथ्वी पर शिरड़ी में अवतरित होना पड़ा। जो उस पेड़ की जड़ है, जहां से अनेक धर्म, संप्रदायों की शाखाएं प्रकट हुईं। उसकी जड़ का परमपिता परमेश्वर ने जीव-जगत को बोध कराया। आज भी वह शक्ति जीवित अवस्था में तेजोमय होकर सारे भूमण्डल पर छायी है। और अनन्त अनादि काल तक छायी रहेगी। सत्य वह आनन्द अवस्था है, जिसके अन्दर सब लोग विलीन होकर अपने नाम और रूप को उसके अन्दर तदानुरूप कर देते हैं। यही मुक्ति है।

पाठकों से मेरा निवेदन है कि कृपया बाबा के उपदेश से कुछ अंश ही अगर आत्मसात करेंगे तो बाबा की कृपा से यह जीवन सफल हो जायेगा।



बाबा का चमत्कार

आर.आर. कन्सल,

१३, बैंक एन्क्लेव्ह

लक्ष्मी नगर, दिल्ली-१२.

मैं साई बाबा से बिलकुल अनभिज्ञ था मैंने उनका नाम भी नहीं सुनाता था और न शिर्डीका।

मैं पंजाब नेशनल बैंक खारी बावली दिल्ली में मैनेजर था एक साहब मुझ से मिलने आये अपने आप ही यह कहने के लिए कि आप मेरे साथ 3,4 रोज के अन्दर शिर्डी चले मैंने कहा मैं अभी 15 दिन की छुट्टी लेकर पांडेचेरी श्री अरविन्दो



आश्रम से वापिस लौटा हूँ इसलिए जाने में असमर्थ हूँ। उन्होने कहा अगर आप चलते तो बहुत अच्छा होता और आपको साई बाबाकी शक्ति का पता चल जाता मैंने उनसे वादा किया कि मैं मौका लगते ही शिर्डी जाऊँगा और बाबा के दर्शन करके आऊँगा कुछ दिन बाद मैं अकेला ही शिर्डी गया और बाबा के दर्शन किये उसके बाद से मैं जब भी मौका मिलता है शिर्डी जाता हूँ।

जब सबसे पहले मैं गया तो मुझे अपनी लड़की की शादी की बड़ी चिन्ता थी मेरे पास धन नहीं था लेकिन शिर्डी से लौटने के थोड़े दिन बाद ही एक उच्च कुल की महिला हमारे घर आयी और कहने लगी कि हम आपकी लड़की का रिश्ता अपने यहाँ करना चाहते हैं। मुझे विश्वास नहीं हुआ कि वो बहुत बड़े आदमी है। मैंने बाबा से प्रार्थना की कि शादी का इत्तजाम कर दें और धन की व्यवस्था भी कर दें शादी बड़े धूम-धाम से और अच्छी प्रकार से हो गयी यह सब बाबा का चमत्कार था।

बाबा का दूसरा चमत्कार

मेरा बड़ा लड़का कमलेश अपने परिवार के साथ ईरान में था। एक दिन तेहरान में वह एक होटल में ठहरा। वह नहाने के लिए बाथ रूम में गया नहाने के बाद उसने बाथ रूम का दरवाजा खोलना चाहा वह 15 मिनट तक कोशिश करता रहा लेकिन आटोमैटिक लौक होने की वजह से दरवाजा बन्द हो गया और वह पसीने-पसीने हो गया बहुत कोशिश की तथा आवाज देने के बाद भी नहीं खुला वह 10 मिनट के लिए बैठ गया और साई बाबा से प्रार्थना की कि तेहरान में मैं अकेला हूँ और कोई मेरे साथ भी नहीं है मेरा क्या होगा चुपचाप प्रार्थना की थोड़ी देर बाद वह उठा और जैसे ही दरवाजे को धक्का दिया वहा फौरन खुल गया उसने बाबा की समाधि के लिए चादर भेजी और डालर ईरान से भेजे जो हमने चढ़ा दिये।

1979 में, मैं बैंक से रिटायर हुआ और बाबा की कृपा से मुझे दूसरे बैंक में फौरन नौकरी मिल गयी मैं 2 अप्रैल को रिटायर हुआ और 3 अप्रैल को दूसरी जगह जाने लगा इसी समय में मैंने अपना मकान बनाना शुरू किया और मेरे ऊपर कर्जा हो गया सारा रुपया जो बैंक से मिला था वह सब मकान में लग गया और मकान बीच में पड़ा था मैं बहुत चिन्तित हो गया कि मकान कैसे पूरा होगा बाबा से प्रार्थना की बाबा ने मकान भी पूरा करा दिया और कर्जे से भी मुक्त कर दिया मैं एक दिन एक दोस्त से मिलने गया और उन्होने 20 हजार रुपये मुझे दिये कि मकान पूरा करो और रुपया जरूरत पड़ने पर ले लेना थोड़े दिन बाद और बड़े लड़के का डी.डी.ए. का फ्रैट मिला उसे बेच कर सारा कर्जा निपटा दिया और कुछ रुपया जमा भी हो गया जिससे घर खर्च चलता रहा मेरे दोनो लड़के अमरीका में अच्छी नौकरी पर लग गये है वो तो साई बाबा के भक्त हैं। और जब भी यहा आते है परिवार सहित शिर्डी जाते हैं और चादर चढ़ाते हैं। और अगर आ नहीं सके तो वहां से चादर तथा रुपये हर वर्ष शिर्डी के लिए भेजते है। उनकी साई बाबा से प्रार्थना कभी निष्फल नहीं जाती।

बाबा ने हमारे बच्चों के भाग्य को खोल दिया हम उनका अहसान नहीं भूल सकते कई बार हमें मुसीबतों तथा परेशानियों से बचाया। हमारा घर व परिवार उनका भक्त बन गया और जब भी कोई परेशानी होती है उनका सहारा लेते हैं।

“जय साई बाबा”

साई-नाम प्रेमियों से....

साई-भक्तों को हर्ष होता है कि अखण्ड साई नाम सप्त सप्ताह-अटूट स्मरण 'ओं साई श्री साई जय जय साई' मंत्रमाला से सात सप्ताह दिनांक २६-१२-८५ से १३-२-८६ तक श्री साईबाबा मंदिर, मेरी स्टेल्ला कालेज के समीप, विजयवाडा (आंध्र प्रदेश) में आयोजित किया गया है।

कलियुग की यही साधारण अर्चना है। साई महाराज कहे है: “साधारण तौर पर 'साई' 'साई' नाम जपनेवालों को ही मैं उनकी मनकामनाओं की पूर्ति करता हूँ और उनके पापों का नाश करता हूँ। उनके सुनने और कहने के अशुद्ध गोचर का भी निवारण करता हूँ” (साई सतचरित् अध्याय - ३)

साई-नाम संकीर्तन की साधना सबसे महान है। 'साई लीला' मासिक के पाठकों के लाभार्थ 'कलिसन्तरणोपनिषद् की यहाँ उद्धृत किया जाता है

“द्वार के समाप्त होने के समय श्री नारदजी ने ब्रह्माजी के पास जाकर पूछा कि हे भगवान्! मैं पृथ्वी की यात्रा करनेवाला कलियुग को कैसे पार करूँ?’ ब्रह्माजी बोले कि तुमने बड़ा उत्तम प्रश्न किया है। सम्पूर्ण श्रुतियों का जो गूढ़ रहस्य है, जिस से कलि संसार से तर जाओगे, उसे सुनो। उस आदिपुरुष भगवान् नारायण के नामोच्चारण मात्र से ही कलि के पातकों से मनुष्य मुक्त हो सकता है”

हम सबको साई महाराज 'नारायण स्वरूप' है। उनके नाम-स्मरण 'ओं साई। श्री साई। जय जय साई' उच्चारण करने से कलि के सम्पूर्ण पातक नष्ट हो जाते हैं। सम्पूर्ण वेदों में इससे श्रेष्ठ और कोई उपाय नहीं देखने में आता है। इस साई-मंत्र-माला से पुरुष का अज्ञान का परदा नष्ट हो जाता है और मेघों के नाश होने से जैसे सूर्यकिरण समूह प्रकाशित होता है वैसे ही अज्ञान के नाश से साई परब्रह्म का प्रकाश हो जाता है।

इस साई-नाम स्मरण की कोई विधि नहीं है। सर्वदा शुद्ध हो या अशुद्ध, साई-नामोच्चारणमात्र से ही सालोक्य, सामीप्य, सारुप्य और सायुज्य मुक्ति मिल जाती है।

भक्तिराज श्री हरिदासजी बड़े जोर जोर से उच्चारण करके नाम जप करते थे। रामचंद्र खाँकी भेजी हुई वेड़चा उन्हें डिगाने आयी, परन्तु तीन रात्री तक हरिदासजी के पवित्र मुखारविन्द से निकली हुई परम पुनीत हरिध्वनि को सुनकर स्वयं पाप-पथ से डिग गयी और उसी क्षण दुराचार छोड़कर परम वैष्णवी बन गयी। तात्पर्य यह



है कि विश्वास और प्रेम के साथ नाम-जप होना चाहिये। किसी भी प्रकार हो नाम का फल अमोघ है।

विजयवाड़ा में आयोजित किया हुआ अखण्ड साईनाम सप्त सप्ताह अनेक साई बन्धुओं मिलनेवाले है। अधिक लोग प्रेम से 'ओं साई श्री साई जय जय साई' नाम जप गगनभेदी स्वर में करते हैं। एक साई-बन्धु पहले बोलता है 'ओं साई श्री साई जय जय साई' उसके पीछे-पीछे और सब लोग बोलते हैं, 'ओं साई श्री साई जय जय साई'। ढोल, करताल, झांझ और तालियाँ बजाते हुए गला खोलकर, लज्जा छोड़कर साई-नामस्मरण अटूट करते हैं। जब धुन जम जाती है तब स्वर का ध्यान आप ही छूट जाता है। कीर्तन करनेवाला दल धुन से मस्त हो जाता है। फिर कीर्तन की मस्ति में नृत्य आरम्भ होता है, रंग-रंग नाचने लगती है, आंखों से अश्रुओं की धारा बहने लगती है, शरीरज्ञान नष्ट हो जाता है। ऐसे प्रेमभरे नाम-स्मरण में नायक साई महाराज स्वयं उपस्थित रहते हैं। उनका यह प्रण है—

“मैं वैकुण्ठ में या योगियों के हृदय में नहीं रहता हूँ। मेरे भक्त जहाँ मिलकर मेरा गान करते हैं, मैं वही रहता हूँ। (आदिपुराण २३:३७)

साई-नाम स्मरण की महिमा क्या कही जाय? जो कभी साई-नाम जप करता है उसी भाग्यवान् को इसके आनन्द का पता है।

साई नाम ही जीवन है, साई-नाम ही धन है साई-नाम ही परिवार है, साई-नाम ही इज्जत है साई-नाम ही कीर्ति है, साई-नाम ही स्वर्ग है, साई-नाम ही अमृत है।

साई नाम के समान न ज्ञान है, न व्रत है, न ध्यान है, न फल है, न दान है, न शम है, न पुण्य है और न कोई आश्रय है। साई नाम ही परम मुक्ति है, साई नाम ही परम गति है, साई नाम ही परम शान्ति है, साई नाम ही परम निष्ठा है, साईनाम ही परम शक्ति है, साई नाम ही परम बुद्धि है, साईनाम ही परम प्रीति है, साई नाम ही परम स्मृति है, साई नाम ही जीव का कारण है, साई नाम ही प्रभु है, साई नाम ही परम आराध्य है और साई नाम ही परम गुरु है।

मैं सबसे यही प्रार्थना करता हूँ कि वैर-विरोध, हिंसा-मत्सर, काम-क्रोध, असत्य, स्तेय का यथासध्य परित्यागकर सब ही 'ओं साई श्री साई जय जय साई' नाम जप के साधन में लग जायेंगे। मेरी समझ में इसीसे लौकिक और पारलौकिक दोनों प्रकार की सिद्धियाँ प्राप्त हो सकती हैं।

— श्रीमती सीता विजयकुमार

डा. जी.आर. विजयकुमार द्वारा
बालनूर एस्टेट, दुर्गदवेड़ा ५७७२२७
चिक्कमगलूर जिला कर्नाटक



“साई कृपा”

“साई” चरणों में दृढ़ विश्वास, अटूट श्रद्धा रखने वाले के कार्य में आने वाली हर रुकावट हर कठिनाई को स्वामी अपने आप दूर कर देते हैं। हमारा लड़का सनी B.Sc. कर के अल्काटिस में नियुक्त हो गया। नियत समय के बाद जब उसे confirmation letter नियुक्ति पत्र मिला तो आशा के प्रतिकूल था। वह मन ही मन बड़ा उदास और दुःखी हो गया। मैं भी भावुक वृत्ति होने के कारण बहुत दुःखी हुई पर जल्द ही उसकी कृपा से मन सबल हो गया और उसको समझाने लगी, उसके पिताजी ने भी उसे समझाया कि यह भी प्रभु की कृपा समझो आशानुसार पत्र मिलने से तुम को झूठी अहं हो जाती तो इन्सान का सबसे बड़ा दुश्मन है। तुम अपना काम पूजा समझ के करो सब ठीक हो जाएगा।

हर रोज कोई न कोई परेशानी और निराशा उसे घेरे रहती। पर मैं बार बार उसे बाबा कि शिक्षा सुनाती कि तुमको अच्छा रहना दूसरों की बुराई देखना हमारा काम नहीं। वह भी समझता गया और शान्ति से काम में जुट गया।

थोड़ा चित्रकारी का शौक होने से उसने बाबा के दो चित्र बनाए। एक दिन मैंने कहा कि तुम बाबा को भिक्षा मांगते हुए वाली चित्र बनाओ और फिर देखो ‘चमत्कार’। तभी वह बोला अम्मी अब मेरी तरक्की की चिन्ता मेरा काम नहीं। अब यह मेरे ‘बूढ़े दोस्त’ की चिन्ता का विषय है। उसने वह चित्र भी बना दिया वह ‘बाबा’ का चित्र बहुत ही अच्छा लगता है।

एक दिन वह Shave करने लगा तो मैंने कहा तरक्की होने पर ही Shave बनाना। उसने भी मान लिया और दाढ़ी बढ़ाली। मैंने कहा अब तो तुम बिल्कुल बाबा के बेटे लगते हो। बोला - वो तो हूँ ही।

उसकी तरक्की की फाईल गूम हो चुकी थी। वीखार का दिन था। इस दिन तेल लगाना, दाढ़ी कारना हमारे यहां मना है। वह बाजार गया तो उसने सोचा दाढ़ी कटवादू बाबा ने करना है तो वैसे भी करेंगे। पर वीखार का दिन होने के कारण नहीं कटवाएं। बाज़ार से आ रहा था रास्ते में साथ काम करने वाला एक दोस्त मिला उससे पहले दिन सभी अवकाश पट था पहले दिन क्या हुआ- उसे मालुम नहीं था। तभी दोस्त ने इसको तरक्की होने की बधाई दी। दूसरे दिन वह तरक्की का पत्र भी मिल गया। यह सब साई कृपा से ही हुआ उसी की प्रेरणा से सब जुगाड़ अपने आप बनता गया। उसको सब समर्पण करने से वह सभी कार्य सम्पूर्ण करता है। अभी मई में बाबा के दर्शन हेतु सिरडी भी हो आया है। सत्य है—



जिसको साई पर विश्वास,
होती उसकी पूर्ण आस।
नाम जपूँ, तेरा ध्यान धरूँ,
हैं तन में जब तक मेरे श्वास ॥

— स्नेह एस. सी. जैन
(शंकरा)



साई मूल मंत्र हैं

ओम साई श्री साई जय जय साई
इसी आघार पर एक कीर्तन साई महात्म
ओम साई श्री साई जय जय साई (इसे तीन बार बोलिये)
साई साई गाओ भक्तो साई साई गाओ रे।
साई साई गाई गाई साई को रिझाओ रे।
ओम साई श्री साई जय जय साई (तीन बार बोलिये)
साई ही को नाम जपो साई ही को घ्याओ रे,
साई साई साई रटते आनन्दित हुई जाओ रे।
ओम साई श्री साई जय जय साई (तीन बार बोलिये)
साई साई सुनि सुनाई प्रफुल्लित हुई जाओ रे।
साई साई साई रटते सब विधि सुख पाओ रे।
ओम साई श्री साई जय जय साई (तीन बार बोलिये)
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ओम साई श्री साई जय जय साई (तीन बार बोलिये)
साई आदि मध्य साई अंत में साई पाओ रे।
साई अखिल जगत रुपसाई में रम जाओ रे।
साई साई गाओ भक्तो साई साई गाओ रे।
साई साई गाई साई का रिजाओ रे।
ओम साई श्री साई जय जय साई (बारह बार इसे दोहराइये)

— पं. महाराज नारायण दर
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