

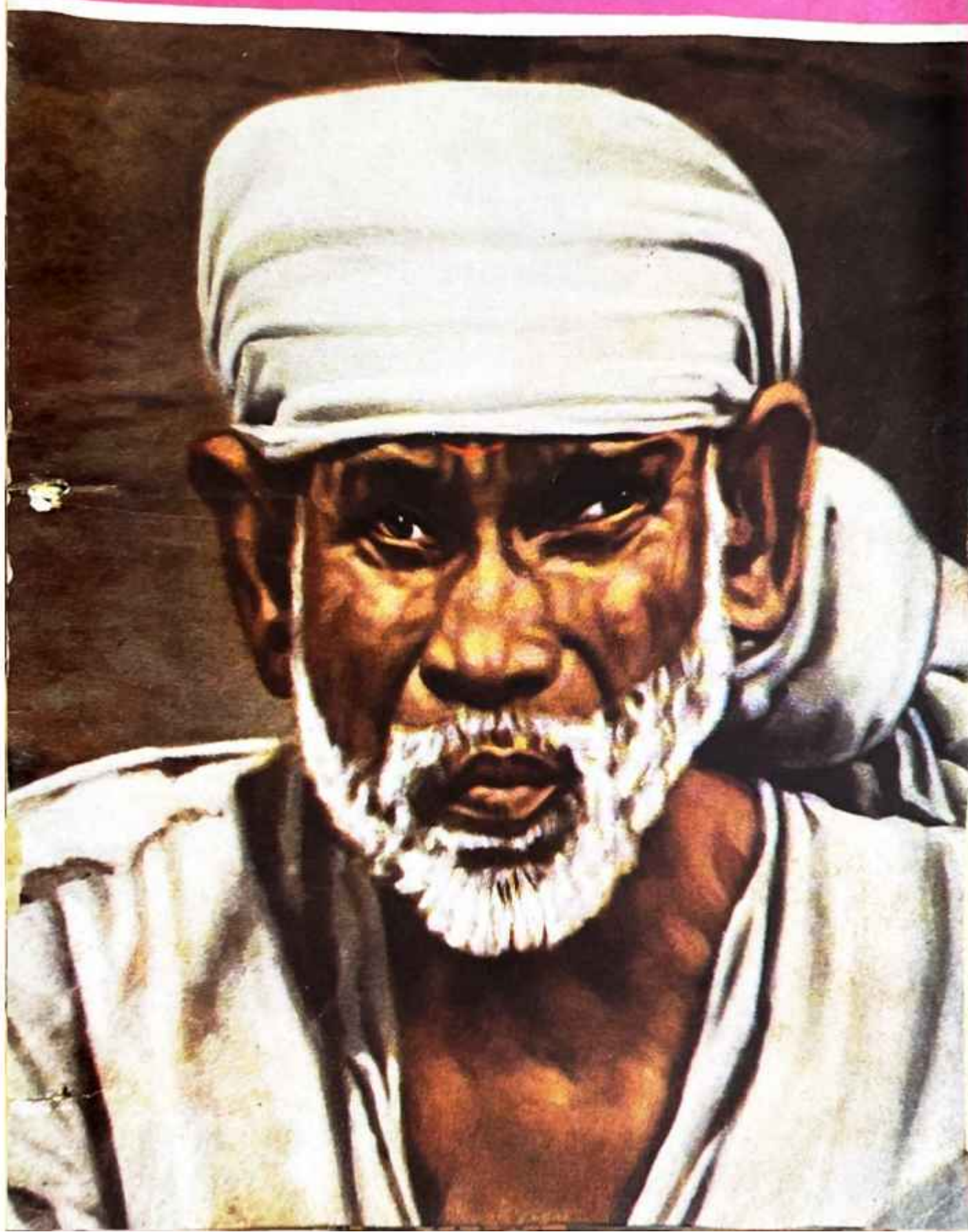
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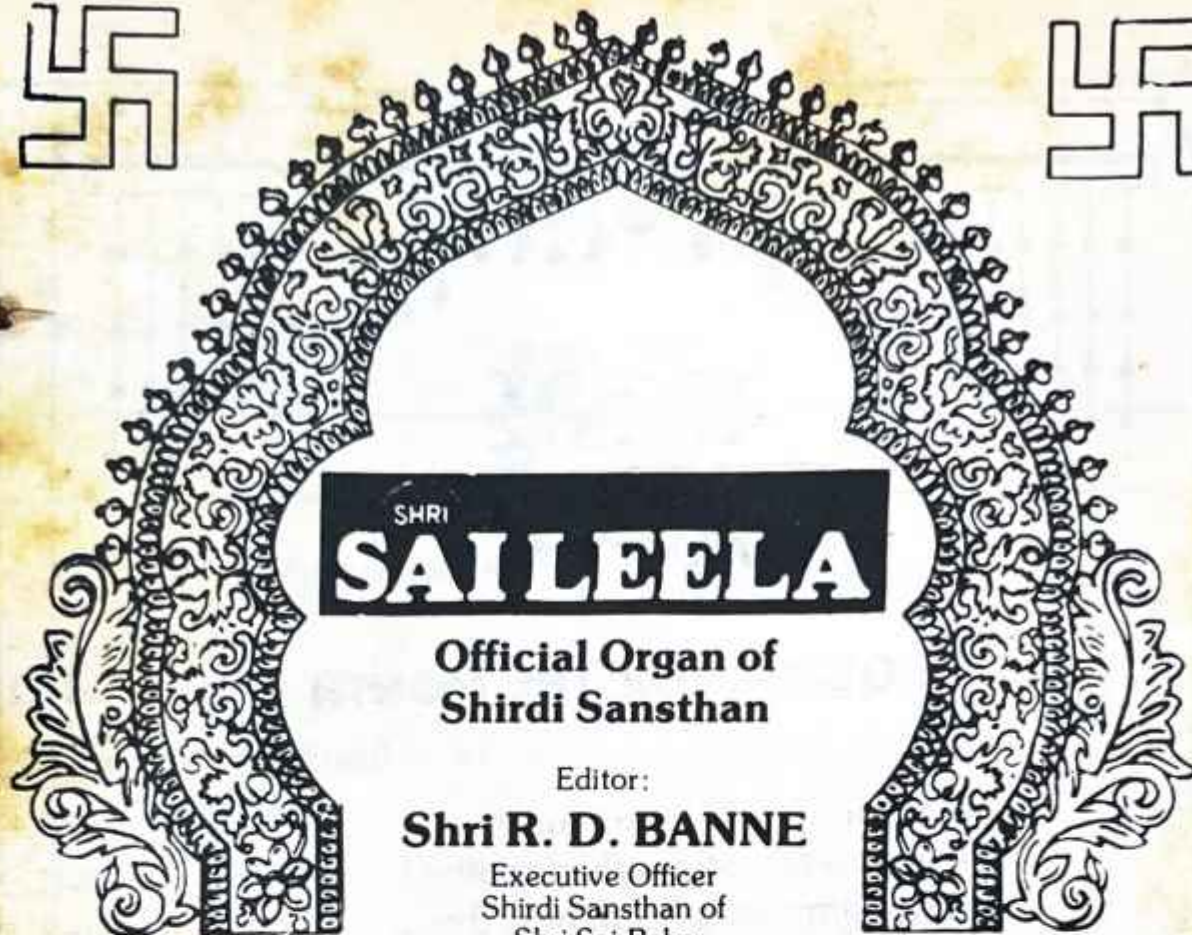
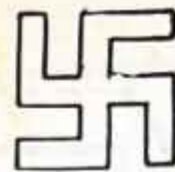
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**To spread the message of SHRI SAI
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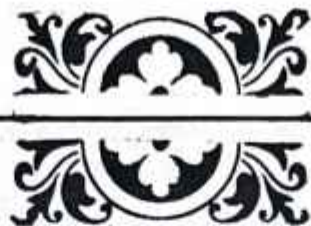
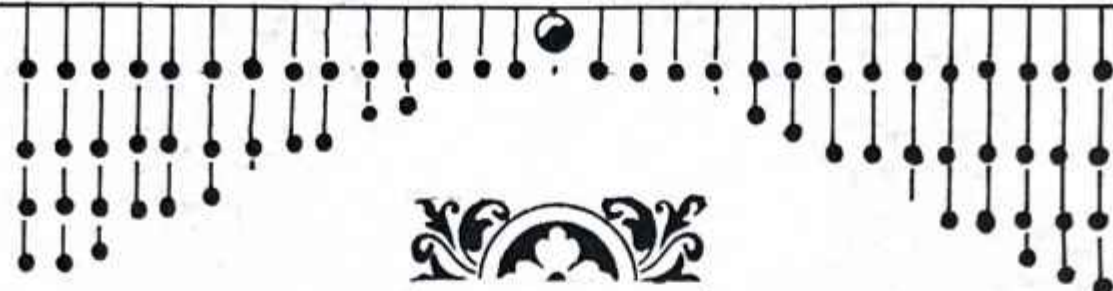
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*The Editor does not accept responsibility for the views expressed in
the articles published.*



A QUOTE FOR THE MONTH

How happy is he born and taught
That serveth not another's will:
Whose armour is his honest thought
And simple truth his utmost skill!

Whose passions not his masters are
Whose soul is still prepared for death,
Not tied unto the world with care
Of public fame, or private breath;

Who hath his life from rumours freed,
Whose conscience is his strong retreat;
Whose state can neither flatterers feed,
Nor ruin make accusers great;

Who God doth late and early pray
More of His grace than gifts to lend;
And entertains the harmless day
With a well-chosen book or friend;

This man is freed from servile bands
Of hope to rise or fear to fall;
Lord of himself, though not of lands,
And have nothing, yet hath all.

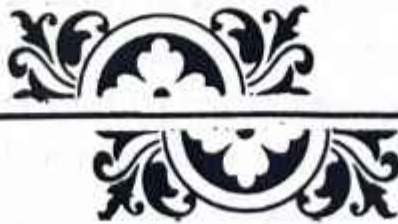
• Sir H. Wotton

SHRI SAI LEELA

JUNE 1986

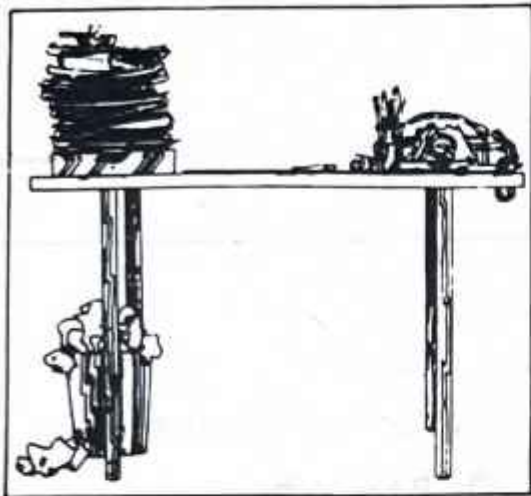
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EDITORIAL



Angulimala, the robber, had become a terror to the surrounding villages. Working single-handed, he struck down the poor villagefolk and looted their foodgrains and other belongings and proudly displayed a necklace of the fingers of his victims round his neck. To the peace and happiness of King Pasenadi's kingdom and to his own life, Angulimala was thus a constant threat. But even this savage,

depraved spirit was subdued nay, it was held spellbound by the yellow-robed monk. As he gazed into the compassionate eyes of the Buddha, the drawn sword slipped from his grip. And then the Master addressed him as "my friend". Deeply moved, the fierce robber said, "you called me 'friend'. None had called me that since the days my teacher drove me forth because the other students disliked me...." The king was amazed at this transformation." Here is one whom I could not subdue with sword and cudgel, but you have subdued him without either," said he. And the Buddha replied, "Ah Your Majesty, compassionate, loving friendship is stronger than the sword or cudgel. Can you not see that love is everything?"

And this love, this compassion is the crying need of God's creation today. We all strive for the attainment of God's love and His Grace. But unless we love His creation, — even to the lowliest of His creatures how can we attain it? Prophets and saints have pointed out time and again, through example and through precept that God can be served best and reached surely, by serving His creatures with love and understanding. When Christ said for example "love thy neighbour as thyself" or "whomsoever shall smite thee on thy right cheek, turn to him the other also", was he not preaching this universal love and compassion and the forbearance necessary for it?

But one need not go even thus far. Shri Sai Baba's life itself is an example before us. As one turns the pages of *Shri Sai Satcharit* tale after tale pours forth, bearing eloquent testimony to Baba's boundless love and compassion not only for the human

race but also for birds, animals, reptiles etc. A thousand instances rush to the mind in this context — Bhagoji Shinda, Bhimaji Patil, Amir Shakkar and such others, who might have been despised and shunned by their fellow human beings, were lovingly nursed and cared for by Baba. Shama, Dixit Dabholkar, Chandorkar, Deo mamlatdar were corrected with a paternal concern and affection in their spiritual progress. Material desires of devotees for children, jobs etc. were also satisfied by Baba so that he may confirm them in their faith and one day guide them to the path of spiritual welfare. He repaid out of all proportions small services rendered or offerings brought by the devotees thereby accepting nothing free. In a thousand and one ways Baba showered love on those who came to him with faith.

His compassion extended even to birds and animals whom he treated with equal affection. Thus we read that whatever alms he collected he would put them in a container from which birds and animals the poor and the deprived, partook of the victuals freely. Through the incident connected with Mrs. Turkhud he has given a valuable lesson in love and compassion for all living beings, by telling us that, be it an ant or a pig or a fly, he dwells in them all and that therefore, one should always first feed the hungry and the starving and then eat the left-overs. Even with regard to poisonous and dangerous creatures like snakes or scorpions, Shri Dabholkar tells us that Baba's attitude was humanitarian to the utmost and therefore he was against killing them. These are but a few examples chosen at random, but they amply illustrate the point in question.

But in the world in which we live, these ideals are sadly out of place. Blinded by self-love nobody has either the time or the inclination to spare a thought for others. The result is ghastly — in the place of love, compassion, understanding, camaraderie — in short, all these that make life worth living, we have hatred, suspicion, competition, distrust. Man has moved away from man and this is the root of most of our problems. Such is the trend in our social, professional, political, international and to a certain extent, even in family relationships. The well-known American poet, Robert Frost, has put this problem of the self-imposed isolation of the modern man very expressively when in his poem "Mending Wall" he says, "Something there is that doesn't love a wall, that wants it down". But the neighbour says, "Good fences make good neigh-



bours". The poet makes an eloquent plea for pulling it down saying, "There where it is we do not need the wall...."

Science has no doubt, brought the know-how in our lives and given us the confidence and independence which comes with that kind of knowledge. But on the other hand, it is fast de-humanizing us. Even on the brink of extinction one nation will not trust the other, but secretly escalate the process of manufacturing more deadly nuclear weapons.

No doubt we have come very far from the teachings of our spiritual mentors But even on this darkening horizon a ray of hope appears occasionally when one sees the efforts made to help the blind or the physically handicapped or to prevent cruelty to animals. When will this world have ears for the Buddha's wisdom when he said "Hatred does not cease by hatred; it ceases only by Love?"

"TOWARDS SAI—SAMADHI"

TOWARDS YOUR SAMADHI
I offer flowers
Of my unripe devotion;
Please accept them
As my Sai-feeling and emotion!
Whosoever enters
In your 'Darbar'
Becomes 'Care-free'
Removing all his sorrow
Having 'Shradhha' and "Saburi"
I am ignorant child of Yours
Forgive me for my faults
Thou are the "Light-house"
For all in this dark ocean
By the touch of Your Lotus Feet
Even the dust of Shirdi
Became the 'Holy Water of the Heaven.

*Master Ashish Hajare
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INDIA AND THE WORLD MUTUAL CONTACTS (Contd.)

By: Dr. P.M. Joshi

VI. SOUTH-EAST ASIA AND INDIA: A CULTURAL TAPESTRY

i) **India and Ceylon:** Though geographically in South Asia, Ceylon is a good starting point for our investigation of relations between the countries of South-east Asia and India. Ceylon has close links with India. Her first contacts, according to both Indian and Ceylonese Buddhist traditions were with North India rather than South where Prince Vijaya, member of a north Indian ruling dyanasty invaded and conquered Ceylon. Ceylonese Buddhist chronicles state that this conquest took place soon after the *Parinirvana* of the Buddha. At this time Bharukachha (modern Broach) in the west and Tamralipti at the mouth of the Ganges in the east were the two centres in India from where commercial and cultural contacts with Ceylon were maintained. Traces of Gujrat contact with Ceylon are echoed in a current Gujrati saying or proverb, *Lankani Ladine Ghoghano Var* (Bride from Lanka and Bridegroom from Ghogha).

Tissa the Ceylonese ruler was a contemporary of Asoka and a friend and admirer. Soon after his coronation (247 B.C.) he sent a mission to Asoka bearing gifts. This mission had a Brahmin among its members. The mission was received by Asoka with much gratification. He honoured its members and entrusted them with gifts and cordial mesages for Tissa. The Ceylonese ruler was so pleased with these gestures of friendship by Asoka that he imitated the great emperor and assumed like him the title *Devanampiya* (Beloved of the gods). Asoka further sent his own son (or brother?) Mahendra with four monk-envoys to Tissa to reciprocate Tissa's graciousness and to impress on him the greatness of the Buddhist faith. Tissa proved a willing disciple and he was ordained in the Buddhist fold by Mahendra himself who is said to have settled in Ceylon. Mahendra's mission was followed by another led by his sister Sanghamitra who brought with her a cutting of the sacred Bo-tree under which the Buddha had attained enlightenment. Thus did Tissa lay the foundation of Buddhism in Ceylon.



Indo-Ceylonese ties were further strengthened during the Gupta period. During the reign of Samudragupta the Ceylonese king, Kirti Sri Meghavarma sent two monks in 362 to the Gupta court "to spread the influence of Buddhism" and also a diplomatic mission to seek permission to construct a monastery at Bodh Gaya. Buddhaghosa, a famous Buddhist monk of India visited Ceylon during the reign of the Ceylon ruler Mahanama (409-431). It was during the Gupta period that the tooth relic of Buddha was brought from India to Ceylon early in the 4th century. The Chinese pilgrim Fa-Hsien who was in Ceylon in 412-413 gives a vivid description of the prosperity of Buddhism. He tells us about the reverence and devotion of the rulers and aristocracy to the creed, and the celebrations of the annual procession of the tooth-relic in the streets of Anuradhapura decorated with festive enthusiasm. The number of Buddhist monks was more than fifty thousand. Buddhism has been the religion of Ceylon all along. India owes a debt of gratitude to Ceylon as also to many other countries in South-east Asia to Japan and Korea for having nurtured Buddhism after it was almost rejected by India, the land of its birth, about the 12th century. The Pali Canon has been preserved in Ceylon and it was from there that Theravada Buddhism was taken to Burma, Cambodia, Thailand and Laos.

Thanks to Buddhism in art and architecture of the early centuries of this era Ceylon and India have much in common. The frescoes of Sgriya show influence of Ajanta and Amaravati sculptures are the source of inspiration for Ceylon Buddhist architecture. But let it be clearly understood that in following these Indian schools, the Ceylonese artists have retained their identity and their own genius.

ii) India and South-east Asia — early contacts and trade motivation: Relationship between South-east Asia and India goes back to the hoary past. Apart from migrations from India of pre-Aryan tribes and peoples who found new homes in various parts of South-east Asia, the early motivation behind Indian exploration of this region was trade. This becomes apparent when we look at the early names given to parts of this region in Indian texts. In the Ramayana Yavadvipa or Java is called Suvarnavdipa, the island of gold and Suvarnabhumi the land of gold and the *Vayu Purana* and the Buddhist *Jatakas* refer to this region in the same terms. The Malay peninsula was known to Ptolemy as the Aurea Cher-

scnesus (land of gold and silver) and the Periplus records that Malaya possessed gold mines. Later the Chinese traveller I-Tsing called Sumatra "the Isla of Gold" where people used to offer the Buddha a lotus flower of gold. Many localities had names indicating gold e.g. Kanburi-Kanakapuri, the city of gold. "I would like", writes Sylvain Levi "apropos of Kanakapuri the city of gold in Dvipantara, to stress the role played by the search for gold in the Indian expansion of Farther India; it is not only the classical appellation of Suvarnabhumi and Suvarnadvipa that gives evidence of this. The names of rivers and streams recorded by Ptolemy in his tables evoke the fabulous metal which the sands of Indonesia still bear. The multiple dialectic alterations of these names may reveal the origins of the seekers for gold. It was gold that attracted India to Eldorado of the Far East."

But besides gold South-east Asia provided epics aromatic woods like sandalwood and eaglewood and fragrant resins like camphor. The names Takkola (market of cardamom) Karpuradvipa (the island of camphor), Narikeladvipa (the coconut island) and many other Sanskrit place names afford evidence of what attracted Indians to these lands. This commercial pattern in the relationship of India with this region continued even after Hindu influence waned on the advent of Islam. Cloves, nutmeg, mace from the Spice Islands, sandalwood from Timor, camphor from Borneo and Sumatra and gold from the latter island was in great demand in the Malacca market by merchants from Gujarat. These merchants extended their communication eastwards as far as Hainan in South China following their predecessors in the early centuries of the Christian era. The Muslim (Bohra) traders from Gujarat too contributed in no small measure to the prosperity of Java and Malacca and their own home ports, and at the beginning of the sixteenth century Barbosa records that these Bohra merchants from Surat and Rander accumulated vast fortunes and lived in great luxury. Not only the Bohras but other traders also took part in this profitable commerce. Tome Pires, a contemporary of Barbosa found that the owner of the greater part of the Molucca fleet in Malacca was a Hindu from Coromandel. Before the rise of Malacca as an emporium in the beginning of the fifteenth century when its Hindu ruler accepted Islam, Gujarati Hindu merchants had extensive trade relations with Java from the beginning of the Christian era if not earlier. This brought them



great wealth and much prosperity to their native regions. It is this fact that gave rise to a saying well known in Gujarat and quoted to this day to indicate the rewards of trade with the regions of South-east Asia in ancient and medieval times.

“Who to Java roam ne'er come home.
If they return, through seven lives,
Seated at ease their wealth survives”.

Another variation also is worth noting

“Who go to Java stay for eye.
If they return they feast and play
Such stone of wealth their risks repay.”

This trade with South-east Asia was of mutual benefit. This is well explained by Tome Pires. “Malacca cannot live without Cambay, nor Cambay without Malacca, if they are to be very rich and prosperous.... If Cambay were cut off from trading with Malacca, it could not live, for it would have no outlet for its merchandise.”

iii) Burma, Malaya and Thailand: Along with commerce India and this region established mutual culture contacts from early times. It would be interesting first to know of present day echoes in this region of contacts with India from times immemorial. If you arrive at Rangoon by air you land at the Mingladon airport, Mingladon being the Burmese form of the Sanskrit term Mangaladhama, the auspicious spot, the sacred place. In Malaya, a Muslim State, the festival of Diwali is celebrated on a national scale. In the Diwali festival of 1964, the then Prime Minister of Malaya, Tunku Abdul Rahman, broadcasting to his people described a political adversary as a veritable Narakasura. Thailand, this year, was scheduled to celebrate the Second International Seminar on Ramayana from march 24 to April 1. The first International Seminar on Ramayana was organised by Indonesia a muslim country, towards the end of August, 1971. In Bangkok, the capital of Thailand you may stay in a hotel with a name like *Suryananad* and walk along the *Rajadamana* avenue or a street named after King Rama V and your guide may have Xuricha as his name which, he will explain to you, stands for the good Sanskrit term Suvichar. In that city you may be invited to witness a ballet entitled *Suvarnahamsa* or some classical Thai dances depicting a story drawn from *Ramakien*, the country's

version of the epic Ramayana.

The Ceylonese Buddhist Chronicles *Dipavamsa* and *Mahavamsa* tell us of two missionaries Sona and Uttara sent by Asoka to Burma. But Burmese ancient traditions about contacts of north Burma with India go much further back. One legend says that in the life-time of the Buddha two merchants from India brought to Burma some sacred hair of the Master which are now said to be enshrined in the Shwe Dagon Pagoda at Rangoon. Another tradition says that Abhiraza with his Sakya clansmen came into Arakan in 850 B.C. Later other groups from India went further south and in 443 B.C. founded Prome (Srikshetra) which under king Duttapaung (443-373 B.C.) contained a splendid court and 3,000 Buddhist monks. Another tradition says that Gautama Buddha himself had visited this area. These early contacts had prepared the ground for Asoka's missionaries, Sona and Uttara who evangelised. Thaton in lower Burma had made 60,000 converts. Sampangao (Champanagar), old Burmese name for Bhamo is featured in a Burmese manuscript as a site selected by Asoka himself for building of a stupa and other Buddhist shrines. From this time onwards Buddhism was well established in the whole of Burma. Both the schools, Mahayana and Hinayana, prospered and different branches of the two schools also grew up. The Hinayana with its Pali canon was introduced into Hmawza (Prime Srikshetra) from Kanchi of the Pallavas and from other centres on the Cholamandala (the Coromandel coast) whence also the Pyus, the original race of Upper Burma seem to have received the art of writing. From the epigraphic evidence before us we see that both Sanskrit and Pali were the languages of sacred texts and inscriptions and their paleography tells us that the influence on Burmese writing were both from the North of India and the South and the western coast of Bombay and Gujarat. Side by side with Buddhism Hinduism also flourished and it is quite likely that it had arrived in Burma even before Buddhism, having been brought thither by Hindu colonists and traders. Along with the art of writing they brought with them astronomy, law and other elements of civilization. Punnas or Brahmins from India had a place of honour at Burmese royal courts and their services were considered indispensable for the proper performance of various royal ceremonies such as the King's coronation, the piercing of the ears of princesses etc. These priests cast horoscopes and did



other astrological calculations which were essentially Hindu in every feature. The Burmese obtained their mathematical knowledge from these Hindu priests and astrologers and in their arithmetic they used a series of words which are a corruption of the Pali numerals. Also the early legends of Burma are copies of Indian legends taken from Sanskrit or Pali originals. These Hindu priests and their followers were responsible for the building of many Hindu temples both Shaiva and Vaishnava though Vishnu worship predominated. Traces of the latter have been found at Thaton, Prome and Pagan also in the form of sculptures and statues and in the name of the cities e.g. old Prome was for sometime known as Bissanô-Myo (Vishnupura), Taungdwin, founded in 857 was called Ramavati after Rama, an incarnation of Vishnu. A temple dedicated to Vishnu (circa 12th century) may still be seen at Pagan, standing in the midst of numerous Buddhist monuments of about the same period. A Tamil inscription found at Myin pagon records the dedication of a Mandapa to a "Vishnu temple for the use of those coming from various countries". The astrologers at the court of king Kayanzittha (1084-1112) and most of the artisans present at Pagan at that period were Vaishnavas. Vaishnavism in Pagan seems to have been the religion of a floating mercantile population. Ganesh too seems to have been a popular deity at the royal courts and among a large section of the Buddhists of Burma, upto even the last century and later. The deity is known in Burma as Maha-Binne (Vinayaka), and a great festival was annually held in his honour. About this time the rulers of Pagan extended their sway over the whole of Burma. By the end of the eleventh century the Brahmanical religion that had dominated Pagan and elsewhere in Burma began yielding to Buddhism which became all dominant in the whole of Burma, a position it continues to hold to our day, Burma thus provided a welcome home to the creed of the Buddha which was almost rejected by the country of its origin, India.

One of the earliest references to Indians settling in Malaya is found in Chinese annals of the sixth century. They state that an Indian kingdom existed in the Kedah region five hundred years before the chronicles were composed i.e. during the first century of the Christian era. The Malay region was a half way house on the sea-route from India to Indo-China and South China along the gulf of Tonkin and some of the Indian traders that used these

routes set up factories in Malaya even as later European trading interests did in India and all over South-east Asia in a later age. These merchants were mostly from South India and they brought with them their priests and founded Indian settlements in different coastal regions in Malaya. In Perak grew one such settlement. In the state of Pan-Ban along with Hinduism, Buddhism prospered and in the sixth century this small state had ten Buddhist monasteries, and in other states of Malaya also Buddhism had well established itself side by side with Hinduism.

In Kedah and Province Wellsley on the western coast were discovered more than a century ago undoubted relics of a Hindu colony with ruins of temples and mutilated images etc., and several Sanskrit inscriptions dating from the fourth and fifth centuries onwards. Paleographically some of these show Gujarat and Malwa affiliations suggesting brisk Gujarat relationship with this area. From the sixth century onwards the main influence seems to have been from the coromandel coast with Pallava Hindu groups settling in Kedah around in pursuit of commerce. Here these immigrants were constantly being reinforced by new arrivals from their homeland. "It seems as though Kedah remained remarkably Indian long after local evolution had set in further afield. This is evident even to our day in the names of two ministers in the Malay government. These are Sambanathan and Manickavasagan, good South Indian sounding names.

After the Pallavas, the famous Chola kings, specially under Rajendra the Great, extended not only the cultural but political domination over Malaya. So it is natural that traces of a revival of Hinduism in Kedah are found coming right down to the 13th century. Buddhism also probably lingered, but several brick temples with Hindu images, terracotta Ganesha and various cult objects seem to explain why the Malayas were called Hindus when they were conquered by the Muslims in the 15th century. Even after Islam prevailed in Malaya "The Malaya still cared enough for the Mahabarata and the Ramayana to translate them into a vernacular already full of Arabic words. In addition he borrowed from India folk romances tricked out with motifs and descriptive passages from the two great Hindu epics. Some other Malaya rhapsodist tales exhibit traces of borrowing from the Tamil Buddhist story of Manimekalai. Thus to a large extent the cultural background of Malaya retained its identity built from the



beginning of the Christian era to the advent of Islam and the Europeans. This was Indian and Hindu. Even today many Malaya nursery Tales are derived from the *Panchtantra* or Bidpai's Fables the Jataka Tales and Somadeva's *Ocean of story*.

Many religious ceremonies in Malaya show marks of Indian influence; some Sanskrit words are still used in rituals. Many Malay marriage customs are Indian.... Though he is ignorant of his indebtedness, a Malay parent follows the code of Manu in regarding physicians, users, sailors, dancers, the one-eyed and the hairy as suitors to be rejected.... Though he is unconscious of it, from the cradle to the grave the Malay is surrounded by survivals of Indian culture."

Before the Tains arrived in Saim from Yunan in South China the cultural influence in that land was of the Hinduised Mons from Burma and of the Hindu Kingdom of Funan in Cambodia. Independent Hindu and Buddhist immigration from India also go back to the beginning of the Christian era and even a couple of centuries earlier. Tradition is strong in Siām that the conversion to Buddhism of what we know to-day as Thailand was due to the missionary efforts of evangelists sent by Asoka. A collection of fables and traditional legends dating back from the 5th century B.C. give as the ancestors of the present kings some of the Buddhas first disciples. Early Buddhist sculptures reflecting the most primitive ideas of Buddhism provide undoubtedly a very strong argument in favour of an early colonisation of southern Siam by Indian Buddhists. The small Indianized kingdoms of Siam, which in centuries were knit by the Thais into a United Thailand, have left us archaeological remains some of which are among the most ancient in the peninsula. "The archaeology of Siam embraces the most diverse styles each of which is characteristic one of the epochs of Indian culture in the countries lying to the East of India." Buddhist statuettes and other relics discovered in Pong Tuk (Southern Siam) show distinct Amaravati influences. Other Statues and bas-reliefs of a later date give evidence of Gupta influence. Some of these relics give evidence of stimulus exercised by the monumental rock-carvings at Ajanta Ellora and elsewhere. In the small Indianised States of Southern Siam and others under Funan political influence are found traces of Saivism and later, about the fifth century, of Vaisnavism. A Chinese text of the fifth century affirms that "in the kingdom of Tun-sun there

are more than a thousand Brahmans of India. The people of Tun-sun practice their doctrine and give them their daughters in marriage; consequently many of these Brahmans do not go away." Some of the geographical names in Siam of this period, Dvaravati, Sukhodaya, Lopaburi (Lavapuri the city of Lava, son of the epic hero Rama), Kanburi (Kanakapuri, the city of gold), are further evidence of contacts with India.

The Thais arrived in Siam in the second of the thirteenth century being driven by the Mongols from Yunan in Southern China adjoining Burma and Siam. They had already come under Hindu and Buddhist influence in Yunan and had close contacts with Assam. They were thus no strangers to the Hindu and Buddhist cultural background which they found in their new habitat in Siam. In Yunan they had become familiar with the Pali and Sanskrit Scripts which had gone there from Magadha by way of Assam. Pali and Sanskrit languages became now familiar to the Thais as Pasa-Makata (Bhasha Magadha), the language of Magadha. The Thai alphabet also was of Indian origin. Buddhism and Hinduism flourished side by side in Siam from ancient times, each influencing the other in mutual graciousness. This process became national under the Thais who by the fourteenth century had unified Siam under a Thai dynasty. This dynasty though devoted to Buddhism adopted names reminiscent of the Ramayana. Many rulers were named Rama, Dasharatha, Janaka Bharata and the like, names taken straight from the Ramayana, though they took a Thai form. Thus Dasharatha became Tossarot. Janaka was Chanik and Bharata became Protta. Rama remained in its original form and the present ruler of Thailand, Bhumibol Adulyadej (Bhumipal Atulateja in Sanskrit meaning "Protector of the Earth, of unequalled refulgence") of the Chakri dynasty is His Majesty Rama IX. His queen's name is Sirikit, the Thai form of Sanskrit Srikirti (Gracious Glory). The capital of Siam till well into the second half of the seventeenth century, was Ayuthia (Ayodya) name after the capital of the epic hero Rama. The Ramayana, called *Ramakien* in the Thai language, is undoubtedly held in high respect in Thailand (as all over South-east Asia) and has influenced the performing and plastic arts through the centuries. The temple of the Emerald Buddha has frescoes from the Ramayana. The ancient masked play of Siam called *Khon* is always based on some theme from the Ramayan and even today



many a ballet and many a shadow-play draw inspiration from that epic.

Buddhism is and was the state religion of Thailand. But the link of understanding with Hinduism was established towards the beginning of the fifth century when the first branch of Indian Brahmans arrived in Siam. They assumed the role of priests in Siamese ceremonials and were tactfully accepted as leaders of religious worship in the community in which they lived, by the aristocracy and in the royal courts. The court Brahmans of Thailand or *phramus* as they are called in the Thai language claim that they are descendants of these early Brahmans who hailed from Varanasi. They are much influenced by Buddhism, but they wear the Brahman thread and sport the Hindu tuft of hair on their heads. They officiate at all ceremonies connected with the Court and the royal family, "the ritual of which is an inheritance from the Indian epoch."

iv) Cambodia and Indo-China: Funan, Kambuja, Champa: Speaking on the occasion of inauguration of the Jawharlal Nehru Boulevard in the Cambodian capital on 10 May, 1965 Prince Narodom Sihanouk said: "When we refer to 2000 year old ties which unite us with India, it is not at all a hyperbole. In fact, it was about 2000 years ago that the first navigators, Indian merchants and Brahmans brought to our ancestors their gods, their techniques, their organisation. Briefly India for us was what Greece was for the Latin Occident." The establishment of Indian influence in Cambodia, Indo-China and adjoining regions goes back to the very remote past. As in the case of all other culture-contacts, trade was the principal motivation which led to the people knowing about each other which in turn created missionary and perhaps political motivation strengthening these contacts. We cannot do better than agree with Coedes who states that the beginnings and expansion of Hindu culture pattern in Indo-China was a gradual process. A few merchants first arrived from India in the region and they were later followed by Brahmans. Hinduism at that time had not lost its elasticity and these Brahmans were able to gain a few initial converts to Hinduism, a process which soon gained strength.

Buddhism too made its appearance in South-east Asia generally known as *Suvarnabhumi* in Indian texts and accounts.

"Evidence is gradually accumulating from various different quarters which tend to show that Indian influence made itself felt in Indo-China from about the beginning of the Christian era or possibly even two or three centuries before that date and there seems to be nothing antecedently improbable in the story of a Buddhist mission being sent there at a relatively early period." There is a legend current in Cambodia that the Lord Buddha himself visited that area.

The funan empire comprising most of the present day Cambodia and parts of Vietnam became indianised in the 3rd century A.D. receiving its Hindu culture most probably from one of the earlier colonies in this area. The name Funan represents Chinese translation of Khmer word meaning "Mountain". Its capital was at Vyadhapura. The earliest Hindu colony in Indo-China comprised Cambodia, Cochin-China and southern Siam and was called *Vanarajya*. Communication between China and India via the isthmus of Kra was well established in the second century A.D. and it is possible that Hinduisation of Funan which lay on this route took acceleration because of its position. This empire was founded in circa 1st century A.D. by an Indian named Kaundinya of the "Somavamsa" who married the local princess known to legend as the Nagini Soma and thus established first Indo-Khmer dynasty in Indo-China. Kaundinya had his capital at Vyadhapura. Epigraphic evidence of this is found in a Sanskrit inscription of King Prakashdharma (657 A.D.) where it is stated that Ashwathama (one of the celebrated warriors of the Mahabharata and son of Dronacharya) himself had blessed Kaundinya. Then came another Kundinya Brahman from India with a batch of his countrymen. The Chinese chronicles record that "the people of Funan cordially welcomed him and elected him King. He introduced Indian laws, manners and customs." Then came another wave of immigrants from India under a hermit named Kambu Swayambhu who is supposed to have married a celestial nymph. The union of this couple resulted in the founding of a new dynasty who ruled over Funan which now came to be called Kambuja. The king Prakashadharma mentioned above was an early ruler of this dynasty. The administrative system laid down by this dynasty was entirely based on Indian texts like Manu, Yadnyavalkya and other Smritis.

Under the successors of Prakshadharma Cambodia or Funan



became a great kingdom exercising suzerainty over many Hinduised vassal states. The rulers of Kambuja now called themselves Parvatebhupala or Shailaraj (Lord of the mountain) and possessed Indian names to indicate their descent from the Hindu founder Kambu Swayambhu. Their names now ended in Varman e.g. Jayavarman, Indravarman, Harshavarman, Yashovarman etc. Their inscriptions were in Sanskrit which was also the language of their sacred ceremonies conducted by *purohitas* or Brahmans many of whom were recruited from sacred places in India. Quaritch Wales has ably discussed how Funan achieved a synthesis in its temple architecture of Hindu concepts and native ideals out of which grew the later Khmer architecture. Of the Angkor Vat, the largest and most extensive Hindu temple anywhere a discerning British observer has said "Let it be said immediately that Angkor, as it stands ranks as chief wonder of the world today, one of the summits to which human genius has aspired in stone.... The only artistic influence and this resemblance both exist, but as certainly the Cambodians were a people of the finest aesthetic perfections and no Mexican Javanese, Siamese or Indian temple or work of art can compare with their production. Their genius permeates every piece of sculpture in the ruins". Thus though the original concept of this Vishnu shrine had Indian affiliations the execution of it was entirely the result of Cambodian inspiration and artistic impulses.

The Ramayana story held a high place in the life of the people of Cambodia and its neighbour, the kingdom of Champa. It constituted a source of great importance in the art and literature of this region. The Ream Ker, as the Cambodian version of the Ramayana is called, is considered to be the most valuable treasure of Cambodia's literary inheritance. Just as the Kaundinya Brahmans of South India established themselves in Cambodia, legend has it that Bhargava Brahmans of the family of Maharshi Bhrugu played a leading role in Annam from the 2nd century onwards. Names of ancient sites in Viet-nam (Annam) like Panduranga, Amaravati, Champa etc., and the names of rulers, Bhadravarman, Rudravarman, Sambhuvarman indicate Indian associations. Though Buddhism was prevalent in this area Hinduism held the dominant position till well after the thirteenth century. Buddhist images found in Champa show unmistakable influence of the Amaravati school. Possibly the Buddhist creed

received a set-back as recorded in the Chinese chronicles which say that at the beginning of the seventh century the Chinese led a military expedition to the kingdom of Champa when they carried away about 1400 Buddhist texts.

The oldest Sanskrit inscription in South-east Asia was found at Vo-Cahn in Champa; it is not later than the 3rd century. Sanskrit was the principal language of the inscriptions of the early rulers of Champa and, as in Cambodia, Hindu texts provided the authority in religious and social matters. On paleographical grounds these inscriptions show Gujarat and Malwa influences thus supporting the Bhrigu legend of the foundations of Hindu rule in Champa, the Bhargave Brahmans tracing their origin to Brigukachcha or modern Broach in Gujarat, a prosperous and busy post with far flung connections and trace contacts in ancient times.

In Vietnam today Buddhism is the state religion, but the majority of the Chams are Hindu. Sociologically very interesting is the fact that the Muslim Chams in addition to Islamic ritual also worship the Brahman goddess Po Ino Nagar (Mother of the Land Uma Bhagawati) and her husband Po Yang Amo (The Lord God, Father of the Land-Siva) whom they indentify with Po Adam, the ancestor of mankind. Other Hindu traces in Annamese Islam are: the head priest in *pro gru* or *ong guru*, Guru being a Sanskrit word and all Muslim clergy in Annam are addressed as acar (Acharya, preceptor in Sanskrit).

v. The Indonesia Archipelago and Beyond: Java, Suamatra, Bali, Borneo, the Phillipines: Java was known to Indians at the time the Ramayana was composed i. e. about the first century of the Christian era. information about Java and about various other centres in South-east Asia was gleaned from Travellers' Tales that were current in Indians ports and inland marts from where they spread to the countryside. The authorship of these travellers accounts goes to Indian businessmen who were engaged in overseas commerce long before the begining of the Christian era as also to traders and navigators from countries of South-east Asia who plied their ships to Indian ports both in the Bay of Bengal and the Arabian sea. Hindu immigrants came to Java from these parts. One tradition in Java is that Java received a Hindu colony from Kalinga (Orissa) about 75 B.C. Another traditions current in Java ports suggests the first colonists came from Western India in the



first century of the Christian era but they could not settle in their new habitant because of local epidemics and so they returned to their overseas home. Both these traditions are no doubt founded on facts lost in the mists of time. There is also a strong tradition in Java and elsewhere in Indonesia that the Indian *rishi* Agastya visited Java with some followers and promoted Hinduism there.

Hindu influence seems to have taken roots in Java during the early centuries of the Christian era. In 413 Fa-Hsien arrived in Java on his way back to China from India. He stayed in the island for five months "where heresies and Brahmanism were flourishing, while the faith of Buddha was in a very unsatisfactory condition". From Java Fa-Hsien sailed for Canton in a merchant vessel which had two hundred Hindu traders on board. This once again emphasizes the trade motivation of Indian activities in South-east Asia. Buddhism too made a thrust in Java within a few years after Fa-Hsien left the island. Chinese chronicles tell us about the conversion of Javanese king and his court by an Indian Buddhist monk Gunavarman in the early fifth century. After this both Hinduism and Buddhism lived together peacefully in the Archipelago. In course of time there was complete fusion of the two religions though in their temples and monuments they maintained their separate identity. Thus we have Borabudur the most famous and the largest Buddhist shrine considered an eighth wonder of the world built, by the rulers of the Shailendra dynasty, in the second half of the eighth century. The Shailendras were a ruling line of Indian origin. The greatest Brahmanical monument in Central Java is the temple Chandi Lord Prambanan. Three of its shrines are dedicated to Brahma, Vishnu and Shiva and the plinths are decorated by continuous reliefs from the *Ramayana* and *Bhagvata*. From the evidence of inscriptions found in Western Java, we know that a Hindu Kingdom flourished in this region from the fifth century onwards. As the paleography of these inscriptions indicates Pallava influences, it is reasonable to suppose that this wave of immigrants into Western Java was from South India. Hindu rule in Central Java was established in the beginning of the seventh century. In 603 the king of Gujarat sent his son to Java with 5,000 followers and six large and about 100 small vessels. The prince ended his voyage at a port in Central Java where he received from his father, further reinforcement of 2,000 persons. "From this period Java was known and celebrated

as a Kingdom; an extensive commerce was carried with Gujarat and other countries and the bay of Mataram was filled with adventurers from all parts.

Thus began a period of rule by Indo-Javanese ruling dynasties which occasionally were reinforced by fresh wave of Hindu and Buddhist immigrants. In course of time they all became children of the soil and evolved a genius which became truly Indonesian. For a few centuries they accepted Sanskrit but later they enriched the native languages. "Of the languages which were introduced into the area in historical times, it was undoubtedly Sanskrit which first exerted a measure of influence. Javanese and Malay proved to be particularly susceptible to Sanskrit influence, and in many cases it was via these two languages that Sanskrit influence reached other languages of the area. Sanskrit has given to these languages common grammatical particles and moreover has enriched the lexicon in the sphere of the religion (e.g. agama, dosha), of ideas (e.g. buddhi, jiva), court ritual (e.g. upacara, asthana), of statecraft (e.g. duta, drohaka), of relationship (e.g. svamin, putra), and so forth." It is but natural that along with Sanskrit the alphabet of the language in the Pallava script of the south and the Gupta script of the north of India became current in Java and the whole of the Indonesian archipelago and South-east Asia.

This Indian influence in Java, as in other countries of South-east Asia, acted in two ways. One source of this influence were the Hindu and Buddhist immigrants who brought Indian ideas and languages to Java. The other source was the native of Javanese scholars going to India to visit centres of learning and places of pilgrimage. To this group also belonged Javanese and other seamen and traders of South-east Asia who visited Indian ports and inland marts. They imbibed Indian ideas and on return home they must have talked of Indian manners, customs and ways of life and influenced to good extent the Indianization of the community in which they lived. The reign of Dharmavamsa (991-1007) tells of one such group of scholars who had gone to India. They brought back with them to Java many sanskrit texts including the Mahabharata. These were translated into old Javanese and this corpus "marks the beginning of Javanese literature.... perhaps the most efficient ambassadors of Indian culture were not so much the Indian themselves, as the natives of South-east Asia who visited



India, absorbed her culture, and returned eager to spread it in their own lands and in their own way." This culture is so embedded in the life of the people of Java and the rest of Indonesia that even today the *Ramayana* and the *Mahabharata* have a high place in Indonesian intellectual and social life, though Islam is the prevailing religion except in the island of Bali which is Hindu. We have already noticed earlier that the first International Seminar on *Ramayana* was held in Indonesia. Writing about the Javanese in 1885 Balfour says, "They profess Muhammadanism, but still follow many Hindu customs."

Traces of Indo-Sumatran culture contacts from prehistoric times are found in the tribal names among tribes of Central Sumatra which have a link and ethnic affinity with Dravidian names. It is natural that Sumatra attracted the attention of Indian traders as it was an island which yielded gold and spices as recorded by the Chinese Scholar-Traveller I-Tsing. The first arrivals from India seem to have been Hindus who established a dynasty in the island, but Buddhism dominated from the seventh century onwards. When I-Tsing first arrived at Sribhoga (Palembang) in Sumatra in 671, on his way to India, he stayed there for six months studying Sanskrit grammar (Shabda-vidya). This means that Sanskrit had taken firm roots in the island of Sumatra by the seventh century having been brought there by the Hindu immigrants who had arrived much earlier. I-Tsing records that when he first arrived at Sribhoga he found the people practising Buddhism. "Buddhism is embraced in all these countries and mostly the system of Hinayana adopted except in Malaya (Sribhoga) where there are a few who belong to the Mahayana." Sribhoga was the capital of Sailendra dynasty under whom Buddhism prospered. I-Tsing further tells us, "In the fortified city of Bhoga (Palembang) Buddhist priests number more than 1000. They investigate and study all the subjects that exist just as in the middle kingdom (Madhya-desa, India); the rules and ceremonies are not at all different. If a Chinese priest wishes to go the West in order to hear (lectures) and read (original texts) he had better stay here one or two years and practise the proper rules and then proceed to Central India.

The kingdom of Sri. Vijaya continued its commercial, cultural and diplomatic contacts with the Indianized States of South-east Asia and with the kingdom of India. Traces of a Buddhist vihara,

the Chudamani varma Vihara, built by a ruler of Sri Vijaya at Nagapattam in the Chola Kingdom towards the close of the eleventh century were known till recently. This was a gift to the Buddhists of the Chola Kingdom and also a friendly diplomatic gesture towards the Cholas.

Though Indonesia is an Islamic state the island of Bali which is a part of that state, is even today essentially Hindu. It has been Hindu from times immemorial. Hinduism came to Bali in the early centuries of the Christian era. It was brought by Hindu businessmen who came to the archipelago for purpose of trade. Some of them settled on the island and they arranged for a few priests and other learned Brahmans from India to join them and officiate at their cycle of rituals. This began a process of Indianization. "On Java we find Hinduism only amid the ruins of temples, images and inscriptions, on Bali in the laws, ideas and worship of the people." Buddhism too had come to Bali in these early centuries. The clay stupas and clay seals discovered were certainly made in Bali by Buddhist monks from India. But this influence was tenuous, it was Hinduism that was the dominant creed. The reason may be that in Java till the decline of the Hindu Majapahit dynasty Hinduism prospered and many Hinduized Javanese settled in Bali and though Islam prevailed in Java it did not go to the island of Bali. In Bali Sanskrit continued to be studied and Ramayana was held in high regard as in all South east Asia." There is hardly a child in Bali today who does not know the general story of Rama's life... Rama for them is a Balinese Prince and Hanuman a wonderful Balinese monkey. Bali has achieved for itself a synthesis of Hinduism with its own culture and so it "represents a unique and perfect example of what Indian culture could mean to people wholly different from the Hindus themselves."

Borneo in the Indonesian archipelago provides some of the earliest evidence of Indianization in this region. Seven pillar (*Yupa*) inscriptions, going back to 400 A.D. were brought to light which give us an idea of this process. Four of these inscriptions were published by Vogel. They refer to a king called Mulavarman and record certain gifts and the performance of sacrifices (*Yadnyas*) by that king. The inscriptions tell us that this Mulavarman was the son of Asavarman and grandson of Kudugna. Chhabra suggests that Kudugna was possibly a merchant-adventurer from South



India. These Yupas or pillars, to commemorate the meritorious actions of king Mulavarman in performing sacrifices and in bestowing gifts, were set up by Brahmans who had come to Kotei from many countries for the occasion. We can well imagine a concourse of learned Brahmans, at the capital of Mulavarman, who had come thither from Kambuja and Champa, from Pagan and Siam, from Bali and Java and most importantly of all, from India. Images of Ganesha, Shiva and other Hindu deities in other parts of the island have also been brought to light along with a bronze Buddha of Gupta style, giving further evidence of culture contacts between India and Borneo in ancient times. The name Borneo itself, according to some scholars, is derived from Barhina-dvipa of the *Vayu Purana* or according to others, from Purna-dvipa of Kautiliya providing proof that the early immigrants into Borneo were from India.

From Borneo we go on to Celebes another meeting place of Indian Buddhism outside India. Hinduism was well received in Celebes. "The best informed natives call themselves descendants of Hindus, and the names of their divinities Batara Guru (Bharata Buru-Agastya) etc. seem to indicate either a common origin or former intercourse. Some of the inhabitants.... are said to dress in the same manner as the Hindus of Western India, and that Hindu temples are reported to exist in some parts..." Buddhist images of Amaravati period have been found in Celebes as also some other relics "similar to these still in daily use in South India...."

Thus we may infer that South Indian Buddhism was received at first on the west coast of the island where these relics were found at Sempaga above Neolithic layer. "So we can say, without great exaggeration, that the people of further India were still in the midst of late Neolithic civilization when the Brahmano-Buddhist culture of India came into contact with them." The Philippines were just beyond Borneo and Celebes and Indian sea-adventurers who came to these islands for trade no doubt take the Philippines in their stride on their way to parts in the Gulf of Tonkin and the South China sea. Archaeological excavations carried out in the Philippines around 1920 provide clear evidence of trade contacts between these island and South India dating back to well before the beginning of the Christian era. Also from Java, Sumatra and Borneo Hindu culture spread to the Philippines and the Sanskrit language influenced the two principle languages of the island, Tagalog and Bisaya. Many of the Sanskrit words in these two

languages refer to commerce and commodities, thus strengthening the inference that the earliest Indian contacts with the Philippines were established by Indian traders. Hindu influence is also felt in the mythology, folklore, early literature, codes of law, art and design and other symbols of the cultural, social and political life of the Philippines. A.L. Kroeber, an American anthropologist, is most enthusiastic about Hindu influence in the islands either directly from India or by way of the Hinduized kingdoms of Indonesia. "There is no tribe in the Philippines", he says "no matter how primitive and remote in whose culture today elements of Indian origin cannot be traced."

(Concluded)



ODE TO MY MOTHER

I cry out in anguish
O' Lord hark ye my yell
For this world is hell
The trials that best my mother
The sorrows she endures in old age;
We wait upon you to come hither and thither
So that you can redeem her from mortal coil
She waited for nine decades
Her body day by day decays
No more is the Soul strong
To resist the onslaught of age.
For she is cribbed, cabined and caged.
Surprise that you took away
Your devotee in his middle-age and put a stop to his tireless
service to mankind.
Then why don't you redeem the other half widowed,
Helpless and hapless?
She is without support



Sapped of all energy
If you raise your little finger
Her soul will fly over yonder.
To you Sainath, the Preserver, Protector and Annihilator.
We wait upon thee for your silent and invisible steps for your
generosity and mercy to meet the ends of social justice and
give to the devotee a long rest and a quick redemption. Thus
the prayer ends for the old, infirm, disabled and deformed.

M. Shyam Mahan
Advocate,
176/A, Nehru Nagar,
SECUNDERABAD-500 026.



HOW BABA HELPS HIS DEVOTEES

As usual, the twelfth annual gathering of Poets and Writers of Shri Sai Leela Magazine was held at Shirdi on 2nd and 3rd February 1986. I also attended the Conference with my brother for the first time, though I was not familiar with the place and its surroundings. Shri Sai Baba did not call me to attend the Annual meet held on 27th and 28th January, 1985, though qualified to participate, as I received Shri Sai Leela Magazine late in the month of January 1985. The moment I saw the proforma in the November issue of Shri Sai Leela, received by me on 16-12-85, Shri Sai Baba inspired me to send the proforma duly filled in on 17-12-85 itself. Unmindful of my professional work as Public Notary and family attachments, I got ready to start for Shirdi, getting two tickets with berth reserved at Ongole Railway station from Ongole to Manmad on 21-12-85, far in advance. Subsequently, I was informed by Railway authorities at Ongole that our onward journey from Secunderabad to Manmad was also confirmed on 14-1-86. Myself and my brother Sri Gali Narayana started at Ongole on the night of 30-1-1986, which happened to be Thursday, and reached Secunderabad on 31-1-86 at 9-30 a.m. We had a comfortable journey from Ongole to Secunderabad, since we were allotted lower berths in the 3-tier sleeper coach. We started at 6-30 p.m. from Secunderabad to Manmad. In Ajantha Express also, I got lower berth, while my brother was allotted middle berth in the

sleeper coach. We reached Manmad safe by about 9 A.M. and Shirdi at about 11-30 A.M. The Conference was to be held on 2nd and 3rd Feb. 1986. After reaching Shirdi, I met the Superintendent immediately, who was kind enough to allot a room in Bhakta Nivas and gave us a plastic bucket, tumbler, badge, lock and key, tickets for meals and tea for two days. We did not feel any difficulty in securing accommodation, as Shirdi Samsthan authorities made elaborate and excellent arrangements for our comfortable stay at Shirdi for two days.

My brother, Sri Gali Narayana did not attend the Conference throughout, as he had left Shirdi on 2nd evening by bus, as he could not get reservation at Shirdi Out-Agency Booking Office on 2-2-86. Later, he told me at Ongole that he did not have a comfortable bus journey from Shirdi to Secunderabad.

But I stuck to my guns and never wanted to leave Shirdi at any cost, unless Baba permitted me to do so. Being a novice in Sai service and as a new participant, I attended all the four Sessions held on the two days and heard the speeches with rapt attention. Especially the speeches by Shri P.R. Behre, the chief guest and Sri V.B. Kher, Chairman, Shri Sai Leela Publications and Library Subcommittee and President of the Conference were inspiring and instructive which were felt highly beneficial to the devotees. Sri P.R. Behre spoke in Marathi eloquently which was full of devotion and in the end, he appealed to one and all to treat Shirdi as a Holy place and not a Tourist centre. Dr. Smt. Indira Kher, the learned Editor of Shri Sai Leela Magazine gave a resume of the Marathi speech in English. She impressed the audience as an erudite scholar both in English and Marathi. The learned Chairman of Shri Sai Leela Publications addressed the gathering both in English and Marathi and his speech was received by the contributors present with wide applause.

During my stay at Shirdi, I visited Chavadi, Dwaraka Mayi Musjid, Lendi Baug and Martanda Maharaj, son of late Bhagat Mahalsapati. Since I was not fully accustomed to the style of food served in Sai Prasad Bhojana Griha at Shirdi, I felt a little bit nervous. Immediately the omniscient and merciful Sai Baba came to my rescue by arranging food at the residence of Shri D.L. Kantha Rao Garu, a senior devotee from Andhra Pradesh, partici-



pating in the Conference. To my surprise, this devotee is found to belong to my Gothra (Bharadwaja). Really, I took him as Sai-sent and felt greatly honoured to be the guest of such a sincere and staunch Sai devotee. I was really suprised to see the entire family of Shri D.L. Kantha Rao Garu, Sai-minded and Sai-devoted. I enjoyed Sai-Sat Sang during the period of my stay at Shirdi with his family.

On 4-2-86 I performed abhisekham and Satyanarayana Pooja, which were my long cherished desires. I entered in the apartments set apart for devotees at 4 a.m. and remained there till 7 A.M. to receive tickets for Abhisekam and Satyanarayana Pooja. Here also, Sai showered his Grace on me, since I could get tickets easily and early and I could complete Abhisekam by 7-30 A.M. and Satyanarayana Pooja at 10-30 A.M. During my stay in the compartment, Sai-brother, Sri D.L. Kantha Rao rendered a lot of service to me by providing me with tea and a plate containing Pooja articles, as my brother who accompanied me from Ongole, had already left the place. Really I do not find words to express my deep sense of gratitude to this Sai devotee and I prostrate at the lotus feet of Shri Sai Baba, who rendered timely help to me at every stage, through His devotee, Sri D.L. Kantha Rao.

Sri Sai Baba also blessed me and His devotees coming from far off places and out of States, by directing the Central Railway authorities, Bombay to open a Railway Booking Out-Agency at Shirdi, attached to Manmad Railway station, as regular visitors and devotees from far of places can purchase tickets with berths at Shirdi itself and reach their destinations safe. I purchased a ticket with berth at Shirdi booking office on 3-2-86 which was the only ticket left in that day's quota of 4. Here also I got the lower berth by Baba's grace and reached my place safe on 7-2-86, having spent two days at Hyderabad on personal work.

Thus, it can be seen that Shri Sai Baba draws His devotees to Him — let them be miles away from Him like a sparrow with a thread tied to its feet. The only requisites to obtain His Grace are faith and patience निष्ठा और सबूरी coupled with unflinching devotion and unwavering mind on the part of the devotees. Baba assured his devotees 'If you look up to me, I will look after you' This assurance resembles the one given by Lord Krishna in Gita.

श्लो । अनन्यात् चिंतयंतो माम् ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योग क्षेमं वहाम्यहम् ॥

We must surrender at the lotus feet of Shri Sai Baba-heart and soul and Sri Sai Ram extends his helping hand to us and relieves us from all our sufferings and sorrows, confronting us in our day-to-day life and in our mundane existence as was proclaimed by Bhagavan Rama

श्लो । सकृदेव प्रपन्नाथ तवास्मात्तच्च याचते ।
अभयं सवे यूतेम्यो ददामि ऐतत् व्रतं मम ॥

Be ever in Shirdi Sai
Be thus in Sai joy

Wealth gives worry
Sai gives safety

Y.C. Subba Rao, Vidya Bhaskara
Advocate & Govt. Notary
ONGOLE 523 002 A.P.



BABA'S UDI MIRACLES

We are well-conversant with numerous miracles of Baba's Udi (Sacred ash or Vibhuti) from study of Sai-Satcharit. We also share with great interest the numerous personal experiences of our Sai-brothers and Sai-sisters regarding the same when we open the pages of the reputed Journal "Shri Sai-Leela"

I am also tempted to narrate herewith some of my personal experiences about Udi. It may not be out of place to refer to my previous article in Hindi "Vibhuti Ki Alaukik Leela" (Shri Sai-Leela December '83). It is interesting to note that the Tin Box, in which the School Mistress was supplied a small quantity of Udi from our house about 10 years back, is never empty up till now, though Udi is being taken out from the box daily for her own use and for other members of her family.



Apart from other efficacies of Udi, it is also considered to be a common remedy for numerous ailments. In my leisure time I often visit the clinic of my husband Dr. B.G. Das, which is located in the ground floor of our residence. I am delighted to avail a good scope to find marvels of Udi in curing diseases in the clinic, where the same is served to each and every person as a routine method. I am happy to cite herewith a couple of recent cases, where Udi only played a miraculous role in giving instantaneous relief to the patients apart from use of any other drug.

Case No. 1: One day Mr. and Mrs. A.K. Ghosh, our common family friends, rushed to the clinic with their 3 months old grandson, who was in great distress due to terrible pain somewhere in his body and was constantly crying for the previous 3 days and nights.

While the baby was being examined by my husband, he was still more restlessly crying and it was a pathetic scene to look at. I immediately fetched a pinch of Vibhuti and after praying to Baba applied the same on his forehead and put a little on the tongue. Lo! What a miraculous effect it had! To our great astonishment the baby stopped crying and appeared peaceful even before proper diagnosis of the case and before use of the other medicine:

It was, however, diagnosed to be a case of Meningismus as told by my husband and was sent home with necessary prescription and advice. Next day the child was again brought to the clinic for further routine check up. The neck rigidity was greatly relieved and the baby had a peaceful night with other definite signs of well-being, which testified to our great contentment about the efficacy of Baba's Divine Remedy — "UDI".

Case No. 2: This is a case of Scorpion bite. We read in Sai-Satcharit that Baba's Udi works as a magic-wand on cases of Scorpion bite. With sincere apology to our Lord Sainath I should let you know that we had a mind to give a trial to this on a suitable case.

It thus happened that one evening one Muslim lady brought her 11-12 years old daughter to the clinic, who had scorpion-bite on the tip of her index finger of right hand. The girl was tossing

about and crying aloud due to unbearable pain. Three ligatures were also tied by her parents — one at the base of the finger, second over the wrist and the third on the arm.

After necessary examinations, only Udi was rubbed on the finger and thereafter on the forearm and arm and a pinch of Udi in water was also put in her mouth. The ligatures also were subsequently removed. It is important to note that use of any drug or any anaesthetic was intentionally avoided to provide us a fair trial of Udi's efficacy.

We were simply wonder-struck to see the miraculous effect! The patient felt completely relieved within a short time and went home most happily.

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SHADES OF DIVINITY

That God's ways are inscrutable is a well-known saying. But the ways of His devotees are equally mysterious and baffling. Surdas a great devotee of Sri Krishna, who was born blind and had a vision of the enchanting Lord in the company of Radha, prayed that he become blind again since he did not want to see anything in the world with the eyes which had feasted on the form of Bhuvana Sundara. Can anyone afford to lose one's eyesight? Will anybody ask for it as Surdas has done? The dross, sensual mind running after worldly pleasures cannot grasp this divine, subtle love (Prema) the devotee has for his Lord.

Pining for mystical union with God is spoken of highly in devotional literature. Sage Narada, in his Bhakti Sutras defines Bhakti or devotion as Parama Prema Roopa, of the nature of Supreme love, and refers to Gopis of Vraja by way of illustration. There cannot be greater joy than constant remembrance of the Lord. So, in this Kaliyuga (Iron age) "NAMA JAPA" is the salvation for us.

There is a interesting incident in the life of Chaitanya Mahaprabhu. A leprosy-afflicted person, who was cured of the disease



thanks due to Mahaprabhu's touch, prayed that he should continue to be afflicted with the disease, as only then, his thoughts would be always centred on the Lord, he said, Ordinary people rail at God even for little adversities in life, holding Him responsible though they are only reaping the consequences of their past misdeeds.

Yet, there is the famous example of Kunti Devi, the mother of the Pandava princes who prayed to Sri Krishna that she be visited ever with disasters and distress every now and then, so that she could always remember the Lord! What a strange prayers they were to the Supreme Lord by His sincere devotees!

Kuchela (Sudhama) a classmate of Shree Krishna when he visited the latter has absolutely forgotten to request for financial help though he was very poor.

One should never have or experience "Penuary" of heart in praying to God.

One need not ask or seek any thing from the Supreme Lord who is omniscient, omnipresent, and omnipotent. He ever knows well His devotees' plight and whether one craves or not for His Divine help it simply, flows to His devotees in times of need or an 'Emergency' This is the experience of God's true bhaktas. Lord Vishnu rescued His Devotee Gajendra after the latter completely surrendered himself to His divine will after his great struggle and after severe test he was put to by the God, several Legends and Leelas of God amply testify about this baffling Divine ways or Leelas of God.

Our Akhilanda Koti, Brahmanda Nayaka, Yogadhi Raja, Sachhitananda, Parabrahma, Samarth Sadguru Shree Sai Nath Maha Raj knows well as to what should be granted, and when to be granted, irrespective of His Devotees prayers for His boons according to their eligibility for His boons to receive them at the appropriate time and place as per His Divine will. The Leelas in Sri Sat Charita are replete with such anectodes graphically giving the experiences of ankita children of Shree Saibaba of Shirdi.

Even though one casts his burden on His divine shoulders, and looks up to Him for His help and guidance, he, must practice

tooth and nail His two (2) great commands to Shraddha (i.e. faith with devotion) and Saboori (i.e. Courage with Patience) to become eligible for Shree Sai Baba's Divine grace in life! He says "Ever carry Me, in your heart!" from His Mahasamadhi, which is effectively communicating and speaking to His true devotees day by day!

Jai Sai Ram!

"Let us Bow to Shree Sai — Be Peace be to All!"

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THAT ACCIDENT....!

It was the last week of February 1984. I had had the strangest feeling that something would happen to me.

I was 61. I should have been superannuated, instead I was working hard to meet both ends with a daughter yet to be married. I have had a chequered career for 41 years and yet my basic salary had yet to cross the mark of Rs. 800/- per month.

On the 3rd March 1984, I woke up as usual at 4 a.m. and dashed off a few letters quietly to several Sai-bandhus in 'Postal Sai Satsang' circuit. I attended to other chores as on any other day and left for my office at 8-15 a.m. The whole of that morning, I was brooding over the passage in the 'Sai Satcharita' about always depending on Shirdi Sai Baba.

In the afternoon, as I was returning to the office at 10, Clive Row, Calcutta-1 after the recess, I was hit from behind by the left giant wheel of a Jeep Suddenly there was a piercing noise like someone had cast away a piece of wood into the saw. Instinctively I jerked away and fell down on a parked car on the left side. The oddest, deepest silence instantly seemed to fill me, despite the excruciating pain and the inability to stand on my feet. My mind at once raced to Sai.



It was as if I had picked up a telephone, and at the other end was Shirdi Sai Himself. It was just He and I. I heard myself reaching out: "You promised me" I prayed, "that if I believed in you you'd take care of me."

In the next instant, I took a look at my left leg. It was enough to make me gasp. Shirdi Sai had saved me from the jaws of death for the third time and from being crippled too.

If I were to fall on the right side, I would have been crushed to pulp. I did not faint. I did not scream. I could see people running towards me. Suddenly then the Psalm's last verse flashed in my mind as though God whispered it to me in reassurance: "Surely goodness and mercy shall follow me all the days of my life...."

The Doctor who was attending on me knew just what to do. He felt my leg and said that there was no fracture. What a relief, for at my age as fractures won't heal that easily. It was like I'd turned my whole self over to Shirdi Sai, and if there was any pain, Sainath was feeling it for me. I'd had the feeling that everything was going to turn out all right.

During the treatment, Sai-half talked with me as never before. My wife and myself had never prayed together and had never really shared our Sai feelings with each other. We had some really neat talks while she and I were alone in that room and we drew very close.

By now I realised that what had happened to me was the unknown thing I had merely sensed. But there were still some things about it I didn't fully understand, things that would become clearer as the days went on. One was that I was getting so much attention. Sai-bandhus of Calcutta were concerned and calling on me incessantly. And the letters and cards I received — from Sai Brothers and Sai Sisters all over the country. Everyday I'd get more sai-mail. In addition, I received remittances from many Sai-bandhus all unsolicitedly.

As I tried to answer the letters from Sai-bandhus, frankly admitting how I'd felt Sai's presence and how He had taken care of me, I felt I was being given a rare opportunity to share my faith with many Sai-bandhus.

I made some discoveries too. I learned that there are times when you have to depend totally on other people. Right after the accident, I'd had to rely on someone and now while my left leg was held immobilised, I saw the things I could not do for myself, simple things like taking bath, changing clothes, etc. At those times especially I needed my Sai-half's help, something she was eager to give but I was rejecting it in the past. It was a humbling experience that brought my wife and me that much closer.

I learned something about love, too. My whole family and I were loved so much. The love was expressed in so many ways; all the nice things people said and wrote to me; the prayers offered; the remittances from Sai-bandhus; the wise counsel I got from Sai-brothers; the attention from the Doctor. I'd never felt so loved.

I learned something about faith too. My accidents taught me to believe in myself also. We can be Sai-devotees for a long time and say, we have faith, but until we actually believe in our faith, depend on it and see it work, it doesn't do a whole lot of good. It's like having all this power that never gets used.

Shirdi Sai didn't want the accident to happen to me, and He certainly did not make it happen. He helped me in so many, many ways.... by letting me fall on the left side on a parked car instead of letting fall on the right only to be crushed to pulp. It was Sai who took Motherly care of me.

The Doctor told me that it would take months before I could sit cross-legged. Someone said that I'd get back 75% of the use of left leg. I said he was being too conservative. "I intend to get full use of it back". I told Sai "You hooked everything back up. So I'm going to use it all."

Shirdi Sai set me right soon. I could sit cross-legged soon enough. I listen to Lord Sainath and depend on Him for direction. Paramahansa Yogananda rightly said: "Trust more in God. Believe that He who created you will maintain you".

Sai-bandhus I talked to about my accident and the things that happened to me sometimes say: "Well, Nathenji, that's wonderful, but if you could have that day back, would you really want to go through it again?"



"If I could do it again exactly like it happened, with the same experience" I say, "Yes, I'd do it all over again".

And I mean it. Because, you see, the things Shirdi Sai did for me were just too good to miss!

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SRI SAI BABA'S GRACE

(Dead child revived due to Baba's grace)

It was in the year 1971 that the following incident occurred while, I was travelling from Davangere to Bangalore. I was alone at that time at Davangere, as my wife had gone in advance to attend the marriage of my brother-in-law. My best friend Dr. Rajan and his family consisting of his daughter, son-in-law (a doctor) and their son and a driver had come in their car to Davangere and were staying with me. Dr. Rajan had come to admit his grandson into the medical college. At that time, I happened to be the Principal and so was helpful in securing a seat for reasonable donation. The boy was admitted into the college as well as the hostel, and he was left in the hostel, and the others wanted to go to Madras the next day. It happened to be a Thursday and as such, I asked them to take bath in the morning, worship and then leave Davangere. I wanted to go that day to Bangalore to attend the marriage of my brother-in-law the next day. After learning this Dr. Rajan insisted that I should go with them in the car upto Bangalore. I had planned to go by express bus but as there was place in the car I accepted their kind offer to travel in the car.

When invited to take bath and do pooja, Dr. Rajan and his family blankly refused and said that they would take their bath after going to Madras. As such only I took a bath in the early morning and performed Sri. Sai BABA's Pooja as usual. We all

started at about 6'o clock in the morning on the way we took breakfast in Chitradurg and proceeded further. We reached Tumkur by about 10'o clock, in the morning and it started drizzling. Dr. Rajan's son-in-law wanted to drive the car upto Bangalore and though Dr. Rajan was not in favour of it, he took the wheel.

After passing the railway crossing there was a slight gradient in the road, near a village called Kyathsandra. There was a jumboo tree by the side of the road, where 2 muslim girls one aged about 10 years and the other 5 years were picking berries. As soon as they saw the car they ran to the opposite side, the elder one ran away but the younger one was caught in the under-carriage of the car. When the car passed over the child, the child fell down. She was bleeding terribly from the mouth. Everyone thought that she was dead. We all got down from the car and the first reaction of doctor Rajan was to inform the police about the incident. He took the car along with the driver and proceded in a hurry to police station in Kyathsandra. I was also feeling bad about the death of the child. For about 5 minutes, I was praying to BABA desparately. Then Baba told me you are a doctor and you should go and see the condition of the child. I took out a kerchief, went near the child and wiped blood off her face and mouth. The child which was dead for all practical purposes, by the grace of Baba cried out loudly. I was surprised that the child was alive even though, it did not breathe for more than 5 minutes. It was a medical surprise and the child survived by the grace of Lord SAI. By that time, a number of villagers with sticks who were passing on the road stopped there menacingly. I asked for some water and it was given to me by the daughter of doctor Rajan. I lifted the child and took it to the nearby milestone and kept her there. By that time some one had informed her mother that the child was dead. She came crying loudly with a dejected face. As soon as she came near, and found that her child was not dead, I could see a sudden transformation I saw BABA's miracle which transformed the expression on her face into one of delight and joy.

She came and hugged the child and was about to take the child away, but by that time the police sub-inspector and a constable along with Dr. Rajan arrived in time. They were all surprised to see that the child was alive after being dead, Dr.



Rajan attributed this miracle to BABA. He along with his daughter and son-in-law prostrated in the road itself and I transferred their obsequence to BABA. He even repented for not having taken a bath and worshipped BABA as suggested by me.

The police sub-inspector detained the child and wanted me also to stay till all the investigations were over. I pleaded with him about my inability to remain there as I wanted to catch the bus specifically arranged at Bangalore to go to Bangerapet at 12 noon. When the police sub-inspector refused me permission to go all the villagers joined together calling out that I could go without caring for his advice. And when the line bus for Bangalore arrived they all stopped the Bus and called out for my box and bedding in the car. They took them and deposited them in the bus and asked me to get into the bus, without caring about the police. I came away and joined the others in the proper time.

Later on I learnt that Dr. Rajan and other were left off after two hours by the grace of Sri BABA, and the whole episode closed because the child revived after being dead. Then they also became ardent devotees of BABA after this incident.

I pray to Lord Sai. SAI BABA to shower his grace on all the devotees.

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FORGIVE ME MY TRANSGRESSIONS

By: P.P. Sharma

Forgive me my transgressions
mostly born of my ignorance
in superimposing on You, O Limitless,
the configurations of my little mind.

Failing to grasp Your Reality
transcending the three gunas when I pray and sing
attributing qualities

all foreign to what you are
am I not taking liberty
with you, my Lord?

Who has vision so large
as to encompass
all the Leelas you are performing
some visible, some not,
some spectacular, some common
like the light of day.
Isn't it a travesty to pickout some
and ignore the rest?

Enamoured of your mop of hair
the glow in your eyes
the shape of your nose
the curl of your lips
the flush on your face
the contours of your neck and arms
your cool tapering fingers
the two lotuses half-screened
by the flowing robe
(I know not when to stop in this itemization)
how can I visualize you
without form when you
yourself have come in flesh and blood,
in mortal human frame?

The great monkey-god Hanuman
well-versed in all the branches
of learning and replete with wisdom
cared for no other,
pined only for Kodanda Rama.
Is my offence uncondonable
if my heart is exclusively fixed
on you Shirdi Sai Rama?

Where the milk maids had failed
how dare I hope for better luck?
Fever raging in their veins,
they would scamper through the woods
looking for the traces left by Krishna's feet



to track him down on hill, in dale.
They would mutter incoherently while asleep
trying to seize the elusive beloved
by the trailing yellow garment.
Would you still reprove me, Sai,
if driven by madness
I run helter-skelter in search of you?

If I'm floundering You have to take charge
If I'm going astray you have to set me right
If I'm amidst shadows you have to lead me unto light.
O Teacher Divine
You alone know how much this pitcher of mine
will hold of the boundless deep
If you want to hold it more
You have to make it more precious.

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HOW LORD 'SAI' HELPED US.

Hemalpat writes in his 'Sai Satcharita' that "Sai Baba is always full of mercy. What is wanted on our part is whole hearted devotion to him. When a devotee has got firm faith and devotion, his wishes are soon fulfilled. This is shown in our case.

Before coming to him we were in Shahabad and through one Nair family who were our friends and neighbour we came to know about His grace. When we shifted to Poona we were forced with school admission problem. In one of the convent schools there were two vacancies and there were 80 candidates competing for them. But I had great faith in 'Sai Baba'. I knew that he would help us. After the test and interview when the list was published my son's name was not there I was very upset. I shed tears in front of his photo and asked him whether we were not his devotees and whether I was one of the flowers of the Mango tree which has fallen down without yielding fruit. I was restless and immediately started doing saptaha. In between my husband met

the school headmistress and our Sai had worked miracle! She said that as a special case she would consider my son's case. It was a private school where donation and influence were of no avail. Our friends who had been trying since 3 to 4 years were surprised. I remembered Sai's saying, "You look up to me and I will look after you".

One more instance I want to share with my friends. Tournaments were being held in the colony. While practicing for the matches I left my sweater on the ground. In the afternoon I remembered and when I went to search, it was not there. The sweater was presented to me by my mother. I was upset because I lost something which was given as a token of love. I went to Sai Baba's photo and requested him to help me. I promised him that I would be more careful in future. In the evening to my surprise one of my friends brought it back. She saw my servant hiding it under the saree pallow. I knew in my heart that Sai would get it for me.

I always get up and sitting in the bed itself fold my hands in prayer. And after my bath I read one chapter. He always sees all my difficulties solves them. When I remember 'Sai' he fills my whole being with strength. He has seen that there is no dearth of food or clothing in my house. In the year's time we have bought one flat of which we had never dreamt. He has made me a very happy woman who has a house, a loving husband, two smart boys and good friends and above all His Grace.

Veena Prabhaker Pai

W/o. S.P. Pai

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FAITH CONQUERS AND DEVOTION PAYS

SAI, This magical name takes you to places and brings you rewards beyond all your expectations and out of all proportions.

Until a few years ago I had absolutely no knowledge about Sai Baba, but it all began with a doctor, Mr. Choudhari. He is the person who has helped me to develop this faith and devotion in Sai Baba.



I shall now narrate to you a few of my many encounters with Sai Baba. I had done very badly in my XII Std French paper and had absolutely no hopes of passing. Dada, (as I call Mr. Choudhari) told me to have faith in Sai Baba and that he said would surely help me. Three days before my results I was extremely tensed up when my sister came and said that a girl who claimed to be a friend of mine had said to her that I had passed with 57%. I was overjoyed but calmed down immediately thinking that someone must have fooled her. When I narrated this incident to Dada, he said "Had I not told you that Sai Baba would help you. Now that he has come in the form of your friend saying that you have passed with 57%, I assure you that you shall be getting a higher percentage than this." When I collected my results I was surprised to see that I had passed with a First Class. Till today I have not known who that girl was who claimed to be my friend. So this was my first encounter with Sai Baba.

Truly enough, after this incident I became an ardent devotee of his, started praying everyday without fail and even started fasting on Thursdays.

He has helped me throughout my academic career and in some subjects where I felt I was not prepared at all, I had only to take Sai Baba's name and my pen would start moving automatically completing the paper with no difficulty at all.

I was working in a private firm and studying at the same time. I prayed to Sai Baba to give me a good job and I had offers of jobs in Airlines and Bank to make a choice from. I chose the Airlines job as desired by Sai Baba because nothing is possible without his wishes.

Today I find a lot of things happening on their own which have made me happy and I would give the entire credit to Sai Baba and to Dada.

It is rightly said that all things are possible to him that believeth. Never give up, Never yield keep faith, keep worshipping.

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SHIRDI SAIBABA — Our Protector

Shri Sai Baba is always full of Mercy. What is wanted on our part is whole hearted devotion to Him. When a devotee has got firm Faith and Devotion, his wishes are soon fulfilled. Whenever a Devotee had complete and whole hearted Devotion to Sai Baba, all his calamities and dangers were warded off and his welfare attended to by Baba (See "SAI SAT CHARITA CHAPTER XXV, Page 133 — 9th Edition 1980).

I would like to narrate here the recent Sai-Leela experienced by me. The 19 year old Boy Ganesh came to our house at Vijayanagar from M.T.S. Railway Colony (about 5 Kms. from our house) on the evening of Thursday 7th April, 1985 and told me as follows:

His elder Brother Sri S. Ramani (who is working in Railway Workshops, Hubli as a Fitter) had left Hubli on the night of 5-4-85 for "TIRUVARUR" (a famous Town in South India) along with his friends to attend the marriage of his friend and co-worker Sri. Vijayakumar there fixed on 7th April 1985. After attending the marriage, he left Tiruvarur by Train all alone on the same afternoon at 1 P.M. (7.4.85) for Hubli Via. Madras and Bangalore. He reached Mayavaram Junction at about 3-30 P.M. where he had to change and catch the train for Madras at 5 P.M. While boarding the train at "Mayavaram" he slipped and fell down on the platform, his head dashing against a stone. He was seriously injured on the head and Blood was flowing from his Mouth and head. The station staff at Mayavaram identified him from the Railway pass, he was having in the "Money purse" found inside in his shirt pocket. After giving First Aid treatment to him, they rushed him to Tanjore General Hospital by a Special Van. After admitting him there in the Hospital at about 8-30 P.M., they transmitted the news of the accident to the parents of the Boy at Hubli through the Railway, 'Microwave', which was received by them at about 10-30 P.M. on the same night (7-4-85). As the father of the boy was seriously ill and bed ridden, his mother with her co-brother's son (Sri. Natarajan) left Hubli by "Night Bangalore Bus" at 11 P.M. After reaching Bangalore early morning at about 6 A.M. on 8-4-85, they engaged a Special Taxi and reached Tanjore at about 9 P.M. the same day. They saw the boy at 10 P.M. in the Hospital. The boy was in a "Coma" (unconscious from the time he



met with the accident) and the doctors did not give any hope of his survival.

On 10th April 85, his cousin brother Natarajan gave an 'Express Telegram' asking the Boy's Father Sri. Srinivasan to immediately proceed to Tanjore to see his son's face for the last time. The telegram was received by the boy's father at about 11 P.M. the same day. Sri. Srinivasan a staunch devotee of Sai Baba, rushed to the Pooja Room and prayed before Baba (his eyes welled with tears), "Baba, kindly save my son, I am unable to move from the house as I am severely attacked with Asthama". Then he prostrated before Baba's photo. He did not have a wink of sleep throughout the night and he was uttering Baba's name the whole night.

Early Thursday Morning (11-4-85) Baba prompted him to send his son Ganesh to our house in the evening (after attending his college studies) and attend "Baba's Arathi" in our house and pray to Baba to save his son's life.

I did evening Arathi to Baba at 6 P.M. and prayed to Baba to save his son. Then I took Ganesh to Sri K.R. Gopinath's house for weekly Bhajan, it being thursday. At the end of Bhajan, all the devotees observe 2 mts. silence, praying for the welfare of the whole universe. Before the close of the "Bhajan", I appealed to all Sai Brother and Sisters (assembled) to pray to Baba to save Sri. Srinivasan's eldest son, Ramani's life, who was lying unconscious at Tanjore Hospital.

When I opened my eyes after observing two minutes' silence, Baba with a smiling face, made gestures to me saying: "Why fear, when I am here? Cast all your burdens on me, I shall surely bear them." I told the Boy Ganesh to go home without any anxiety and also sent word to his father, "not to worry as Baba had responded to our prayers" and his son would be saved by him. I also gave him Baba's Udi to be sent to his Brother at Tanjore Hospital.

Wonder of wonders!! Sri. Srinivasan received a Message through Railway Microwave on 12-4-1985 that his Son Ramani regained consciousness at 8-45 P.M. (exactly at the time when Baba made gestures to me in Sri. Gopinath's house (Prayer Hall) and he need not go over to Tanjore as his son would be discharged

after a week or so. This pleasant news was conveyed to us by Ganesh on the morning of 13-4-85.

Dear Sai Bandhus, see, how kind is our Mother Sai towards Her children. If one surrenders to our Samartha Sadguru Sai with Tan, Man, Dhan (Body, Mind and Wealth) one need not fear anything in this world, Our Sai is the Boat which will safely carry us across the ocean of this "Samsara" (Mundane Existence) to Eternal Bliss.

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AFFECTION OF SRI SAI BABA

This event is of 1st September 1985. I had invited some of my guests for lunch and they were sitting in the drawing room where in every corner Sri Sai Baba's Photo's were hung. Suddenly one of my guests started joking, "Mr. Mehta, you have got Sai Baba's picture every where in the room; what do you get by this?" I told them every thing which I wished to the peace of mind that I get from the feeling that from every direction God is looking my activities. Another guest asked, "Does it mean that Sai Baba knows what you do at what time?". I said, "yes , he also knows that today you have been invited here". Suddenly my hand was raised and there appeared Baba's *Vibhuti*. They were looking surprisingly I told see this is God's gift, you are very lucky that God has given this at the right time to bless you. They were very much impressed by this and asked me the way of worshipping. I told them to remember Him whenever the time permits them from the depth of heart.

Thus Lord Sai helps me in increasing the love and devotion towards him. I pray to the almighty to show the same affection to all other loving devotees too.

OMPRAKASH S. MEHTA
Sirpur Kaghanagar.



SHIRDI NEWS

February 1986

As usual Shirdi was crowded with devotees. Some of the artist was performed in the Samadhi Mandir were:

Keertan : 1) Shri Madhukar Ganesh Suryavashi, Sansthan Artist who performed keertans on Ekadashi and on other days of religious importance during the month. .

Pravachan : 1) Shri Laxman Maharaj Wakchore, Shirdi 2) Shri Dagdoba Martand Acharya, Viroli (Parner) 3) Shri Vishwanath Maharaj Sarale, (Taluka Vaijapur) 4) Shri Madhu Digambar Shinde, Barsi

Bhajan, Vocal & Instrumental Music etc. : 1) Shri Satish Oak, Bombay 2) Shri Vijay Hajare, Bombay 3) Shri Nathprabhu Dharwadkar, Bombay 4) Sou Vinu Pathi, Bombay 5) Sou Meghana Oak, Bomay 6) Shri Anil Karkhanis, Bombay 7) Shri Shriram Satardekar, Bombay 8) Shri Raghuvir S. Mirane, Shirdi 9) Shri Baburao Pawar, Tamasha Mandal, Jadi (Yerandgam) 10) Shri Deena Bagul 11) Shri Fakira Bhalerao 12) Smt. Babanbai Salunke 13) Ushabai D. Salunke 14) Shri Ratan Wafle 15) Shri Vitthal Ahire 16) Nana Jadhav 17) Bhivram Thakre 18) Shri Shantaram Thakre 19) Dhondu Thakre 20) Vishnu A. Thakre 21) Shri Vasant Wagh 22) Shri I. P. Mehta, Chandigarh 23) Shri Anandnathan Palli 24) Shri N. K. Gupta, Bombay 25) Shri K. Devi Varma, Chandigarh 26) Shri Vilas T. Padval, Dadar 27) Shri Vishwanath S. Chavan, Bhandup 28) Shri H. B. Mahale, Baitul 29) Dr. Y. N. Havare, Bidar 30) Shri Ram Dhanavade, Vikhroli 31) Shri Gajanan Nirakhe, Indore 32) Shri Manohar C. Mandlik, Nawapur 33) Shri Ramesh D. Chavan, Nawapur 34) Shri Shantilal Sidawe, Nawapur 35) Shri Manoj R. Chavan, Nawapur 36) Dr. Suman Khanvilkar, Lonavla 37) Dr. Indu Naik, Lonavla 38) Shri Bhikan V. Pawar, Shirdi 39) Shri Tukaram Dhasam, Gagangiri Seva Vrinda 40) Shri Sanjay Paradkar, Dadar 41) Sou Kalpana M. Korade, Girgaum 42) Shri Goururam G. Urankar, Panvel 43) Shri Mohan Sonavne, Nawagam 44) Shri Pralhad D. Atri Chandigarh 45) Shri Suresh H. Mahale, Kalamba 46) Sou Sindhu Mulik, Nagpur 47) Shri Pravin Bhagat, Bhandup 48) Shri Abanand Maharaj, Gagangiri Seva Vrinda 49) Shri Mukund Moregaonkar, Mumbai 50) Shri Jugal Kishore Puri, Chandigarh 51) Sou Argita K. Dandekar, Mumbai 52) Shahir Dattatraya More, Pune 53) Shri Rajan Sane, Bhandup 54) Shri Gunderao Patwari, Bidar 55)

Sou Leela Marathe, Dhule 56) Shri G. R. Palkar, Kurla 57) Shri Nagesh Moglaikar, Dhule 58) Shri G. B. Potnis, Pune 59) Shri Dinesh R. Kadam, Baroda 60) Shri Vasant V. Pradhan, Mulund 61) Sou Lalit Prabha Kulkarni, Ganeshpuri 62) Sou Sangita Godbole, Pune 63) Sou Shanta A. Sarode, Dadar 64) Sou Mathurabai Hiware, Bidar 65) Kum., Neelam Sanglikar, Pune 66) Shri Dattatraya P. Kulkarni, Pune 67) Shri Rajeshkumar Jadhav, Baroda 68) Shri Jagadish Devapurkar, Dhule 69) Shri Ashok Mhatre, Mumbai 70) Shri Mahendra M. Sanghane, Baroda 71) Shri Suresh Sukhija, Faridabad 72) Shri Pralhad D. Atri, Chandigarh 73) Shri. K. K. Rane, Chandigarh 74) Shri Nanaji N. Rasal, Nipani 75) Shri Shashidhar Nayak, Aurangabad 76) Sou. Usha P. Mulye, Pune 77) Shri K. P. Vahade, Nagapur 78) Shri Vishnu Dayal, Kaksari 79) Pushpalata Shete, Dombivli 80) Smt. Leelavati Gujarathi, Shirdi 81) Shri Raghavendra Kulkarni, Hingoli 82) Sou. Vidya Sulakhe, Dombivli 83) Shri S. K. Anand, Ulhasnagar 84) Shri Dattatreya V. Kulkarni, Nanded 85) Dr. Anil More, Ambevadi 86) Sou. Kumudini Tilak, Dombivli 87) Dr. Suresh Mhatre, Bhandup 88) Sou. Sindhu K. Khanas, Nagpur 89) Shri Krishnarao Khanas, Nagpur 90) Shri Babasaheb S. Nadkarni, Kolhapur 91) Kum. Vineet Swadya, Malad 92) Kum. Dharen Swadya, Malad 93) Kum. Ganesh Gore 94) Shri Vinod N. More, Ambewadi 95) Shri Nandkishore Purohit, Bandra 96) Shri M. V. Karambelkar, Chembur 97) Dr. Umesh Kelkar, Ratnagiri 98) Vijay Motegaonkar, Chembur 99) Kum. Shekhar Vispute, Shirdi 100) Shri R. Radhakrishna Ayyar, Hubli 101) Sou. Sulochana Joshi, Nagpur 102) Sou. Shashikala Revandkar, Ambarnath 103) Shri Sitaram Matadin Mahajan, Ichalkaranji 104) Shri Vijay Y. Sahamate, Chinchni 105) Shri Jagannath N. Kulkarni, Pune 106) Shri Parshuram S. Mhatre, Mumbai 107) Kum. Ninad Vaykul, Mumbai 108) Hasmukh O. Patil, Nawapur 109) Kum. Gaurav Swadya, Malad 110) Prof. A. P. Tripathi, Itarsi 111) Sou. Asavari Vaikul, Ghatkopar 112) Shri Vilas Vaikul 113) Shri K. B. Gopalkrisna, Visakhapatnam 114) Shri Balakrishna B. Hariderabadkar, Pune 115) Shri Madhavrao R. Karandikar, Pune 116) Shri Sangam Shrihari, Andheri 117) Shri K. V. Ramanamurthy, Kakinada 118) Sou. Tarabai V. Yerdur, Pune 119) Shri Vasant Yerdur 120) Shri T. Manohar, Kurnool 121) Kum. D. Karuna, Kurnool 122) Shri Chandrasen Salgaonkar, Pune 123) Shri M. N. Padma, Secunderabad 124) Shri Ravindra Warandkar, Borivli, 125) Shri Bhaskar Waradkar, Borivli 126) Shri Durgadevi Bhajani Mandal, Lalbag 127) Shri Anandrao More, Kolhapur 128) Smt. P. Mani, Mumbai 129) Smt. Jai Mirabai Bhajani Mandal,



Vijayawada 130) Shri Gajanan M. Ghare, Bhandup 131) Shri Prakash G. Ramadasi, Pune 132) Shri Dattaram Salthale, Lalbag 133) Shri Nama Sankeertan Mahila Bhajani Mandal 134) Prema Gopalkrishna, Mumbai 135) Shri D. V. Thakur, Ghatkopar 136) Dr. Arun Sanal, Mumbai 137) Shri Bal Chavare, Mumbai 138) Shri B. Satyanarain, Secunderabad.



SAI EYES

When I look at those lovely eyes
Of Baba's marble statue in Shirdi,
The loving rays seem to pierce my eyes
Which send thrills through my body.

When I look at the brown almond eyes
Of Baba's photo with red head wear,
The roving rays seem to pierce my eyes
Which makes my stare unable to bear.

When I look at the motherly eyes
Of Baba's photo frame in my abode,
The milky rays seem to pierce my eyes
Which fills my life with joy that no money can afford.

When I look at the starry eyes
Of Baba's small blue photo in white gown,
The shining rays seem to pierce my eyes
Which brightens up my spirits that no sorrows can drown.

When I look at the fatherly eyes
Of Baba's photo on tin calender,
The blessing rays seem to pierce my eyes
Which spreads the sweet odour of a lavender.

When I look at the saintly eyes
Of Baba's cover photo on Diwali Sai Leela,
The soothing rays seem to pierce my eyes
Which envelopes the atmosphere with pleasant Sai-aura.

*Miss N.B. Sanglikar,
M.A.C.S. Research Institute,
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श्री साईलीला जून १९८६

हिन्दी विभाग अनुक्रमणिका

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सबका मालिक एक है

अवतारा यथा सर्वे लोकशिक्षा परायणाः

यथा योनि चरित्राश्च वेदमर्यादा पालकाः ।

सर्वश्रेष्ठ वेदग्रंथोंका भारतीय संस्कृति में और सभ्यता में महत्वपूर्ण योग है। भागवत पुराण भी लोकप्रिय है। सबका जन्मदाता एक ईश्वर है जिसके अनंत अवतार हुये हैं। मनुष्य जीवन का सार्थक होनेके लिये श्रेष्ठ ग्रंथोंका पाठ एवं सत्पुरुषोंका दर्शनलाभ आवश्यक तथा मार्गदर्शक है।

प्रत्येक मनुष्य में सेवाभाव जन्म से ही रहता है। इस सेवाभावना का परिचय उसके व्यवहार तथा आचरण द्वारा प्रगट होता है। प्रपंच करके परमार्थ-लाभ मनुष्य को संस्कार द्वारा आध्यात्मिक ज्ञान प्राप्तिसे हो सकता है। पहिले हम परिवार को चलाने के लिए धनार्जन करते हैं। हरएक धार्मिक सामाजिक और पारिवारिक कार्य को कुशलतापूर्वक करनेसे सेवाभाव बढ़ता है। सद्गुरुको शरण जाकर या श्रद्धास्थान पर पुजा करके संतोष एवं समाधान का भाव मनमें रहता है। दीन दुखियों को अन्नदान करना पुण्यकर्म माना है।

शिर्डीके साईबाबा और शेगांव के गजानन महाराज- श्रेष्ठ अवतार सभी धर्मभावना से प्रेरित जन मानते हैं। मुर्तिजापूर के परमहंस पुंडलिक महाराज भी अनेक भक्तोंके कल्याणदाता बनकर गतवर्ष १९८५ आक्टोबर माहके ९ तारीख को बम्हलीन हुये। उनका केवल दर्शन पाकर अनेक स्तरके पुरुषोंने अपनेको भाग्यशाली समझकर कार्यपूर्ति का समाधान पाया।

हम सब एक मालिक को मानते हैं। वैसेही सब अवतारी श्रेष्ठ महापुरुषोंका एकही कार्य है, समस्त सृष्टीके मानवजातीका कल्याण। इसलिये हमारा सबका परम कर्तव्य है एकात्म भावको बढ़ाना, जिससे हमें शक्ति मिलती है और भक्ती बढ़ती है। वेद संहिता में कर्ममार्ग, उपनिषदोंमें उपासना और ज्ञानमार्ग तथा पुराणों में भक्तिमार्ग का वर्णन है। आध्यात्मिक विद्याका विवेचन है। अध्ययनसे पारमार्थिक ज्ञान बढ़ता है।

उत्कट ईशकेंद्रीत निर्मल भक्ती प्रभावी शक्ति है।

वि. म. हटवार

१४९, रेशीमबाग, नागपूर ९

★★★★★★

“श्रद्धा तथा सब्र का अद्भुत सामंजस्य”

यू तो प्रतिवर्ष हम शिरडी जाते हैं, कहना न होगा किस लिये। क्योंकि “शिरडी” नाम ही ऐसा है, जिसके किसी शहर तो क्या गांव का हर व्यक्ति भलीभांती परिचित है। लेकीन कभी कभी कुछ घटनाएँ इस तरह से घटीत हो जाती हैं, जो हमारे मन पर अपनी अमिट छाप छोड जाती हैं। “बाबा साई” की महिमा ही कुछ ऐसी है।

हम "शिरडी" जाते हैं, क्यों? तो इसके प्रतिउत्तर में हम पाते हैं की बाबा के दर्शन, तीर्थप्रसाद और हमारी मनोकामना। इस तरह से "नियम-बंधन" के परिवेश से भावुक मन लिये वहाँ पहुँचने पर भी यदी "तिर्थप्रसाद" ना मिले ऐसे समय हम तो क्या कोई अन्य व्यक्ती भी अपने मन से शंकित दृष्टी से देख सकते हैं।

यह घटना करीब १० साल पहले की है जब "साई प्रसाद" का निर्माण नहीं हुआ था।

किंतु हाय री विडम्बना। हम यही धोखा खा जाते हैं और एक क्षण के लिये यह भूल जाते हैं की, यही तो हमारी परीक्षा है जो बाबा ले रहे हैं और देख रहे हैं की, मानव मन कितनी जल्दी लघुरूप धारण कर लेता है। किंतु हम भी क्या करें, हमारा नियम और जिद के कारण हम बाकी बातों को एक और रख देते हैं। मन में केवल एक ही बात याद रह जाती है बाबा....बाबा....बाबा....बाबा। फिर क्या था, हम अपना निराश मन लिये परिवार सहित बैठ गये। एक दूसरे की और तथा इधर उधर कुछ ढूँढती हुयी नजरों से देखने लगे।

फिर सोचा आज यदी हमें "प्रसाद" नहीं मिलेगा तो हम यहाँ बैठे भिखारीयों से थोड़ा सा "प्रसाद" मांग लेंगे किंतु अपना नियम ना तोड़ेंगे। आखिर इस स्थिती से अवगत "बाबा" ने अपना चमत्कार दिखाया, उनकी दृष्टीसे शायद हमें इस तरह से बैठे बहुत देर हो चुकी हो....। एक सज्जन हमारे पास आये और हमें "प्रसाद" हेतु अंदर बुलाकर शिष्टतापूर्वक खाना खिलाया। तभी हम सोचने लगे जैसे बाबा हमें सात्वतन भरे शब्दों में कह रहे हो —

॥ "नर हो न निराश करो मन को" ॥

वरना पहले तो हमें ऐसा लग रहा था कि, बाबा इतने अधिक लोगों की भीड़ में जाने किस किसका ख्याल रखते होंगे। लेकिन "बाबा" को इस चमत्कार ने हमें यह बता दिया की चाहे कितने ही लोग क्यों न हो, मैं सभी का ध्यान इस तरह से रखता हूँ। जैसे "अनेक में एक हो" फिर बाबा की इस चमत्कारिक लीला को देखकर ऐसा लगा —

॥ "होई है वही जो राम रचि राखा ॥

होता वही है, जो प्रभु चाहते हैं। इस प्रकार से "प्रभु दर्शन" पाकर उनकी प्रतिभा हमारी आँखों में बस गई। जब भी कोई विपत्ती आती है तभी हम "साईबाबा" का नाम लेते हैं, ऐसा नहीं। हमारे मन में हमेशा एक ही नाम की पुकार रहती है, जय साईबाबा, जय साईबाबा, जय साईबाबा।

"बाबा के चरणों में कोटि कोटि प्रणाम"

— डॉ मुरलीधर राधाकिसन वर्मा

"आशिर्वाद"

मिश्रालाईन, परतवाडा [महा]

जि. अमरावती-४४४ ८०५.



साई लीला - एक अनुभव

मानव जीवन में जब सत्कर्मों का उदय होता है तभी वह किसी संत की कृपा का भागी होता है। ठीक ऐसा ही मेरे जीवन में भी घटित हुआ है। यद्यपि मेरा जन्म एक पर्वतीय ब्राम्हण परिवार में हुआ था जहा देवी देवताओं के पूजन को काफी महत्व दिया जाता है। विद्यार्थी जीवन में भी भारतीय दर्शन व विभिन्न धर्मों के सम्बन्ध में काफी कुछ पढ़ा जिसका प्रभाव मेरे स्वभाव व मानसिक संरचना में बहुत पड़ा। इसीलिये एक कर्मकाण्डीय पर्वतीय ब्राम्हण परिवार में जन्मा हुआ होने पर भी मेरे मन में जातिपांति व छोटा बड़ा या किसी दूसरे धर्मावलम्बी के प्रति कभी भी भेदभाव उत्पन्न नहीं होता था।

सन् १९८३ में मेरा सौभाग्य था कि मुझे साई साहित्य पढ़ने को मिला और पहली बार मैं अपनी धर्मपत्नी के बड़े भाई के साथ साई मन्दिर (देहली) में सद्गुरु साईनाथा के दर्शनों का लाभ उठा पाया. पहला प्रभाव जो इस दर्शन से मेरे मन में पड़ा वह था एक प्रकार का अजीब सा आकर्षण व मानसिक शान्ति। तभी से सामान्य रूप से कभी कभी मुझे बाबा की आज्ञा मिल जाती थी और मैं उनके दर्शन करने का शुभअवसर पा जाता था।

साई कृपा का पहला अनुभव मुझे हुआ उस समय जब कि मेरा सन् १९८१ से पी.एच.डी. का पंजीकृत विषय जिस और मेरी कोई विशेष रुचि जागृत नहीं हो रही थी, मेरा मन उस कार्य को पूरा करने की ओर आकर्षित होने लगा। अक्तूबर सन् १९८३ में बाबा के मन्दिर में बैठे बैठे एकाएक मुझे लगा कि बाबा ने आदेश दिया कि उठ इस अधूरे काम को जल्दी पूरा करले। आदेश देनेवाला अवसर भी उसी के अनुकूल दे देता है। जनवरी १९८४ में मेरी पत्नी अपने इलाज के लिये लखनऊ चली गई। अब मैं घर में अकेला ही रह गया। तभी एक दिन गुरुवार को प्रातः साई को प्रणाम कर उनसे सहायता की प्रार्थना करने के बाद कार्य प्रारम्भ कर दिया, बस काम में ऐसा जुटा कि मुझे खाने व सोने की भी सुध नहीं रही। मैं स्वयं भी विश्वास नहीं करता कि ५२ वर्ष की उम्र में स्वास्थ्य के ज्यादा अच्छा नहीं रहते हुये भी मैंने कैसे १६ से १८ घन्टे रोज मेज में बैठकर कार्य किया और दो माह में ४५० पृष्ठ के अपने पी.एच.डी. निम्बन्ध की पाण्डुलिपि को तैयार कर लिया, आज भी जब उसे देखता हूँ तो ऐसा लगता है कि वह स्वयंबाबा ने लिखवाई है।

कार्य पूर्ण करतेही बाबा ने मुझे द्वारकामाई की गोद में बैठने और अपनी समाधि की सीढ़िया चढ़ने की आज्ञा दे दी और उन्हीं की कृपा से मैं सब कार्य यथासमय पूर्ण कर उसकी प्रतियों को विश्वविद्यालय भेजने के पूर्व दिल्ली में बाबा के चरणस्पर्श करा लाया, यथासमय परीक्षकों की रिपोर्ट भी आ गई और मुझे उपाधि भी मिल गई।

इसी सन्दर्भ में अब मैं बाबा की दूसरी महती कृपा का भी वर्णन करना चाहता हूँ। जिसके फलस्वरूप मुझे बाबा ने एक गुरुतर महत्वपूर्ण कार्य को पूरा करने का उत्तरदायित्व दिया है। सन् १९८५ के फरवरी माह में उत्तर प्रदेश उच्च शिक्षा सेवा

आयोग ने १५ महाविद्यालयों के प्राचार्य पद हेतु प्रार्थनापत्र भेजने की सूचना पत्रों में दी। पत्नी व साथियों के आग्रह पर एक गुरुवार को मैंने आवेदन पत्र मंगाने के लिये रुपये भेज दिये। आवेदन पत्र मुझे जिस दिन मिला वह गुरुवार ही था। जिससे मुझे विश्वास होने लगा कि बाबा की कृपा मुझ पर अवश्य रहेगी, उसे पूर्ण कर मैंने इलाहाबाद भेज दिया। मेरे साक्षात्कार की सूचना का पत्र भी मुझे गुरुवार को ही मिला और उस समय तो मेरे आश्चर्य का ठिकाना हो नहीं रहा कि ११ दिन चलने वाले साक्षात्कार में जिस दिन मेरा साक्षात्कार था वह भी गुरुवार का ही था और उस दिन भी सबसे पहला साक्षात्कार मेरा ही था। साक्षात्कार का यह क्रम २२ मई तक था और सभी विद्यालयों का निर्णय २३ मई को होना था जो गुरुवार ही था, अब मुझे पूर्ण विश्वास हो गया कि बाबा यह पद मुझे अवश्य देना चाहते हैं।

बाबा की तो रीती ही निराली है। कभी कभी वह बवंडर उठा कर अपने भक्तों को क्षुब्ध कर देते हैं और फिर स्वयं ही सब कुछ ठीकठाक कर देते हैं। यही बाबा ने मेरे साथ भी किया। मेरी पूज्य मां का श्राद्ध ३१ मई को था। कुर्माचलीय ब्राम्हणों में पितृव्यों का श्राद्ध करने का अधिकार सबसे बड़े पुत्र को ही है, पर तीर्थ में कोई भी पुत्र यह श्राद्ध कर सकता है, मेरे दोनो बच्चे व पत्नीभी हरिद्वार ही थी इसलिये मेरी तीव्र इच्छा थी कि इस बार मैं यहां मां का श्राद्ध कर लूं। ३१ मई विद्यालय के कार्य का अन्तिम दिन था इसलिये मैं उससे ३ दिन पूर्व बड़ौत अपने विद्यालय आ गया ताकि अन्तिम दिन का अवकाश अपने प्राचार्य से ले लूं। बड़ौत पहुंचने पर पता चला कि व्यक्तिगत सूचना के आधार पर मेरे विद्यालय में प्राचार्य पद पर मेरे ही एक सहयोगी जो मुझसे ज्यूनियर थे की नियुक्ति हुई है। एक बार थोड़े समय के लिये मन में विचार आया कि यदि मेरा चुनाव नहीं करवाना था तो बाबा ने यह प्रेरणा दी ही क्यों? पर फिर बाबा की इच्छा समझ कर मन को समझा लिया कि जो कुछ भी वह कर-रहा है मेरी भलाई के ही लिये कर-रहा होगा। इसी भाव के साथ ३० मई की रात्रि में हरद्वार पहुंचा, बच्चे भी परिणाम की प्रतीक्षा में थे, बहिन व पत्नी ने भी उत्सुकता से पूछा तो मैंने जो कुछ मुझे सूचना मिली उन्हें भी बतला दी, मेरी पत्नी को विश्वास नहीं हुआ। उसने दूसरे दिन शायद प्रातः बाबा की पूजा करते समय उन्हें उलाहना दिया कि यदि यह सब करना ही नहीं था तो फिर इन्हें यह सब प्रेरणा क्यों दी? दूसरे दिन मां का श्राद्ध बड़ी श्रद्धा भक्ति से कुशाघाट हरिद्वार में विधिवत किया और पूरा दिन हरकी पौढ़ी में रहे पहली जून को संध्या समय एकाएक मेरे विभाग का चपरासी मिठाई का डिब्बा लिये हुये हरिद्वार मेरी बहन के घर का पता लगाते हुये पहुंचा और साथ में उच्च शिक्षा आयोग इलाहाबाद से आया हुआ नियुक्ति पत्र लेकर आ पहुंचा जिसमें मुझे मेरे ही विद्यालय में पहली जुलाय ८५ से प्राचार्यका पदभार ग्रहण करने का आदेश था।

पद भार ग्रहण करने के बाद भी मैं अनुभव कर रहा हूं कि समय समय पर विद्यालय संचालन में जो अनेक प्रकार की कठिनाइयां आती हैं उन्हें बाबा मेरे लिये



सहज व सरल बनाते रहते हैं। प्राचार्य का सहयोग व विरोध दोनों होते रहते हैं और आजकल विद्यालयों का वातावरण जितना दूषित व जटिल हो गया है उसमें उसका संचालन शान्ति पूर्वक ठीक ठाक चलाने में मैं केवल सद्गुरु साई समर्थ की कृपा से ही सफल हो पा रहा हूँ। अन्यथा सरल स्वभाव व हरेक पर विश्वास करने की अपनी आदत से मुझे आजके युग में इस उत्तरदायित्व को निभाना बहुत कठिन कार्य होता। परन्तु साईही मुझे शक्ति दे रहे हैं और मुझसे यह सब करवा रहे हैं। साईसच्चरित्र का नित्य एक अध्याय का पाठ करने व साईनाम जप के बाद उससे निरन्तर यही प्रार्थना करता हूँ मुझे इस योग्य बना कि है साई में तुम्हारा दिया हुआ प्राचार्य पद का कामली प्रकार संचालक कर सकूँ और मेरे विरोधियों को सद्बुद्धि दे कि वे विद्यालय संचालन में मेरा सहयोग करें।

अब मैं प्रतीक्षा में हूँ कि बाबा मुझे अपनी समाधि में पहुंच अपने चरणकमलों को स्पर्श करने की आज्ञा दें और मैं शीघ्र ही सिरड़ी जा कर द्वारकामाई की गोद में बैठ कर साईसच्चरित्र का पाठ कर सकूँ।

श्री सद्गुरु साईनार्पणमस्तु । शुभम् भवितु ।

— डा. रमेश चन्द्र पाण्डेय
प्राचार्य
दिगम्बर जैन कॉलेज, बड़ौत
मेरठ-उत्तर प्रदेश

शिरड़ी वास

शिरड़ी बुलाओ साई, शिरड़ी बुलाओ रे।
बहुत दिनन से आश लगी है अब क्यों देर लगाओ रे॥
समाधि मन्दिर के प्रांगण में दास को नित्य बुलाओ रे।
योगिराज गुरु आरती करि, द्वारिका माई जाऊं रे॥
गुरुस्थान-नमन करि पुनि-पुनि, चावडी दरसन पाऊं रे।
खाण्डोबाजी क्षेत्र के रक्षक, मारूति नेह लगाऊं रे॥
साई प्रभु-पद पूजन करिकै, तेरे नित गुण गाऊं रे।
सद्गुरु चरणामृत पान करि आवागमन मिटावौ रे॥
साई-साई नाम जपो सब, सिंगरे शोक नसावौ रे।
“अयुत” पुकारत पैड़ी बैठे, साई निज घाम बुलाओ रे॥

— डॉ. दुर्गाप्रसाद शुक्ल “अयुत”
४८०, कुम्हारमण्डी कानपुर छावनी- ४

साई की धुँआ हमारी दवा

मैं दिल खोलकर लिख रहा हूँ कि जो कोई भी साई की शरण में आता है उनका पूरा भार साई ही लेता है। मैं तो हर दिन पूजा करूँगा नहीं पर मेरा दिल तो हमेशा साई राम का जप करता रहा है। यह भी मैं कह सकता हूँ कि हमारे सभी दुःखों का इलाज साई का धुँआ से कर सकते हैं। साई की धुँआ से हमें सब चीज और काम हो जाता है और मिल जाता है। अगर धुँआ ही है तो कमी का बात भी होता नहीं। साई ही बहुत जानता है हमें जिस जिस चीज की जरूरत है। इसके वास्ते हम हमेशा साई से धुआँ ही माँगना है। इसके लिए अनेक साई लीला के बंधु गवाही है। इसके लिए मैं भीती हुई घटना को प्रस्तुत कर रहा हूँ।

मैं आंध्रा बैंक चिगुरूमामिडि में नौकरी कर रहा हूँ। संक्राति त्योहार को मैं मेरा गाँव मछलीपट्टणम् जाना चाहा। यहाँ से मछलीपट्टणम् जाना है तो सीधा "बस" नहीं है रेल गाडी भी नहीं है। पहले "वरंगल" जाना है। वहाँ से साडे पाच बजे को गोल्कोंडा एक्सप्रेस है। यहाँ से "वरंगल" को भी सीधा "बस" नहीं है। पहले हुस्नाबाद जाना है, और वहाँ से हनुमकोंडा जाना है और उधरसे "आटो" पर वरंगल जाना है। अगर ओ गाडी न मिले तो रात बारह बजे तक रेल्वे "प्लाटफार्म" पर बिताना पडता। मिल गया तो मैं बारह बजे को घर चल जाता।

आडे बजे को बैंक बंद हो गया। मैं सीधा "बस स्टेशन" को आ गया तब समय पौने तीन हुआ। यहाँ बस मिलना भी एक बड़ी समस्या है। यहाँ के लोगों से पूछे तो वे बोले कि "अभी दो बस चले गये"। फिर वे मुझे से पूछे कि "आप कहाँ तक जाना है?" वरंगल जाकर "गोलकोंडा एक्सप्रेस" चढना है। वह आदमी तुरंत कहा कि "ओ एक्सप्रेस साडे पाँच बजे को है आप अब जाकर उस गाडी कैसा पकड सकते है? आप उस गाडी को पकडना संभव की बात नहीं है।" मैं उनसे कह दिया कि "मेरे साथ मेरा बाबा है हमारे लिए वह गाडी भी ठहरना पडता है। मैं बारह बजे को घर चले जाऊँगा। यह तो बाबा का हुक्म है।" दूसरे आदमी ने हंस कर कहा कि "तुम बुरा न समझो भाई तुम को गाडी मिलना आसान नहीं बहुत मुश्किल है।"

पर मैं उन बातों पर ख्याल रखा भी नहीं। क्योंकि मुझे तो बाबा पर विश्वास है। मुझे यहाँ बस साडे तीन को मिल गया दूसरा हुस्नाबाद में भी तुरंत ही मिल गया। मैं सीदा हनुमकोंडा चल गया। वहाँ से "आटो" पर वरंगल रेल्वे स्टेशन गये तो समय पौने छे: बज रहा है। गाडी तो प्लाटफार्म पर जाने के लिए तैय्यार है। मैं टिकट खरीद कर गाडी चढ़ गया। यह सब देखा हुआ हमारा बैंक स्टाफ (जयराम) कहा कि "एक साल से मैं हर हफ्ते अपने बहन से मिलने जा रहा हूँ पर मैं कभी भी छे: बजे को न पहुँच सका। यह तो तुम्हारा किस्मत है।" मैं तुरंत कह दिया कि "यह तो मेरा किस्मत नहीं बाबा की धुआँ है।"



ये बाबा की धुँआ सभी मुसीबतों में काम आता है। जो मेरी बाबा पर भरोसा रखता है उस दिन से कमी उनके घर से भाग जायेगा।

ॐ साई राम

— चलमलशेहि सूर्यनारायण राव

आंध्रा बैंक चिगुरुमामिडि-५०५४७४

करीमनगर डिस्ट्रिक्ट आंध्र प्रदेश

साई - वन्दना

बोलो बाबा, बोलो साई, साई-साई, बोलो साई,
बोलो बाबा, बोलो साई साई-साई, बोलो साई,
शिर्डी जिनका धाम है, साई जिनका नाम है,
ऐसे श्री साईनाथ को बारंबार प्रणाम है,
भक्तों पर जब संकट आए,
बाबा अपना हाथ जलाए,
ऐसे दयावान श्री साईनाथ को बारंबार प्रणाम है;
श्रद्धा-भक्ति से जो शिर्डी आए,
चरणवन्दना में शीश नमाए,
मन चाहा फल वो है पाए,
ऐसे दानी श्री साईनाथ को बारंबार प्रणाम है;
जिनकी उधी हर पीड़ा हरती
नीम में मिठास है भरती
ऐसे सच्चिदानन्द श्री साईनाथ को बारंबार प्रणाम है,
“सबका मालिक एक” बताया,
दीन-दुखी को गले लगाया,
सब जाती को शिर्डी लाया,
सब धर्मों को यहाँ मिलाया,
ऐसे पालक श्री साईनाथ को बारंबार प्रणाम है,
बोलो बाबा, बोलो साई, साई-साई, बोलो साई,
बोलो बाबा, बोलो साई,....
शिर्डी जिनका धाम है, साई जिनका नाम है,
ऐसे श्री साईनाथ को बारंबार प्रणाम है।

— अनिल ब. सहाय,

“गणेश स्मृति” वारखण्डे

पो. पोंडा-गोवा.

:- साई सबका गुरु :-

जब मनुष्य इस धरतीपर जनम लेता है, तो वह अधूरा होता है, अज्ञानी होता है। उसे इस जीवनसे, समाजसे बहोत कुछ सीखना पडता है ताकी वह अपना जीवन अच्छी तरह बीता सकता है। इसलिए हर मनुष्यको हर कोई चीज दूसरे मनुष्यसे सीखनी पडती है। जब हम कोई ज्ञान दूसरेसे प्राप्त करते है तो वह अपना 'गुरु' बन जाता है।

यह गुरुकी परंपरा हमारे देश में प्राचिन सालोंसे चली आयी है। प्रभू रामचंद्र के वशिष्ठ, श्रीकृष्ण के सांदिपनी, संत नामदेव के विसोबा खेचर, संत ज्ञानेश्वर के संत निवृत्तीनाथ गुरु थे। संत ज्ञानेश्वर तक चली आयी गुरु परंपरा भगवान शंकरजीतक पहुँची जाती है।

इसी तरह 'साई' भी हमारा, तुम्हारा, सबका गुरु है। हमारा गुरु हमें हर तरहका ग्यान देता है। हमारा अधूरा जीवन सुधारसे भर देता है। जीवनमें नई खुशी लाता है। हमारा साई क्या नहीं कर सकता है। वह तो बडा दाता है। योगीराज है।

साईने हम सबको दो मंत्र दिये है, एक है 'श्रद्धा' और दूसरी 'सबुरी'। ये दोनों शब्द एक दूसरेसे जुडे हुए है। जीवन में कोई भी काम करना पडेगा तो वह काम पूरी श्रद्धासे, पूरी लगनसे करना चाहिए। और साथ ही धीरज रखना जरूरी है। फिर हम अपने कृत्य के मीठे फल साईकृपासे जरूर चख सकते है। जीवनमें जो मूलतत्व है, जो जीवनके आधार माने जाते है, ऊसपर श्रद्धा रखना हमारा कर्तव्य होता है। कोई भी काम बिना श्रद्धासे करे तो उसमें जान नहीं आ सकती न ही हम उसका फल पा सकते है। इसलिए हमे अपने हर कृत्य पर श्रद्धा रखना जरूरी है।

हम कोई भी काम करे तो उसका फल पाने के लिए धीरज रखना जरूर होता है। अगर हम जल्दबाजी करनेका प्रयास करे तो हमें अपने कृत्य का अच्छा फल मिलना संभव नहीं है।

ये दो शब्दोंका मंत्र जो साईने हमें दिया है उसका महत्व इस जीवनमें असाधारण है। यह एक गुरुमंत्र है, जो हमारे गुरुने स्वयं दिया है सारे संसारको। उसका पालन करना यही अच्छी गुरुसेवा है। गुरुकी पूजा है। गुरुकी आज्ञा का पालन करना है। गुरुके वचनोंपर चलना है।

गुरु पूणिर्मा के इस अवसर पर हम साईके 'श्रद्धा' और 'सबुरी' ये दो शब्द मंत्रोंका जप करें तो मुझे लगता है। साईकृपा जरूर होगी। इस पूनमके पुण्यकालीन अवसर पर मैं अपने साई को प्रणाम करता हूँ।

— जय साई —

— मिलिंद बारटोके,
ग्राम तथा पोस्ट हरनई,
ता. दापोली, जि. रत्नागिरी.



“श्री साईनाथ सगुनोपासना”

कृष्णा शास्त्री जोगेश्वर भीष्म नागपुर जिले के बोरी गांव के रहनेवाले थे। वे अपना जीवन निर्वाह खेतीवाड़ी की उपज से करते थे। वे अपनी पत्नी की मौत से विचलित हो गये। उनके सगे सम्बधियों और दोस्तों ने उससे फिर शादी कर लेने को कहा, परन्तु भीष्म इसके लिए माने नहीं। उन्हें १९०८ में श्रावण के महीने में एक स्वप्न हुआ:— स्वप्न में एक काले रंग की आकृति ने उन्हें दर्शन दिया, जिसके ललाट पर त्रिपुंड का निशान लगा हुआ था और बदन पर चन्दन और केसर का लेप मला हुआ था और उसके चरणों की पूजा हो रही थी। उसने भीष्म को एक अखबार दी। भीष्म ने उससे स्वप्न में ही पूछा कि वे कौन हैं। उस प्रश्न का उत्तर न देकर उस व्यक्ति ने भीष्म को उस अखबार में जहां “सत-चित्त-आनन्द” छपा हुआ था बड़े अक्षरों में उस तरफ इशारा किया। और उसे भीष्म को पढ़ने की आज्ञा की। भीष्म ने उस अखबार (समाचार पत्र) में देखा जहां “मंत्र व शिकावा” शब्द लिखा था जिसका मतलब होता है “मंत्र और सिखो” भीष्म हैरान होकर उस काली आकृति से प्रश्न करना चाहते थे। परन्तु उसी समय वह आकृति और अखबार अदृश्य हो गये। भीष्म अचरज में पड़ गये और उसी समय दरवाजे पर दस्तक हुई और उनकी नींद भंग हो गयी। और साथ ही स्वप्न। भीष्म ने तुरंत उस स्वप्न को लिख दिया। उसके उपरांत उन्होंने उस स्वप्न के बारे में बहुत सोचा परन्तु कुछ समझ न सके। कुछ दिनों बाद बोरी गांव में एक साधु आए और वे गणपति के भक्त थे। भीष्म ने उन्हें अपना स्वप्न सुनाया। जिसका मतलब उस साधु ने कहा कि “सत-चित्त-आनन्द” उसका गुरु है और वह उसे मंत्र देकर उसे सीखने और जानने की आज्ञा देकर गया।

कुछ समय बाद भीष्म अमरावती गये जहां उनकी भेंट दादासाहेब खापडें से हुयी। जिन्होंने भीष्म को शिर्डी साथ में चलने को कहा। भीष्म उनके साथ ६-१२-१९११ के दिन शिर्डी आये। इस बात का जिक्र श्री दादासाहेब खापडें ने अपने ‘डायरी’ (स्मृति पत्र) में किया है। जैसे ही भीष्म मस्जिद में श्री साई बाबा के दर्शनों को गये, श्री साई बाबा ने उन्हें देखकर हाथ जोड़ “सत-चित्त-आनन्द” कहा। भीष्म बहुत हैराण हुये। भीष्म हैरानी में सोचने लगे शायद स्वप्न में दर्शन देने वाले साधु स्वयं श्री साईबाबा ही थे। जैसे कि स्वप्न में दर्शन देनेवाले साधु वैष्णव थे और भीष्म को साईबाबा मुस्लिम लगे इसलिये वे कुछ संशयग्रस्त हुये। फिर भी भीष्म के मन में प्रश्न आने लगा कि साई बाबा ने उनसे ‘सत-चित्त-आनन्द’ क्यों कहा? सभी ब्राह्मण उस समय मशीद में श्री साई बाबा के चरणों का तीर्थ ले रहे थे परन्तु भीष्म ने नहीं लिया। श्री साई बाबा चित्म पीते थे और अन्य भक्तों को भी पीने देते थे। परन्तु उन्होंने भीष्म को शुरुआत में पीने को नहीं दी। एक बार श्री साई

बाबा एक कहानी सुना रहे थे तब एक भक्त ने चिल्म तैयार कर श्री साई बाबा को दी। श्री साई बाबा ने चिल्म भीष्म की ओर बढ़ाकर उसे पीने को दी। भीष्म ने चिल्म पीकर श्री साई बाबा को लौटायी। श्री साई बाबा ने चिल्म को लेते हुए कहा "मैं चारो तरफ रहता हूँ, हे मेरे दोस्त, बाम्बे, पूने, सतारा, नागपुर इन शहरों में 'राम' पूर्ण रूप से समाया हुआ है।" और तुरन्त ही श्री साई बाबा ने भीष्म से कहा "तुम लड्डू खाते हो, और वह भी अकेले ही। वह भी मुझे अर्पित किये बिना। कम से कम अब मुझे पांच लड्डू दो।" यह सभी को ज्ञात है कि श्री साई बाबा अपने भक्तों से दक्षिणा मांगते थे जिसे वे जमा कर दान पुण्य में लगा देते थे।

श्री साई बाबा के वचनों का भीष्म पर अजीब असर हुआ। अब भीष्म की नज़र में जो भेद था, स्वप्न में आने वाले "वैष्णव" साधु और श्री साई बाबा के बीच में वह भेद (संशय) भीष्म के मन से मिट गया। तुरन्त ही भीष्म ने श्री साई बाबा के सेवक से मांगकर श्री साई बाबा का चरणों तीर्थ पान किया। और भीष्म ने अपना मस्तक श्री साई बाबा के चरणों में रख दिया। श्री साई बाबा ने पूरे दो मिनट भीष्म के सर पर अपनी हथेली रखी। भीष्म ने अत्याधिक आनन्द का पान किया। वे उस स्थिति का वर्णन करने में असमर्थ रहे जिस आनन्द का पान उन्हें भी साई बाबा की कृपा से प्राप्त हुआ था।

भीष्म मस्जिद से दीक्षित वाड़े में वापस आये और सोचने लगे कि वे उस जगह पर लड्डू कैसे बना सकते जहां पर वे एक महमान थे। उन्होंने सोचा अगर और किसी आचरण को अपनाया तो वह भी श्री साई बाबा को ज्ञात हो जायगा। फिर वे सोचने लगे श्री साई बाबा ने उनसे सिर्फ 'लड्डू' क्यों नहीं मांगे? पांच लड्डू क्यों मांगे? इसी सोच विचार में उन्होंने वह दिन बिताया और वही बात मन में रखकर सो गये। अचानक भीष्म नींद से उठ बैठे और उनकी तमन्ना हुयी कविता के पद लिखूं। और भीष्म ने एक पद लिख लिया। सुबह में भीष्म दूसरा पद लिखने में व्यस्त थे तब श्री हरी सीताराम दीक्षित ने मशीद जाने के पहले उनका पहला कवीता का पद पढ़ लिया। भीष्म स्नान करने के बाद मशीद गये। श्री साई बाबा ने भीष्म से लड्डुओं के बारे में पूछा। भीष्म चुप बैठे रहे परन्तु दीक्षित ने जवाब दिया कि लड्डू बन रहे हैं। यह सून साई बाबा शांत रहे। दूसरे दिन भीष्म ने 'पांच पद' लिख डाले। और प्रत्यन के बावजूद भीष्म उससे ज्यादा पद न लिख सके। भीष्म ने वही कवीता के पांच पद श्री साई बाबा के हाथों में समर्पित किये। श्री साई बाबा ने भीष्म को वे पांच पद पढ़ने की आज्ञा की। जबकि भीष्म वे पद पढ़ रहे थे, श्री साई बाबा ने अपनी हथेली भीष्म के मस्तक पर रखी। भीष्म को परम आनन्द का भान हुआ। इसके बाद भीष्म पद लिखते थे और साई बाबा को दिखाते थे। श्री साई बाबा भीष्म को पद पढ़ने की आज्ञा करते। इसी तरह श्री साई बाबा ने 'सगुणोपासना' की किताब भीष्म से तैयार करायी। दादासाहेब खापर्डे ने उसे



अपने पैसों से छपवाया और 'साई' बाबा के चरणों में उसे अर्पित किया गया। इसके बाद १९२३ में 'साई संस्थान' की स्थापना के बाद भीष्म की स्वकृती से नयी किताब छपवायी गयी जिसमें अन्य भजनों, पदों का भी समावेश है।

(अंग्रेजी से अनुवादित)



साई बाबा; श्री चरणों में, आश्रय का आधार दीजिए

काल, कर्म स्वभाव गुणकृत, दैहिक दैविक भौतिकताप
आपत्ति विपत्ति से पीड़ित, उत्तापित पर उपकार कीजिए
नमस्कार स्वीकार कीजिए

भ्रमसे भ्रमित, सुपथ से भटके, अस्त व्यस्त संतुलन रहित,
जीवन के हित, मार्ग प्रदर्शक, सुखवर्द्धक सुविचार दीजिए
नमस्कार स्वीकार कीजिए

कौटुम्बिक सांसारिक मार्मिक, व्यावहारिक वैचारिक,
क्लेशों से दुर्बल तन, मन में शक्ति का संचार कीजिए
नमस्कार स्वीकार कीजिए

भोग, रोग, ग्रह, व्यथा, व्याधि, दैन्य और दुर्दैव ग्रसित,
मन, बुद्धि, चित, स्वभाव के हित भक्ति का उपहार दीजिए
नमस्कार स्वीकार कीजिए

महाभयानक, भवसागर के गहरे भवरों में उलझी
मेरी जीवन नौका साई - लगा सहारा पार कीजिए
नमस्कार स्वीकार कीजिए

दीन बन्धु दुखहर्ता साई, कृपया अनुग्रह करके
अपने वरद हस्त मेरे जीवन का उद्धार कीजिए
नमस्कार स्वीकार कीजिए

साई बाबा श्री चरणों में आश्रय का आधार दीजिए

— उत्सवलाल तिवारी सुमन
साहित्यरत्न,
सुमन कुटीर उज्जैन म.प्र.

बाबा का कृपा प्रसाद

हमारे बाबा किस पर कब, कहां और कैसे कृपालू हो जायें इसकी कल्पना नहीं की जा सकती है।

घटना "श्री साई लीला" के १२ वें वार्षिक "कवि और लेखक सम्मेलन" की है जब हम सभी बाबा की पुण्य लीला-स्थली श्री शिरडी धाम में २ और ३ फरवरी, १९८६ को दरश-परस अरु मज्जन पाना में लीन थे और साथ ही सम्मेलन की कार्यवाही भी बड़े सौहार्दपूर्ण वातावरण में चलती रही थी। अंतिम दिन ३ फरवरी को सायंकालीन सत्र जो ४ बजे से प्रारम्भ हुआ था, मैं श्री साई भक्तिगीत में कुछ अधिक समय लगता देख कर मेरे पतिदेव ने सोचा कि "भक्त-निवास" जाकर सायं क्रिया से निवृत्त हो तब पुनः वापस लौटूं, और वह चले गये। निवास पहुंच कर वह निवृत्त हुए और इसी बीच 'सायं-आरती' का साइरन बजने लगा। वह बाबा की सेवा में आरती में शामिल होने चले गए।

इधर सम्मेलन की समापन कार्यवाही के समय सम्मान्य कवियों और लेखकों को पूज्य साई बाबा का प्रसाद (आशीर्वाद) प्रदान किया जाने लगा। कानपुर से आये हुए लेखकों में जब डा. दुर्गाप्रसाद शुक्ल का नाम घोषित हुआ तभी हम लोगों के साथ गये साई बन्धु श्री गणेश प्रसाद पाल डा. शुक्ल जी को बुलाने "भक्त-निवास" पहुंचे, किन्तु कमरे में ताला बन्द देखकर वह तुरन्त समझ गये कि- श्री शुक्ल जी बाबा की संध्या आरती में चले गये हैं। अतः वह सभा-स्थल वापस लौट आये तथा श्री साई लीला के सम्मान्य सम्पादक श्री सदानन्द चेन्दवानकर जी को सूचित किया की — "कानपुर के डा. दुर्गाप्रसाद शुक्ल बाबा की आरती में गए हैं, किन्तु उनकी पत्नी यहां उपस्थित है, अतः आप उचित समझें तो उनका प्रसाद उनकी धर्मपत्नी को प्रदान करवाने की कृपा करें।" अध्यक्ष महोदय ने सहर्ष तत्काल स्वीकृति दी और पूज्य बाबा का कृपा-प्रसाद मुझ अकिंचन के '(आंचल)' झोली में डाला गया।

समापन के पश्चात् "भक्त-निवास" वापस लौटने पर सभी लोगों ने डा. शुक्ल, जो स्वयं उसी समय वापस आये, से पूछा कि — "आप कहां चले गए थे?" उनका साधारण सा उत्तर था — "बाबा ने जिसकी जहां जरूरत समझी वहां रखा और जिसको जरूरत थी, वही दिया।" धन्य है — हमारे बाबा।

— मनोरमा शुक्ला

४८०, कुम्हारमण्डी, कानपुर शवनी-४



आलोक भरो साई

यह जीवन तिमिर कथा है तुम ज्योतिबनो साई
आलोक भरो साई

हर पथ अवरोध घिरा है गतिरोध हरो साई
आलोक भरो साई

मैं निर्गुणियां वंसा वन हूँ मुरली कर अघर धरो साई
आलोक भरो साई

मैं पाप पुण्य की भंवर फंसा नौकानिष्काम करो साई
आलोक भरो साई

मन उड़ता घायल पंछी सा तुम चन्दन नीड़ बनो साई
आलोक भरो साई,
तुम ज्योति बनो साई

— विजय

७६, पटौदी हाउस

नई दिल्ली - ११० ००१.



अनन्त

साई, किस-किस को अनन्त कहूं
हे विधाता, मैं तुमसे ही पुछूं ।
अनन्त शब्द पर विश्वास नही
उसका भी तो अन्त निश्चित ।
हर पल गिर रहा संदिग्धता की ओर
विश्वास है जो तटस्थता पर न टिका ।
क्या जब तक हम बढ़ते जायेंगे
कुछ न कुछ हम सब पायेंगे ।
ये जगत और जगत की दिशाएँ
कहां तक फैली है इसकी भुजाएँ ।
मेरा प्रश्न और भी उलझ गया
तुम भी कह रहे हो कि तुम अनन्त हो ।

— लहानुसुत

बालक कि विनती बाबा से

विनती सुन लो साई नाथ,
 मैं हूँ एक बालक नादान,
 विद्या, बुद्धि नहीं कुछ पास,
 बाबा मैं तेरा दास।
 खूब पढ़ाना खूब लिखाना,
 सत् चरित्र, सुशील बनाना,
 तुम्हें नहीं विसरा पाऊँ मैं,
 ऐसा मेरा शील बनाना,
 सदा रहूँ मैं तेरा दास,
 विनती सुन लो साई नाथ ॥

हमें सहारा देते रहना,
 रक्षा मेरी करते रहना,
 अपने चरणों की सेवा का,
 अवसर हरदम देते रहना,
 "श्रद्धा" और "सबुरी" से,
 जीवन नैया हो पार।
 विनती सुन लो साई नाथ,
 विनती सुनलो मेरे नाथ ॥

मैं नन्हा संसारी बालक,
 तुम मेरी नैया के चालक,
 तुम ही गुरु, माँ, पिता तुम्ही हो,
 रक्षा करते रहना नाथ।
 विनती सुन लो साई नाथ,
 सर पर हरदम रखना हाथ,
 विनती सुन लो साई नाथ ॥

— शिवा सक्सेना,
 ७५ लाला कार्टर्स,
 गोविन्द नगर,
 कानपुर-२०८००६

प्रार्थना साई बाबा से

साई मेरे माता-पिता तुम,
 हम सब तेरे बालक हैं,
 बड़ी आस से आई शरण में,
 तूही मेरा पालक है।
 ती ही सबका कष्ट निवारक,
 तू ही है सबका भगवान,
 मेरा साई और न कोई,
 केवल तूही तारनहार।

मैं हूँ तेरी एक सेविका,
 तुझ पर ही है सारी आस,
 कष्टों से अब ऊब चुकी हूँ,
 दया करो साई महाराज ॥
 विद्या का वरदान मुझे दे,
 कर मेरी पूजा साकार,
 'आशीर्वाद का हाथ' दिखाकर,
 कष्ट हरो मेरे भगवान ॥

चरणामृत साई का पाकर,
 दुनिया में मैं नाम करूँ,
 सत्य, अहिंसा, ईमानदारी,
 से जीवन को पार करूँ ॥
 ऐसी कृपा करो हे भगवन,
 छल-प्रपंच से दूर रहूँ,
 कष्ट-निवारन, जन सेवा और,
 परहित में मशकूर रहूँ ॥
 तूही मालिक है इस जगका,
 बड़ी आस से आई शरण में,
 ईश्वर तू साई महाराज,
 दया करो साई महाराज ॥

— मोनिका सक्सेना,
 ७५ लाल कार्टर्स,
 गोविन्द नगर, कानपुर-२०८००६.



“साई नाम धारण”

चांद के घर पर, थी बारात,
साले के सुत, की थी बात।
शिरडी ग्राम, चली सजघजकर,
भिक्षुक चले, बरेती बनकर।

चांद का था, उनको आमंत्रण,
चलकर पूर्ण, किया निमंत्रण।
कफनी ओढ़े, सर बांधे पर,
दिव्य तेज था, उनके मुखपर।

निकट खण्डोबा, मंदिर ठौर,
रुकने का, आया जब दौर।
मंदिन के, धर्मांध पुजारी,
‘यवन’ समझते, थे मतिहारी।

पर, एक व्यक्ति ने, महिमा जानी,
‘म्हालसापति’ थे, अतिशय ज्ञानी।
सेवा धर्म था, थी मृदु बानी,
आगे बढ़कर की अगवानी।

आओ ‘साई’, था सम्बोधन,
स्नेहसिक्त, श्वर का अभिनन्दन।
भिक्षुक को, भाया यह वन्दन,
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