

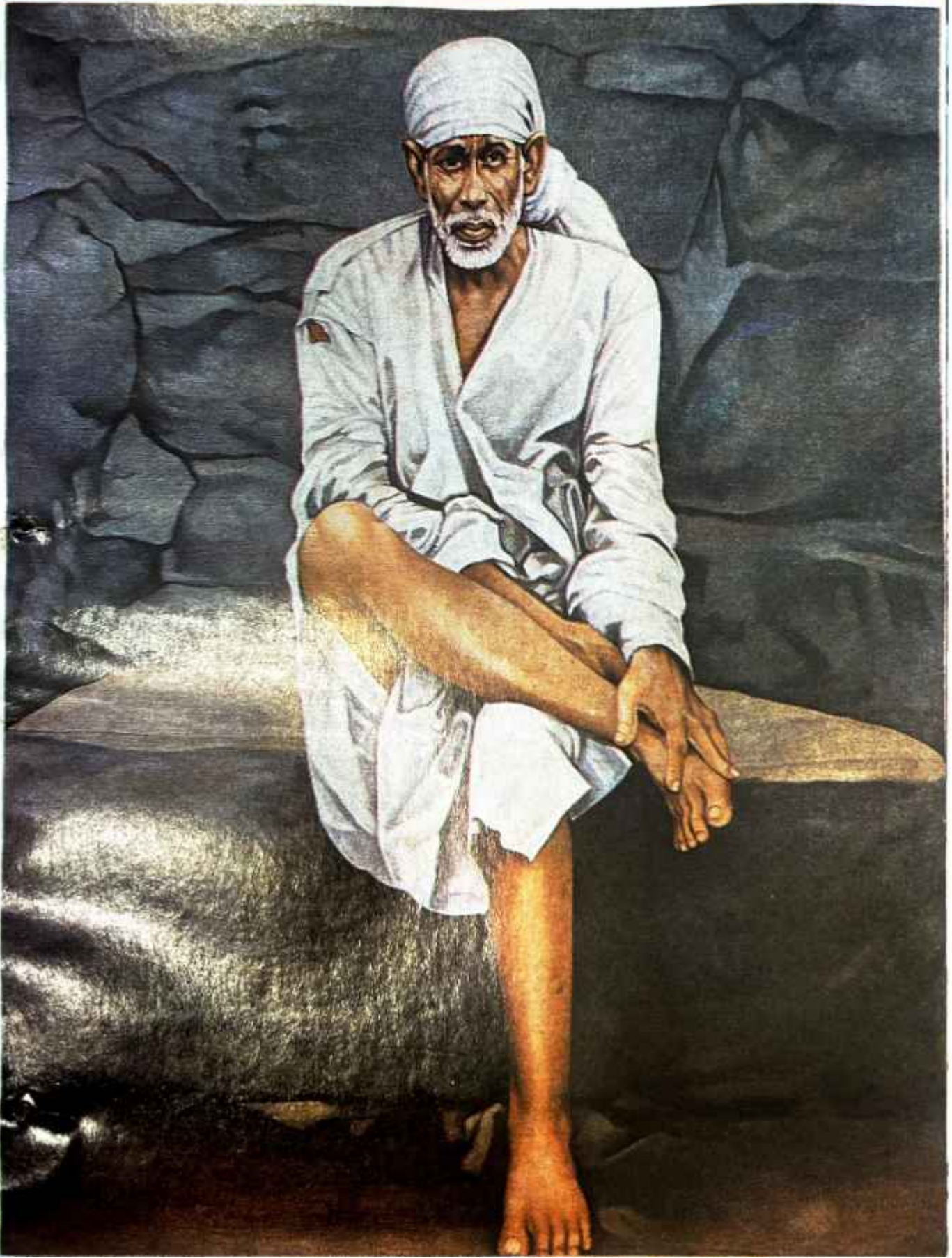
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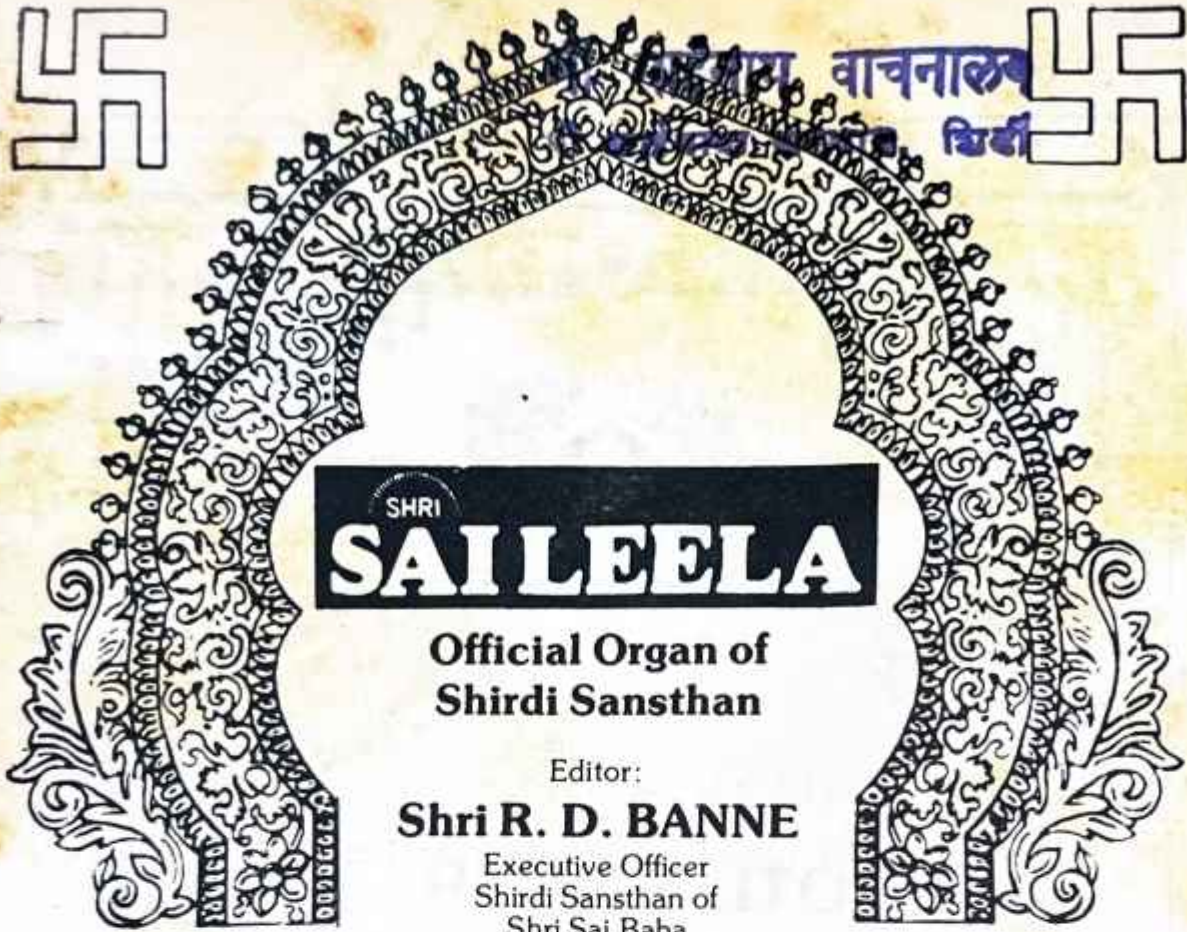
श्री साहेनाथ वाचनालय May '86

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OFFICIAL ORGAN OF SHIRDI SANSTHAN





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SAI LEELA

**Official Organ of
Shirdi Sansthan**

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

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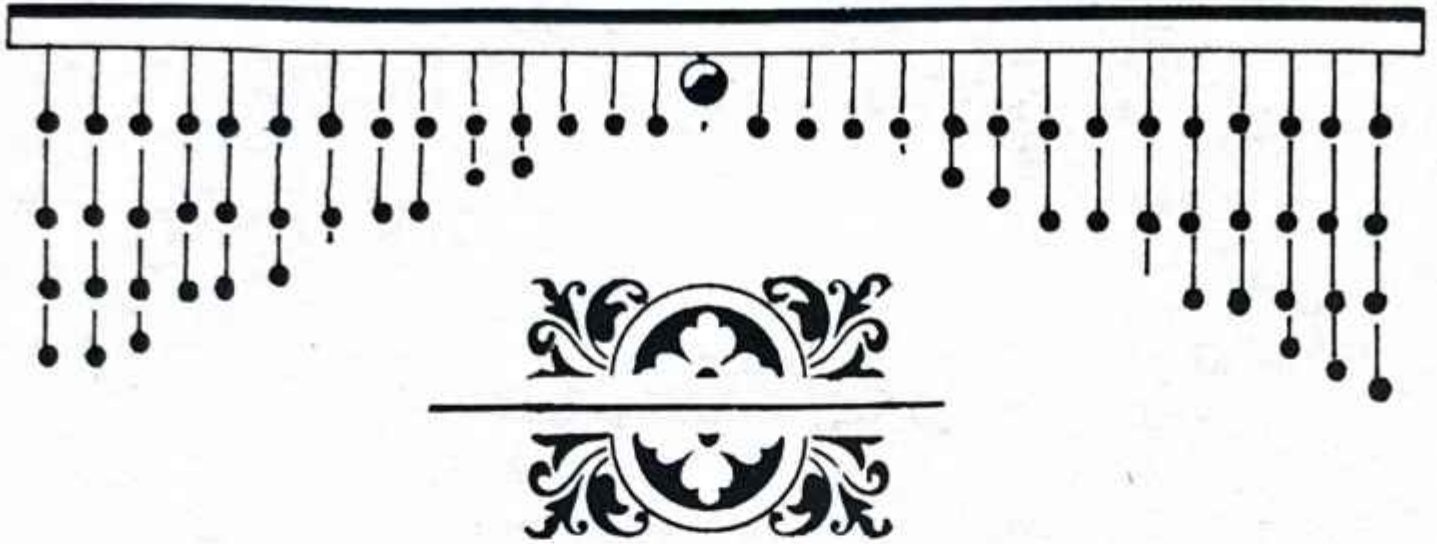
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the articles published.*



A QUOTE FOR THE MONTH

If I continue to work for my cause, it is not to win honour or personal advantage. By the grace of God the thirst for honours does not torment me, and I feel no ambition for the vain applause of men. I work for my Master, Jesus Christ, for Him alone I lead a life full of hardships. Let others struggle for the good things in life; let others enjoy them. As for me, I have decided to spend my days unknown in some obscure corner to sacrifice my wretched life for the salvation of souls.

— Robert de Nobili



SHRI SAI LEELA

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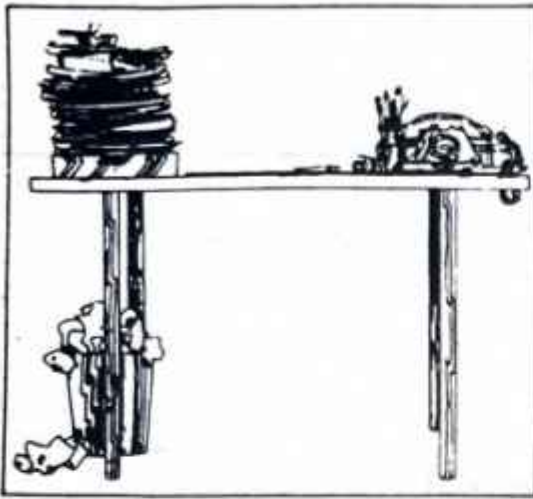
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EDITORIAL



Discord - Strife - Suffering — this is the bane of our human condition and has always moved deeply the sensitive compassionate hearts of saints and saviours of humanity. "From whence this suffering?" and "wherein its remedy?" It is to seek answers to such questions that they have undertaken a patient search; lost themselves in deep meditation and long penances.

Such a one was Prince Siddhartha — a Seeker after Truth. The spectacle of poverty and old age, disease and death brought infinite sadness and pain to his tender heart and urged him to set out in search of lasting peace and happiness. In the prime of youth, at the young age of twenty-nine, he broke away from the ties of the family and renounced the luxuries of a king's palace to embrace the life of a wandering hermit. His path was beset with difficulties, nor were the answers to his questions readily forthcoming. He tried self-torture, he tried starving the body. But in vain. "When I strove hard I was whirled about, but unstriving I have crossed the flood of the world's desires. I am freed from all craving and have found Nirvana". It was after six years of ceaseless struggle that as he seated himself cross-legged like a lotus under the sacred Bo tree, in deep meditation, Enlightenment came to him. His quest had ended and he became the Buddha on that full-moon night in the month of May — the Vaisakhi Poornima. He spent the remaining, forty-five years of life in preaching to the laymen how to overcome suffering and attain the state of bliss.

Buddha's message was not in the form of scholarly, abstract discourses nor was it addressed to learned philosophers. It was addressed to the suffering human beings whose problems were same as ours and was laid out in the form of certain rules of conduct in our day to day life.

life. He expounded the Dhamma, the Moral and Spiritual law which governs our lives and this Universe and to this law as to the Buddha, he required of man a total self-surrender.

Suffering or Dukkha, Buddha had accepted as a fact of life and this, he said, arose from our individuality or the sense of "I" and "mine" and from our manifold desires and cravings. By transcending these alone we can liberate ourselves from the bondage of suffering and ultimately attain the state of Nirvana, the realm that is beyond all thought even beyond Heaven and Hell. To attain this supreme bliss, one must eschew both the extremes of a life of luxury and that of asceticism. He knew from experience that the truth can be reached by following the Middle Path. Of course, this state of blissful happiness is not easy to attain. But it is precisely to guide the seeker along the way that the Buddha has expounded the Four Noble Truths and the Noble Eightfold Way.

The Four Noble Truths help in an understanding of our main problem and show the way to overcome it and consist in accepting the fact that suffering is inherent in human life; that it arises out of our desires and cravings for transient, earthly things; that, therefore, giving up our wants or desires is the only way to overcome suffering, and finally, the eightfold path which is a practical way to attain the Nirvana or Bliss.

The Noble Eightfold Path, though it is difficult to follow, can be set out quite simply as comprising the Right Views, Right Aspiration, Right Speech, Right Conduct, Right Livelihood, Right Effort, Right Mindfulness, and Right Meditation or Contemplation. The object of treading this eightfold path is Nirvana or Deathlessness. And this the Buddha taught for forty-five years to the suffering common people.

Basically, the teachings of all the saints are the same. Often, the terminology differs and certainly, the ways of attaining the goal differ with different saints who prescribe them to the devotees according to the capacity of each devotee who comes to them for such guidance. Nirvana, thus, is not different from what one might call Moksha or Salvation, nor is Dhamma or the moral and spiritual law different from the Almighty God or Allah. The terms may be different but the conception is the same.

The state of bliss may be attained by treading the path of knowledge (or Dnyanmarg), or by the path of devotion (or Bhaktimarg) or even by the path of action (or Karmamarg). But the path of knowledge is not for everyone. It is the hardest — it is the path that the Buddha and the saints trod. The path of devotion which



Shri Sai Baba asked his devotees to follow, is comparatively easy. "Shri Sai Satcharit" graphically brings out the difference by comparing the path of knowledge to "Ramphal", a fruit which is at its sweetest when allowed to ripen naturally on the tree; the moment it falls to the ground it acquires strong, unpleasant flavour. The skill lies in preventing its fall so that the natural deliciousness may be preserved. The path of devotion on the other hand, is like the custard apple, easier to ripen, equally sweet and well within the reach of a common man. The Buddha's path was the path of knowledge and the Eightfold principles he prescribed for his followers are to make the attainment of Nirvana easier. Even these principles are not different from what other saints and prophets have preached.

Thus, in essence the teachings of the Buddha are the same as what Baba has always told his devotees. The difference is only of words or terms used. After all whether one happens to belong to this country or the other, whether one happens to be living in this century or the earlier, whether one happens to be born in a Hindu family or muslim — they are all accidents of circumstance. The basic human problems and the means of transcending them remain unchanged. If human suffering is to be ended, if the blissful state is to be attained, we must "neglect the husk and take the kernel", so to say: And for that, we must learn with the guidance of our Guru to differentiate between which is the "husk" and which is the "kernel" of our life.



SHIRDI DIARY AND MRS. LAXMIBAI GANESH KHAPARDE

(By V.B. Kher)

Mrs. Laxmibai Ganesh Khaparde was a devotee favoured by Shri Sai Baba and initiated by him. The story of her *rinanubandha* with Sai and her initiation at His hands is narrated in verses 139-69 of twenty-seventh Canto of Shri Sai-Sat-Charita. Similarly in verses 100 to 110 of seventh canto the story of how Baba took, upon himself the karmic suffering of her son's infection of plague and relieved her of all anxiety is told. We shall first narrate the stories and then examine the references in the Shirdi Diary to these and other incidents not touched upon in Shri Sai-Sat-Charita. Then we shall trace an outline of her life story till her end which the reader will find very moving. Her end was not only peaceful but she was blessed with darshan by her Sadguru Sai-baba. What higher joy can a devotee of Sai expect? So now let us begin with her story of *rinanubandha* and initiation.

“Once Dadasaheb came to Shirdi with his family and was absorbed in the love of Baba. Khaparde was no ordinary person. He was very learned, yet before Baba he bowed in veneration. Well versed in English education, he enjoyed a high reputation in the Supreme Legislative Council and the Council of State as a debater and moved the Legislature with his eloquence. However, before Sai he assumed silence. Baba had many devotees but no devotees except Khaparde, Gopalrao Buti and Laxman Krishna Nulkar remained silent before Baba. Others spoke to Baba, some engaged in controversies, spoke whatever came to their mind. But these three observed total restraint. Leave aside speaking, they always assented to what Baba said. Indescribable was their humility and their courtesy in listening. Khaparde who expounded on the subject matter of Vidyanaraya's Panchadashi with great mastery fell silent as soon as he came to the Musjid. Whatever may be the splendour of speech, before pure and radiant Brahman incarnate Sai, it would just be eclipsed. Khaparde stayed in Shirdi for four months and his wife for seven months and both of them became increasingly happy. His wife had great faith in Sai and she herself would bring Naivedya in the Musjid. She would not touch food until Baba accepted the Naivedya and



partook of it. Only thereafter she would have her meal. It so happened once that seeing her firm devotion Baba who loved His bhaktas dearly showed her the way. Various are the ways of gurus for imparting instruction, but Baba's way was quite distinct. He showered grace so effortlessly that it would sink into the innermost recesses. Once Mrs. Khaparde brought the Naivedya of a dishful of Shira-puri, rice, dal, payasam, sandge papad and koshimbir. As soon as her Naivedya came, Baba eagerly got up from his seat and rolled up his sleeves. He took his seat at the usual place of meals, pulled the dish towards him and removed the covering with a view to commence eating. Many were the naivedyas, and some more sumptuous than the present one, which used to be received from other devotees but they would remain untouched by Baba for a long time. Then why was this lady's favoured? This is the behaviour of a worldly person but how could such considerations even touch a saint's mind? Therefore, Madhavrao Deshpande looked askance at Baba and wanted to know how He could make such distinctions. Madhavrao said, "You ignore all naivedyas even hurl away naivedya in silver dishes but it is strange that as soon as this lady's naivedya came you started eating. Why does her naivedya taste so sweet to you is the great puzzle for us, Oh Gurudeva! What is this mystery of your favouring some? Baba replied, "How shall I describe the excellence of this food? In one of her previous births she was a very fat cow yielding much milk and belonged to a merchant. Thereafter I lost sight of her (for some time) and in births which followed she was born to a gardener, then to a Kshatriya and thereafter became the wife of a merchant. Later she was born in a Brahmin family and has been sighted after a long time. Let me partake of the food served with love happily and give her satisfaction. So saying, he ate heartily, washed his hands and mouth, belched contentedly and resumed his seat. The lady then bowed to Sai and began his *charan-seva*. Taking this opportunity Baba talked to her of her welfare. Baba pressed her hands with which she was doing *charan seva*. Shama then observing the service of each other by God and His devotee, said humorously, "What a *leela* we witness, oh God! Seeing the mutuality of faith we are filled with wonder." Seeing her spirit of service Baba was pleased and whispered to her softly, "Say Rajaram, Rajaram. Do this japa regularly and constantly and you will find self-fulfilment. Your

mind will be calmed and you will derive immense benefit" So power-packed were those words that they pierced the heart and in a moment imparted spiritual strength. Thus merciful Shri Samarth Sainath, the protector of the humble, satisfied the desires of his devotees and ensured their welfare."

The reference in Shirdi Diary to the above incident is found in the entry dated 4-3-1912 and is briefly worded as follows: "My wife was late in going to worship Sayin Saheb but he very kindly desisted from his meal and let her worship him".

In this articles in the early, issues of Shri Sai Leela Swami Sai-Sharananand referring to this incident observed as follows: "Baba's touch was experienced by devotees when He gave Udi or allowed them to touch His feet or press His legs. Even here, he did not touch or allow every one to touch in the same way. When He desired to instruct anyone He allowed the devotee to touch according to his faith or feeling (bhawa) and sometimes even objected. When He wanted to instruct the wife of the Hon'ble Mr. G.S. Khaparde to do japa of the mantra, 'Rajaram' notwithstanding the rule prohibiting the entry of women into the Musjid in the afternoon, He not only permitted her to come up but accepted and took the Naivedya (offering) brought by her and stretched out His legs for her to press and simultaneously pressed her hands and whispered to her, "go on repeating Rajaram, Rajaram" Swami Sai-Sharanand's comment on the above incident shows in what high esteem Baba held Mrs. Laxmibai Ganesh Khaparde.

Now let us turn to the account in Canto seven of Shri Sai-Sat-Charita as to how Sai Baba relieved Laxmibai Khaparde's anxiety on account of her son's illness.

"How many wonderful leelas of Baba shall I narate to the reader! Once there was an outbreak of plague and now listen asto what miracle happened. Dadasaheb Khaparde's lad was staying (in Shirdi) along with his mother and both were enjoying bliss in the company of Shri Sai. The lad developed high fever and his mother became restless with anxiety. She wanted to return to her hometown Amraoti and came to take Baba's permission to leave. During His evening stroll when Baba came near the Wada, the lady held Baba's feet and narrated her woe. Women are known to be soft hearted. The boy was struck down with plague and was



shivering. Baba said to her softly, 'The sky is overcast. The clouds will burst and pour down rain and the sky will be clear. Why fear?' So saying, he raised his kafni upto the waist, showed all the four buboes each of the size of an egg on his body and added, 'Look, I have to take upon myself your suffering.' Seeing this divine and strange spectacle the people were dumb founded to witness how saints have to suffer sorrows for the sake of their devotees. Their minds are softer than wax and outwardly like butter. They love their devotees without any expectation and regard them as their kith and kin."

Reference to this incident occur in Shirdi Diary in entries dated 8-1-1912, 17-1-1912, 18-1-1912, 20-1-1912, 6-2-1912 and 8-2-1912 which have been collated to-gether below:

"8-1-1912 — During the mid-day service after the Arati, Sayin Maharaj exhibited sudden and great anger and abused violently. It appears as if plague is likely to reappear here and Sayin Maharaj is endeavouring to prevent its reappearance.

17-1-1912 — Balwant* also felt sad and said that he wished to leave Shirdi.

18-1-1912 — P.S. I forgot to mention that during the torrent of hard words that Sayin Baba poured out to-day he said that he had saved my son Balwant and then often repeated the phrase 'Fakir wishes to kill Dadasaheb (meaning me) but I would not permit it'.

20-1-1912 — Bhishma and my son are unwell.... There was no Bhajan as Bhishma is indisposed and my son Balwant is slightly worse.

6-2-1912 — When my wife spoke about going, Sayin Baba said that I did not ask for the permission personally.

8-2-1912 — Balvant for the first time in these three weeks ventured out as far as the Musjid and put his head on the feet of Sayin Maharaj. He has improved so far."

It appears from the entry dated 9-12-1911 in the Shirdi Diary that Sayin Baba called Mrs. Khaparde by the name of "Ajibai". There is also a curious entry dated 1-2-1912 the meaning of which G.S. Khaparde clarified in the form of a foot note in or about 1924

* The youngest son of Dadasaheb Khaparde

at the time of the publication of the Shirdi Diary in Shri Sai Leela. The said entry and its subsequent clarification are as under:—

“1-2-1912 — To-day evening when we assembled at the Musjid before Sayin Baba started on his stroll, Sayin Baba told Mr. Dixit to give two hundred rupees to my wife who was then shampooing the legs of Sayin Saheb. This order was unaccountable. Has it come to this that I have to be maintained by charity!!! I prefer death to this Sayin Sahib I think wished to curb and finally destroy my pride so he is getting me used to poverty and the charity of others”.

Footnote in clarification of the above entry — “I turned up the diary for 1st February, 1912 and read the passage indicated by you. It correctly represents my feelings. Our Sadguru Sain maharaj gave the order. Being omniscient, he knew everything including all my innermost thoughts and never insisted on the order being carried out. Now that my attention has been drawn to the matter it appears to me that my wife then did not like the life of labour and poverty. Kakasaheb Dikshit had accepted the life and was happy. So Sain Maharaj asked him to give two hundred rupees i.e. poverty and patience to my life (wife?).

We will have occasion to refer to this hindsight of Dadasaheb Khaparde as we proceed to trace an outline of the life story of Mrs. Laxmibai Khaparde. The source of this outline is the biography in Marathi of Shri G.S. Khaparde authored by his son B.G. alias Babasaheb Khaparde and published in 1962.

No details about the early life of Laxmibai Khaparde are given in the biography of Dadasaheb. We only get to know something about her only as a wife, mother and mistress of the household of Khapardes. There is no doubt that Laxmibai was semi-literate in the sense that she knew how to read but not how to write. This however does not mean she was uneducated. In fact she was highly cultured. She had read and also heard from Keer-tankars the stories from Ramayana, Mahabharat, Pandav-Pratap, Shiva Lilamrit etc.

The household of Dadasaheb Khaparde was a large one and at one time it consisted of fifty persons excluding children and comprised Dadasaheb and his wife, three sons and their wives,



three families who were given shelter, about 12-15 students pursuing their studies, two cooks and their wives, two clerks, a watchman, eight grooms or syces (servants in charge of horses), two bullock cart drivers, one cowherd, two maids and three guests on an average. Now while presiding over such a household Laxmibai's roving eye gave equal attention to all. She made no distinction between the big and the small. She cooked for all the children of the household including her own and fed them. If any child fell ill she nursed him herself. Once a pupil called Nilkari who got a boil on his thigh and developed high fever was hospitalized. Laxmibai would carry his food for him to the hospital and would herself feed him. His sickness extended over a period of two months. He was grateful to Laxmibai all his life and would say, "Laxmibai did all for me what my own mother would not have done and but for her kindness I would have died. There are a number of such examples. Similarly she personally arranged for the wife of one Balakrishna Nene to whom Khaparde had given shelter "*dohale jevan*" — a meal consisting of the dishes for which a pregnant woman has longing, dressed her up in a sari and gave her a present. There was nothing unusual in this. It was in keeping with Laxmibai's character. There is a noting dated 8th August in G.S. Khaparde's diary that because of this '*dohale jevan*' the luncheon was delayed. While exercising her authority over the household she would seldom get angry yet she was feared and if ever she was provoked no body in the family had the courage to oppose her.

Laxmibai had also knowledge of country medicines. Particularly for jaundice she had a sure remedy which had been passed on to her by her mother-in-law as per family tradition. One dose of the medicine could cure jaundice. This fact was known in the surrounding country side and three to four persons per day would come to her for that medicine and it would be given gratis. The remedy has been handed down in the family by Laxmibai to her daughters-in-law.

Laxmibai obviously must have married Dadasaheb at a very young age according to the custom of her times when her father-in-law who was a mamledar in the British regime enjoyed both position and prosperity. Later when Dadasaheb became a lawyer and started practising he soon made his mark and had a large

practice. So it may be safely stated that she grew up in an atmosphere of plenty and prosperity in her husband's house. Moreover she was generous by nature and as such she spent money with a free hand. Let us now see how this worked. The cooking in the household was done on a large scale to suffice for the establishment of fifty persons and food for four to five persons was always left over. Her children were turned out smartly according to the fashion of the times. She did not allow her children to wear cottons or torn garments. They always dressed in dhotis with 9-10" silk border and upper garments made of silk. If a new garment was torn even a little it was immediately discarded. Milk was measured by pots and its supply was plentiful. Ghee was never served separately with any item of food for members of the family down to the lowest servant but three vatis (saucer from vessel of metal) were served for each as a part of every meal. The food for the whole household even ordinarily was of the same high quality including savouries and sweet dishes.

Having enjoyed such prosperity, when the fortunes of Dadasaheb declined temporarily for a few years after Lokamanya Tilak's arrest she could not adjust to the changed conditions. As we have seen in the article entitled "More About Shirdi Diary" published earlier in Shri Sai Leela Lokamanya was convicted and sentenced to six years' imprisonment for sedition on 22-7-1908 and Dadasaheb suddenly decided on 13th August, 1908 to leave for England to secure the release of Lokamanya, and sailed on 15th August. Thereafter Dadasaheb's eldest son who was studying law in Government Law College in Bombay could not inform his mother in time about Dadasaheb's sudden departure and his mother blamed him for this. She did not realize that the times had changed. Dadasaheb was in England for over two years and even after his return home was under the surveillance of the Government. Hence Sai Baba had detained him in Shirdi for a period of about three and half months in 1911-12. Laxmibai was also at Shirdi with Dadasaheb and we learn from Shri Sai-Sat-Charita that though Khaparde stayed at that time for four months in Shirdi, his spouse stayed back in Shirdi after Dadasaheb was given permission by Baba to leave and in all spent seven months in Shirdi. So it took a long time for her to understand and appreciate the new situation and she was naturally unhappy at



that time. The hindsight of Dadasaheb in relation to Baba's order on 1-2-1912 to Dikshit to give two hundred rupees to Mrs. Khaparde which Khaparde interpreted in 1923-24 to mean a life of poverty and patience can be understood and appreciated only in this context.

Laxmibai was robust and healthy but her health began declining from the beginning of the year 1928. Periodic attacks of fever and asthma harassed her and she was affected by inflammation of the knees with the result that she could not walk. There is an entry in Dadasaheb's diary of 30-4-1928 that she had headache and high fever. The deterioration in her health thereafter was fast and medicines ceased to act. She must have had a premonition of events to come. She suggested that a group photograph of the family should be taken. This was done on 11th July, 1928. Thereafter a touching scene took place which is best described in Dadasaheb's words. The following is a translation of the extract from Dadasaheb's biography in Marathi.

"While I was doing my *Sandhya* just before luncheon, my wife came and worshipped me in the same way in which an idol is worshipped. I was puzzled and asked her why she was doing this to-day when she had not done anything of the kind all these years. She said, 'I wish to depart from the world with a peaceful mind. I think she has been unwell for the last few days and has given up all hope of survival. I asked her to trust in God and to submit to His will.'

The above incident did not become known to the sons and their wives until they had read the description in the diary. After the above incident Laxmibai was confined to bed and within eight days thereof i.e. on 20th July, 1928 she passed away quietly and happily after having the *darshan* of her Sadguru Sai Baba. The description of her end is best given in the words of Dadasaheb recorded in the diary for that day.

"Went downstairs to see my wife. She apparently had a bad night, but appeared calm and collected. At the suggestion of my eldest son all the family bathed early and had something to eat which they could and we all watched by her bedside. I spent the whole time practically near her bed. We removed her from the room in which she was to the chowk and lay her in front of the

room allotted to our family deities. Her breathing became harder and harder but she was cool and calm and passed on at about 3-15 p.m. I felt overcome and could not control myself for some time. At last I got over it..... Everybody said she was very fortunate in passing away during my life time.... After we returned from the funeral I heard from my sons that my wife distributed her ornaments, clothes among her daughters-in-law and their children a few weeks ago and told each that she had discharged all her assets and blessed them to be happy..... She had the darshan of her Guru.... So I think she had a fairly correct idea of passing on. She never asked for medicine and showed no anxiety to be cured. She passed away very happily and I have no doubt she is very very happy now."

* Religious meditation repetition of mantras, ripping of water &c. to be performed by three first classes of Hindus at particular periods in the day, esp. at sunrise, sunset and noon.



THE SIMPLE TRUTH OF LIFE

Dearest Self, take it from Ram The Simple and greatest truth of life, understanding and wisdom is: Love has brought us to this world, Love has kept us in this world, Love leads us all to that Great. O, dear ones, May you secure this truth first: Devotion to God and service to Mankind are the secrets of the Grahstha-Dharma. May you achieve highest reputation and glory as an ideal grahstha.

O Lord Sai Nath shower thy choicest blessings on dear self and to all dear selves.

By giving long, happy, peaceful, loving and wonderful perfect human life as per Thy will and wish.

May Shri SAI NATH grant you wealth of health, wisdom and bliss ample, Shri SAI's blessings with Ram's hearty love to you dear.



INDIA AND THE WORLD (Contd.)

by: Dr. P.M. Joshi

V. THE DHARMACHAKRA MOVES EAST AND NORTH INDIA AND CHINA, KOREA AND JAPAN, TIBET AND MONGOLIA.

1. *Buddha and Confucius, early Sino-Indian Contacts:* The earliest contacts between India and China along the Silk route were by way of trade, but knowledge about India seems to have reached northern China in the days of the Buddha. It is stated in some Chinese chronicles that Confucius knew about his Indian contemporary, the Buddha. He is said to have told an enquirer, "Among the people of the West there is a sage." Another chronicle recording this talk draws the following conclusion: "To judge from this (text) Confucius was fully aware of the fact that the Buddha was a great Sage..." According to legends recorded in Chinese chronicles China came into the Buddhist orbit in the third Century B.C. China was a part of Jambudvipa and Asoka had propagated Buddhism in that direction and had built stupas there.

The northern and southern Silk routes, already mentioned joined at Tun-huang which became a great centre of Buddhism. It is from here that this Indian creed and its philosophy spread into northern China. There were two other overland routes from India into China, the first passing through Assam and upper Burma into Yunan and the other through Nepal and Tibet. These were difficult routes and not much used by travellers. As Indian communication by sea with South East Asia increased, Indian ships went to the gulf of Tonkin and a new route by sea was opened for Indo-Chinese communication. There was another and a shorter sea-route which stopped at ports in Malaya and then went overland into Yunan via the isthmus of Kra.

Trade, the first motivation, carried ideas of Buddhism into China and Buddhist missionaries hearing encouraging reports how hospitably and reverentially information about Buddhism was received there, followed trade to spread the teachings of Buddha. Bactrians by this time had become Buddhist with a great centre at Balkh and it is on record that towards the middle of second century a Parthian prince converted to Buddhism went to China: He carried with him a collection of Buddhist sacred texts.

Earlier Tokharistan had already sent in 2 B.C. a present of Buddhist texts to the Chinese envoy in that country as presents to the Chinese court. In 68 A.D. two missionaries from Tokharistan went to China. Dharmaratna and Kashyapa Matang, the two missionaries, accompanied a Chinese envoy who had specially been sent to invite Buddhist missionaries to China. The two missionaries took with them a white horse laden with sacred texts and relics. The Chinese emperor ordered a special monastery to be built for them in the capital. This monastery became famous later as Po-ma-sse, "The White Horse Monastery". Lokakshema, a Tokharian monk of great learning went to China in 147 A.D. and translated there some of the most important Buddhist texts for the use of Chinese novitiates. He stayed in China till 188 A.D. preaching and teaching Buddhism. One of his disciples settled in Nanking where they worked for more than thirty years. He translated over a hundred Buddhist texts, 49 of which are still extant.

Throughout the Han period (65-225) although a number of scholars had come to China, worked among the Chinese and translated a fairly large number of texts into Chinese, Buddhism had a hard struggle with the indigenous religious systems, Confucianism and Taoism. This aspect changed with the Wei dynasty coming to power in north China after the Hans. The rulers of this dynasty were great patrons of Buddhism and were responsible for the beginning of all great works of Buddhist art and for encouraging translations of a large volume of Buddhist literature which now flowed into China from India and Central Asia.

ii) *Kumarajiva and his successors*: Many Buddhist missionary scholars now went to various parts of China. The greatest of these was Kumarajiva, the Indo-Kuchean who had undergone training in Kashmir and had attained great fame as a scholar. After completing his training in Kashmir he returned to Kuchi after visiting various centres of Buddhist learning in Central Asia. His fame as a scholar and the eminence he had acquired attracted to Kuchi Buddhists from all parts of Central Asia, Eastern Turkestan, Khotan, Kashgar, Yarkand and other places. When China invaded Kuchi, Kumarajiva was taken as a prisoner to China in 383. In 401 at the special behest of the emperor he was taken to the Capital.



he remained in China till his death in 413. He had a great command of Sanskrit and also Chinese and a thorough familiarity with various schools of Buddhist philosophy. He thus won for himself unequalled reputation in China as an interpreter of Buddhism and Chinese scholars from all over the land flocked to him to study at his feet and become his disciples.

Kumarajiva did more for the spread of Buddhism in China than any other Indian missionary. His last instructions to his disciples when he was near death are most illuminating and touching. "Accept my work, but do not take my life to be ideal. The lotus grows from the mud. Love the lotus and not the mud."

Wave after wave of Indian missionary scholars went to China in the subsequent centuries and many Chinese pilgrim scholars came to India to study Buddhism. But Buddhism itself declined in India after the seventh century and this mutual contact subsequently came to a standstill. Still even in our time the large volume of books, more than 2000 of the Chinese Tripitaka, are a standing monument to the cultural contribution of India to Chinese religious life. During the eight hundred years after the introduction of Buddhism into China, Chinese as also some Indian Buddhist scholars like Kumarajiva created more than 35,000 new phrases, words in Chinese. New words had to be found for the new terminology, religious, philosophical, metaphysical that Buddhism brought. This was done by combining single Chinese words to evolve a new meaning. The other method was to adopt Sanskrit word with their original sound as near as possible. Thus Nipan is the rendering of Nirvana. The Sanskrit word Ksana becomes Cha-na. "This is truly a great contribution to Chinese language."

iii) *Translations of Indian Buddhist Texts into Chinese:* Indian themes entered into Chinese literary compositions. We see the seeds of the Ramayana story in some Chinese fragments that have survived. The original Sanskrit (or Pali?) has been lost, hence the importance of these Chinese fragments. Indian Hetuvidya and methodology ushered in a new era in the art of writing. Translations of Buddhist texts were being made in both prose and verse. The first translations of Buddhist scriptures to be made in China were produced by An Sih-kao and Chih-lou Chin-ch'an in

the reign of Emperor Huen of the Han hynasty. An Sih-kao translated *An-pan shou-i-ching*. This marked the first transmission of a sutra dealing with *dhyana*, and it is thought that Chinese monks started to perform mental exercises with this sutra as their handbook. Chih-lou translated *Tao-hsing-pan-jo-ching*. This brought Mahayana sutras including Prajnaparamita sutra, to China. The Dhammapada, the original Pali text of which consisted of 500 verses, was brought from India in the third year of the reign of Hwang wu in 223 by Wei-chi-lan, an Indian, and, with the hlep of another Indian called Tsiangim, was first explained and then translated into Chinese. The *Lalitavistara*, a work written in Sanskrit, dealing with the life of the Buddha, was translated into Chinese by the Indian monk Dharmaraksha in 308. He was held in high esteem at the Chinese court and much venerated by the Chinese who had embraced Buddhism. In 615 another translation of this life was made by Dipankara also an Indian missionary. From Chinese sources we learn that three thousand Indians resided in the kingdom of Wei in North China in the early part of the sixth century. Indian scholars were employed on the Chinese Astronomical Board in the seventh century bringing back to India much mathematical and astronomical knowledge, painstakingly copied into Sanskrit from the original Chinese works, "even down to mistakes made in them."

In the wake of this intellectual upsurge and devotion to Buddhism, many Buddhist scriptures were translated into Chinese. The contribution of the Chinese traveller Hieun-tsang (600-664 A.D.) to the transmission of scriptures to China needs special mention. He returned after his long stay in India to his own country with no less than 657 volumes of the sacred books, seventy four of which he translated into Chinese and he also took back with him 150 relics of the Buddha reverently gathered in India. It required twenty horses to carry this load. This created new field for Chinese literature. Indian Buddhists who came to China also assisted in forming on the model of Sanskrit alphabet, a system of thirtysix initial letters and described the vocal oragans by which they were formed.

iv) *Buddhist art in China*: Buddhist art was carried to China from Central Asia. It influenced Chinese art for several centuries. Buddhism gave a new life to the development of art in China. This



art did not follow the Chinese classical traditions but adapted Indian traditions, some of them modified in the course of transmission through central Asia, to Chinese needs.

Indian architectural ideas were carried by Indian Buddhists going to China and were responsible for several innovations such as Buddhist temples, Stupas and caves. The White Horse Monastery of Lo-yang was modelled on the architectural style of the Sangharama in Kosala. Before the advent of Buddhism China had carvings upon stone but no sculpture in these dimensions. Stone sculpture began with the Wei dynasty which was an admirer of Buddhism. Thereafter caves with sculptured Buddha statues came into vogue. The Tun-huang caves are one of the great centres of Buddhist cave-sculpture in China. Buddhism also brought new ideas into Chinese paintings. Competent scholars have suggested that there might be influences of Chinese painting on that of India.

v) *India and China-mutual exchange:* More than thousand years of close contacts between India and China resulted in India getting a number of ideas and objects from China. China in turn acquired from India accomplishments in various fields apart from Buddhism. Ayurveda had an honoured place in China and many Indian medical treatises translated, many mathematical ideas were exchanged. "The official history of the Sui dynasty, completed in 610 by Wei Cheng, contains in its bibliographical catalogue a number of books all beginning with the words 'Po-lo-men' or Brahmin. Thus we have Po-lo-men Thien Wen Ching (Brahmin Astronomical Manual), Po-lo-men Suan Fa (Brahmin Mathematics), Po-lo-men Yin Yang Sui (Brahmin Calendrical Methods), Po-lo-men Yo Fang (Brahmin Pharmaceutics) etc." The same bibliography also lists a work which may be rendered as "The Best Prescriptions collected by... Physicians of the Western Countries."

Hsun-Chhao, a Chinese scholar busy doing his devotional duties as a Buddhist and translating Indian texts into Chinese suddenly received Imperial orders in 664 to proceed to India to "search for certain famous physicians and to collect medicinal plants." Thus Indian medical knowledge was taken to China. It is possible that this keenness on the part of the Chinese resulted in

their taking many drugs from India like the chuomoogra oil used as a cure for leprosy.

Indian music went through Kucha to China. But Chinese musical ideas seem to have come to India through the Assam-Yunan route and we have the instance of an Assamese King entertaining at his court in 638 an envoy from China with Chinese tunes and music. Not only music, certain Hindu cults were influenced by Taoism which arrived in Assam by the same route and it is possible that Taoist ideas in their turn gave birth to new cults in Assam. Chinese mathematical ideas seem to have influenced the work of Indian mathematicians like Aryabhatta, Brahmagupta, Mahavira and Bhaskara. Much speculation is made by scholars about the origin of the zero, some suggesting that it is first met with in Cambodia and Champa, regions of south-east Asia where India and China again met. "The 'emptiness' of Taoist mysticism no less than the 'void' of Indian philosophy, contributed to the invention of a symbol of sunya i.e. the zero. It would seem indeed that the finding of the first appearance of the zero in dated inscriptions of the borderline of Indian and Chinese culture areas can hardly be a coincidence." Thus the invention of the zero, in the early centuries of the Christian era, can be said to be one of the finest and most significant results of the intellectual impact of India and China on each other. In the field of dynastic chronicles and history writing some great Indian scholars see Chinese influence. "The practice of writing dynastic annals is so new to Indian tradition that one is tempted to attribute it to Chinese influence."

In the material field India got from China since ancient times silken cloth which was an item of trade. Kautiliya (4th century B.C.) mentions *Chinpatta* and *Chinamsuka*, cloth from China, i.e. Silk, Vermilion, so much in use in shrines and ritual in India originally came from China till India started producing it on her own. The Indian word Sindur for vermilion comes from the Chinese word for it, *Tsin-Tung*. Paper in small quantities first came into India from China though it did not much catch on till Muslim rulers put it to extensive use and encouraged its manufacture in India. The bamboo and bamboo flutes seem to be a gift from China to India and so were fruits like the peach and pear.



vi) *India meets Korea*: Buddhism came to Korea from China in the first instance by the end of the fourth century. Korea was at this time divided into three kingdoms, Koguro, Peckche and Silla. Chinese Buddhists came to the northern Kingdom of Koguro in about 372. Two years later one Indian missionary arrived in southern Korea and established two monasteries or temples in the city of Pyongyang. The Korean name by which he is known in Korean chronicles was Ahdo, but it is not possible to ascertain his Indian name. Ten years later came to the Kingdom of Peckche another Indian Buddhist missionary by name Malananda who was successful in preaching Buddhism and winning over disciples. Korean chronicles record the arrival of yet one more Indian missionary in the Kingdom of Silla in 417. Different sects of Buddhism were now established in Korea, temples and viharas were built, Buddhist idols enshrined and caves and stupas built as in India in course of time. Korean Buddhist scholars began visiting India for further study and for collecting Buddhist texts. In 659 Silla, the most powerful of the three Kingdoms brought the whole of Korea under its control. The Dhyana cult, which became later Zen Buddhism of Japan, now predominated. Sanskrit was studied with much avidity and enthusiasm and even today the language of Korean Bhikkus consists of a fair sprinkling of Sanskrit words. Many pilgrims came to India to visit Buddhist shrines and to study at seats of learning. One of them has left a description of his journey to the Five Regions of India, a work which deserves to be translated and studied in India. Indian missionaries to Korea and Korean pilgrims visiting India brought to Korea the seeds and ideas of many Indian art forms and folk tales. The last Indian, whose name is recorded in the history of Korea, came to Korea in the fourteenth century.

There are Korean traditions and legends, which have persisted over centuries, of Indo-Korean contacts going much further back beyond those mentioned in Chinese chronicles. The clue to these early bonds is found in the Korean chronicle, *Annals of the Three Kingdoms* in which there is a reference to a princess from Ayodhya going all the way by sea to Korea, with her entourage, to marry a Korean prince. This Indian princess is said to have arrived at a south Korean port in the first century of the Christian Era. *The Annals of the Three Kingdoms* has recorded 48 A.D. as the year of her arrival and stated that the port at which the

princess from Ayodhya landed has a *stupa*. This suggests that Buddhism had arrived in South Korea long before Chinese Buddhists carried their creed to Koguro in the north. A South Korean Buddhist scholar has now uncovered much new evidence in support of this record of early contacts. According to him parts of the *stupa* in the south Korean port are still extant. The stones of this structure are not Korean but imported; it is in front of the tomb of the Indian princess. The tomb bears the Indian symbol of Surya and the designs on it are entirely different from those of traditional Korean art. Prof. Lee Jong-Ki, the scholar concerned, is now engaged in developing his researches into a monograph to be entitled the *Princess from Ayodhya*.

vii) *Japan and India, Culture Contacts*: Writing about links between Japan and India our ambassador to Japan recently said, "In Japan even now more pagodas are being built in different places; more requests for Buddhist relics from India are being made; more and more monks go to India to worship at Bodh Gaya.... There is thus a basic link with India, a link that reaches every Japanese household and heart." In Japan today more than fifty per cent of the population follows the Buddhist religion in one school or branch or another. Buddhism came to Japan from Korea and China about middle of the sixth century when the king of Peckche in South Korea sent a Buddhist mission to Japan with pictures of Lord Buddha and a number of Buddhist books. The new creed became a great favourite with the Shogunate and because of the influence of the Shoguns on the Japanese people Buddhism had widespread acceptance. It has retained its position in Japanese life to this day and is known as Zen the School of Meditative or Dhyana Buddhism.

Direct links between Japan and India had been established possibly even before the Koreans brought Buddhism into Japan. A Japanese scholar Shundo Tachibuna has shown that there existed contacts between India and Japan in ancient times and has adduced linguistic religious and cultural comparisons in support of his argument. Some Indian Buddhist monks had come to Japan via China and Korea in the wake of the first Korean Buddhist missions. Then in 736 arrived Bodhisena, prominent in Japanese annals, with a companion all the way by sea and then perhaps via the kingdom of Champa in Indo-China. Bodhisena was received



with great honour and reverence; and he was called upon to officiate as minister at the dedication of the great temple at Nara to Mahavairochana Buddha. Bodhisena and his companion stayed in the monastery attached to the Nara temple where they held discourses on Buddhist Sutras and taught Sanskrit.

The Indian script used in the study of Sanskrit in Japan was known as *Siddham*. "It has survived a very strange and marvellous career in the Far East, especially in Japan." This script came to Japan with the advent of Buddhism and has survived to this day in its original style mostly unchanged. It is widely known in Japan as the Indian or Brahmi script though in its homeland, India, students today cannot read or recognise it. In Japan it was arduously studied from the days when it was brought to that country and even today for monks belonging to the esoteric schools of Buddhism it is essential to learn how to write it. "For their benefit new penmanship and other books are still being published.... For Chinese, Koreans or Japanese, the script itself bears a mystical ritual significance, as it is used as a symbol i.e. bija (germ syllable) representing Buddhist divinities. Just as Sanskrit is an integral part of Japanese Buddhism, Japanese folklore and art was also influenced by Japanese cultural contact with India over the centuries. Japanese stories, in the process of shaping, have modified Indian material "in such a way as would appeal to the mentality of common people of Japan in general." Also in Japanese classical literature there is a great deal of Indian influence which awaits further investigation in future. Japanese art, architecture and sculpture have also been influenced by Indian Buddhist art. Prof. Nakamura of the University of Tokyo has stated that without Indian influence Japanese sculpture, would not be what it is today.

vii) *Tibet, Mongolia and Beyond*: Tibet and India were conscious of each other from times immemorial, but the first scholarly contact between India and Tibet was attempted by an Indian Buddhist monk Buddharakshita in the fourth century. He came to the Yarlung Kingdom in South Tibet with an interpreter from Kothan, a collection of Sanskrit manuscripts and a symbolical sacred stupa. Buddharakshita's mission proved abortive and he returned to India. Buddhism was firmly established in Tibet in the seventh century during the reign of Strong-btsan-Gam-po. He came to the throne in 629 and a few years later he married a

princess from Nepal and another from China. Both these princesses were Buddhists and they brought to Tibet many Buddhist texts and Buddhist objects of worship. The Tibetan language had no alphabet at this time and the king sent a mission to India to study Sanskrit. The head of this mission was Thonmi-Sambhota a young scholar. The mission stayed in India for some years studying the Sanskrit language and Buddhist and Brahmanical texts. Among the centres of learning visited by Sambhota was Kashmir where he gathered many texts to be taken back with him and where he perfected his knowledge of the Brahmi and Nagari scripts. On his return to Tibet Sambhota devised the Tibetan alphabet based on Brahmi and he also translated many Buddhist texts into Tibetan which now had a script of its own. The King Strong-btsan-Gam-po also studied Sanskrit and translated some texts brought for him from India.

The foundations thus laid were made more firm by the successors of Srong by inviting Buddhist scholars from India. Two outstanding names from among these scholars are Santarakshita and Padma-sambhava who followed each other to Tibet in the middle of the eighth century. It is the preaching of Padmasambhava that gave a Tantric garb to Tibetan Buddhism which came to be known as lamaism. There was now a demand in Tibet for scholars from India and many Tibetan scholars also came to India to study at the various seats of learning. This resulted in the translation of a large volume of Indian texts into Tibetan and today though many of the original Sanskrit works are lost in India itself, these Tibetan translations are still available for students. India and Buddhism had now firmly established themselves on the Tibetan mind. In the ninth century when the Tibetans commenced writing their national history their idea was to prepare a genealogy for their kings which reached up, if not to the Buddha himself at least to one of his associates and contemporaries. Thus the early kings of Tibet claim descent from Prasenjit, King of Kosala, one of the early disciples and a life long friend of Gautama Buddha.

The arrival of Atisa from Nalanda in the eleventh century gave a further impetus to Buddhist studies in Tibet. Attempts at systematising all Buddhist knowledge had already started in the ninth century. This work was now taken up by scholars from India.



All earlier translations of Buddhist texts were now revised by Indian Pandits and out of their labours grew the body of Tibetan canon famous as the Tanjur and Kanjur. The Kanjur consists of 100 volumes and contains all the sayings, utterances and preachings of the Buddha while the Tanjur in 225 volumes is an encyclopaedic works which includes treaties and glossaries on material in the Kanjur and also Jataka tales as refashioned in Tibet and astrological and medical texts and expositions of other branches of science as understood at that time.

Tibet's contribution in the cultural field has been well summed up by a Tibetan scholar. "Tibet's contribution to the expansion of Indian cultural heritage is no mean achievement. Having undergone a spiritual transformation the Tibetans acted as harbingers of India's spiritual message with great conviction. They played a very decisive role in introducing Buddhism in inner and outer Mongolia; among the Russian Kalmuks whose domain extended upto the Volga; into Himalayan areas such as Ladhak, Sikkim, Bhutan, NEFA and Tibetan speaking areas of Nepal."

The religion followed by the Mongols in early times was Shamanism, a congeries of vague adherence to spirit worship and magic formularies with influences of other religious systems like Buddhism and Christianity. These influences came to Mongolia from Central Asian centres like Kucha, Karashahr and Turfan where Buddhism prospered and Nestorian Christianity and Manichaeism had moderate following. Shamanism also showed Hindu influences, its early hymns and epic songs using many Sanskrit words. "In Shamanist hymns of the 14th-17th centuries we find names of several Indian deities such as Bisnu (Vishnu) Bisman tangri (Vaishravandeva) Esura (Brahma-Ishvara) etc." The Sanskrit name Sumeru is widely used in connection with hills e.g. Sumbur and Batu Sumbur, the latter in the environs of Ulan Bator, the Mongolian capital. Similarly, the Sanskrit word Garuda is used in various local forms not only amongst the Mongols but also amongst their neighbours. Though Buddhism was brought to Mongolia from Tibet in the 13th century monuments of much earlier Buddhist civilization are dotted on the rolling steppes of North Mongolia. A hundred miles of Ulan Bator can be seen vestiges of Buddhist life in Mongolia two centuries or more before the rise of Chenghiz Khan. The inference seems reasonable that

Buddhist missionaries from Central Asia, some of whom must have been Indians, had reached Mongolia about the 10th century. Buddhism flourished again in Mongolia under the Khans after Chengiz Khan conquered Tibet (13th century) and his grandson, Kublai, was converted to Buddhism by the abbot of the famous Sas-kya monastery in Western Tibet. The abbot, known later as Sas-kya-Pundit assisted by a staff of scholars, completed the translation of the Tibetan Buddhist canon, Tanjur and Kanjur into the Mongolian language. Just as the Tibetan Buddhist canon reached Mongolia Indian and Buddhist Jataka and other texts also found their way to that land by way of Tibet and Central Asia. Some of these are now being published. The Sanskrit texts of the Indian medical classics, Charak and Susruta Samhitas reached Manchuria through translations in Tibetan and other Asian languages.



'SABKA MALIK EK'

"If anyone talks ten words at us, let us answer him with one word if we reply at all. Do not battle with anyone. Who is whose enemy? Do not say of anyone that he is your enemy. All are one and the same" — SAI BABA

Baba always taught us that we should never hurt anybody by word, deed and thought. We hurt others by thinking ill of them, scandalising them and scheming against them. This is wrong. As thoughts are potent, so when we speak or think ill of others we create a negative atmosphere around us and those who come into contact with us and the vicious circle goes on. This leads to boosting up of one's ego, flare ups, quarrels, bickerings, scandalising and jealousy etc. Even at some religious centres where people work together start getting jealous or thinking ill of one another, competing with each other in projecting their image as 'nobler' devotees, they forget the real aim of their 'Sadhana' which is to become purer and attain perfection thereby.



We become as we think. If we think and do good we become purer and radiate goodness. Outwardly no matter however good we may appear if we think ill of others our whole life spent in 'puja' and temple will be of no avail. Once a devotee of Baba scandalised another in presence of everyone. In the evening Baba met him near Lendi and pointing to a pig eating filth said "Your conduct was similar. You reviled your brother with relish. You have got a human birth through some merit in your past lives. If you behave like this, what can your visit to Shirdi do for you?"

Baba has always demonstrated that he is at one with all the deities, gurus, prophets and saints of different religions. He has also demonstrated his 'oneness' with all creatures and things. There is no place 'without' our Sai. We are all sisters and brothers in God. 'HE' is active in every heart. We are in HIM and HE is in all of us. All bodies and forms are manifestation of that one consciousness. We have to understand this and love all.

If somebody has hurt us, scandalised us or has caused immense harm to us in any way, then we should 'truly' forgive him. True forgiveness will purify not only ourselves but also the wrongdoers. Saints take birth in the world and for the good of others but people do not listen to them or heed their advice. In the past some of them had to mount the cross, some were poisoned or burnt and buried alive. They even took the skin off the body of one saint. Yet saints have always prayed to God to forgive the wrong-doers because they see God manifested in every hearts every place. Guru Gobind Singhji once said, "The world is yours, all rivers and mountains are yours. It is you, who are manifested in all these."

A man once went to Buddha and started insulting and abusing him vehemently for hours till it got dark and wanted to leave the place. Lord Buddha then asked him with serenity "Well dear friend, if anybody brings some present to somebody and if that person does not accept it, with whom is it left? The man replied "with the person who brings the present". "Well" said Buddha, "the present you have brought, I have not accepted".

Similarly once some young men noticed Gajanan Maharaj of Shegaon, sitting in a temple and meditating. They tried their best to disturb him through several pranks. When the saint sat on

undisturbed, they brought some sugar-canes from the nearby field and beat him until they were exhausted. The saint then opened his eyes and said lovingly "My boys, you are much exhausted, Wait! He then picked up some sugarcanes and squeezed their juice in a tumbler and offered lovingly to the youngmen to drink.

These are the things that Baba wanted us to develop and live upto when he again and again said and proved 'Sabka Malik Ek'. Baba once said, "If anybody comes and abuses you, do not quarrel with him. If you cannot endure it, speak a simple word or two, or else leave the place. But do not fight with him and give tit for tat. I feel sick and disgusted when you quarrel with others.... Do not fight with anyone; nor scandalise any. When one talks ill of you, pass on unperturbed. His words cannot pierce your body. Others' evil acts will effect them only and not you. It is only your acts that will affect you. If others hate us let us take to Naam-Japa and avoid them.... Do not bark at people, do not be pugnacious. Bear with other's reproach.... This is the way to happiness. Let the world turn topsy-turvy but do not mind that; keep on to your own straight course. The world maintains a wall..... between oneself and others. Destroy this wall. God is the supreme Lord."

Whatever comes to our lot, good or bad, is the result of our past Karma. We reap what we sow. We should face everything in life in a balanced manner with equanimity. We should also remember that sometimes misfortunes are the greatest blessings in disguise as they appear to set us right, so that we can rise 'higher'.

Thus the essence of our 'Sadhana' is to develop love for all and see Sai Baba in everyone and everywhere. When we develop such a perfect love then perfect knowledge will follow — for they are one and the same.

So as this Ram-Navmi is approaching let us pray in the words of Guru-Nanak "Peace be unto all the world over, under Thy will, O God!"

*Miss Vijay Lakshmi Verma
7A/164, FARIDABAD-121 001.*



SHRI MOTA



This is the story of a great saint who lived in Gujarat State not long ago and was blessed by Shri Sai Baba and also by Dhuniwale Dada of Saikheda.

Although he was known as 'Shri Mota' later, his original name was Chunilal Atmaram Bhavsar. He was born on 4th Sept., 1898 at Savali, a small tehsil town in the old Baroda State. His father belonged to the community of dyer of clothes. Shri Mota passed his Matriculation Examination in 1919 and studied at Baroda College for about a year. Having come from a very poor family, he had to give up further education and take up a job to maintain his family.

After few years how Shri Mota was attracted towards spiritualism and attained Self-Realisation within a period of 15 years only is a very interesting story.

BALYOGI

In 1924 while at Nadiad (Dist. Kheda in Gujarat State), a relation came to Mota and told him that a Sadhu was camping on the outskirts of the town and constantly shouting, "Call Chunilal Bhagat. Call Chunilal Bhagat". Mota did not pay any attention saying, "How am I concerned with him? Why should I go to him?" However after 2-3 days Mota thought, "Let me see what this unknown Sadhu wants from me?" and went to meet him.

The Sadhu made Mota sit down and said, "My Guru's name is Dhuniwale Dada of Saikheda He has sent me to fetch you, so you come with me." Then the Sadhu started feeding Mota with sweets produced from nowhere and in large quantities. Mota was surprised as to how the sweets were produced and how he could devour such a large quantity easily. For a moment Mota had a strong desire to acquire such powers himself but on reconsideration he refused to go with the Sadhu and returned home.

Months passed like this and one day while Mota, after purchasing a ticket for going out of town, was entering the train, saw the same Sadhu on the platform. Mota stopped a while and bowed to him. The Sadhu, whose name was Shri Balyogi, said, "Return the ticket and take me to a lonely bungalow next to a lake. I have come to initiate you". Mota was in a fix. Where to find such a bungalow? Who will lend it to a poor person like me? However he returned the ticket and went home, thinking all the while about the bungalow. And look! What a lucky coincidence!

Past few days Mota was in the habit of wishing a Muslim gentleman standing on his way home. That day Mota did not wish him. So the Muslim gentleman called Mota and asked him as to why he did not wish him and what was he thinking about so seriously. Mota narrated to him all that happened at the railway station in the morning. Thereupon the gentleman said, "Oh! I have a lonely bungalow on the back of a lake. It is unoccupied at present. Take this Key and go". Mota was overjoyed. He ran to Shri Balyogi and took him to the bungalow. There Shri Balyogi initiated Mota with proper rites and thus began Mota's Spiritual life. Since then Mota started to avoid company, preferred to be alone and practised hard penance.

DHUNIWALE DADA.

After some years of penance and spiritual advancement, Mota decided to go and meet Dhuniwale Dada. Shri Balyogi, his first mentor, had told Mota that his real Guru was Keshavanadaji Dhuniwala Dada of Saikheda and that he had come to initiate him on his instructions only. Shri Balyogi had also told him that when he would go he should go with all the preparations to stay there and if ordered should stay on as long as needed. So Mota made necessary arrangements for the maintenance of his family



dependents for 2 years and resigned his latest job before starting to meet his Guru.

Shri Dhuniwale Dāda at that time was staying in a small village named Saikheda in Madhya Pradesh. Mota on reaching there, camped himself in a Sarai and after bath went to see him. Shri Dada was sitting in front of a burning Dhuni. He was absolutely naked and wearing a number of garlands of Rui flowers (normally used for Hanuman) Mota went straight near and bowed down at his feet. The by-standers shouted at him to run away lest he may be hit on the head by Shri Dada with a stick. But nothing of that sort happened. Shri Dada did not say anything.

Lot of persons used to come to see Shri Dada but none used to go near. They used to sit at a distance of 4 to 5 feet. Mota saw that Shri Dada used to abuse them in filthy words and soemtimes even hit them with a stick. Mota was shocked. He came from a civilised society and did not like this. At one time Mota regretted his coming and thought of going back. But on reconsideration he stayed on — he had seen the miracles and spiritual level of Shri Balyogi and concluded that his master must be definitely a greater spiritual personality.

While Mota was thinking in mind thus, he heard Shri Dada addressing him, "Why have you come here? What do you want? You see these people! Watch them carefully, and talk to them. You will find that their minds are not pure" etc. etc.

From the next day, Mota started watching the faces of visitors when Shri Dada shouted at them or abused them. He also talked to them and found that all of them had come either for getting money or begetting a son or getting cured of a disease. Hardly anybody came for Self-Realisation. So, Mota thought, there was nothing wrong if Shri Dada abused them, hit them on head or drove them away. The world like a person who gives them what they want and dislike who does not give them. But Shri Dada was not worried. He was not concerned. If he wished he would give and if he did not wish, no matter what you did, he would not give. Mota understood and appreciated this.

One day Shri Dada started abusing very wildly and all the while referring to Rajas and Maharajas and their strange behaviours. Mota realised that something extraordinary was to happen

that day.

Within a few hours, a car escorted by a number of uniformed horsemen arrived. A handsome and well-dressed young person — presumably a prince from a royal family — got out of the car. He got two thalies (dishes) ready — one with gold coins and other with silver coins and offered them to Shri Dada. But Shri Dada gave such a kick to the thalies that all the gold and silver coins were thrown away all over. The policemen made a cordon and collected them. Shri Dada continued his abuses. "Wants to uproot his father and grab the throne. Get away!" The prince went away with head lowered in shame.

Afterwards it was learnt that the young man was the heir-apparent of Indore State. The Imperial Government had charged his father (the ruler) of murdering someone at Bombay and other offences and wanted to dethrone him. The prince had come to get the blessings of Shri Dada in acquiring the Kingdom for himself by pleasing Shri Dada with gold and silver coins. But Shri Dada was not to fall a prey to such temptations. Mota was really impressed.

At last one day when Mota was sitting at a distance of 5-6 feet as usual, Shri Dada threw a coconut at him which hit Mota on the forehead and a bump appeared. Mota was happy that at last he got prasad from his Guru. Shri Dada then said, "Now you go home and continue whatever you are practising".

Thus Mota got his Adesh (orders). Mota had not told Shri Dada as to what for he had come and yet Shri Dada knew everything. Mota had already known that Shri Dada had powers to know the secrets of every heart (Antaryami). So Mota returned home happily.

On his way Mota stopped at Baroda to meet his one time colleague Shri Bhagvatprasad Pandya who was suffering from bone T.B. Seeing his sufferings, Mota advised him to go to Shri Dada who he had seen curing many patients. Bhagvatprasad went and really got cured; but was so enamoured with Shri Dada that he stayed there permanently.

While at Saikheda, Bhagvatprasad used to note down whatever Shri Dada said about Mota. Once Shri Dada sang two bhajans in Gujarati. When later Bhagvatprasad read them out to Mota, the latter was surprised. They were the same bhajans which



were composed and recited by Mota during his penance at Nadiad. How could Shri Dada at Saikheda sing the same bhajans being sung by Mota sitting at Nadiad hundreds of miles away? A wonder indeed!

Thus Mota continued his sadhana at Nadiad — always invoking his Guru's blessings and as a result seeing him frequently in visions and experiencing great strength to follow up his sadhana. Mota composed a number of hymns in praise of Shri Dada and published them later under the title "At the feet of Keshav".

SAI BABA

It was the year 1938. (20 years after Sai Baba left his body) Mota was at Karachi and had gone for a walk on seashore. Suddenly Shri Sai Baba appeared before him and told him to go walking into the sea. Mota without hesitation obeyed and started walking into the water. Slowly the water reached his neck but Mota continued walking undaunted. As soon as water reached over his head, lost all his consciousness. He was thrown out on the shore and when he regained consciousness, his clothes were dry. That means Mota was unconscious for a long time.

Again, while at Karachi only, on Ramjan Id Day Mota had an inspiration to join the Muslims at the Namaz (Prayers). Mota's relations advised him not to be foolish as finding him amongst them in a dhoti and cap the Muslims might beat him up. But Mota was firm and did go and join the Muslims for the Namaz. As soon as he finished and came out of the crowd, Sai Baba appeared before him and patting on his shoulders said, "Well Done! Now remove all your clothes and go home naked." Hearing this strange command, Mota was quite perplexed. To move naked through the streets of Karachi means inviting trouble. Not to obey the command of Guru means failing in the test and losing all the spiritual benefits for ever. There may not be such chance in life-time again. So Mota decided to act as ordered.

Mota contacted a friend of his who could understand the ways of saints and arranged with him to carry his clothes outside his residence and wait for his arrival. As soon as he removed his clothes, Mota says, he was full of joy and does not remember how he ran through 6-7 miles of the crowded streets of Karachi in broad day light. He only remembers a British Sergeant (Police

Sub-Inspector of today) trying to block his road and himself giving out a great shout. The Sergeant thereupon moving aside and shouting back, "Sai Baba, Id Mubarak!"

This was the last test of Mota. Sai Baba thereafter led him rapidly forward by appearing before him and teaching him certain yogic practices and by giving him several supernatural visions. Finally on 29th March 1939 at Kashi (Varanashi) on Ram Navami Day, Sai Baba gave Mota the great experience of non-duality and fixed him as a Self-Realised soul for ever.

Thus Mota a normal householder experienced Self-Realisation within a period 15 years in this life only (Jivan-Mukti). His real Guru was Dhuniwala Dada of Saikheda near Jabalpur. But Mota says, "My Guru used to say 'I am Sai Baba! I am Tajuddin'. 'I am Upasani. I am Akkalkot Swami". Hence Mota considered all of them as one and used to refer each one of them as his Guru. About Sai Baba, Mota used to say:- "HE GAVE FINAL TOUCHES TO MY SPIRITUAL PROGRESS". and to express his gratitude and great regard composed and published a beautiful Hymn in praise of Shri Saibaba (Sai-stavan) of 17 stanzas in Gujarati language — "Namu chhu namu Saibaba tane hun".

During his sadhana days, Mota had gone and stayed at Shirdi for a month. He had met Abdul Baba who on seeing him had exclaimed, "Oh! He is one of us only!"

AFTER LIFE

After Self-Realisation Mota spent his life in guiding devotees on spiritual matters and planning various welfare activities in his home state. He established three Hari Aum Ashramas (2 in Gujarat and 1 in Tamil Nadu) and provided in its Manu Mandirs (Silence Rooms) with facilities for Sadhakas to do their penance undisturbed His integration with his devotees was so complete that he could easily take over their diseases on his own body. On some occasions Mota's body was simultaneously affected by diseases of Spine, Kidney, Sleeplessness, Piles, Diabets, Asthama etc. and yet all the while, he was happy and smiling.

After 1962, Mota had collected crores of rupees but spent them all on educational, physical and moral uplift of the people of Gujarat. At last on 23 July 1976, after giving intimation to his



close devotees, he left his mortal body on the banks of River Mahi near Baroda in Gujarat State. At that time Mota had kept with him not a single paisa and warned his devotees not to waste money on construction of a Samadhi of brick and mortar over his body. Any funds if at all collected, he had ordered should be spent on construction of primary school rooms in the State.

“MY HUMBLE RESPECTS TO THIS GREAT SAINT, NOT CARING FOR RICHES NOR PUBLICITY!”

*Lt. Col. M.B. Nimbalkar (Retd.)
1/14 Five Star Apartments,
Bund Garden Road, Pune-411 001.*

SAI BABA THE SAVIOUR

It was always in my mind! The fear of shifting from one place to another. Firstly the difficulties in getting a suitable house, secondly the tension of moving things from one place to another. Though I had requested the land-lord not to insist on our vacating till I got my own house, one fine morning he asked me to move out. I was very much upset and prayed to Baba to help me out. In every crisis I always pray for His kind help. During that time I read an article about Baba who helped a devotee to find a house which he very badly needed. So I consoled myself that definitely Baba would find a suitable solution for me, and left everything in His care! Prior to that I wanted to buy a photograph of Sri Ram and Hanumanji and I was enquiring about it. In the meantime the house hunting started. Through one broker I came to see a house. To my surprise it was exactly like the previous house and lo! a photograph of Ram and Hanumanji was also there in the pooja room. I was over whelmed by His greatness. Without any hesitation I moved in. Thus He solved my problem without any difficulties. So Dear Sai Devotees have complete faith in Him, He will help you out during your crisis.

Pranam to Sai Ram!

*Smt. Lalita Nair
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IS SAI BABA LIVING AND HELPING?

1. We cannot see God, but we feel His presence through our experience. Only experience is Knowledge. True Experience is True Knowledge.

2. Experience tested in laboratory is called as Science because it can be repeatedly tested.

3. Experience in life in relation of man to man or of man to society is called an event. It cannot be repeated. Nevertheless such experience is knowledge in the realm of social sciences.

4. Experience in life in relation of man to God is called a miracle because it is unique, strange and unusual. It cannot be repeated at will as in laboratory. It can however be repeated through mental processes by spiritual methods. These mental processes and spiritual methods cannot be tested in laboratory because it is not equipped with appliances which can test them. Spiritual methods are different from laboratory methods. In this four dimensional world, physical methods used in laboratory are far from adequate to test or even to understand spiritual methods. By laboratory tests we know to-day only one-tenth of truth of mind and mental processes. Those who want to know about mind and mental processes, must be capable of leaving physical body and dwelling in the realm of contentless mind to know mind and mental processes in true reality without being influenced by outside elements. One has to graduate in spiritual methods to control and understand mental processes in true reality. The spiritual methods are far more superior than superior computers. Mind is a unique computer which can be truly known and operated by spiritual methods to know the real Truth or Knowledge.

5. Experience in life in relation of man to God, which can be repeated experienced by spiritual methods alone, gives us knowledge of God, though it cannot be tested and proved by reason, logic and laboratory experience.

6. It is through spiritual methods, about which ancient saints and philosophers wrote in ancient scriptures like Vedas, Upanishads, etc. which still give us true knowledge. Scientific methods are incapable to understand how these saints and philosophers could have such a deep true knowledge without Universities and Labo-



ratories.

7. It is known to-day in the realm of science that what is unseen is much true or perhaps more true than what is seen. Existence of transmission, reproduction and storage of sound, light and sight, irrespective of time and distance, is admitted as scientific truth to-day, though because of our ignorance it was believed to be not true yesterday. Existence of electricity, electronic and atomic power, is admitted as scientific truth to-day, though because of our ignorance it was believed to be not true yesterday. What was considered as false yesterday is considered as true to-day because we have uncovered the pages of ignorance in the book of knowledge. What is seen to-day of what was unseen yesterday becomes true because of our experience which helps to develop the necessary laboratory tests to call it as a scientific truth. Past knowledge is ignorance to-day and present knowledge will be ignorance tomorrow.

8. Science has proved now and will prove in future that what is unseen is not only true, but perhaps far more real and powerful than what is seen.

9. What really science has done is to uncover the ignorance which has enveloped true knowledge and real truth. As science progresses, we turn over only pages of ignorance to find new truth and knowledge. As we do it, though our knowledge expands, our ignorance too expands perhaps ten-folds. It may be that we may never know the real truth — the Ultimate Truth, though we may turn over thousands of pages of ignorance to find more and more truth and more and more knowledge of universe and God. Science is in fact rummaging through the book of ignorance in quest of true knowledge. This truth Sai Baba has explained in his interpretation of Bhagvat Gita on page 658 of Shri Sai-charitra by Late Govind Raghunath Dhabolkar while explaining the following sloka — “तद्विद्धि प्रणिपातेन! परिपश्रेण सेवया। उपदेक्ष्यंति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः.” Sai Baba said that ‘Know Ignorance first and true knowledge will reveal spontaneously! He said so because he explained — ‘ऐसी मायेची आवरणशक्ति अगाध असे.’ Those who are interested to know about what Sai Baba said about Truth and Ignorance may read Chapter 50 of Shri Sai-charitra to know how real truth or knowledge is covered with layers and layers of ignorance by Maya in which even a scientist grope in darkness of ignorance in search

of true knowledge.

10. It is, therefore, no wonder that God being unseen the Ultimate Truth confronts the Ignoramuses with a question whether God exists and He answers the Ignoramuses who aspire to realise Him, the Ultimate Truth, with experience in which He shows the Spark of His presence through His help, whenever the faithful one needs His help. When one has lost all hopes, God reveals to him that he is not alone by revealing His presence through His miraculous, surprising and unusual help. Such a person then realises that Yes! God truly exists. Now and again in some form or event or another, God reveals His omni-presence. Those who have denounced God, out of egoism and ignorance or intellectual snobbery, God denounces them through His presence by creating an experience to them to prove that He does exist. To this those who style themselves as Bhagwan are no exception. God punishes those who denounce Him and rewards those who repose unstinting faith in Him. You will discover this truth when you will read 'Shri Sai-charitra' and experience the truth that 'Sai Baba still lives'.

11. Even to-day millions believe through experience that Sai Baba is still living because they have felt His presence whenever they have called Him for help. This experience is described as miracle because Sai Baba, even now at any moment if you have unstinted faith in Him, comes to your help. Sai Baba is to the millions a God, a Guru, and above all a true Baba, a father, nay He is a true Friend. Call Him with your call of faith, you will hear his ruffle of response and in your actual experience you will receive His timely help in solving your problems in a surprising and miraculous manner.

12. Experience of millions has proved that Sai Baba still lives and comes to your help. If you have unstinted faith, you will discover that He resides in you, in every-body and everywhere. To know Him, look within with your eyes of faith and then look out with your unique experience of His luminous presence and miraculous help. Sai Baba will remain as an eternal truth known to the faithful through His miracles and unknown to ignorant and snobbish egoist and to those who are lost in the books of ignorance supposedly to be the books of knowledge. Look within, knowledge will reveal to you that Sai Baba truly exists. Look without, Sai Baba will look at you if you look at Him.

13. To prove that Sai Baba still lives is my very experience.



I had booked a flat, but I could not purchase it till I received money on selling my existing flat. In spite of all efforts I could not sell my flat for many months. I started feeling that I will loose my new flat which I had booked. Every one at home was worried. But we all had a conviction that at the last moment Sai Baba will come to our rescue with His help. When deadline neared, one day a person who had not even an inkling of an idea of coming to see our flat or purchase our flat, visited us and seeing Sai Baba's portraits all over my flat felt His presence in my flat and on the spot expressed his desire to purchase my flat. He described to me that he had something unique and wonderful feeling in my flat and felt Sai Baba's presence through this feeling. In few days he purchased my flat and Sai Baba relieved me and my family from a great predicament. Do you require more proof to believe that Sai Baba still very much lives and comes to our help in an unknowingly and surprising manner if you have unstincted faith in him. But before helping you, He does not forget to test your faith and patience — 'Sradha and Saburi which will ultimately crown you with success and happiness.

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MIRACLES WORKED BY SHRI SHIRDI SAI BABA

Among the ardent devotees of Baba at Jabalpur were a young Maharashtrian husband and wife who did nothing without obtaining guruji's prior approval. Accordingly, they got it, before the lady was admitted in the Lady Elgin Hospital for Women for her confinement. In the course of routine examination including X-ray, it was found that the baby lay accross the womb and would have to be taken out by what is known as a ceasarian operation by cutting open the wall of the abdomen. This being a major operation involving an element of risk to life, it was necessary to obtain the written approval of the husband for the purpose. However, when he was asked to fill the relevant form and sign it, he ran to the Darbar to seek Guruji's approval for or against doing so.

It so happened that guruji was about to offer the noon 'aarti' to Baba, when this gentleman reached the Darbar. Greatly perturbed and in an excited tone he wished to know whether he should give his consent for the operation or fetch his wife away back home for delivery. At least that is what he later claimed to have said. It was not known what exactly guruji had heard him say. The conversation was in Marathi which guruji spoke besides Tamil, Telugu, Urdu and Hindi. He said, "Do so" असं करा and went on with the 'aarti' The husband, however, felt convinced that it was a reply to the latter part of his question and meant he should fetch his wife home.

The greatly relieved husband sped back like an arrow to the hospital and without even as much as a 'by your leave' to the doctor or nurse began escorting his wife out of the ward to the waiting rickshaw out side. Prof. Dr. (Mrs.) Mehta, the gynaecologist, was informed and came hurrying to the ward to warn the man in no uncertain terms the grave risk, may be death on route, to which he was exposing his wife by this fool-hardiness. But no, nothing would deter him. Guruji had spoken his approval. Hence, there was no fear.

• *Shri R.N. Konar of Shri Shirdi Sai Baba Darbar, Jabalpur, who attained samadhi recently.*

• *To the best of my recollection, the name was Garud.*

Rather he was happy that the danger of the cursed operation was warded off. The lady too was no less happy. Such was their FAITH in guruji*. "Faith" as St. Augustine said, "is to believe what you do not see, and the reward of that faith is to see what you believe!"

In this new found joy, the couple reached home safely and the lady already suffering from the pain of labour was put to bed. Even before any mid-wife could be called, rather without any need for it, she delivered without much trouble a healthy baby. The Master Obstetrician had seen to it. Glory be to Baba's name, to Sai Nama Mahima!

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OUR ONENESS IN GURU — GOD

One of the greatest delights of this world consists in never getting too used to anything, so that we may always find something new, inspiring and thrilling about life. In every phase of our life — in our work, struggling with difficulties, enjoying simple pleasures, in fact every moment of our life — we must be continually anchored in the thought of our Guru God.

Daya Matha aptly puts it (from 'ONLY LOVE'): "One of the vital points on the spiritual path is to see every day as a new beginning. And above all in importance is practicing God's presence from the moment we awaken in the morning until fall asleep at night".

The way to catch Lord Sainath is to remember Him, because He is never away from us. He has been with us since our inception and will be always with us. In the words of Meister Eckhart: "The seed of God is in us. Given an intelligent and hardworking armer, it will thrive and grow up to God, whose seed it is; and accordingly its fruits will be God-nature. Pear seeds grow into pear trees, nut seeds into nut trees, and God-seed into God.

On the DEEPAVALI day i.e. on the 12th November 1985, the residents of Chah Rahat of Old Delhi area had a traumatic experience. The area is quite congested and is overcrowded. Around midnight on the 12th November 1985, fire broke out in one of the shops dealing with crackers. Soon it spread like wild fire to adjacent buildings and the fire-God was dancing with all His glory. The blazing flames were engulfing anything and everything and in a matter of seconds it looked as if quite a number of residents would have a fiery death and property reduced to ashes.

Terror-stricken residents were running hither and thither in that ill-fated midnight. Most of the residents were in deep slumber when fire broke out. There was confusion all over and death and disability stared everyone in the face. Even though frantic efforts to contact the Fire-Brigade were made, it was a question of time. It was indeed a hopeless situation. But for a Sai-devotee it is otherwise.

I happen to be the Vice-President of the local Residents' Association. People were amazed to see me maintaining perfect equanimity in the midst of chaos all over. My mind mused over the

Dwarakamayee fire incident described in Chapter XI of Sri Sai Satcharita, wherein the fire in the dhuni catches the rafters of the masjid. Baba took up his satka and hit it against a pillar shouting to fire 'Get down, Be calm.' At each stroke of the satka, the flames began to lower and slow down and in a few minutes the dhuni became calm and normal.

With my devotion to Lord Sainath, I was confident that even on this fatal midnight of 12th November 1985, Sai would run to the rescue of His children. I looked forward to a miracle in which the fire would recede.

My Gurudeva — His Holiness Ganapathi Sachidananda Swamiji of Mysore gets into 'Havan Pit' on every Shivarathri and He has control over all the elements. I was sure that my Gurudeva would rush to rescue us from fire-mishap. A Lord Sai has commanded I look for SAI in all saints. HH Ganapathi Sachidanandaji is Lord Sainath for myself and my family — as both are incarnations of Lord Dattatreya.

I made silent prayers to Lord Sainath and Gurudeva Ganapathi Sachidananda Swamiji: "O Guru-God, with folded hands I come to offer Thee my whole being. I saturate my prayers with deep love. Give me towards Thee the simple, sincere devotion of a child. May I inspire Thy nearness behind the words of my prayer. O Guru-God save us, save us from this disaster. Thy wisdom upholds my understanding. My life is an expression of Thyself, the sole life. I appeal to you to rescue us from this fire". Each one of the panic stricken residents was also making incessant prayers to his 'Ishta Deva'.

Our prayers were soon answered. The blazing flames receded. I could see Guru-God's hand in the control of fire. With minimal damage lives of hundreds of men, women and children could be saved.

All of us in a thanks-giving gesture joined to praise the Guru God: "Glance of Thine eyes hath given us new sight of hope, Fragrance of Thy being hath awakened in us pure love, Verily Thou art the breath of our life. Strength of our souls....."

This miraculous escape of all of us from a fire-disaster reminds me of a famous line from Swami Ramdas: "God is ever near us because He is within us." Shamsi Tabriz has stated: "Keep God in



remembrance till self is forgotten.”

Lord Sainath and my Gurudeva HH Ganapathi Sachidananda Swamiji as true spiritual masters are beyond the boundaries of time and space. They are here. They are now. They are everywhere.

Dear Sai-brothers and Sai-sisters: Do you remember the Bible story of the time that Jesus was asleep in a boat with his disciples, and a storm came up? Thinking he was unaware of the danger, they were afraid, and wakened him. Jesus chided them, saying, “Why is it ye are so fearful? How is it that ye have no faith?” (Mark — 4 : 35-41). One who has the infinite consciousness is ever aware awake in spirit.

It is the same with Lord Sainath and Gurudeva Ganapathi Sachidanandaji. No matter what we did, whether near or far away, no matter what we are thinking — they always know.

Thinking of and visualising the Guru-God — whose consciousness in one with God — you attract his nature through the law of magnetism; and you partake of his spiritual blessings. As Paramahansa Yoganand beautifully puts it: “Think ye in thy heart, lotus feet of Thy Guru if you want to cross the ocean of delusion”. Guru is that close; He is our own.

That is the Guru — devotee relationship; unconditional loyalty, unconditional and eternal love. That relationship is not conditioned by time and space; it does not last just few months or years or to the end of life. It is eternal. With ordinary human relationships, what can you say when you are ready to die? “Goodbye darling; it was nice”. But it is different with the Guru — he is right there with you. Gurudeva has said : “I will be with you when your greatest need comes” (this is in one of his personal interviews). This is the most wonderful thing — words cannot describe it. With the Guru you have the security, not only in this life, but forever. As Kabir said: “The Guru is great beyond words, and great is the good fortune of the disciple”. (poem 27 of ‘One Hundred Poems of Kabir’ translated by Rabindranath Tagore).

P.K. Kapoor
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THE TRUE PROTECTOR SAIBABA

It was in the month of September 1985, while I was returning home, on the way arrangements were being made for electrical lighting in connection with Vinayakachauthi. Suddenly an electric wire, fell on my right foot. I could not stand because the electrician pulled the wire with great force and I fell on my right arm which fractured my collar bone. It was a multifracture. The Doctor kept the affected part bandaged tightly for a month. In the month of October 1985 X-ray was taken. To my surprise the condition of my bone was the same, and there was no improvement. The doctor who bandaged me asked me to come after a fortnight. A close family friend (he is also a doctor) advised me to consult a specialist. So I decided to go to the specialist doctor. Before going to the doctor I sat before Saibaba's portrait and prayed deeply to shower His grace upon me for removal of the tight bandage which made me uneasy and uncomfortable and the nerves of the arm sensitive. So on 24th October '85 in the evening I had been to bone specialist. When he saw my bandage. he at once removed it. Then he prescribed some medicine and asked me to do any work without fear. From that day I began to apply Baba's Udhi which worked wonders and in a short time cured my fracture. In November '85 I had been to Shirdi. Now at by Sai's grace. I am doing all the work with my right hand without experiencing any pain.

In 28th December '85 I went to the bank to draw some amount of money. After drawing the amount I counted fifteen one hundred rupees notes and remaining rupees five hundred incharge. Suddenly fifteen one hundred rupees fell on the floor but I did not notice, then one gentleman gathered all the currency notes and gave to me. He asked me to be careful. It is my form belief that Sai in form of that gentleman helped me.

S. Sarojini
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SHIRDI NEWS

for January 1986

As usual Shirdi was crowded with devotees, especially on Sundays and Thursdays. Some of the artists who performed in the Samadhi Mandir were:

Keertan: 1) Shri Madhukar Ganesh Suryavanshi, Sansthan Artist, Keertankar who performed keertans on Ekadashi and on other days of religious importance during the month. 2) Shri Vishwanath Maharaj Surelekar, Vaijapur and 3) Smt. Janakitai Ingle, Goregaon.

Pravachan: Shri Laxman Maharaj Wakchouse, Shirdi.

Bhajan, Vocal & Instrumental Music etc.: 1) Shri Bholanath Samel, Girgaum 2) Shri Nandkumar Sarangdhar, Girgaum 3) Shri Ratanlal Sharma, Nagpur 4) Shri Vasudeo Dayal, Nagpur 5) Sou. Dipti Matondkar, Dombivli 6) Sou. Manjiri Mutalik, Nanpada 7) Shri Sadashiv Puranik, Alandi 8) Shri Vijay Kumar, Secunderabad 9) Shri Vaibhav Kala Durbar 10) Shri Subhash Hilage, Kolhapur 11) Shri Prakash Hilage, Kolhapur 12) Shri Udayraj Pawar, Kolhapur 13) Shri Vijay Dalvi, Kolhapur, 14) Shri Ashok Upadhye, Kolhapur, 15) Shri Suresh More, Kolhapur, 16) Shri Babu Pawar, Kolhapur, 17) Shri Gulab Desai, Kolhapur 18) Shri Dhiraj Vawarekar Kolhapur 19) Shri Mama Bedekar, Kolhapur 20) Shri Ashok Chavan, Kolhapur, 21) Shri Sambhaji, Kolhapur 22) Shri Balasaheb Shinde, Kolhapur 23) Shri Ashu Warale 24) Kum. Lata Patil 25) Kum. Rajashri Shinde 26) Kum. Kalpana Andhare 27) Kum. Shubhangi Pendse, Kolhapur, 28) Kum. Aruna Wakarekar 29) Smt. Mai Warale, Kolhapur 30) Shri Kishor Jadhav, Chandrapur 31) Sou. Pramila Paithankar, Nasik 32) Sou. Sangita Dhuru, Sopara 33) Shri Shivram Bidawe, Sangamner 34) Shri Arun Somani, Sangamner, 35) Shri Pundalik Maharaj Alandi 36) Shri Saikripa Bhajan mandal, Wadala 37) Shri Gopalnari Bhajan Mandal, Khar 38) Shri Vijay Sakharkar, Goregaon 39) Dr. S.K. Kharvandikar, Ahmednagar 40) Vedashastra Sampanna Pathak Shastri, Ahmednagar 41) Super Star Orchestra 42) Shri Manohar Walve, Mumbai 43) Shri Eknath Mirashi, Mumbai 44) Shri Samanth Ayare, Mumbai 45) Shri Sudhir Shirwadkar, Mumbai 46) Shri Prakash Rane, Mumbai 47) Shri Arun Rane, Mumbai 48) Shri Arun Shirke, Mumbai 49) Shri Suryakant

Tilwe, Mumbai 50) Shri Chandrakant Tilwe, Mumbai 51) Shri Siddharth Panchal, Mumbai 52) Shri Keepak Tampe, Mumbai 53) Shri Tanaji Hadse, Mumbai 54) Kum. Kalavati Parab, Mumbai 55) Shri Avinash Pednekar, Mumbai 56) Shri Narayan Ayare, Mumbai 57) Shri Sanjay Ayare, Mumbai 58) Shri Sunil Ayare, Mumbai 59) Shri Suresh Ayare, Mumbai 60) Shri Sanjay Narvekar, Mumbai 61) Shri Suhas Panchal, Mumbai 62) Shri Sunil Thakur, Mumbai 63) Shri Sanjay Mirashi, Mumbai 64) Shri Dilip Rane, Mumbai 65) Shri Sankar Kathe, Mumbai 66) Shri Shaligram Sharma, Mumbai 67) Shri Ramesh Mirashi, Mumbai 68) Shri Ramesh Kambli, Mumbai 69) Shri Ashok Zad, Mumbai 70) Shri Ashok Parab, Mumbai 71) Shri Chandrakant Mistri, Mumbai 72) Shri Manohar Parab, Mumbai 73) Shri Suresh Mhatre, Chembur 74) Shri Dattaguru Prasadik Bhajan Mandal, Jogeshwari 75) Shri Jayawant Kulkarni, Mumbai 76) Shri Saidham Mitra Mandal 77) Shri Avinash Tawade, Mumbai 78) S.V. Kumar, Magivan, Deolali 79) Sou. Jayashi Sisode, Naligarod 80) Sou. Veena Sisode 81) Shri Ambadas Bedare, Dadar 82) Sangeta Mahadik Tamasha Mandal, Pune — B. Hivargaokar 83) Shri Abasaheb Bhailume, Karjat 84) Shri Baban Samudra, Karjat 85) Shri Baba Bhailume 86) Shri Bhaurao Bhailume 87) Smt. Vishalakshi Abishankar, Bangalore 88) Pandurang Bhajani Mandal, Rayalseema 89) Shri Baburao Narode, Kopargaon 90) Shri Balaram Kulkarni, Saola Vihir, 91) Shri Hiralal Upadhaya, Saolaviher 92) Shri Bhalji Kapileshwari, Mumbai 93) Sahi Sainath Bhajani Mandal, Parel 94) Shri Avadhut Prasadik Mandal, Borivli 95) Shri Shivaram Ghogale, Tardeo 96) Shri S.B. Shere, Dombivli 97) Shri Sainath Geetadhara Bhajani Mandal, Tardeo 98) Shri Mahadeo Mugalikar, Kolhapur 99) Shri Jagbahadur Lokageet Party, Varanasi.

Republic Day Celebrations: At 7-30 A.M. on 26th January, The Executive Officer of the Sansthan, Shri R.D. Banne unfurled the national flag in the presence of prominent citizens, devotees who had flocked to Shirdi for Sai-darshan, staff and pupils of Shri Sainath Secondary High School, Sansthan employees, the police and the home-guards. The band pathak was in attendance. After the programme concluded tea was served to those assembled for the function.

Prizes Distribution: For the year 1985, Sou. Sushilabai Shankarrao Godkhindi Silver Medal for the best member of the sanitation



staff was awarded to Smt. Chandbibi Shaikh Pathan and Ashok Shankarrao Godkhindi Silver Medal for the best employee in Shri Sainath Hospital to the ward boy Shri Madhav Murlidhar Ghone.

OBITUARY

It is with deep regret that we announce the sad demise of Shri Guru Narayana Raju, Primate and founder of Shri Prasanna Sai Mandira, Rhyagaraja Road, Mysore-4 on Sunday 19-1-1986. Who was devotee of Lord Shri Sai Baba Since 1938.

He has written many Bhajanaavaligalu and Kirtanas. He built Shri Sai Mandira in the year 1951 which was opened by the Late Shri Jayachamaraja Wadyer His Highness Maharaja of Mysore. Recently Late Guru Narayana Raju had built Shri Sai Kalyana Bhavan and the same was inaugurated by him on the Gurupurnima day last year (1985) for the use of beloved devotees.

His death in really great loss for the Shri Sai devotees. In his death we have lost an ardant Sai devotee. May his soul rest in peace.

Mysore
Date: 9-2-1986

Sai Devotees.
Mysore

श्री साईलीला मे - १९८६

हिन्दी विभाग अनुक्रमणिका

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कबीर का रहस्यवाद

— किशनकुमार 'केन' —

३/१८ हरि निवास

L.B.S. मार्ग, कुरला,

मुंबई - ४०० ०३०.

'रहस्य' का अर्थ है 'गुप्त भेद', 'गौप्य विलय', 'मर्म', 'भेद की बात', 'रहस्य की बात'। ऐसी बात कहने वाला तो आसानी से कह देता है, किन्तु वह आसानी से हर किसी के समझने की नहीं होती। 'वाद' का अर्थ है वचन, बात, उक्ति, वर्णन, विचार, विवाद, तर्क-वितर्क अथवा सिद्धान्त। अतएव रहस्यवाद का सीधा-सादा अर्थ हुआ 'वह उक्ति या वर्णन जो रहस्य को प्रस्तुत करे।'

'रहस्यवाद' शब्द काव्य की एक धारा विशेष को सूचित करता है। वह प्रधानतः उसमें लक्षित होने वाली उस अभिव्यक्ति की ओर संकेत करता है जो विश्वात्म सत्ता की प्रत्यक्ष गम्भीर एवं तीव्र अनुभूति के साथ सम्बन्ध रखती है। इस अनुभूति का वास्तविक आधार अन्तःहृदया हुआ करता है जो वैयक्तिक चेतना का मूल स्रोत है और उसमें 'अहं' एवं 'इदं' की भावना का क्रमशः लोप हो जाता है।

श्री जयशंकर 'प्रसाद' ने रहस्यवाद को काव्य में अनुभूति की एक मुख्य धारा माना है। वे कहते हैं। "काव्य में आत्मा की संकल्पात्मक अनुभूति की एक मुख्य धारा माना है। वे कहते हैं - "काव्य में आत्मा की संकल्पात्मक मूल अनुभूति की मुख्य धारा रहस्यवाद है। वास्तव में भारतीय दर्शन और साहित्य, दोनों का समन्वय रस में हुआ था और यह साहित्यिक रस दार्शनिक रहस्यवाद से अनुप्राणित था। रहस्यवाद सच्चा भी हो सकता है और मिथ्या भी।"

पं. रामचन्द्र शुक्ल का कहना है कि 'ज्ञान के क्षेत्र में जिसे अद्वैतवाद कहते हैं भावना के क्षेत्र में वही रहस्यवाद कहलाता है। "अद्वैतवाद मूल में एक दार्शनिक सिद्धान्त है, कवि-कल्पना या भावना नहीं, वह मनुष्य के बुद्धि-प्रयास या तत्व-चिंतन का फल है। वह ज्ञान-क्षेत्र की वस्तु है। जब उसका आधार लेकर कल्पना या भावना उठ खड़ी होती है अर्थात् जब उसका संचार भाव-क्षेत्र में होता है तब उच्चकोटि के भावात्मक रहस्यवाद की प्रतिष्ठा होती है।

रहस्यवाद दो प्रकार का होता है - भावात्मक रहस्यवाद तथा साधनात्मक रहस्यवाद। योग-परक रहस्यवाद साधनात्मक रहस्यवाद है। तंत्र और रसायन से संबंधित वाणी में साधनात्मक रहस्यवाद ही प्रतिफलित होता है।

तात्पर्य यह है कि रहस्य-भावना किसी विश्वास के आधार पर चलती है। वह विश्वास करने के लिए कोई नया तथ्य या सिद्धान्त उपस्थित नहीं कर सकती। किसी नवीन ज्ञान का उदय उसके द्वारा नहीं हो सकता। जिस कोटि का ज्ञान या विश्वास होगा, रहस्य भावना उसी कोटि की होगी।

डॉ. रामकुमार वर्मा ने कुछ दिशा बदल कर रहस्यवाद की परिभाषा इस प्रकार दी है - "रहस्यवाद जीवात्मा की उस अन्तर्हित प्रवृत्ति का प्रकाशन है जिसमें वह दिव्य और अलौकिक शक्ति से अपना शान्त और निश्चल संबंध जोड़ना चाहती है और यह संबंध यहां तक बढ़ जाता है कि दोनों में कुछ भी अन्तर नहीं रह जाता, जीवात्मा की सारी शक्तियाँ इसी के अनन्त वैभव और प्रभाव से ओतप्रोत हो जाती हैं। जीवन में केवल उसी दिव्य शक्ति की अनन्त तेज अन्तर्हित हो जाता है और जीवात्मा अपने अस्तित्व को एक प्रकार से भूल सी जाती है। यही दिव्य संयोग है। आत्मा उस दिव्य शक्ति से इस प्रकार मिल जाती है कि आत्मा में परमात्मा के गुणों का प्रदर्शन होने लगता है।

इन सब परिभाषाओं को ध्यान में रखकर हम इतना ही कह सकते हैं कि अधिकांश आलोचकों ने 'रहस्य' के साथ 'वाद' लगा हुआ देखकर उसे एक सिद्धान्त या दार्शनिक विचार-धारा या भाव-धारा समझ लिया है। वास्तव में यह शब्द अंग्रेजी शब्द का भारतीयकरण है। अंग्रेजी में इसके लिए 'मिस्टीसिज्म' शब्द का प्रयोग होता है। 'मिस्ट' शब्द का प्रयोग अंग्रेजी में उस धार्मिक अभिप्राय के लिए होता है जो सामान्य पाठक की दृष्टि में नहीं आता। यह अर्थ उन्हीं लोगों को बोधगम्य होता है जिनको आध्यात्मिक अन्तर्ज्ञान प्राप्त है। कहा जाता है कि सबसे पहले इस शब्द के तात्पर्य और अनुवाद को बंगला में प्रचलन मिला। बाद में हिन्दी में इसके दो अनुवाद हो गये - रहस्यवाद और छायावाद। हिन्दी में छायावाद को भिन्न अर्थ दे दिया गया। जो किसी अंश में 'रोमांटिसिज्म' का अर्थ धारण करता है। इस प्रकार हिन्दी में ये शब्द दो भिन्न काव्य धाराओं के लिए प्रचलित हो गये।

मेरी दृष्टि में रामचन्द्र शुक्ल ने 'रहस्यवाद' की व्याख्या में कुछ मनमाना ढंग अपनाया। उन्होंने अद्वैतवाद को ही भावना के क्षेत्र में उतारकर रहस्यवाद की संज्ञा प्रदान कर दी और अभिव्यक्ति पक्ष नितान्त उपेक्षित रहा। प्रसाद ने भी भावना या अनुभूति को ही 'रहस्यवाद' का स्थानापन्न मान लिया।

मुझे महादेवी के ये शब्द अधिक उपयुक्त होते हैं कि "दर्शन के मूल में हमारी बौद्धिक अशान्तियुक्त जिज्ञासा रहती और रहस्यवाद के मूल में प्रेम, जिसका अनुभव सीमाबद्ध चेतन (विश्वप्राणी) असीम (परोक्ष सत्ता) के लिए करता है। उस प्रेम में वह तन्मयता है जिसे सूफी लोग 'हाल' कहते हैं और रहस्यवादी 'समाधि'। यह बात स्पष्ट है कि कविता में हृदय और दर्शन में मस्तिष्क की प्रधानता रहती है। अन्तर इतना-सा है कि दार्शनिक जिसे मस्तिष्क द्वारा प्राप्त करता है कवि उसे हृदय द्वारा प्राप्त करता है। कंकाल को छिपाये हुए सुन्दर शरीर कवि का सत्य है और कंकालमात्र दार्शनिक का। इससे स्पष्ट है कि दोनों भेद अभिव्यक्तिगत हैं। श्री परशुराम चतुर्वेदी की यह उक्ति ठीक ही प्रतीत होती है कि "रहस्यवाद प्रधानतः उसमें लक्षित होनेवाली अभिव्यक्ति की ओर संकेत करता है।" अतएव आध्यात्मिक एवं साधनात्मक अलौकिक अनुभूतियों की लौकिक शब्दावली में भावात्मक अभिव्यक्ति ही रहस्यवाद है।



कुछ आलोचकों ने प्राचीन और आधुनिक नाम से रहस्यवाद का संबंध क्रमशः दर्शन और साहित्य से जोड़ा है। यह बात ठीक नहीं। वास्तव में दर्शन का एक विशेष रूप अनुभूति में ढल कर तथा विशेष अभिव्यक्ति पाकर ही 'रहस्यवाद' की अमिधा धारण करता है। इस प्रकार रहस्यवाद का संबंध एक ओर तो चिंतन की विशेष धारा से है और दूसरी ओर अभिव्यक्ति की धारा या परंपरा से है जिसका संबंध साहित्य से अवश्य बनता है। महादेवी, निराला, प्रसाद आदि के रहस्यवाद को कई आलोचकों ने साहित्यिक रहस्यवाद कहा है, किन्तु उसके पीछे भी कोई दर्शन अवश्य है।

दार्शनिक व्यक्त और अव्यक्त, अनेक और एक के संबंध को देखकर एकता की सिद्धि प्राप्त करके आनन्द-विभोर हो जाता है। भारत की पारिभाषिक शब्दावली में आनन्द का इस प्रक्रिया का यथातथ्य निरूपण 'अद्वैत दर्शन' कहलाता है, किन्तु जब अद्वैत दृष्टि भावना या साधना के पथ से अनुभूति पर खुलता है तब वह रहस्य साधना कहलाती है। या वाणी जब इस अनुभूति को प्रकट करने की चेष्टा करती है तब उसे एक विशेष शैली अपनाती पड़ती है। इस शैली में निरूपित अनुभूति ही 'रहस्यवाद' है। अतएव रहस्यवाद ज्ञान और भक्ति दोनों से भिन्न है। ज्ञान और भक्ति शैली नहीं, रहस्यवाद का संबंध विशेष अनुभूतिपरक शैली से है।

रहस्यवाद अपने विकास-क्रम में तीन अवस्थाओं में मिलता है - औपनिषदिक रहस्यवाद, योगपरक रहस्यवाद तथा रागात्मक रहस्यवाद। संतों और सूफियों का रहस्यवाद रागात्मक रहस्यवाद है, किन्तु उसमें पहली दो अवस्थाओं का नितान्त विसर्जन नहीं है।

औपनिषदिक रहस्यवाद अधिकांशतः बौद्धिक है, योगात्मक रहस्यवाद साधनात्मक है। वह भी बुद्धि से ही विशेष रूप से संबध है, किन्तु सूफी और संत रहस्यवाद में प्रेम की भी अभिव्यंजना है। इसमें कोई सन्देह नहीं की सूफियों के रहस्यवाद में प्रेम की तीव्रता अधिक है, किन्तु साधनात्मक भूमिकाओं का अभाव वहां भी नहीं है। यों तो संतों का रहस्यवाद भी सर्वत्र साधना से अलग करके नहीं देखा जा सकता, किन्तु उसमें प्रेम की भूमिका प्रथित है। लोक-कथाओं के परिवेश में सूफियों का रहस्यवाद भलीभाँति निर्वाहित नहीं हो पाया, परिणामतः वह थगली जैसा प्रतीत होता है, यद्यपि वह अधिक सरस है; किन्तु कबीर का रामप्रमुख रहस्यवाद भावात्मक रहस्यवाद की स्फुट झाँकियाँ देकर जो प्रभाव डालता है वह अनूठा है।

रहस्यवाद की भूमिका चार प्रमुख तत्वों से निर्मित होती है, आस्तिकता, प्रेम और भावना तथा गुरु और मार्ग। इनमें आस्तिकता का स्थान प्रथम है। जिस प्रकार ऊसर भूमि में बोया हुआ बीज जम नहीं पाता, उसी प्रकार नास्तिक के हृदय और मन में ईश्वर-संबंधी कोई भाव या विचार जम नहीं सकता। आस्तिक्य की कसौटी श्रद्धा है। प्रेम की उर्वरा भूमि आस्तिक्य ही है। वहीं गुरु के उपदेश का प्रभाव होता है। एक व्यापक एवं सार्वभौम सत्ता को स्वीकार करके आस्तिक व्यक्ति उसे अपने भीतर, बाहर और चारों ओर देखता है। उसके हृदय में ग्रहण शक्ति होती है।

आस्तिक्य और कबीर :

कबीर के आस्तिक्य में कोई संदेह नहीं है। वे पक्के आस्तिक थे। उनका आस्तिक्य ही उन्हें इस दृश्य के पीछे अदृश्य व्यापक सत्ता को देखने के लिए प्रेरित करता था -

जिनि यहु चित्र बनाइया, सो साँचा सुतधार
कहँ कबीर ते जन भले, जे चित्रवत लेहि विचार ॥

अपनी आस्तिकता की गहराई में ही कबीर कहते हैं -

ग्यानं अमरपद बाहिरा, नेड़ा ही तैं दूरि ॥
जिनि जान्यां तिनि निकटि है, रामं-रहया सकल भरपूरि ॥

आस्तिक की एक पहचान यह है कि वह धर्मभीरू और विनयशील होता है। उसका आचरण सरल और स्पष्ट होता है और हृदय के साथ उसका सामंजस्य होता है। इस कारण वह दंभ और कपट की बात को बिल्कूल नहीं सुन सकता। निर्दंभ आचरण की छाया में ही कबीर कहते हैं -

कबीर तष्टा टोकणीं, लीए फिरैं सुभाइ।
रामं रामं चीन्हें नहीं, पीतलि हीं कै चाई ॥

मनुष्य चिन्तनशील है और लक्ष्य पहुँच कर उसके चिन्तन को विराम मिल जाता है। रहस्य साधक उसी 'विराम' या 'विश्राम' के लिए व्यग्र रहता है। इसी विश्राम में साधक की सारी इच्छाओं का सार निहित है। कबीर-जैसे साधक को सांतता नहीं, वरन् अनन्तता ही शान्ति-देश में ले जा सकती है। इससे साधक की आस्तिकता और भी दृढ़ हो जाती है। इसी को लक्ष्य करके कबीर लोक-रस के ऊपर राम-रस से होनेवाली तृप्ति का उल्लेख करके कहते हैं। -

रामं उदक जिहिं जन पिया तिह बहुरि न भई पियास।

प्रेम

कबीर की यह आस्तिकता उनके प्रेम के लिए भूमि प्रस्तुत करती है। जिस पाठक ने कबीर-वाणी में केवल उनके क्षुब्ध स्वरूप को ही देखा है, वह उनके मुग्ध स्वरूप की कल्पना नहीं कर सकता। जिन्होंने कबीर को पूर्ण रूप में नहीं देखा वे ही उनके अन्तर में राम की खोज करते देखते हैं। और इस समय वे भुला देते हैं कि ऐसी खोज वे कब करते हैं। उन्हें देखनी चाहिये उनके 'लाल की लाली' जो सर्वत्र छायी हुई है और जिसमें स्वयं लाल हो जाते हैं। कबीर का हृदय जो समता और दया से संपन्न था, प्रेम से भी सम्पूर्ण था। मानव-कल्याण से ओत-प्रोत कबीर का हृदय मानव-प्रेम से सरसित था और उस प्रेम की चरम परिणति विश्व-प्रेम में होती दीख पड़ती है। इसी कारण कबीर का राम व्यक्ति में भी है और सम्मग अभिव्यक्ति में भी है।

दिल ही खोजि दिलै दि भीतरि, इहां राम रहिमांना।
जेती औरति मरदां कहिये, सब मैं रुप तुम्हारा ॥

और भी -

हरि मैं तन है, तन मैं हरि है।



इससे स्पष्ट है कि कबीर की आस्तिकता ने प्रेम को मनोहर भूमि दी है। उसी प्रेम पर कबीर की रहस्य-साधना का भव्य भवन निर्मित हुआ है, जिसका योगपरक रूप भी प्रेमविहीन नहीं है। बहुत कम स्थल ऐसे होंगे जहाँ कबीर का साधनात्मक रहस्यवाद प्रेम को प्रश्रय नहीं देता। कबीर का योगी एक प्रेमी है। कबीर की दृष्टि में योगी की सारी चर्या का लक्ष्य परमात्मा की प्राप्ति है और उसी से योगी का उद्धार होता है।

कबीर ब्रम्हा-द्रष्टा थे, किन्तु उनका ब्रह्म रस-विहिन नहीं है। वह ज्योतिर्मय है, साथ ही मोहक भी, वह निर्गुण है, किन्तु अनुग्रही भी। उनका राम अवतार नहीं है, रंग-रूप से मुक्त नहीं है, फिर भी प्रिय है। वह भक्तवत्सल और भक्ति-वश्य है। कबीर की मान्यता है कि प्रेमवश्य राम प्रेम से ही जाना जा सकता है। उसे देखने के लिए वे बड़े तड़पते हैं —

कब देखूँ मेरे राम स्नेही,
जा विनु दुख पावे मेरी देही।

कबीर जानते हैं कि राम के बिना वे असहाय हैं अतएव वे प्रेमवश्य राम के प्रेम की दिशा में ही दुलते हैं —

कबीरा प्रेम की कूल ढरे।
हमारे राम बिना न सरे ॥

इसी कारण उन्होंने प्रेम का गुण-गान किया है। —

पुर पाटण सूबस बसे, आनंद ठायें ठांइ।
राम स्नेही बाहिरा , ऊजड़ मेरे भाई ॥

कबीर के प्रेम में काम की सुगंध भी है। ध्यान में रखने की बात है कि लौकिक काम में कबीर एक दुर्गन्ध पाते हैं, किन्तु सारी दुनिया उसी दुर्गन्ध की ओर आकृष्ट है। कबीर की दृष्टि में वही सच्चा कामी है जिसका काम राम की ओर प्रेरित है। इसीलिए कबीर कहते हैं —

काम मिलावे राम कूँ, जो कोई जाणे राखि।
कबीर विचारा क्या करे, जाकी सुखदेव बोलै साखि ॥

कबीर का यह काम-प्रेरित प्रेम दाम्पत्य प्रेम है जो उनके रहस्यवाद की बड़ी मधुर भूमि है। एक झाँकी देखिये —

विरहनि ऊभी पंथ सिरि, पंथी बूझे घाइ।
एक सबद कहि पीव का, कबपू मिलेगे आइ।

गुरु

'कामना' और 'मिलन' की एकता की कुंजी गुरु के पास है। गुरु ही तो शिष्य को सौन्दर्य की भावना से भर देता है और उसकी झाँकी भी वही दिलाता है। राम के संबंध में जो संदेश शिष्य को गुरु से प्राप्त होता है उसमें एक ही साथ दो काम होते हैं - एक तो मल का निवारण होकर अन्तर ज्योतिर्मय होता है और दूसरे विरह व्यग्रता को तीव्रता मिलती है। गुरु को सामने लाते हुए कबीर कहते हैं —

जानी जानी रे राजा राम की कहानी।
 अन्तर ज्योति राम परकासा, गुरुमुख बिरले जानी ॥
 ऐसी उक्तियाँ कबीर ने विरह के सम्बन्ध में कही है —
 विरहा कहे कबीर की, तू जिनि छाँड़ि मोहि
 पारब्रम्ह के तेज में, तहाँ लै राखौ तोहि ॥

मार्ग

कबीर का रहस्य साधना का चौथा तत्व 'मार्ग' है और इसको उन्होंने 'सहज मार्ग' कहा है। कबीर का 'सहज मार्ग' उस साधना का विरोध करता है जिसमें अप्राकृतिक उपायों से इन्द्रियों का दमन करने की चेष्टा की जाती है। कबीर की साधना 'दमन' से दूर 'शमन' चाहती है। उनके सहज को उन्हीं के शब्दों में परखिये —

सहज सहज सबको, कहै, सहज न चीन्है कोइ।
 पांचू राखै परसती, सहज कहीजै सोइ ॥

सहज हरि-प्राप्ति अथवा आत्मसिद्धि का सरलतम मार्ग है। इस मार्ग को केवल वही साधक, जिन्हें गुरु का निर्देश मिला है, समझ सकते हैं। इसकी एक झाँकी नीचे देखिये —

कबीर हसणां दूर करि, करि रोवण सौं चित्त।
 बिन रोया क्यूं पाइये, प्रेम पियारा मित्त ॥

कबीर का सहज मार्ग अन्तर का मार्ग है। जो मन अपनी चंचल अवस्था में मनुष्य का अपकारी होता है वही अपनी शान्तावस्था में परमात्म-स्वरूप हो जाता है।

मन गोरख मन गोविंदौ, मन ही औधड़ होइ।
 जे मन राखै जतन करि, तो आपै करता होइ ॥

मन की 'समावस्था' को कबीर शीतल कहते हैं —

शीतलता तब जाणियै, समिता रहे समाइ।

कबीर-वाणी में भावनात्मक और साधनात्मक, दोनों स्वर इंकृत होते हैं। भावात्मक स्वर बड़े तीव्र है और वस्तुतः उन्हीं में सुन्दर कवि-वाणी इंकृत होती है, किन्तु उनका साधना-स्वर भी अपनी विशेषता रखता है। कबीर की योग चर्या परम्परागत नहीं है, उसमें अनुभवकृत संशोधन और प्रेम की भूमिका है।

भावात्मक साधना के सूक्ष्म और स्थूल, दो रूप हैं। माधुर्य भाव का सम्बन्ध सूक्ष्म साधना में है और माता-पिता, स्वामी आदि भाव स्थूल भावना से संबंधित है। बात यह है कि भगवान् की भावना प्रियतम के रूप में भक्त के व्यक्तिगत संबंध पर आश्रित होकर रहस्यात्मक होती है। ध्यान रहे कि सूफी-साधना विरह-साधना है। माधुर्य-भावना नहीं और विरह साधना की विशेषता उसकी तीव्रता है। कबीर ने अपने में विरहिणी का आरोप कर उसमें सूफियों की विरह तीव्रता की प्रतिष्ठा कर दी है। स्पष्ट है कि कबीर की भावात्मक साधना में 'भारतीय भक्ति' और 'सूफी विरह' दोनों का पुट है।

यों तो सूक्ष्म और स्थूल दोनों में भावना रहती है, किन्तु जैसी भाव-तीव्रता दाम्पत्य भाव में अनुभूत होती है, वैसी पुत्र-पिता या सेवक-सेव्य-भाव में नहीं होती। प्रिय



क प्रति मिलन की जैसी आकांक्षा होती है, वैसी पिता के मिलन के निमित्त नहीं होती है। कबीर ने राम को अपने प्रियतम के रूप में भी देखा है और पिता, माता, स्वामी आदि के रूप में भी देखा है।

कहा जा चुका है कि कबीर की रहस्य साधना का एक स्वरूप योग परक भी है जिस पर सिद्धों और नाथों का कुछ प्रभाव अवश्य दृष्टिगोचर होता है। एक उदाहरण देखिए —

त्यौ की लेज पवन का ढीकूँ, मन मटका ज बनाया ।
सत की पाटि-सुरति का चाठा, सहजि नीर मुकलाया ॥

x x x

चमकै बिजुरी तार अनंत, तहाँ प्रभू बैठे कवलाकंत ॥

भावनात्मक और साधनात्मक रहस्यवाद के अतिरिक्ति, कबीर के रहस्यवाद का एक रूप अभिव्यक्तिमूलक भी है। यह स्वरूप कबीर की कूटोक्तियों और उलटवाँसियों में दृष्टिगोचर होता है। भावात्मक रहस्यवाद की झाँकियाँ कबीर-वाणी में अपेक्षाकृत कम हैं। किन्तु जो है उनमें अनुभूति बड़ी मार्मिक है। अधिकांश रहस्यवादी उक्तियाँ यौगिक पारिभाषिक शब्दों, विविध संख्याओं एवं यौगिक प्रक्रियाओं से प्रभावित हैं। कबीर की रहस्योक्तियों में प्रवृत्त्यात्मकता की प्रतीति होती है, एकान्तिकता की नहीं। कबीर का रहस्यवाद चाहे किसी कौटि का सही, उसमें प्रेम की रंगीनी सर्वत्र मिलती है।



॥ प्रेमका सागर दयानिधान ॥

श्री साईबाबा की मैं हूँ मीरा दिवानी
शिर्डी मेरी द्वारका हो गयी बडी सुहानी ॥
तुकाराम और नामदेव का था वो साई विठ्ठल
कबीर-नरसीने देखा उसे पलपल ॥
रामदासने राममूर्तिमें उसको पाया
जनाई और मुक्ताई ने मुक्त कंठसे गाया ॥
ज्ञानेश्वर-निवृत्ती की प्यारी थी विठाई
चरणकमल का ध्यान धरूँ ओ मेरे साई ॥
प्रेम का सागर दयानिधान साईबाबा है
एवरंक उसे-जुदा नही उच्चनीच भेद नही है ॥

— बबन डी. येरम

१/५, कल्याणजी देवजी चाल,
चिरागनगर, घाटकोपर, बंबई - ८६.

शिरडी का द्वादश स्नेह सम्मेलन — १९८६

— श्रीमती ऊमा दास

३०५/१, मीरपुर, कैण्ट,

कानपुर - २०८००४ (उ.प्र.)

प्रति वर्ष की भाँति इस वर्ष यह सम्मेलन २ व ३ फरवरी सन १९८६ को शिरडी में अतीव हर्षाल्लास के साथ सम्पन्न हुआ। विगत वर्ष एकादश अधिवेशन से लौटने के पश्चात् ही हम विशेष उत्साह के साथ इस शुभ दिन की प्रतीक्षा में थे।

अंत में वह शुभ दिन आया। कानपुर के प्रतिनिधिगण यथा मैं, मेरे पति डा. बी.जी. दास, श्री गणेश प्रसाद पाल तथा उनकी धर्मपत्नी, श्री दुर्गाप्रसाद शुक्ल तथा उनकी धर्मपत्नी श्री एस.एम. माथुर व उनकी धर्मपत्नी के साथ हम सब ३१ जनवरी को शिरडी के लिए रवाना हुए। अगले दिन फरवरी को हम मनमाड पहुंच गये। बाबा की असीम अनुकम्पा से निश्चित समय पर हम सब सकुशल शिरडी की पुण्यभूमि में उपस्थित हुए।

शिरडी संस्थान की ओर से हर वर्ष की भाँति इस वर्ष भी भक्त-निवास मैं ही हमारा ठहरने का उचित प्रबन्ध हुआ था। हमें "प्रतिनिधि-परिचय-पत्र" व सम्मेलन के दो दिन के भोजन-कुपन भी प्राप्त हुए। स्नानादि कार्या से निवृत्त होकर हम सब सर्वप्रथम समाधि मंदिर में गये व बाबा के प्रारंभिक दर्शनलाभ कर परम कुतार्थ हुए। तत्पश्चात् देश के विभिन्न अंचलों से आये हुए प्रतिनिधियों से मिल कर हमें अतीव प्रसन्नता हुई। रात्रिभोजन के उपरान्त हम सभी ने बाबा की शेजारती कार्यक्रम में योगदान किया।

२ फरवरी को प्रातः बाबा की कांकड़ आरती व मंगल स्नान समाप्त होने के उपरान्त हम जलपानादि से निवृत्त होकर सम्मेलन स्थल को गये। इस वर्ष भी मंगल कार्यालय भवन में ही यह कार्यक्रम निश्चित हुआ था। हम सब अपने-अपने स्थान ग्रहण करके अध्यक्ष महोदय व मुख्य महोदय के आगमन की प्रतीक्षा करते रहे। इस बार नव-शक्ति पत्रिका के संपादक श्री. पी.आर. बेहरे साहब प्रधान अतिथि निर्वाचित हुए थे जो कि आध्यात्मिक विचारधारा के लिये विशेष ख्याति प्राप्त है।

मंच पर भूतपूर्व अध्यक्ष गण यथा कोल्हापुर के डा. कापड़ी व इन्दौर के श्री बाला साहब नाइक आदि शोभायमान थे। साई लीला प्रकाशन व पुस्तकालय उप-समिति के अध्यक्ष श्री. वि.बी. खेर इस सम्मेलन के अध्यक्ष पद हेतु मनोनीत हुए थे। संस्थान के निवर्तमान व सुयोग्य कोर्ट रिसीवर श्री काकरे साहब, जोकि अंतिम रिसीवर रहे, ने मंच पर उपस्थित रहकर सम्मेलन में चार चाँद लगा दिया था। इनके अतिरिक्त साई लीला के संपादक द्वय यथा डा. श्रीमती इन्दिरा खेर व श्री चेंदवांकर साहब भी मंच पर शोभायमान थे।

निश्चित समय पर संस्थान के एकजीक्यूटिव आफीसर श्रीमान बत्रे साहब तथा अध्यक्ष महोदय श्री. वि.बी. खेर साहब मुख्य अतिथि महोदय को साथ लेकर सभागार में



उपस्थित हुए। उपस्थित प्रतिनिधियों ने खड़े होकर तुमुल-हर्ष व करतल-ध्वनि के साथ उनका स्वागत किया।

इसके उपरान्त वेदमंत्र पठन के साथ अतिथि महोदय के कर-कमलों से अखण्ड ज्योति जलायी गयी। बाबा के चित्र का विधिवत पूजन व प्रसाद-वितरण के बाद सभा का कार्यक्रम प्रारंभ हुआ। सुप्रसिद्ध वेतार-गायक श्री श्रीराम सटारडेकर द्वारा सुमधुर स्वागत-संगीत गायन के उपरान्त श्रीमान बन्ने साहब ने उद्घाटन भाषण दिया व मुख्य अतिथि का परिचय कराया तथा देश के विभिन्न प्रान्तों से आये हुए प्रतिनिधियों का स्वागत किया।

मराठी साई-लीला के सम्पादक श्री चेंदवांकर साहब ने अधिवेशन की उपयोगिता पर प्रकाश डाला तथा दो दिनों के विविध कार्यक्रमों के बारे में सूचना दी। तदुपरान्त मुख्य अतिथि महोदय का भाषण हुआ जिसका अंग्रेजी अनुवाद, अंग्रेजी व हिंदी साई-लीला की संपादिका डा. श्रीमती इन्दिरा खेर ने सुनाया। अन्त में अध्यक्षीय भाषण हुआ। प्रतिनिधिगणों को भी अपने-अपने विचार व्यक्त करने का अवसर दिया गया। सम्मेलन ही एक मात्र माध्यम है जिससे पारस्परिक विचार-विनियोग करने का सौभाग्य प्राप्त होने के साथ-साथ आध्यात्मिक मार्ग भी सुगम बनता है।

द्वितीय दिन अपराह्न प्रतिनिधियों को प्रसाद व उपहार वितरण के उपरान्त अधिवेशन का समापन हुआ। गड़खल (कसौली) के श्री व श्रीमती गोयल, बम्बई के श्री व श्रीमती विपिन स्वादिया, चंदीगड़ के एडवोकेट श्री जुगुल किशोर पुरी व श्री मेहता जी दादर की श्रीमती वसुन्धरा रामाराव चोरे, विदर के प्रो. गुंडेराव जी पटवारी, इटारसी के प्रा. डा. आथाप्रसाद त्रिपाठी एवम् डा. हिक्वारे व श्रीमती हिक्वारे से मिलकर विशेष हर्ष हुआ।

बाबा की असीम अनुकम्पा से दो दिन का यह कार्यक्रम अतीव हर्षोल्लास के साथ समाप्त हुआ। अन्त में बाबा की चरण-वंदना के उपरान्त पुनः मिलने-मिलाने की प्रार्थना करके हम सब बाबा से बिदाई लेकर अपने-अपने गन्तव्य स्थान के लिये रवाना हुए। इस अधिवेशन की अपार सफलता के लिये श्री बन्ने साहब, डा. श्रीमती इन्दिरा खेर, श्री चेंदवांकर साहब, श्री पाठक साहब और संस्थान के समस्त अधिकारीगण एवम् कर्मचारीगण विशेष रूप से बधाई के पात्र हैं।



जय - शिरड़ी पावनधाम

धन्य हे पुनीत शिरड़ी जहां प्रभु साईनाथ ने अवतरित होकर इस कलियुग में हमें द्वारिका माई का दर्शन कराया।

आज शिरड़ी एक सजीव तीर्थ के रूप में विश्व की मानवता को प्रेम-सुख-शान्ति का सन्देश दे रहा है। जैसा कहा गया है कि संसार में सजीव तीर्थ वही है जहां

ऋषि कल्प आत्माएं निवास करती है तथा उन गतिविधियों को चलाती है जो तीर्थ-गरिमा के साथ पूरी तौर से जुड़ी रहतीं है। पवित्र तीर्थ शिरडी में श्री साई बाबा द्वारा इसीलिए भक्तों के लिये श्री रामनवमी, श्री गुरुपूर्णिमा के शुभ अवसरों पर पर्व-आयोजनों की व्यवस्था की थी जहां भक्तों को मानवधर्म स्वम् संस्कृति की शिक्षा प्रदान करते हुए उनमें तदनुसार संस्कार पैदा कर श्रद्धावान बनाया जाय। यह हमारे लिये प्रसन्नता का विषय है कि श्री शिरडी के पावन क्षेत्र में प्रतिवर्ष आयोजनों के अतिरिक्त बाबा की पुण्यतिथी (विजयोदशमी) और अब श्री साई लीला के लेखक कवियों का भी एक आयोजन प्रतिवर्ष सम्पन्न होता है। ऐसे भी इस पवित्र तीर्थ में हजारों की सख्या में श्रद्धालु भक्तगण नित्य -प्रति दर्शनार्थ आते ही रहते हैं।

शिरडी आज एक पवित्र तीर्थ बन गयी है और उसका महत्त्व प्रतिदिन बढ़ता जा रहा है। तीर्थों का महत्त्व आदिकाल से चला आ रहा है। त्रेता में भगवान् राम ने लंका विजय के पश्चात् तीर्थ सेवन द्वारा प्रायश्चित् किया था। इसी प्रकार महाभारत के पश्चात् धर्मराज ने तीर्थ यात्रा की थी। उन्होंने नकुल द्वारा पूंछे जाने पर कहा था - "तीर्थ यात्रा एक उच्च स्तरीय तप है। जन साधारण में आस्थाएं जगाने तथा सत्पुरुषों के सानिध्य के उद्देश्य से बढ़ा हर कदम पापनाशक होता है।" महाराष्ट्र के सन्त तुकाराम ने पण्डरी की यात्रा का आजीवन पालन किया और तभी तो पंढरपुर के विठ्ठल ने तुकाराम के बीमार होने के कारण पण्डरी न पहुंच सकनेपर स्वयं उनके निवास पर लक्ष्मी जी के साथ पहुंच कर दर्शन प्रदान किये थे। समर्थ गुरु रामदास जी ने १२ वर्ष तक तप किया तत्पश्चात् वे १२ वर्ष तक तीर्थयात्रा करते रहे और सं. १७०१ के बैसाख मास में कृष्णा नदी के तट पर आये थे। वह भी पण्डरपुर होकर ही पंचवटी लौटे थे। श्री ईसा मसीह स्वयं तीर्थयात्रा करते हुए भारतवर्ष आकर जगन्नाथपुरी तक गये थे।

एकबार दीनबन्धू एंड्रूज ने महामना मालवीय जी से प्रमुख तीर्थ स्वम् उनके सम्बन्ध में प्रचलित धारणा के बारे में जानना चाहा। तब महामना जी ने उत्तर दिया था कि - हिन्दू धर्म अनेक संस्कृतियों का संगम है इसलिये मान्यताओं के अनुरूप तीर्थ न अनेकानेक है -

विभिन्न मतों के अनुसार प्रमुख तीर्थ निम्न प्रकार है :-

चार धाम, द्वादश ज्योतिर्लिंग, ईक्कीसगण प्रतिक्षेत्र, चौबीस शक्तिपीठ, ५१ सिद्ध क्षेत्र, सप्त पुरियां, पंच काशी, सप्त सरिता, सप्त क्षेत्र, पंच सरोवर, नौ आरण्य, चतुर्दश प्रयाग, ४२ श्राद्ध तीर्थ, ४० दिग्म्बर जैन तीर्थ, ३० श्वेताम्बर जैन तीर्थ, सात बौद्ध तीर्थ, ३५ सिख देवालय तथा इनके अतिरिक्त मुसलमान, ईसाई, पारसी, आदि अन्य धर्मावलम्बियों के तीर्थ है जो सब लगभग ३००० होते हैं और लगभग ७००० स्वक्षेत्रीय प्रख्यात और मान्यता प्राप्त तीर्थ है जो भारत के कोने-कोने में फैले हुए हैं।

अर्थवेद में उल्लेख है - "जिस प्रकार यज्ञकर्ता यज्ञ के माध्यम से बड़ी-बड़ी आपत्तियों से मुक्त होकर पुण्यश्लोक की प्राप्ति करता है। उसी प्रकार श्रद्धालु तीर्थ



यात्री, तीर्थ सेवन द्वारा पापों से मुक्त होकर पुण्य लोकों का अधिकारी बनता है।”

शिरडी पुण्यभूमि में अवतरित श्री साईप्रभु ने अपने सभी भक्तों को काशीविश्वनाथ, मर्यादापुरुषोत्तम राम, श्री विठ्ठल (कृष्ण), मारुति आदि आदि स्वरूपों में योग-दर्शन देकर ही नहीं बल्कि भक्तों को श्राद्धतीर्थ-गयाजी आदि में भी अपने स्वरूप द्वारा सर्वव्यापकता का परिचय देते हुए इस पुण्य शिरडीतीर्थ की महत्ता को उजागर किया है। इतना ही नहीं - उन्होंने भक्तों को पूरा विश्वास दिया कि - इस पञ्चभौतिक शरीर को त्यागने के बाद भी उनकी समाधि उन श्रद्धालु भक्तों से बातें करेगी और जब वे (भक्तगण) श्रद्धापूर्वक उनकी ओर देखेंगे अर्थात् स्मरण करेंगे तो वे भी उनकी ओर प्रेम दृष्टि से देखेंगे अर्थात् उन्हें कष्टों से मुक्त करेंगे।

हमारे लीलाधर साई नाथ की महानता का वर्णन करते हुए महर्षि रमन (अरुणाचलम) ने कहा था - साई बाबा ने अपने भक्तों को न केवल भौतिक सुख-समृद्धि का ही वरदान दिया बल्कि-उनके मोक्ष प्राप्ति का मार्ग भी सुगम बना दिया।”

अवतार मेहरबाबा ने तो उन्हें - “समस्त विश्व का पालनकर्ता” के रूप में स्वीकार किया। यही कारण है आज शिरडी परमधाम पूजनीय और बन्दनीय हो रहा है - जहां बाबा की अनवरत अपार कृपा-वृष्टि होती है और अध्यात्मिक प्रकाशपुञ्ज की ज्योति जगमगाती रहती है।

जय प्रभु साई ॥

— डॉ. दुर्गाप्रसाद शुक्ल

४८० कुम्हरमण्डी कानपुर छावनी - ४.



भजन

मेरा आजमाया हुआ है तुझे क्या आजमाअू मैं
बात नहीं है ये आम सबको क्या बतलाअूं मैं
तेरे दरबार से सलीने सब कुछ पाया है
हाथ कंगन को आरसी क्या दिखलाअूं मैं
बांटने से बढ़ती है दौलत कहते है साई, मेरे
है बात जाहिल को और, सबको क्या समझाअूं मैं
सब्र करने वाला कभी मायूस होता नहीं है
इन उभरते हुये तूफानों से क्यों घबराअूं मैं
जिसने बदला है दर हमेशा मंजिल का भी न पायी
कुछ और उसे कहकर खुद को क्या शरमाअूं मैं

— रमेश 'आत्मा'

मेनेजर

इन्डियन बैंक जुनागढ़ शाखा (गुजरांत)

एक सत्य घटना

— जगू महाराज

२४९, शांतिनगर दमोह नाका जबलपूर (म.प्र.)

१९८२ से अब तक ४ बार शिरडी यात्रा कर चुका हूँ पुनः सन् ८६ में बाबा की शरण में जाने हेतु प्रार्थनारत हूँ। हेतु एक सत्य घटना प्रेषित कर रहा हूँ जो मुझ स्वयं की है। घटना इस प्रकार है कि मेरा स्वास्थ्य सन् १९८२ के अप्रैल माह में अचानक बहुत खराब हो गया। और मुझे पेट की शिकायत रहने लगी और बुखार आना शुरू हो गया यह बुखार मेरे साथी की तरह हो गया कभी ठीक ही नहीं होता था। इस बुखार के कारण मैं इतना कमजोर हो गया कि मुझे बिगैर सहारे के चलना उठना मुश्किल हो गया। मैंने अब जीने की आशा ही छोड़ दी, कारण कि इतना इलाज कराया लेकिन स्वास्थ्य अच्छा होने का नाम ही नहीं लेता था। अब मैंने अपने आपको ईश्वर के ऊपर छोड़ दिया अब जो भी करेगा मेरा ईश्वर ही ठीक करेगा। इसी बीच मेरी मेरे मन में बात पैदा हुई कि मैं हमेशा हनुमान जी के दर्शन को जाता था उन्हीं से प्रार्थना की और उन्हें दो पत्र लिखकर अपना समस्त दुःख लिख दिया और शक्ति प्रदान करने की प्रार्थना की। अचानक मेरे मित्र डा. हरिराम राय जो वर्तमान में रायगढ़ (म.प्र.) में मेडीसन सर्जन है मुझे साईबाबा की शरण में चलने कहा। मैं साईबाबा की महिमा ठीक से नहीं जानता था उन्होंने मुझे साईबाबा के विषय में कई उदाहरण सुनाये अतः मैं चलने हेतु तैयार हो गया और ५ अक्टूबर १९८२ को (मंगलवार) जबलपूर से परिवार सहित शिर्डी के लिए रवाना हो गया। रास्ते में ही मुझे भोजन की इच्छा हुई जबकि मैंने अगस्त ८२ से भोजन की तरफ से मुंह मोड़ लिया था कभी खाया तो ठीक है नहीं जरूरत नहीं समझी कारण कि भूख लगती नहीं थी लगती थी तो खा नहीं सकता था रास्ते में भोजन किया मनमाड से शिर्डी पहुंचकर स्नान कर फूलमाला प्रसाद लेकर बाबा के दर्शन किये अपने आपको बाबा को प्रेमपूर्वक अश्रुप्रवाह सहित समर्पित कर दिया। उसी दिन मेरे शरीर से बुखार भाग गया गुरुवार को बाबा की डोली में भाग लेकर कमरे में आया तो महसूस हुआ कि शरीर कोई दर्द थकावट नहीं और शुक्रवार को बाबा की कृपा से नासिक दर्शन हेतु गया नासिक में खूब पैदल चला कोई थकावट नहीं आई और न बुखार तब से आज तक पूर्ण रूप से ठीक हूँ। नौकरी में तरक्की हो गई गरीबी के सारे दुःखों से छुटकारा मिल गया पूरा परिवार सुखी है। साईबाबा कि अनंत कृपा है इसे कभी भुलाया नहीं जा सकता। 'साई' इसी तरह सब पर कृपा करें यहीं मेरी पहली और अंतिम प्रार्थना है। बाबा अनाथों के नाथ दुखियों के दीनानाथ हैं सच्चे योगेश्वर कृष्ण दयालु हैं और दयालु कृष्ण के साथ ही सब की इच्छा पूर्ण करने वाले साक्षात् परम परमेश्वर पिता शिव है जो क्षणिक भक्ति से मन वांक्षित फल देते हैं। बोलो साईनाथ भगवान की जय।



बाबा की शिक्षा

केयूरः न विभूषयन्ति पुरुषं हारा न चन्द्रोज्ज्वलाः ।
न स्नानं न विलेपनं न कुसुमं नालंकृता मूर्धजाः ॥
वाण्येका समलंकरोति पुरुषं या संस्कृता धार्यते ।
क्षीयन्ते खलु भूषणानि सततं वाग्भूषणं भूषणम् ॥

सरलार्थ :- मनुष्य को न बाहु-भूषण, न चन्द्रमा के समान उज्ज्वल हार, न स्नान, न चन्दन इत्यादि का विलेपन, न फूल और नही भूषित केश-पाश अलंकृत करते हैं। किन्तु एक वाणी, जो परिष्कृत रूप से प्रयोग की जाती है मनुष्य को भली प्रकार सजाती है, क्योंकि अन्य सभी गहने तो नष्ट हो जाते हैं। परन्तु वाणी रूपी आभूषण सदैव भूषण रहता है। क्योंकि यह कभी भी नष्ट नहीं होता है।

आज के भौतिक युग में उपदेशिक हर स्थान पर हर समय पर उपलब्ध है, जिनका मात्र उद्देश्य दूसरों की बुराई निन्दा करके अपनी ओर से उपदेश देना आम बात दृष्टि-गोचर होती है। यद्यपि यही कुरीति समाज में विषमता पैदा करती है, तथा झगड़े का कारण बनती है, किन्तु आध्यात्मिक दृष्टि से यदि देखा जाये तो निन्दा अथवा बुराई करने वाला व्यक्ति दूसरों की निन्दा करके अपने पापों का भोगी होता है, सन्त तो ऐसे व्यक्तियों को दूसरी ही दृष्टि से देखते हैं। उनके विचार में निन्दा करने वाला व्यक्ति अपनी जिह्वा से दूसरों के दोषों को दूर करता है, इसका स्पष्टीकरण बाबा ने श्री साईसत् चरित्र में हिन्दी अध्याय १८ व १९, पृष्ठ ११७ पर (उपदेश के भेद) शीर्षक से दिया है, बाबा किसी को उपदेश न देकर व्यवहारिक रीति से ही उपदेश देते थे या समझाते थे वे इस प्रकार हैं :-

एक बार एक भक्त ने बाबा की अनुपस्थिति में दूसरों के समक्ष किसी अन्य भक्तों को अपशब्द कहे। गुणों की अपेक्षा कर उसने अपने भाई को दोषारोपण में इतने बुरे और कटु शब्दों का प्रयोग किया कि सुनने वालों को भी उसके प्रति घृणा होने लगी। निन्दक को उचित मार्ग पर लाने के लिए श्री साई बाबा की पद्धति सर्वथा भिन्न थी। वे तो सर्वज्ञ थे, इसलिये निन्दक के कार्य को समझ गये। मध्याह्न काल में जब लैन्डी बाग के समीप उससे भेंट हुई तब उन्होंने उसे विष्टा खाते हुए एक सूअर की तरफ उंगली उठाते हुये कहा कि वह कितने प्रेमपूर्वक विष्टा खा रहा है। तुम हृदय भर अपने भाई को सदा अपशब्द कहा करते हो यह तुम्हारा आचरण ठीक उसी सूअर के सदृश्य है अनेक कर्मों के परिणाम स्वरूप ही तुम्हें मानव तन प्राप्त हुआ है, और यदि तुमने इस प्रकार का आचरण किया तो शिरडी तुम्हारी क्या सहायता कर सकेगी। यहाँ कहने का तात्पर्य यही है कि उस भक्त ने बाबा के उपदेश को ग्रहण किया तथा अपने आचरण को सुधारा।

बाबा समय-समय पर अपने भक्तों को सन्मार्ग पर लाते थे। और आज भी ला रहे हैं, बाबा अपने भक्तों को भटकने नहीं देते। समय-समय पर आवश्यकता अनुसार

किसी न किसी दृष्टान्त द्वारा सन्मार्ग पर चलने के लिये प्रेरित करते थे।

किसी की बुराई न करना केवल दूसरों के गुणों को ग्रहण की विचार धारा को लेकर आज प्रत्येक साई भक्त एक ही साई परिवार में बंधा हुआ है इसी कारण तथा इसी विचारधारा को लेकर साई समाज में हर स्थान पर शान्ति ही शान्ति है।

यदि आज के भौतिक संसार में प्रत्येक व्यक्ति यह प्रतिज्ञा कर ले कि मुझे किसी की बुराई नहीं करनी है तो सारा परिवार सम्पूर्ण देश तथा सम्पूर्ण विश्वशान्ति मय हो जायेगा। क्योंकि सन्तों के मतानुसार छः प्रकार की बुराईयां मानव की उन्नति में बाधक है :

षड् दोषा पुरुषेणेह हातव्या भूतिमिच्छता।

निद्रा तन्द्रा भयं क्रोध आलस्यं दीर्घ-सूत्रता ॥

सरलार्थ :- ऐश्वर्य अथवा उन्नति चाहने वाले व्यक्ति को इस संसार में इन छः दोषों को छोड़ देना चाहिये :- १ - नींद अर्थात् अधिक सोना, २ - सुस्ती, ३ - भय, ४ - क्रोध, ५ - आलस्य, ६ - दीर्घ-सूत्रता अर्थात् धीरे-धीरे कार्य करने की आदत।

मैं व्यक्तिगत रूप से लगभग आधे भारत में भ्रमण कर चुका हूँ। तथा साई भक्तों से निकटतम सम्बन्ध रहा है उनमें न किसी की बुराई न ही किसी की निन्दा सुनने को मिली बल्कि सत्त्वगुणों की बाहुलता सुनने को मिली यही कारण है कि साई भक्तगण शान्ति मय जीवन मापन करने में ही विश्वास रखते हैं।

मेरी सभी महानुभावों से करबद्ध प्रार्थना है कि इस क्षणभंगुर और नाशवान जीवन में अपना अमूल्य समय निकालकर बाबा के सदोपदेश तथा नियम को ग्रहण करते हुये अपने तथा अपने पारिवारिक जीवन को सुखमय एवं शान्तमय बनायें।

— पी.एल्. गोयल

ऊदी की पवित्रता एवं महत्व

श्री साई बाबा शिरडी की धूनी की ऊदी (भस्म या विभूति) की बड़ी महिमा व चमत्कार आए दिन, सुनने व पढ़ने में आते हैं। अनुभव में भी आते हैं। यह ऊदी वास्तव में क्या है व इसके क्या गुण हैं, इस विषय पर अध्ययन करने पर यह स्पष्ट होता है कि जब किसी उद्देश्य विशेष से पवित्र एवं धार्मिक कृत्यों के सम्पन्न करने के अर्थ से जो अग्नि प्रज्वलित की जाती है वह एवं उसमें प्रयुक्त वस्तुओं के भस्मीभूत हो जाने पर उसे पवित्र भस्म, विभूति, या ऊदी कहा जाता है। इस सृष्टि में ऐसी कोई वस्तु या तत्व नहीं जिसका अग्नि के साथ संयोग होने पर उसका रूपान्तरण न हो।

दैनिक अग्निहोत्र एवं यज्ञादि प्रक्रिया हवन भस्म का धार्मिक सिद्धांत में अति महत्व है।

जिस अग्नि से यह तैयार होती है — वेदाग्नि शिवाग्नि आदि नाम दिए गए हैं। घर गृहस्थी में ईंधन आदि से जो राख तैयार होती है वह लोकाग्नि से तैयार होती

है तथा धातुओं के बर्तन आदि के कार्य में ली जाती है। भस्म जो मंत्रों आदि से तैयार होती है वह महाभस्म और लौकिक भस्म है। वैदिक मंत्रों के साथ श्रोत, स्मार्त भस्म धारण की जाती है। जो लोग वेद मंत्र नहीं जानते वे बिना मंत्र के भी धारण कर सकते हैं। लोकाग्नि भस्म के कई भेद-प्रमेद है।

बृहदज्जालोवनिषद में मुख्यतः विभूति और उसको धारण करने का ही मुख्य विषय है। यह भस्म संबंधी एक स्वतंत्र उपनिषद है।

भस्म धारण करना सभी वर्णों और आश्रमों के व्यक्तियों के लिए एक पवित्र कर्तव्य माना गया है। इसे बड़ी श्रद्धा और आदरपूर्वक टीका, त्रिपुंड आदि के रूप में शरीर के अंगों-उपांगों में लगाये जाने का विधान है।

विभूति (ऊदी) मात्र शोभा या क्रांति के लिए ही धारण नहीं की जाती बल्कि इसको धारण करने वाला सम्मानित होता है। इसका धारण करना जगत के अभ्युदय का हेतु भी है। यह मंगल कारी व संकट निवारक है। यह बुद्धि को निर्मल करती व उत्तम विचार उत्पन्न कराने में प्रभावशाली है।

स्कन्द पुराण में लिखा है कि विभूति सब पापों का नाश करती है। भस्म की शक्ति को भगवान शंकर ही जानते हैं। वे स्वयं भस्म धारण करते हैं।

जब सामान्य औषधियों को भस्म रूप में रूपान्तरित करते हैं तो वे अधिक शक्ति शाली बन जाती हैं। तो धूनी की दिव्य शक्तियुक्त ऊदी आधि-व्याधि को दूर करने में सक्षम होती है।

एक सुन्दर किसी धातु, काष्ठ, मिट्टी या पत्थर के पात्र में, पवित्र स्थल में धूनी रखी जानी चाहिए। अशुद्ध व्यक्ति के हाथ में न देवें। नीचे के अंगों में न लगावें। भूमि पर नहीं रखी जानी चाहिए। उसे लांधना भी नहीं चाहिए। उसकी किसी तरह की उपेक्षा भी नहीं की जानी चाहिए।

जहां अखण्ड धूनी या ज्योति जलती है वहां सदा ईश्वर का निवास रहता है। श्री साई बाबा के दरबार में एक शताब्दि से भी अधिक काल से अखण्ड धूनी प्रज्वलित है, मानो अनवरत रूप से यज्ञ प्रक्रिया चल रही है। यज्ञ स्वरूप परमात्मा जहां हो ऐसे पवित्र स्थल की पवित्र धूनी से ली गई पवित्र ऊदी का आध्यात्मिक मूल्य व शक्ति का वर्णन नहीं किया जा सकता।

“ॐ श्री साईं”

— ब्योहार मेघश्याम

पो.आ. पाटन

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