

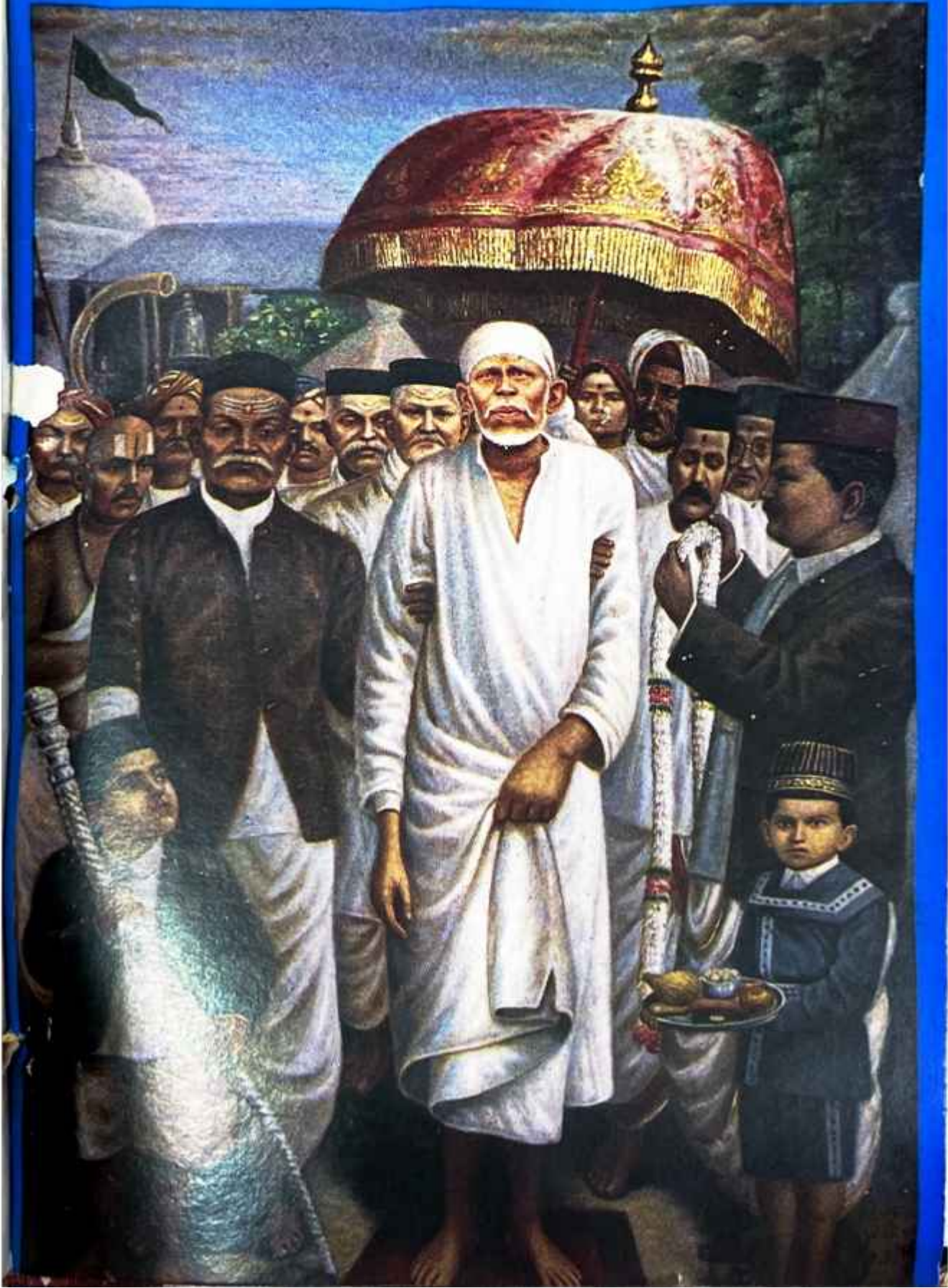
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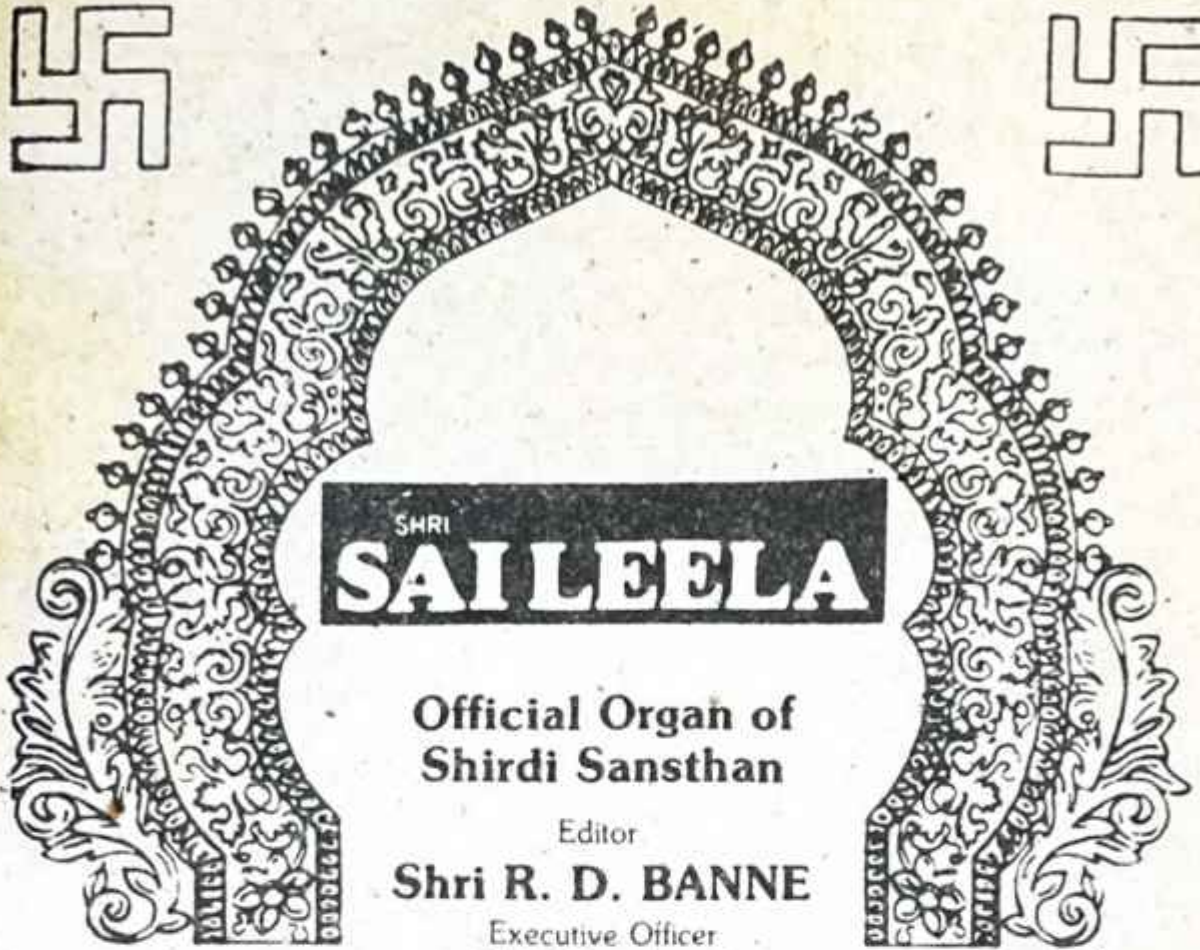
(Rs. 2)

SHRI

SAI LEELA

OFFICIAL ORGAN OF SHIRDI SANSTHAN





SHRI
SAILEELA

**Official Organ of
Shirdi Sansthan**

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Shri Sai Baba

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(Marathi Edition)

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

VOLUME 66

December, 1987

No. 9

Office:

Sai Niketan, 804-B, Dr. Ambedkar Rd., Dadar, Bombay-400 014.

Telephone: 412 25 61

Annual Subscription Rs. 10.00 • Single Copy Rs. 2.00.

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



A QUOTE FOR THE MONTH

In their passion for discovering truth the atheists have not hesitated to deny the very existence of God — from their own point of view rightly. And it was because of this reasoning that I saw that rather than say that God is Truth I should say that Truth is God. I recall the name of Charles Bradlaugh who delighted to call himself an atheist, but knowing as I do something of him, I would never regard him as an atheist. I would call him a God-fearing man, though I know he would reject the claim. His face would redden if I would say that 'Mr. Bradlaugh, you are a truth-fearing man, and not a God-fearing man'. I would automatically disarm his criticism by saying Truth is God, as I have disarmed criticisms of many a young man.

Mahatma Gandhi

SHRI SAI LEELA

DECEMBER — 1987

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EX-P.M's. ENCOUNTER WITH SAI BABA

Those of us who are Sai devotees can never imagine what Shirdi was seventy years ago. The year 1917 saw the fame of Sai Baba spreading far and wide and seekers on hearing about the Saint of Shirdi hastened to the little village of Shirdi which had been hallowed by the presence of the "INCREDIBLE SAI BABA" as Arthur Osborne calls him. Among those that flocked for SAI's darshan was a young handsome man who was on the verge of finishing his college education in Wilson college, Bombay. On completing his education this young man joined Bombay Government service under the British Raj and after a short stint resigned in response to the call of Gandhiji and plunged into the freedom struggle. The young man like all satyagrahis courted arrest and suffered imprisonment, as did his wife Gajrabehn. At the time of the introduction of Provincial Autonomy in 1937, he became a minister in the first cabinet of undivided Bombay state and later its Chief Minister. He was later called to the capital where he was a Union Cabinet Minister for quite some years. The climax of his career was reached when he was called upon to lead the nation on being elected as the Janata party leader.

Yes, it is Shri Morarji Desai who is being referred to. He is among the blessed few who saw Sai Baba in flesh and blood and had his darshan seventy years ago. A couple of months ago when I was told that he was among the few surviving individuals who had Sainath's darshan, it was also suggested I meet him and find out about his Shirdi visit as a student. I therefore called on him at his Marine Drive apartment on 27-11-87 and asked him a few questions which he readily answered and I record them here for posterity.

Q. When did you meet Sai Baba?

A. Sometime in 1917 in Shirdi.

Q. How did you go there?

A. By train as there were no planes or buses in those days.

Q. Did Gajrabehn (wife) go with you?

A. No, I went alone.

Q. How long did you stay there?

A. I reached there in the morning and spent the whole day near Sai Baba and returned by the night train.

Q. What made you go there?

A. I was always interested in meeting saints because of my inclination towards spiritual matters.

Q. How did you find Shirdi?

A. It had a holy atmosphere about it. Sai Baba sat in the open and received those coming for his darshan.

Q. Did you talk to Sai Baba or did he speak to you?

A. No, but I sat and heard with interest what he was telling the people around him.

Q. Do you remember what the talk was about?

A. No, I do not remember as it was seventy years ago.

Q. What did you feel when you sat before Sai Baba?

A. I felt that he was a highly evolved soul who had ascended great spiritual heights. I could feel his greatness.

Q. What was Baba wearing at the time?

A. A white dhoti worn lungi style, a pehran and his head was covered with cloth like you see in his pictures.

Q. What other saints did you meet?

A. In 1935 I met Raman Maharishi; I also went to Shri Aurobindo Ashram and met the sage of Pondicherry. Ma Anandmayi I met too and she called on me when I was P.M.

(Note: Most of the conversation was in Gujarati and the above is the English translation).

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SRI SAI'S GRACE

After going through the various astonishing experiences of the devotees published in the 'Sai Leela', a humble devotee that, I am, I felt encouraged to state one of my personal experiences.

What I relate here is one of the greatest wonders that took place in my life. Baba's deeds are wonderful and no science can explain them. They are certainly miracles. The account below proves it.

During Oct., 1986 I developed severe abdominal pain; my husband gave me homeopathic medicines, but that did not give relief, and as the pain persisted he consulted the family physician; the doctor diagnosed my pain as due to 'acidity' and prescribed a treatment, but the pain continued for next two days despite the intake of medicines. On the third day the pain became unbearable and hence another physician was consulted for a second opinion; his diagnosis was also the same i.e. 'acidity'. Now the fourth day the pain again became unbearable; it happened to be a Sunday, the time was 9.30 p.m. and no doctor was available, my husband who is a great devotee of Baba immediately gave me Udi mixed with water, it worked like a miracle and the pain stopped. However, my husband consulted a doctor, a family friend. He is the third physician. He gave the same opinion of earlier two doctors and the medicine prescribed by them. He decided to examine me on Monday the fifth day and proposed Barium Meal and Ultra sound of Gal Bladder, stomach and the kidneys. Now the fear of surgery started haunting me. However before going to the radiologist we decided to go to Sai Baba Mandir, Lodhi Road, for the blessing of Baba and put some Udi on my tongue. After this we proceeded to the Radiologist. In two hours, all X-Ray was over. My prayers were answered in a miraculous way. Believe it or not the specialist declared "all clear". I think even now that it is Baba's blessings and kindness that saved me from surgery etc.

I close this with a short prayer begging Sri Baba always to protect us, forgive us for our trespasses, and correct and guide us at every stage.

Bow to Shri Sai, Peace be to all.

Smt. K. Sayal,


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“SILENCE AND SOLITUDE”

God writes His message on the face of this round planet. Man, being self-blinded, is unable to read it, seems stricken with spiritual blindness and deafness, unable to read the mystic writing on the wall of this world, unwilling to listen to the few seers who can do this, he passes his days without support. We rise from the cradle of birth and grasp at life with passionate hands, but soon sink back into the passionless grave. Our little selves are all absorbed with importance of our struggles and aspirations, our triumphs and defeats, and our living possessions hold us captive. Where then can we go to learn the first letter of life's alphabet? Undoubtedly we must go to the seers and sages. The human nature has superimposed a second self upon the individual nature with which each man began. But the real Self which existed before thinking and desiring appeared within the being of man, is the one which few of us know, which is subtle and not so apparent because it makes all partake of the nature of divinity. It lives an angelic thing of unimaginable beauty and mysterious sublimity, called Atman.

We must try then to trace out the silent voice of the Atman, then we shall realise that body and intellect are not our be-all but that Atman is the witness of both, the source of complete peace, perfect intelligence and absolute immortality. The nature has been allotted to the silent forces. The moon makes the least echo of a noise yet, it draws the tidal waves at its biddings, the sun rises and planets set but we do not hear. So, too, the dawning of the greatest movement in a man's life (sun) comes quietly with none to herald it to the world. In that silence alone is born the knowledge of the Atman. Only in deep silence may we hear the voice of the soul/Atman. Life teaches us silently while man utters their instructions in loud voices. The treasure of the real Self is within us, but it can be lifted only when the mind is still. Words hint at this Reality, but they do not and can not explain it. Truth is a state of being and not a set of words. Truth is the same for one and all. We must experiment if we are to experience. God is meaningless unless one contacts the absolute within one's self.

Bhagwan Sri Ramana Maharishi like Bhagwan Samartha Sadguru Sai Nath Maharaj, directs the earnest aspirant to investigate and critically examine his own intimate experience and seek for himself the core of his being, the Heart, which is eternally



identical with the one, the ultimate Reality of which everything else seen or known is nearly a phenomenal manifestation. His answer given to the questions put by devotees are the quint-essence of divine wisdom; and based as they are, on His direct personal knowledge and experience.

Devotee: Is a vow of silence useful?

Master: The inner Silence is self-surrender. And that is, living without the sense of ego?

Devotee: Is solitude necessary for a Sannyasin?

Master: Solitude is in the mind of a man. One might be in the thick of the world and yet maintain perfect serenity of mind; such a person is always in solitude. Another may stay in the forest, but still be unable to control his mind. He cannot be said to be in solitude. Solitude is an attitude of the mind; a man attached to the things of life cannot get solitude, wherever he may be. A detached man is always in solitude.

Devotee: What is Mouna?

Master: That State which transcends speech and thought is Mouna; it is meditation without mental activity. Subjugation the mind is meditation; deep meditation is eternal speech. Silence is ever speaking; it is the perennial flow of 'language'. It is interrupted by speaking; for, words obstruct this mute 'Language'. Lecturers may entertain individuals for hours without improving them. Silence, on the other hand, is permanent and benefits the whole of humanity.... By Silence, Eloquence is meant. Oral lectures are not so eloquent as Silence. Silence is unceasing Eloquence... It is the best Language.

There is a state when words cease and Silence prevails.

Devotee: How then can we communicate our thoughts to others?

Master: That (Oral communication) becomes necessary if the sense of duality exists....

Devotee: Why does not Bhagavan go about and preach the Truth to the people at large?

Master: How do you know I am not doing it? Does preaching consist in mounting a platform and haranguing the people around? Preaching is simple communication of Knowledge; it can really be done in Silence only. What do you think of a man who listens to a

sermon for an hour and goes away without having been impressed by it so as to change his life? Compare him with another, who sits in a holy Presence and goes away after some time with his outlook on life totally changed. Which is the better, to preach loudly without effect or to sit silently sending out the Inner Force?


Again, how does speech arise? There is abstract knowledge, whence arises the ego, which in turn gives rise to thought, and thought to the spoken word. So the word is the great-grandson of the original source. If the word can produce effect, judge for yourself, how much more powerful must be the "Preaching through Silence!" But people do not understand this simple, bare truth, the Truth of their everyday, ever-present, eternal experience. This Truth is that of the Self. Is there anyone unaware of the Self? But they do not like even to hear of this Truth, whereas they are eager to know what lies beyond, about heaven, hell and reincarnation. Because they love mystery and not the Truth, religions cater to them so as eventually to bring them round to the Self. Whatever be the means adopted, you must at last return to the Self; so why not abide in the Self here and now? To be a spectator of, or to speculate about the other world, the Self is necessary; therefore, they are not different from the self. Even the ignorant man when he sees the objects, sees only the Self.

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I AM BLESSED

One day my friend told me about the grace and love of Shri Saibaba. Earlier I had heard that Shirdi was his place of Samādhi but I had no interest in worshipping him. After hearing about his Grace on his devotees I too wanted to go once to Shirdi. It is said that it is not possible to visit Shirdi until and unless He calls. So many times I tried to go there but I couldn't. In the mean-time my friend brought a photo of Sri Baba and I began to pray in front of that photo. I am a devotee of LORD KRISHNA also. My friend also said that Baba was KRISHNA too. In Shirdi there is a place



called Dwarakamayee. I was very happy to hear of this. In between I got the magazine 'Sai-leela' to read. From that I came to know that like me so many others are blessed by his grace.

Since 3 to 4 years I had been trying to go abroad on a job; but I could not. At last I started fasting on Thursdays and prayed to Saibaba. As my fasting started in good earnest Saibaba called me twice to Shirdi. Unexpectedly I got a chance to appear for an interview in Dubai. It was being said among girls that without recommendation one won't get a job. I was having only Shri Sai Baba to recommend me. My interview was on November 18th 1986. I gave satisfactory answers to all the questions interviewers asked, by Sai Nath's help. I was selected and my flight was scheduled for 5th February, 1987. After my selection I went to Shirdi and prayed to Shri Baba. In between I had lost Rs. 5000/- for another foreign job. That money also was returned to me much against my expectation by Sri Sai's grace.

I can assure all that if you have faith in Sri Saibaba, He will be with you all wherever you may be. He will never leave us alone in times of trouble. It may be a surprise to you all that the beginning of the miracles started on Thursdays only. I gave the application on a Thursday and the agency was housed in 'Sainath Building'. I got back the lost money also on Thursday. Ever since I became his devotee I have been enjoying mental peace and courage to face the realities as they come to me.

I have great confidence in him and that, in all my day today affairs, he will guide me. Seeing the miracles and peace of life my friends also have become his devotees. I pray for them also, through the pages of this sacred magazine.

Let us praise Him

JAI JAI SHRI SAI BABA

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MISERY

Most of us believe that the world is full of misery and its sole creator is God.

Then a question arises whether happiness has any meaning if we do not have misery? The answer is certainly a 'no'. We never understood our life at all if we think that misery is bad and happiness is good. The basic fact is throughout the civilisation man has been in search for identity which has resulted in the creation of God i.e. faith in one's own self.

But still we human beings are unable to understand Him and His all creations with which this whole world is made up of. As Shakespere said, "the whole life is like drama, where earth is a stage."

Whatever may be the reason for our misery, blame is on others and result is we ourselves remain in misery i.e. in search of happiness.


Let us then define happiness? It is much easier to define the former than the latter. What is your answer to my question, what is misery? The answer is the things and matters. Which I do not like. I donot know reasons why I do not like? I do not like that's all.

All round happiness is worth nothing but misery to many people. These people indulge themselves in all sorts of the socalled happiness i.e. pleasures, which is nothing but gap between happiness and unhappiness.

Who is to be blamed? Nobody but God. He has given me all but not happiness is the answer you can get after rapes are com- mited, in race if you lost your money, at the end of party you are in hospital due to consumption of liquor.

Who is responsible? Good question "Chum" reply is very rightly "You", you the socalled unhappy creator. You may ask why you call us creator when we are only human beings? I think animals are better of than we.

Let us illustrate some interesting story, in which prophet Mohamed's disciple once questioned him on the will of God, in case of a normal person and a thief. It is delightful to hear what prophet said, He asked his disciple to stand on his feet and then



asked him to stand on his right foot alone. At that moment disciple fell down and got annoyed. "that's it" said prophet. God has given you free will, it is upto you to choose between good and bad.

So the reason to give you the above illustration is the point that it is upto us to opt what we want for our life? You decide, what you want from your thoughts, speech and action. Whether it is happiness or misery.

But still question is at large that why we all strive for only one goal in life that is happiness? That fact is what Vivekananda rightly said. All over nature one phenomena is common, which is scientifically proved that is everything on the earth wants to free itself.

Almost everyone wants himself or herself out of this worldly existence and want to enjoy nothing but Godly bliss, which is inside you? But paths are different but goal is one. In Gita it is said: your duty is also a prayer to God, do your duty sincerely rather than running away from it.

Then alone begins a path to happiness.

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WHY PATIENCE

1. Numerous Shri Sai devotees often complain that although they have always had absolute faith in Shri Baba, they get fed up with his invariable demand for patience for too long a time. They, therefore, bemoan that Shri Baba's snail's pace response to their devotion to Him often dullens their enthusiasm to progress spiritually and hence they are made to become "drop outs" from His school of evolution.

2. In Chapter No. 19 of Shri Sai-Sat-Charita, a major portion is devoted to Shri Baba's upadesa and in it the virtue of patience in man is described as "mine of virtues" and "manliness in

man''. Shri Baba's utterances have to be taken and assumed by us as Maha Vakyas in view of the extra-ordinary and supernatural powers exhibited by Him during His earthly sojourn and therefore they cannot be anything but absolute truth.

3. Shri Baba never spoke, as incidents, conversations and parables of His unequivocally prove as mentioned in charita, of anything which He himself had not practised in His life. Therefore, we must draw a conclusive lesson from his mention in chapter No. 19 that His period of apprenticeship was a long one of 12 years under His Guru and it thus automatically should follow that we, too, as His devotees should be prepared to patiently and faithfully undergo a long period of apprenticeship under Him.

4. Another question that arises is as to why patience is at all necessary when a Samartha Sadguru like Shri Baba who could, at will, turn a piece of iron into gold is with us, and why should He not likewise do in the matter of our spiritual evolution and development as well.

5. The question, as it is, is quite pertinent and proper. But, a scrutiny of the subject of spiritual development will avowedly show that even the Samartha Sad Gurus like Shri Baba have had to train and enable the devotees to evolve steadily and gradually through a long period of purification before their Grace could descend on them.

6. Admittedly this long-drawn process is necessary as the poorva-samskars (Sanchit) hold fast to the devotees so firmly that unless the devotees redeem themselves by suffering the consequences of their Poorva Karma in its entirety, the descension of the Grace of Guru would prove to be a half-handed work. The task of redeeming a devotee is not that easy as it may sound since, generally the firm belief of the people in enjoying the sensual and fleeting pleasures of the earthly world is so deep-rooted that it does require time for redemption. No doubt the period of time and the kind of process will be of varying degree from person to person for the very obvious reason that karma also is of varying degree and is never alike. The habit always die hard as they are not the one acquired in this life alone but are the accumulated sum total of the many past births. It therefore needs time even by a rational analysis of the issue to gradually weaken and remove the force of habit and fill the void with virtues of Grace.



7. It is against this back ground that Shri Baba had had to act on His children. Further the present social environment being what it is with its attendant delirious pollution all around is a stout barrier to every small step forward in the progress of a devotee, in spiritual evolution.

8. It is therefore clear in the light of the foregoing that the impurities of the mind and the polluted atmosphere all around very much tend to slow down the process of purification in the case of a devotee. As a result thereof, Sri Baba has had to advise the devotees to cultivate patience, which he himself has called as "mine of virtues" and to reach and enjoy this state, a dig and discovery of one's inherited vices becomes an inevitable necessity. Proper immediate remedial measures are also equally necessary for one to evolve on the closed path. It therefore becomes evident that patience is a must in the matter of spiritual evolution.

9. Now let us find out what could be the possible reason for Baba's calling "patience" as "manliness in man". Perhaps this has direct reference to the utter polluted atmosphere in which we live. This makes man become more and more materialistic every moment of his life and thus he gets distanced from his essential spiritual being and the necessity to evolve spiritually so as to attain to the ultimate goal of his birth. Though it is extremely difficult for man to extricate himself from the seemingly pleasurable worldly life and to attach, dwell and progress spiritually while being very much part of society, yet if one decides himself to prefer 'Shreyas' to 'Preyas' he can at all cost win over his lower nature and aspire and reach his higher nature as continued indulgence in worldly life will only further enmesh and bind him to the earthly world.

10. In the light of what has been stated in the foregoing paragraphs, it is not that a Samartha Sad Guru such as our Baba is incapable of bestowing spiritual welfare to His devotees at one stroke of His will. On the contrary, it is only due to His Grace that a disciple of His develops faith in Him and it is only for want of sufficient patience on the part of the disciple the spiritual progress is slow and drags on. Hence, devotees should meekly submit to His indomitable will and wait upon Him with utter patience as long as required to qualify themselves to become the direct recipient of His Grace for realising self or God in this very birth itself.

*Sai Ahand,
Bombay-37.*

FINDING FAVOUR WITH SAI

The first requirement on the Sai-path is a sincere yearning for Lord Sainath. Without that yearning, it is impossible to know Him. In any pursuit there must be a constant drive (effort), in order to succeed. If we are to know the Divine, there must be a similar persistent longing for Him.

But even yearning is not enough in itself; we must go further. Once the yearning for Lord Sainath arises, it must be nourished by loyalty and dedication; first to Lord Sainath, and then to the path and to the Sai-bandhu whom Lord Sainath sends to you.

When Das Ganu Maharaj wanted to have holy bath in Ganges, Sai Baba asked him to hold his palm at His holy feet. Das Ganu Maharaj beheld a thin stream of water pouring out from Sai Baba's feet and indeed had 'Ganga-snan' without leaving Shirdi. Lord Sainath blessed me with a unique experience on the 24th August, 1986.

A few Sai-brothers associated with me at my shop had been on a pilgrimage to holy Amarnath from the 15th August 1986 to 22nd August '86. On their return, they offered me the holy 'prasad'. The next day i.e. on the 23rd August, I maintained absolute silence. I did not feel like speaking or communicating with anyone. A stony silence marked my features. I can not explain this change in my behaviour.

On the 24th August 1986, I started my morning pooja — communion with the Lord. I recited the usual 'mantram' and carried on the routine pooja. When I was doing 'Nama Japam' meditatively, of 'Om Namah Shivaya' there emanated utter silence resulting in peace and joy. Lo! in moments, I found myself in 'Sookshma Sarira' (subtle body) in the cave of Lord Amaranath — i.e. before the 'ice-Lingam'. I performed my pooja to Lord Amaranath and paid my reverence.

Soon I found myself back at my shrine. I was full of bliss at this rare blessing of Lord Amarnath on me. I had no words to thank Lord Sainath for repeating His grace on Das Ganu Maharaj on me too a humble toddler in Sai-marg.

This Sai-leela on me made me think deeply. As much as we wish we can build our hopes and happiness in this world, we will be



dashed on the rocks of disappointment. To create a working relationship between me and Lord Sainath, there has to be an effort on my part, an unrestrained effort, through which the mind dives deeper and deeper within. The time comes when we will churn the ether with just one thought: "You, You, my God, my Love, only You, only You". The mind becomes totally immersed in that consciousness. The soul begins to open up; we feel a flood of joy and devotion, and a great wave of understanding that only Lord Sainath is real. We know, at that moment in the presence of Lord Sainath, that we are facing Truth. Only God is Reality.

My unique Sai-experience can be summed up in these words from the Bhagavadgita:

"He who perceives Me everywhere, and beholds everything in Me, never loses sight of Me, nor do I ever lose sight of him."

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SHRI SAI KNOWS THE DESIRE OF HIS DEVOTEE

Sai's miracles are innumerable which cannot be expressed by words or written on papers. If we suppose the entire earth is paper, ocean as ink and forest as pen, they cannot suffice for the miracle of Shri Sai. His miracles are innumerable, like stars and drops of ocean.

By the grace of Shri Sai my wife D. Padnavathy and I are the devotees of Shri Sai since twenty years, visited "Shirdi" many times for having darshan of our Sadguru Shri Sai's "MAHASAMADHI" with our family members, and had many experiences of His Miracles during our visits. A true devotee of Shri Sai that I am. I want to express two of my practical experiences; Of course, these experiences are few drops in Sai's ocean.

On 2nd February, 1986 being the day of Annual Gathering (writers & poets) my wife and myself participated in 12th Annual Gathering. Before attending the gathering, by the desire of my wife, visited Gurustan, Dwarakamai, Chavadi and Shri 'Sai

Mahasamadhi' mandir. While entering 'Dwarakamai' a thought provoking idea entered my mind, about the great Shri Sai's devotee Kushabhabhave, who had a prasad of Shri Sai direct from his mouth on Ekadhashi Day (See Sai-Satcharit). Though I had visited many times, this thought never came into my mind. At once an impressive idea entered in my heart. That why should not I have such prasad from Baba. Without wasting my time immediately I approached Baba's big size photo and touched the sweet lips of Baba and kept my fingers in my mouth. So as to satisfy myself that I too got Shri Sai's Prasad. The next day (Monday) when I entered Dwaraka Mai with my wife I was embarassed to see that "Peda was sticking to the lips of Baba. My enthusiasm and happiness had no bounds. Without noticing what was happening around with Shri Sai's devotees, I steered in the crowd to take Prasad from Shri Sai's Photo. As soon as I went near Shri Sai's Photo, the Peda fell on his lotus feet. I proceeded and took the Peda (prasad) with reverence. So that others should not share it. We both took the Prasad with reverence which is really a boon to us.

An another wonderful experience was also on this (writers, poets) Annual gathering. A gentleman from the visitors came to us and asked us whether we had the keys of our suitcase. Without hesitation I replied with confidence that we had. At once the gentleman disappeared. To our wonder, really, there are no keys, either with me or with my Mrs. We made vain search and lost our hopes. My Mrs. could not even control her tears. She sat near Gurustan and I was moving in the crowd aimlessly. Atonce the same gentleman came near me and said why I was worried of keys as they were in office safe custody. I ran to the office side of Gurustan and found our keys. The officer gave the keys to me. Suddenly I told him to see the Miracle of Shri Sai. Who else could have come as a gentleman except Shri Sai. Oh Lord Sai, how kind you are towards your devotees. What a wonderful miracle or Leela of Shri Sai''.

AUM SAI SHIRDISAI SHRI SAI

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REINCARNATION — A PHILOSOPHY TO LIVE

The Lord let the house of a brute to the soul of a man, And the man said, "Am I your debtor?"

And the Lord — "Not yet; but make it as clean as you can, And then I will let you a better."

Lord Tennyson

Every morning brings us the news of sorrow and suffering in one part of the world or another. Struggles, strife and wars continue and it appears there is no peace. The conviction, therefore, inevitably arises in our minds that neither statesmen, philosophers, scientists nor religious teachers have been or will be able to bring peace on earth. Their knowledge has not brought us contentment or liberty in its truest sense. If science and religion cannot bring peace, is there anything else anywhere which will do so?

The answer has been given by the great Masters of the past. The Teachers of Teachers, Sri Krishna, Sri Gautam Buddha and Sri Sai Baba themselves have given the answer. The answer is *Evolution of the soul of man through Reincarnation subject to cosmic law of Karma*. We are not living in a lawless solar system, a purposeless universe. Can Nature reasonably become purposeless and lawless in the kingdom of *Self-conscious* intelligence of man?

Nature designs that we shall learn. Once we gain the point of view that we are here to learn, our outlook on our suffering will undergo a tremendous change. We are not here because some God hurled us on to this planet. We are not here because of "*a fortuitous concurrence of atoms.*" We are here under law of a definite purpose i.e. to learn. Hence Reincarnation that life through successive embodiments, ascends to fuller and nobler capacities of thought and feeling and Evolution. A rationalist will naturally ask if we have lived previously in another body why we do not have memory of the event. Now, what is memory? It is one of the faculties of our mind to remember and to retain knowledge of previous thoughts, deeds and events. Furthermore, remember that memory is one thing and the mind or THOUGHT is another, one is a recording machine, a register which very easily gets out of order and dies, the other (thought) is eternal and imperishable. Besides memory is general, we have Remembrance, Recollection and Reminiscence. Have we ever thought over the difference? Memory

is a generic name. It is simply an innate power in thinking beings, and even in animals, of reproducing past impressions by an association of ideas principally suggested by objective things or by some action on our external sensory organs. Memory is a faculty depending entirely on the more or less healthy and normal functioning of our PHYSICAL brain, and remembrance and recollection are the attributes and handmaidens of the memory. But reminiscence is an entirely different thing. Although the modern psychologist defines reminiscence as some thing intermediate between remembrance and recollection, but occultist however regards reminiscence, 'the memory of the soul'. And it is this memory which gives the assurance to almost every human being whether he understands it or not, of having lived before and having to live again.

The doctrine of Reincarnation is that at the birth of a child, God does not create for it a soul, because that soul existed long before as an individual, in some spiritual condition and before birth it has already lived as man and or as woman; and that at death, after an interval of life in spiritual condition, the soul returns to earth again, as man or as woman. At the outset, we must clearly understand who or what it is that reincarnates. For this we must understand what is the soul and what are its bodies or vehicles of consciousness. The soul of a human being is an individual and a permanent consciousness which lives in a form of body of invisible matter. This soul body, is composed of a type of matter called Causal Body. Its form is human, but not of either man or woman with sex characteristics, but more of the angel, as traditionally understood. It is called *AUGOEIDES* and is the permanent habitation of the soul. It is called *CAUSAL* because the best impulses for thought, feeling and action on all planes of the soul's operation are caused and created in this permanent residence of the soul. In this causal body, the soul lives, undying and eternal. The soul grows in power to love, to think, to act, as the ages roll by. It lives its external life only in order to make itself an expert in some department of life by the experiences which he shall gain.

The growth of the soul commences first by experimenting with life on realms lower than those where is its true home. For this it reincarnates; that is:

(a) It gathers matters of the lower mental plane and shapes it into a mental body with which to THINK, that is to translate the



outer world of phenomena into terms of thoughts and laws.

(b) It gathers astral matter and shapes it into astral body, with which to FEEL, that is to translate the phenomenal world into terms of personal desires and emotions.

(c) It is provided with an appropriate physical body, with which to ACT; using that body, it translates the world into terms of physical properties, heavy or light, hot or cold, movable or immovable and others.

The process of taking up these bodies by the soul is *Reincarnation*. All these four bodies are together around our physical body and are interpenetrating. Although the three main divisions have been stated here, these three lower bodies have also sub-division of denser or lighter matter which in total makes seven bodies of the man.

During the life of the physical body, every vibration which the nerves respond to first causes a sensorial reaction in the brain; this reaction is noted then by the astral body as pleasant or unpleasant; the mental body next notes the report of the astral, and translates the impression as a thought; that thought is finally noted by the soul in the causal body. The soul then sends through the mental body to the astral body, and through the astral to the physical brain, its response to the phenomenon of the physical world. At every moment of time, when consciousness works, there is this telegraphing to and from the causal body. After many ideas are thus gained, the soul analyses them, tabulates them, and finally generalizes all life's experiences into ideals of thought and action. He thus transmutes the phenomenal world into eternal concepts which become part of himself.

The return process in Reincarnation, called Death, makes no difference whatsoever to the soul in causal body. First the physical body is put aside, and a response is no longer made through it to the physical phenomena. But it has still the mental and astral body. Then after some time the astral body is cast aside and attention is no longer paid to the astral phenomena, and the soul observes only the world of the mental plane. Lastly, the mental body itself is discarded, and the soul is fully itself in the causal body; it no longer possesses any lower bodies. It has returned home once more gaining all the experiences of the life which he lived through in its last

incarnation. After a long period in causal body which is called the Heaven life which depends on good merit of previous incarnations-it again descends for next Reincarnation. During this descent for reincarnation it again gathers the various lower bodies according to its needs, ability and circumstances under which it has to play its new roll in the physical world.

Now a very important question arises as to why a particular soul should take rebirth in a particular country, in a specific state, in a particular creed or caste or as a man or woman. A generally vague answer would be that it is due to its Karma that its rebirth is determined. Broadly speaking this answer is generally correct. But it would be very interesting to get deeper into the specific cosmic laws which controls the place, race, caste, sex, capabilities and weaknesses of our rebirth. These laws will also be able to answer a host of our unanswered questions arising out of a soul's journey through the life.

The first law of rebirth can be summed up as our ties or bond of Love and Hate with other souls and individuals with whom we have had dealings in our previous incarnations. When we are living a physical life on this earth, we are constantly dealing with our relations, friends, enemies etc. and creating bonds of love or hatred according to environment, our behaviour, traits and circumstances. These dealings are building up our credit and debit balances and these accounts can only be settled on this earth only when we are in our physical bodies. So all the unsettled accounts of previous incarnations must be settled here only and with individuals with whom we have opened the accounts, and hence must take birth where we can meet our debtors and creditors.

The reminiscence of the soul is the reason for the strange selectivity and the extraordinary potency of the experience called "falling in love". Though actual incidents from the past are not usually remembered, the heart is moved by the reunion, it recognises, greets and loves once more the loved one of long ago. On the same line the soul chooses its own parents according to bond of love and hate, it also chooses its spouse and children and also gets born to an individual on the basis of its ties of previous love and hate. Therefore we find in our life that somebody begins the relationship with great love and affection but subsequently the parting takes place suddenly giving a shock and pain, as in cases of children



dying giving pain to parents, husband and wife separating after years of love. In these cases the actual relationship was not of pure love but both had owed some debt to each other and as soon as the account of debt was cleared the separation came to give the pain which perhaps one had given to the other. In fact in our daily life even when we offer some alms or charity to somebody we are generally selective; we do not give to all but prefer some individuals. This is not a sheer chance. We have owed some thing to that beggar in our previous life — which we are repaying now! Similarly we at times develop a repulsion towards somebody even without knowing him personally in this life and we invariably experience harm or unpleasant dealing with this individual. This is the result of bond of hate and if we reciprocate the tie of hate with further hateful reaction, the tie of hate will continue for future incarnations. This is the main reason as to why Jesus Christ said if some one slaps you on one cheek, turn the other cheek for a further slap instead of retaliation. The deeper significance of this dictate is that we must break up or nullify the tie of hate so that we do not have to encounter this enemy in our future life. At times this bond manifests as tie of love from one side but reciprocates as hate from the other side. This is also the result of our previous actions. Therefore we must make all efforts to fulfil our obligations of tie of love and avoid perpetuating tie of hatred, influenced by our own egos, as otherwise, we shall have to repeat the story in some other Reincarnations.


Therefore it will be seen that a particular soul will have to be born where it would be able to settle old accounts with other souls with which it has created the credit/debit balances.

The second law which governs our location of rebirth is the effect of Personal Karma. Much of a man's activities will depend upon the kind of physical body which he has; and since this is provided by a father and a mother, the heredity from the parents is an important matter. In these days we think of heredity in terms of "genes". The Lords of Karma have therefore to select such 'genes' as will be useful for the type of body which the Karma requires. There are two aspects of Karma. The positive aspect which fulfills one's ambitions and desires for development and higher achievement. The other negative or retributive aspect which brings handicap, hindrances and misery to teach the soul that it has done something against the cosmic law in previous life. To cite an exam-

ple for beneficial Karma let us consider an individual who had great desire to be a famous singer and accordingly put considerable effort towards this in previous incarnations. To achieve his goal to become a good singer he must get an excellent voice and control over it. He can get this only through heredity of parents who are already in the practice and knowledge of singing and music. So he has to be planted as a child with music-loving parents. On the other hand the example of retributive Karma will work in case of a beautiful woman who is extremely proud of her beauty and therefore looks down and snubs others who are not good-looking. The result of such Karma will make her an ugly dwarf in some life to let her feel when every body looks down upon her.

The third law which decides the mode and place of rebirth of an entity is called "Collective Karma". In this an individual can be related by one or more of them, but not necessarily by all. The commonest Karmic link is of love or hatred, but there are also links of caste, creed or race. A man born, for instance in a priestly caste shares to some extent in the good or the evil done by the caste as a whole; an individual born among a particular people is handicapped or helped by the Karma which that people has made for themselves throughout the centuries. There is also the Karma attaching to a special type of work. The henchmen of Roman Empire builders have been invariably taking rebirth with their leader to wage war and cruelty to expand their empires. The same group of souls appeared again with Hitler and his henchmen to spread war and misery on the humanity. But they met with nemesis and the whole war machine with its commanders was annihilated by War and bombing. The effect of collective Karma in its retributive aspect generally bring forth natural calamities like earth-quake, typhoons, floods, wars etc. resulting in mass killing and suffering although most of the individual souls may not be directly responsible for the act of cruelty.

For the above "*teachings on reincarnation*" we see that every soul has lived in physical bodies before, just exactly as the soul is dwelling in the body today. In those earlier lives the soul gained knowledge and experience and built faculties gradually and slowly, as we are now building them. In the process of building these faculties the soul has thought, felt and acted in particular ways; and as a result of this the feelings and thoughts generated in those previous bodies in the past have created the present body in which



the same processes are being carried on. Today is therefore inextricably and reasonably linked to the yesterdays of the soul as also to the tomorrows of the soul.

The question then naturally arises, if this is so, is there a science or a philosophy or some system of thought and knowledge whereby the soul can know this for itself and therefore build itself aright? There is, and it is the teachings of Great Masters like Krishna, Tathagata, Jesus Christ or Sadguru Sai Baba, who have from time to time given us in various ways *the teachings on Reincarnation and law of Karma* to help us build ourselves properly. We must recognize that we have been building ourselves in the past and in our ignorance we have built wrongly because we ignored the guidance of our Sadguru. Nature supplies us with the materials we need and does so in utter justice to each one of us. The same bricks are used for a hovel, a hut, a house or a temple. It is the putting together of the materials in a particular way that makes the different kinds of buildings. The builder must want to learn; as souls we must want to learn and unless we surrender to the Sadguru we will remain ignorant.

We must recognise the fact that we are the builders, whether we are prince or peasant, we have to build our own temple. Each one of us, therefore, has to learn the laws of building. In this way each individual will be a temple, a family will consist of few temples, forming a community of temples, which in turn will make a nation of temples, spreading love, happiness and understanding, preventing cruelty, hatred and wars for *Love is a wish to understand others.*

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HINTS TO SEEKERS OF GOD

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(The above article by a direct disciple of Ramakrishna Paramahansa appeared in July and August 1979 issues of Prabuddha Bharat of Ramakrishna Mission and is reproduced by their courtesy).

1. Do not forget the main ideal in the midst of your duties. The primary object of life is to realize God; it will not do to waste your leisure in seeking little comforts and following others blindly like sheep. I tell you my firm belief. Japa and meditation, love for God and faith in Him are absolutely necessary. And considering that the mind is false and time unyielding what else can man do?

2. It is a bit difficult to have concentration in the initial stages. Meditation becomes more natural when one gets love for God as a result of His grace and one's constant prayer and Japa. Instead of starting with meditation, it is much better, in the first stage, to sit before the portrait of Sri Ramakrishna like a tearful child with a persistent demand, and pray with earnestness to him.

3. During my second or third visit, as I was serving him, the Master in an ecstatic mood touched my chest. As a result of the touch everything became revealed to me. I realized that I was the soul, eternal and free; I realized that the Master was the Lord born as man for the good for mankind; and that I was on earth to serve him.

4. Practise constant recollection and contemplation of God. One has to form the habit. Remember and think of Him continually, while walking, eating, lying down and even when you are busy in various activities. Let it be as if an endercurrent is all the time flowing.

5. Prayer, earnest prayer is what is necessary. Cry to Him as you pray. Then he will be gracious and respond.

6. It is easy to take the vow of monasticism, but a person cannot have supreme devotion and knowledge without God's grace.

7. We shall have to court sorrows also as blessings from God; our Beloved. Unless a person is wholly resigned to God he cannot endure these sorrows and griefs undisturbed.



8. None in this world is really your own whom you think to be so. Only God is truly your own. He keeps company in life and death; He is the Soul of one's soul. The relationship with Him is eternal.

9. As for yearning, my son, nobody can teach it to another; it comes of itself when the time is ripe. The more you feel the want of the Lord within you, the more intense will be the yearning in the heart. If it does not come, you should know that the hour has not struck as yet.

10. Live a very pure life. God reveals himself to those hearts that are sincere and pure. Purity is the only basis of spiritual life.

11. Through spiritual practices, one must make oneself fit to receive God's grace. All else He does out of His own mercy.

12. Remain occupied with your own spiritual practices and duties. Why should you worry about what others do?

13. Spiritual efforts without sincere love for God are fruitless. Of course, without the grace of God one cannot have such love overnight, and that is why regular practice is necessary.

14. The only way to lasting peace is complete surrender to the will of God. Restlessness destroys all peace of mind. When the mind becomes restless one should pray earnestly to God, for He alone is the abode of peace.

15. Constant recollection of God will bring an overflowing blessedness.

16. The only real purpose of human life is to know the Reality. To know the Reality we must meditate. Therefore, the spiritual aspirant should make the practice of meditation a regular habit.

17. The early morning is the best time for spiritual practices. The sacred hours before sunrise are better than any other time for the practice of inwardness.

18. The tribulations of the world indirectly drive the mind towards God. The more you are troubled and tortured in the world, the more you will think of God, and know it for certain that loving remembrance of God servers all our attachment to the world.

19. As long as man remains satisfied with earthly enjoyments

and attainments he has not started on the spiritual path; and when the pangs of separation from God pierce the mind, the time for God-vision is at hand.

20. A true devotee asks nothing of God but pure love for Him. Even as a child depends entirely upon its mother, so the devout soul depends entirely upon God.

21. When the mind is overcome by a feeling of monotony, one should resort to scriptural study, repetition of the Name of God, prayer and holy company. But of all means of purification and realization, meditation is the highest. Constant remembrance of God makes us 'whole'.

22. Kindle the fire of renunciation in your heart, dive deep in the ocean of the love, then alone will spiritual experiences come.

23. When you have succeeded in enshrining God within your heart you will see Him everywhere.

24. Everything depends upon the grace of God — even the desire for spiritual practice. Eventually, His vision, too, comes as a result of His blessing.

25. Dreams of holy men and holy places are very auspicious. One should shun all evil associations by all means.

26. If you sincerely adhere to your spiritual exercises with faith, purity and devotion, you will surely be illumined.

27. Spiritual life must be lived in absolute secrecy; publicity hinders our attempts. To give expression to our emotions is to lessen them, and it is unwholesome. The more they are concealed, the more they are intensified.

28. Be ever prayerful, then evil thoughts, even if they come to the mind, cannot linger long. A prayerful man is ever peaceful.

29. The power of a Divine Incarnation is infinite. Unflinching reliance on the chosen Ideal is the religion of the devotee. For him the evil of ignorance is quickly removed.

30. To think of a divine form within the heart is a kind of meditation. Imagine that the form is very gracious and is looking at you with deep affection and kindness. Such thoughts will fill the soul with love, hope and peace, and you will be blessed.

31. It is the nature of the mind to become restless and unsteady



at times. But we must not allow ourselves to be unsettled or upset by this. When the mind is restrained, such occasional reactions will strengthen rather than weaken it.

32. Patient and regular practice is the whole secret of spiritual realization. Do not be in a hurry in spiritual life. Do your utmost and leave the rest to God.

33. Past tendencies will be uprooted and obliterated by the constant remembrance of God and the heart will be filled with peace. The mind is stilled by His grace alone.

34. The building of a pure life and character is the sole concern of the spiritual aspirant. It is the primary object of his life; everything else is secondary.

35. The more you call upon God the nearer you will be to Him. Overflowing devotion is the only condition of His grace.

36. A pure and spotless life is a source of real welfare to the world. When such a life is actually lived, there is no need for oral teaching. Example is more potent than precepts.

37. The Lord gives us difficulties only to test and strengthen our faith. Look to Him for help and guidance. Love all equally. Do not wound the feelings of others.

38. It is difficult to turn the course of our mind towards God after it has been steeped in worldliness for so long, but if you are resolute never to abstain from thinking of Him, it will change. The Lord is most merciful. He rejects no prayer. Be regular and sincere in your meditation, and never allow despair to overwhelm your mind.

39. If you believe in me, then light the fire of knowledge that is Ramakrishna, and mentally pour your mind and heart to the Master.



THE NEED FOR DISCIPLINE

There is an impression amongst the general public that the word "discipline" is a virtue for the Forces only and that the civilians have nothing to do with it. But this is wrong. In the Forces 'discipline' means not only implicit obedience to one's superior's orders promptly and without hesitation but also leading life as per the orders in vogue. This applies to civilians also. in whose case it may mean, obeying the orders and instructions of one's superior in Government Service and boss in private service. Moreover, the word 'discipline' has other meanings too which apply equally to all individuals whether in or out of the Forces e.g.:-

- (a) Obedience to elders'(such as parents, teachers etc.) orders.
- (b) Obedience to conduct rules and regulations laid down in scriptures, or by the Government, Corporations and other governing bodies.
- (c) Control of sense enjoyments (such as those of eating, drinking, sleeping, sexual relations etc.) for the health and peace of mind as laid down in medical science or yogic and spiritual dictates.

Discipline was not only taught and shown to us by the British during their 150 years' of rule over us, in the administration and in the armed forces resulting in high standard of efficiency, but also by our ancestors in stressing the need for discipline in all stages of our life. e.g.


In Taittiriya Upanishad, the following is the advice given by the preceptor to his student on completion of his studies at his ashrama:-

*"Satyam vada, dharmam chara.
matru devo bhava, pitru devo bhava
acharya devo bhava."* (Ch. I Sec. 11)

(Speak the truth. Behave according to rules laid down by scriptures. Respect and obey your mother, father and teacher)

Lord Krishna also tells Arjuna in Geeta:-

*Natyashnastu yogo asti
na chaikantam anashntaha
nachati swapnasheelasya
jagrato chaiva Arjuna."* (Ch. IV: 16)



(O Arjuna! This yoga is not possible for the person who either eats more or does not eat at all; nor for the person who sleeps excessively or does not sleep at all.)

But unfortunately what we find even in our country today is absolutely the opposite.

POLITICAL : To review this, let us start from the highest — the political circle, where our top citizens are elected and who are responsible for the country's protection, progress and welfare. What do we find in our Parliament, Legislative Assemblies and Corporations today? There are rules of procedure laid down by the Constitution **but** the moment any resolution is passed by the majority which is not to the like of the others, undesirable scenes follow forthwith. The members not only start shouting slogans but start **fighting amongst themselves and abusing each other in vile terms.** In certain States they have even rushed to the podium, pulled out the mike and thrown the paper-weights at the opponents. Certainly this is not becoming to these honourable members who are supposed to rule the country and be an example to the younger generation in social and political conduct.

Later on, if any of these is suspended by the speaker for misconduct, they stage a walk-out blaming the speaker for partiality. Surely when a speaker is elected honourably and sometimes unanimously by an assembly, his orders whether right or wrong are to be obeyed to keep the discipline and decorum of the house, to enable the discussion on the floor of the house to go on smoothly and last if not the least to keep up the dignity of the chair.

SOCIAL : In society also the same picture is often seen. The employees, whether in public or private sector, want increase in pay, bonus and other privileges but are not aware of their duties. They do not come to the office in time in the morning but in the evening stop work 5-10 minutes before time in readiness to get away as soon as the time is over. Even during office hours instead of concentrating on work, they while away the precious time in chit chatting, smoking and also visiting the canteen. The same is the situation in factories. These workers, when not satisfied with pay and bonus, resort to rowdism and even to violence with deadly weapons. The factory building and its machinery are their bread and butter, but they do not hesitate to damage it or even to set fire to it. What a contrast with Japan where the workers show their protest not by going on strikes but only by

wearing black bands on their arms!!

What about the other citizens? Throwing of rubbish (garbage) on the streets or public parks is very common. As if the dust-bins provided are for show only. These are the days of Co-operative Housing Societies in the cities. The educated and the so-called elite members of the society also do not care to stick to the rules framed by the working committee — elected by themselves only. The simple etiquette of not disturbing or not causing inconvenience to the neighbour lamentably is also not there.

On roads, nobody observes the rules of traffic. Everybody wants to rush ahead sometimes even disregarding the red lights. The result is the traffic jam and then shouting and blowing of horns. Compare this with western countries, where the cars are seen running in single files one after the other! (Why! Even the little ants move orderly in single lines without confusion).

At bus queues also the educated men and women too do not observe discipline in the least. The moment a bus arrives everybody rushes pushing the other without consideration for the aged and the women with babies in hand — as if he is the only person in hurry and therefore must get the first seat available.

In Schools and Colleges where the foundations of discipline and good conduct are to be laid, you find maximum indiscipline and misconduct. The students neither respect their teachers nor attend classes regularly. Nobody can dare question and punish them as they will join together and harass the teachers or the professors — the parents probably siding with them also. During the examinations, copying is common and if the supervisor tries to be strict, he is threatened with an assault outside the premises. Of course for this, the teachers themselves are to be blamed. They too ignore indiscipline to please their students and to save their skins.

AT HOME : In the families, the picture is still disappointing. The children do not listen to their parents and in some cases answer back rudely when questioned. Grown-up children put in unreasonable demands (sometimes beyond one's financial capabilities) and if not provided with or agreed to, threaten to leave the house or commit suicide. But for this the parents themselves are to be blamed. If the children when very young had been put to disciplined behavior, this agonising stage would not have come about. For instance when young, the children could have been insisted on



good and regular habits viz. early to bed and early to rise, eating food considered wholesome by parents without grumbling, finishing homework and study before playing or watching T.V. programmes etc. Moreover the children when young must sometimes get used to a "NO" or refusal, since they may have to face such refusals later in life such as failure in examinations, denial of promotion or being ditched by a boy/girl friend. But to instil these habits, the parents themselves have to set an example and spend extra time to ensure that their children carry out the instructions in toto. Unfortunately the parents themselves these days are indisciplined to the core — keeping late hours in parties and entertainments, getting up late in the mornings, irregular and uncontrolled drinking and eating habits, irresponsible and disrespectful behaviour towards each other and towards the elders etc. Secondly they do not have time to check the behaviour of children in a disciplined way, detaching themselves from their money-making activities and entertainments like club, pictures etc. So they find easiest escape in fulfilling whatever demands their children make and even letting them behave as they like so they themselves are not disturbed.

REMEDY : How can this be overcome? Can we bring in discipline again? First and foremost, you must forget the current terms such as 'not to curb initiative' 'freedom of speech' 'dictates of conscience' etc. They are not useless — there is some sense in them. But excessive stress on these terms have led to anarchy and no sense of purpose in our country. 'Freedom of speech' does not mean license to abuse anybody and utter any filthy words! 'Not to curb initiative' does not mean to permit a youngster to behave as he likes, without realising its dangers! 'Listening to dictates of conscience' should not be the excuse for disobeying the superior's orders and not cooperating with the boss, resulting in the breakdown of administration!

Secondly if discipline is to be instilled, it should start with the youngsters at home and the schools. In the Army too the discipline is introduced at the recruit/cadet stage only by teaching them drill — where the word of command "Right Turn" means turning right and nothing else; and if you do not do so correctly punishment follows immediately. The children at their young age do not know what is good for them. They also, like the twig of a tree, are more pliable and can be influenced easily. So the parents and the teachers with their longer experience of life should mould them properly

— sometimes even by force necessary. As they grow up and become mature the parents/teachers can relax their hold slowly. Any restrictions then imposed could be explained to them by arguments and reasoning e.g. necessity of regular studies, not watching T.V. or playing away all the time, necessity of controlled expenditure etc.

Thirdly, the parents and teachers must remember that to be really effective, they themselves have to set an example of disciplined behavior to their wards. Parents cannot sleep late or be rude to their elders and ask their children not to do so. Teachers also cannot come to take the classes late or without preparation and expect the students to respect them.

But the most important remedy is and always has been the 'punishment'. Discipline means restrictions on one's freedom of behavior and nobody likes it. So unless there is a fear of punishment on breaking the rules, nobody willingly will observe the rules. In the armed forces there is high standard of discipline because the superiors have vast powers of instant punishments. So if real discipline is to be introduced in our country at all levels and in all spheres, then a procedure has to be evolved for awarding quick and really deterrent punishments to law-breakers, irrespective of their political and social status. In our country in the name of democracy too much delay is caused under the garb of 'stay orders', 'appeals in high courts', 'postponement of dates on flimsy grounds', 'petitions for reduction of punishment to the President', etc. We forget that in our country we had, in olden days, a tradition of an individual himself undergoing 'prayaschit' (suffering) for committing a crime — whether done intentionally or unintentionally and whether detected or not detected by others.

CONCLUSION : Look at the History of the World. Few disciplined and dutiful soldiers have won battles against their enemies stronger numerically and in weapons. Small countries like Japan and Korea are giving tough competition in industrial goods to big and advanced nations like U.S.A and Great Britain, on account of disciplined and hard-working workers. So India can choose. Prosperity with discipline or going down the drain with indiscipline.

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TRUE SIGN OF GURU'S GRACE

Guru's grace is often reverentially compared to sun's rays as sun's rays dispels the darkness of the night at dawn, the Guru's grace destroys the darkness of ignorances of the disciples. Often we hear some people equating it with the worldly success, the material prosperity and honour of a person. Though this is in a way quite correct, it is not the sole correct way of judging a Guru's grace on a disciple. This does not mean that one should shy away from material success and take recourse to saintly way of life. If that be right, how can the society, the world exist and progress and continue to do so? It is therefore evident that there is some confusion in the minds of devotees on this important subject.

Let us now try to analyse the subject to the extent possible and see if we can reach a reasonable conclusion on the matter.

All of us have been born here on this earth but it is only too clear that no two persons or no two living beings for that matter are alike in every respect. Some are born in rich families, some in poor, some are very intelligent while some are either mediocre or dullheaded, some turn out to be extremely devoted to the Almighty and in spiritual height and bliss while most live their lives in unethical and irreligious ways. If we introspect and analyse the why and how of this admixture, we would be irresistably driven to conclude that there is some thing called the good or bad deeds of the past, the poorva karma behind every birth here. A Samartha Sad Guru can by a single stroke of His grace bring about a radical and drastic change in the life of a person but if Gurus go on doing such a thing, the logical and direct conclusion will be that none would hesitate indulging in all kinds of evil acts for the so-called temporal pleasure in the hope one day he/she could get the effects of his/her evil acts washed off and escape the inevitable consequences of them by establishing contact with a Guru and falling prostrate before Him and getting himself/herself blessed. It is just common-sense that the society, the world would soon be in total turmoil and confusion and there will be no order in human conduct and behaviour. In other words, it would be a total animalistic life. In utter realisation of this fact through their deep and penetrating perception that the Gurus very rarely interfere with the poorva karma or the sanchit of a person. If the poorva karma of a person has been bad, he or she inescapably is bad here too and it is too logical

that he/she should suffer the effects of the poorva karma. Without understanding this axiomatic and plain truth, if we go on working only for our material prosperity by taking recourse to the dictates of the mind, no doubt we may appear to be happy for the time-being but it can not keep us completely contented with what we have so possessed. But it has the vicious ingredient of increasing our earthly desires more and more and day after day and ultimately we end up in death in discontentment. It is solely to help the erring humanity, the sage, the ancient rishies have put down their well-meant thoughts and ideas in the form of puranas, the epics, the srutties and smirthies and upanishads and have appealed to us to educate ourselves in those and try and live a good, pure ethical life which will only give us mental contentment and spiritual bliss. A person who has all along been sober, humble and unflinching in his devotion to principles of truth and justice, that person is sought after by the Almighty Himself and blessed. Such a noble person can be safely said to have earned for himself a better birth in the future. There are no two ways about it and it has to be as law of nature would dictate.

And now what is the correct measuring rod for the Guru's grace on one? A person's sober qualities, utterly humble nature, remaining constantly mentally composed and collected, his indefatigable capacity to argue, analyse and clear the doubts of other devotees in scriptural lore, the lustre of his eyes, the effulgence (thejas) on the face resulting from pure and moral life are only some of the indicative signs of Guru's grace. No doubt, there will be material prosperity also if one aspires for and deserves them.

The Summambonam is for us to educate ourselves, for physical fitness, material prosperity without at the same time losing hold of our ancient culture and religion in pursuit of self or God realisation. The base, the truth is the spirit and the matter only an off-shoot. If we confine ourselves, limit our nature to live in matter and matter alone, we shall never realise the spirit, which is our essential nature.

Educating and enlightening the society, especially the upcoming younger generation is the bounden duty of the seers and the educated and in that event, there will be absolutely no room for misunderstanding, quarrels, confusion and chaos and wars on this earth. The resultant spiritual atmosphere surcharged with bliss and

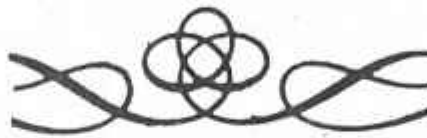


grace can well be imagined. There will then be only Gods on earth not devils as we happen to see now.

It is therefore the most urgent necessity to turn our mind from material to spiritual, from sheer intellectuals, technologists and scientists to seers and sages, if we earnestly and honestly desire for lasting peace and bliss on earth.

This would tantamount to saying the society at large has been blessed with Guru's Grace.

*Sai Anand,
Bombay-37.*



PRAYER FOR SPIRITUAL GROWTH

Oh, Lord Sainath, help me.....
to be glad of life because it gives me the chance to love and to work,
and to look up the stars.
to be satisfied with my possessions, but not contented until I have
made the best use of them.
to despise nothing in the world except falsehood and meanness,
and to fear nothing except cowardice;
to be governed by my admirations rather than my disgusts;
to covet nothing that is my neighbour's except his kindness of heart
and gentleness of manners;
to think seldom of enemies, but often of friends, and every day of
Sainath.

*Mrs. Seetha Vijayakumar, }
W/o. Dr. G.R. Vijayakumar,
Kil Kotagiri Estate,
Kil Kotagiri (Nilgris),
Tamil Nadu.*

“ELOQUENT SILENCE”

Eloquent Silence? Yes, Eloquent Silence!

The phrase, the caption above, not only is strange to an apparent view but even antithetical at least to a few of the readers of Sri Sai Leela as the term ‘Silence’ literally means absence of speech or noise in toto and hence can not be eloquent.

Yes, of course it is quite agreed that silence can not be eloquent but that is only when viewed superficially and by ordinary persons, who are, so to say, new to matters spiritual, its practices and experiences. In fact and it is quite a hard fact that views, thoughts and ideas when transmitted by a person who has been in abounding and profound silence even for a short length of time produce incalculably the precise desired effects which would not need proof for conviction. It is always so bare and naked to make words poorer, if an attempt is ever made to describe it.

Those who have had the good fortune, as a result of Poorva Punya, of associating themselves with the renowned yogis such as the late Sri Ramana Maharishi of Tiruvannamalai in Tamil Nadu, the late Sri Ananda Mayi of Simla and the living Maharishi Sri Sri Chandra Sekarendra Saraswathi Swamihal of Kanchipuram, Tamil Nadu would readily agree totally with the view expressed above. Also in our scriptural lore one will inescapably come across numerous instances wherein the venerable yogis not only drew their devotees by their powers of eloquent silence but also were at great pains to instruct, to guide and to mould them to progress and become by personal sustained efforts a yogi like themselves, may, even greater than themselves all by their astounding eloquent silence. Such was their inimitable love, the breadth of their mind and such were they as examples for the posterity to emulate and abide in.

And then, it is through profound eloquent silence that a devotee in the spiritual field can establish communion with the deity he/she worships. Such eloquent silence becomes a reality only when one has taken upon himself an breakable strong vow backed by a clear concept of God Almighty and an unshakable faith in His Omnipotency and after he has put in sustained positive efforts in the direction he has set for himself. In such a state of communion, the devotee practically loses his sense of being an entity as different



from the God he has devoutly meditated upon but innately and inexplicably feels the oneness of both himself and the God. It should, of necessity, be mentioned here unambiguously that this state of communion and the state of total forgetfulness of the world around nay even of his body is not so easy of achievement as it may seem to us at first sight. An undaunted courage and utter and unstinted perseverance on the part of the sadaka and an established Guru to guide him on the chosen path are a necessity that can not be dispensed with or taken lightly in sheer literal sense.

It has always been an established practice, not from the recent past when the so-called modern science began to unfold itself and the mysteries of the universe at least to a certain extent but from the days of yore, from the very distant past for Maharishies and yogis to advise their disciples, the seekers of truth, to read, understand and imbibe the tenets of the scriptures or to initiate them into the japa yoga of certain monastic syllables called Mantras so as to enable them to gradually develop concentration (oneness of mind) the culmination of which is Self or God-Realisation.

Being ourselves Sri Sai devotees, let us have a book at the pages of Sri Sai-Sat-Charita, the life story of our Sri Sai Baba. There can not be a single soul, a single devotee of Baba, who is unfamiliar with one of the eleven dictums he so graciously gave to the world. And that is, "if you look to me, I will look after you". Literally, this means if one looks to Him with the requisite faith and devotion, he shall unfailingly take care of him ever and anon. If we go a little deeper into this, it should enlighten us upon the intricate purport contained in it. Which is, "if you look to me from your within i.e with your innerself constantly, meditatively in an unbroken effort, be assured that my spirit, my all-pervasive power will be always with you wherever you may be or whatever you may be thinking or doing; which again means that "I shall become part of you and thus we two become one and the same and hence you will thus attain perfect everlasting bliss, your identity with universal spirit, becoming a reality.

This state of blissfulness can only be felt, and experienced and can never be described in mere words which have only a limited meaning for themselves. This stage in the spiritual evolution of a sadaka can be taken to mean what is meant by "eloquent silence".

Let us therefore nurture, cherish such sacred desire to silently

meditate upon Sri Baba and His divine teachings and reap the promised fruits of self or God Realisation here and now as we can not be any sure of getting this human birth again. Let us all start therefore immediately the practice of silence daily and make it eloquent in our attempt to realise God.

Adorations unto His Feet,

*Mr. Anil Keshavrao Rasal,
21/382, B.P.T. Staff Quarters,
Reynolds Road, Wadala (E),
Bombay-400 037.*



CHANGE OF HEART

Wronged and wounded by a Sai-brother,
I cried to you,
Lord Sainath.
Asked for justice, stretched my hand
To you.
Yours was not there.
Suddenly it flashed
Your advice:
'Don't fret and fume'
I sought to understand
Wronged and wounded
Prayed that I might love, forgive
YOU REACHED and took my hand.

*Mr. R. Subramanian,
3, Lakshmipuram,
High Court Colony,
Villivakkum-400 049,
MADRAS.*



WONDER OF WONDERS

“Nishta” and “Saburi” can only be understood when a person goes through the life history of Lord Sainath Mahaprabhu, in which He has revealed the significance of the dictum to the old lady, who earnestly awaited ‘Upadesa’ from Lord Sai. Lord Sai explained in detail as to how He had been a disciple under His Gurudev and advised all to have the same faith to become eligible for the eternal bliss.

In December, 1984, Lord Sai dragged me to Shirdi, along with some of the members of our Sri Sai Karunalayam, Nandyal, which was founded by Sri Shyam Charan Baba. On 10-12- 84, I attended the evening Arati and was in queue for His darshan and the touch of His sacred lotus feet. The devotees in the queue were moving slowly. Fortunately, I happened to see the big portraits of great saints hung on the walls of the Samadhi mandir, including the portrait of Sri Tajuddin Baba of Nagpur.

• Incidentally I had a talk with a devotee just before me in the queue and learnt that he was from Nagpur. Out of curiosity, I requested him to let me know some thing of Sri Tajuddin Baba of Nagpur, whom once Baba said that he was His brother. I requested him also to kindly let me know, how he himself became a devotee of Sri Sainath Mahaprabhu.

On hearing this he immediately turned back and looked at me. I could then find an unimaginable love, dedicated devotion and implicit faith in Lord Sainath Mahaprabhu in his eyes. I was moved greatly unmindful of the noise around me, to hear his experience with curiosity and respect.

He revealed that when he was once suffering from a severe stomach ache, he approached allopathic doctors for treatment, which only aggravated the disease instead of curing it. On the advice of his well-wishers, he approached an Ayurvedic doctor and took treatment, and the result was he developed swelling all over the body. Two days later the swelling subsided, but the body began to shrink a great deal. Due to the reaction of the drugs, the soles of his feet completely peeled off themselves and the nerves also became visible to the naked eye. In such a condition he was unable to step on the ground. All the family members, not knowing what to do and in a helpless condition, were very much worried about his

health. Since, he was completely bed-ridden, his wife urged him to approach some other doctor for treatment. In spite of the repeated appeals of his wife, he refused to see any other doctor saying that, it was the medicines which had brought him such a suffering. Having lost hope, but remembering the assurance of Lord Sainath Mahaprabhu, to say "Cast all your burden on my shoulders, I will bear it", he completely surrendered to Lord Sainath Mahaprabhu mentally and stopped taking any medicines except 'Udhi' thrice a day with water, after duly chanting the Lord's name always. During the above period, with prayers to Lord Sainath Mahaprabhu, he was daily applying butter to the soles of his feet covering it with cotton bandage, took bed rest. For a long time he waited with unshakable implicit faith, NISHTA, and utmost patience, SABURI, with the faith and confidence that, Lord Sai would do good to him. Within six months, he became alright in all respects and then came to Shirdi to pay his homage and express his gratitude to Lord Sainath Mahaprabhu.

When we are able to follow the instructions of our Lord Sri Sainath Mahaprabhu, Wonder of Wonders can be experienced by one and all. I am very sorry that I did not collect the address of the gentleman from Nagpur, but I remember that he was a railway employee at Nagpur.

"SRI SAMARTHA SADGURU SATCHIDANANDA SAINATHA MAHAPRABHU KI JAI".

"JAI GURUDEVA DATTA".

Om Tat SAT

*Mr. S. Sreenath M.I.E.,
Lecturer in Mechanical Engineering,
E.S.C. Government Polytechnic,
Nandyal 518 501,
Kurnool Dist., A.P.*





BLISSFUL ENCOUNTER

I have a soul exhilarating experience to share
One Morning when Sun rose up with clouds clinging
I was prompted to rise up on hearing the door-bell
Ushered in SAI, to my surprise, mildly smiling

Hardly believing my own deceptive vision
I welcomed Him, offering traditional greeting;
Of washing his Lotus Feet in an open vessel
Followed by my drinking that nectar of our first meeting

I held out to him a morning cup of Cheer,
With Bread, Butter, Sweets, Milk and Fruits to relish
Also, hurriedly arranged for his whistling smoke
Made Him thus comfortable in his own image to establish.

I looked to Him and He looked to me in return
Defying that oft-proclaimed meaning of the phrase
For it was a live contact at an intimate personal level
And not merely a vague idea or philosophical craze.

Next I offered Him a thousand-one obeisances with flowers
Played soft music and bhajans for Him to hear
Persuaded Him to indulge in small luxury;
Of putting on silken robes and jari-embroidered foot-wear.

Demonstrating Unmistakably His pinnacle of love,
He allowed me this rare privilege of serving
And sanctified the abode of a sinner like me
Intensifying, for more such visits, my craving

Next when we meet after absolution of my responsibilities
Let our roles, of Host and Guest be reverse,
I shall then ever and ever remain with you
As I enjoy living on the hospitality of others.

*Shyamlal G. Narang,
A/10, Shanti Sagar, B.A., LL.B.,
Swami Vivekananda Road,
Khar, Bombay-400 052.*



SAI'S MIRACLE IN THE REBIRTH OF MY CHILD

It was in the year 1983 I first visited Shirdi along with my close friend Mr. D.P. Rao and his family and friends.

My trip to Shirdi was unexpectedly arranged all of a sudden by my friend, who was a distributor at that time for the company for which I was working. Till that time I was not aware of Baba's Leelas and it was my first visit to Shirdi. Mr. Rao, my friend, already had reserved the tickets for his family and friends. When I made a courtesy call at his place in the afternoon on the day he was leaving for Shirdi by the evening train from Hyderabad, my friend asked me also to join them. I wanted to take my wife and a one year old son Vikram also with me. As my wife was working in a private organisation she could not get permission from her Superiors and therefore did not accompany me.

I went to Shirdi along with my friends and had a nice and satisfying stay by the grace of Lord Sainath.

I was married in the year 1981 and was blessed with a son on March 16, 1982. We named our son Vikram as Baba Vikram and he was a sweet looking child and was precocious, always had a smiling face and showering his love and affection to one and all. He was liked by everyone in the family and also by all in our building complex.

When I took up a new assignment in the year 1983, I developed hypertension and I was mentally and physically unwell. In the year 1984 I had to quit my job. In May, 1984 my wife went to stay with her elder sister at Secunderabad along with my son who was 2 years and 3 months old by then.

On the morning of 4th June, 1984 my parents received a phone call from my wife informing that my son had an accident falling in hot water in a neighbour's house. My father and myself rushed to the Government Hospital, Secunderabad. When we reached there we saw the little soul burnt from abdomen to knees on both legs and was in a dazed condition and no medical treatment was given to him for nearly one hour and my wife was running from pillar to post to complete the hospital formalities for nearly an hour. Doctors assured us not to worry saying the child would be alright soon.



The child was also speaking and recognising every one. On the mid-night of June 6, 1984 the child began to breath heavily and my wife complained to the nurse incharge to the ward and there was no doctor available immediately. By the time my wife could run to the other block and bring a doctor the little soul was no more in this world.

This came as a very rude shock to everyone in our family. Of course birth and death are not solely out of our will and therefore not in our hands. If proper medical care would have been given, the child could have been saved. My wife and myself were totally depressed, demoralised and took up a pilgrimage to South India in July, 1984. Our prayers in all the temples were only to give back our son. I also did not take up any job for nearly 3 months since I was totally depressed and upset. In this period, I do not now exactly remember the month and date, whether it was September or October around midnight in my dream I saw that I was waiting for Baba's darshan along with some devotees. Suddenly Baba appeared in front of me like a flash; I looked at him for a few seconds and prostrated at his lotus feet and holding them, I conversed with him in english asking about my son. Baba spoke to me in english saying "You will get back your Son". Then I asked Baba about my job for which He replied "You will get one soon" and he immediately vanished. I woke up immediately, and woke up my wife and told her about the dream that our son Vikram was coming back. At that time my wife was in the family way.

I got a job within a month without much difficulty and I told about my dream to my family members and friends. My wife and myself went to Shirdi when she was in her seventh month of pregnancy to take Sri Baba's blessings.

On March 10, 1984, my wife was blessed with a son and there was some difficulty during delivery but by the grace of Lord Sainath everything went on well. We were all very happy that our Vikram had come back to us. We named the child Chi. Sai Kartik. This child was born exactly nine months after we lost our first child and was born also in the same month of March.

My second child Sai has a very close resemblance of my first; this was noticed by many people and his movements and acts are just the same as my first child. This is nothing but Baba's miracle.

In January 1986, I went with my wife and child to Shirdi to show my gratitude for blessing me and my son.

May we live with abiding faith in Him.

*Mr. T.T. Vijay Kumar,
B-4, Meera Apartments,
Basheerbagh,
Hyderabad 500 029.*



SHRI SAI WISDOM

Sai satcharita is a splendid tonic
Have full trust in Shirdi Sai Baba
It is egoism which is responsible for manifold troubles
Repeat constantly Shri Sai Manthram
Do your part and be sure that Shri Sai will do His part
If you want divinehood free yourself from egoism

Sins flung off by the strength of Shri Sai faith
Aspire for attaining Shri Sai wisdom
Idleness deserves no consideration.

Be ever straight, good and loving
All actions in the world are His own
Be fearless and develop your will power
Above all know that Shri Sai is dwelling within you.

IN THE WORD OF PRAISE

In the word of praise
or taunt of blame
In friend or foe
and weal or woe
In calumny or fame
With equal vision I see the same
Sri Sai playing the maya game

*Mr. P.J. Reddy,
C-3, P & T Colony,
Ashoknagar,
Hyderabad 500 020.*



MANHAR UDHAS SINGS SAI BHAJAN AT SHIRDI

Manhar Udhas, the distinguished singer, regaled the Sai devotees by singing Sai bhajans in Sai Baba Temple at Shirdi on 15th October, 1987..... incidentally, it was the day Sai Baba attained Samadhi 69 years ago. The bhajan session by the noted playback singer was a spiritual experience of a lifetime. A thousand people packed in the sanctum and courtyard of the temple joined in the singing and a young woman danced in a trance as the 43 years old Gujarat-born bhajan maestro appeared to lose himself in a virtually non-stop two-and-half hour rendition.



Shri D.C. Pathak (extreme right), Administrative officer, Shirdi Sansthan of Shri Sai Baba, garlanded Manhar Udhas (extreme left) and also presented coconuts to others including Radio programme Producer Sat Sharma (second from left), Lyricist and Music director Pt. K. Razdan and Writer-Producer Subhash Indori (with beard).

Soon after the bhajan-session was over, Shri D.C. Pathak, Administrative officer of Shirdi Sansthan of Shri Sai Baba, garlanded Manhar Udhas and also presented him a shawl, with Baba's blessings. Music director Pt. K. Razdan, sound recordist B.N. Sharma and all other members of the bhajan party were also presented auspicious coconuts by Shri Pathak.

On 16th October, 1987. M/s. Super Cassettes Industries Pvt. Ltd., which organised this devotional trip to Shirdi, held a simple function at Hotel Pilgrims Inn, Shirdi, in order to make the super-success of their bhajan cassette SAI ARPAN. According to this leading recorded music-selling company, the said cassette has reached a record sale of one lakh within a short period of 10 months. On behalf of the organisers, at this function, Shri S.L. Shahane, Reception Officer, Shri Sai Baba Sansthan, gave away the Gold-Disc trophies to MANHAR UDHAS (singer), Pt. K. RAZDAN (music director and lyricist), B.N. SHARMA (recordist) and Y.S. MOOLKY (music arranger).



Shri S.L. Shahane, Reception officer, Shri Sai Baba Sansthan gave away to gold-disc trophies to lyricist and music director Pt. K. Razdan (centre), Manhar Udhas and others, at a separate function held at Hotel Pilgrims Inn, Shirdi, to celebrate the super-success of bhajan cassette "SAI ARPAN".

Manhar Udhas, who has already been awarded Platinum and Gold discs for singing 'hit songs' in films like QURBANI, HERO, KARMA, NAAM and KRISHNA KUDRAT KA, has become yet



another star among the galaxy of popular bhajan singers by cutting a gold-disc of his very FIRST devotional cassettee SAI ARPAN, now fast moving towards Platinum disc.

The occasion was also marked by the release of SAI RISHTA, a new bhajan cassette recorded by the same talented four-some. Shri Raj Bhanot of Super Cassettes Industries Pvt. Ltd., announced that this new cassette will soon be marketed through them all over the world. SAI RISHTA is the third in a series of 36 audio cassettes planned by Pandit K. Razdan, from a "Sai Granth" volume of devotional songs for spreading the teachings of Sai Baba of Shirdi. "This is the need of the hour..... specially in these troubled times", he said.

Manhar Udhas, the eldest of the three Udhas brothers, who are acknowledged ghazal singers, said during a brief chat with local officials and people, "I was especially gratified to sing at the Sai temple.... it was a dream come true for me".

Shri R.D. Banne, the Executive Officer of Shirdi Sansthan of Shri Sai Baba, and his associates deserve special thanks for making the entire proceedings, a delightfully memorable occasion.



HARMONY

Wandering bees findeth honey,
Pondering men findeth money,
Surrendering to SAI findeth harmony.

HOW TO BE FEARLESS

As you play "Sarangi",
So do you hear;
As you pray to SAI,
So you lose fear!

*T.A. Ram Nathen,
Flat 3, Block S-14,
Gumur Math Housing Estate,
Budge Budge Trunk Road,
P.O. Sarangabad 743 319 (W.B.).*

श्री साईलीला

डिसेंबर १९८७

हिन्दी विभाग

अनुक्रमणिका

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शिरडीवाले साईबाबा

शिरडीवाले साई...बाबा...

शि..र..डी.. तु..म्हा..री...

शिरडीवाले साई...बाबा... ॥

चरणोंसे तेरे सबकुछ बाबा

पावन हुआ यहाँ...

मंदिर को तेरे घरही बनाया

सबने अपना-अपना...

साईबाबा सबने अपना-अपना...

शिरडीवाले साई...बाबा... ॥

सत्य भी तुम हो

शिव भी तुम हो...

माता-पिता और दाता...

आँखोंमें तेरे प्यार का सागर

सबकी प्यास बुझा...दे...

शिरडीवाले साई...बाबा...

शि..र..डी.. तु..म्हा..री... ॥

अनामिका



शिरडी डायरी

२६-१-१९१२

प्रातः मैं स्वयं जल्दी जाग गया तथा समय का गलत अन्दाज होने से सूर्योदय में अभी देर थी, मैंने अपनी प्रार्थना पूरी किया और वाराण्डा में चहलाकदमी करता रहा। मैं समझता हूँ कि मैं लगभग डेढ़ घण्टे समय से पहले उठा था। सूर्योदय के पश्चात् मैंने दैनिक कृत्य प्रारम्भ किये और बाहर गया। हम लोगों ने परमामृत का थोड़ा सा पाठ किया और साई बाबा के बाहर जाते और फिर वापस लौटने पर दर्शन किये। मैंने कुछ अस्वस्थता महसूस किया इसलिये कुछ समय लेटा रहा।

२७-१-१९१२

मैं प्रातः जल्दी जाग गया, प्रार्थना किया और काकड़ आरती में शामिल हुआ। साई बाबा ऐसा नहीं कि बिना एक शब्द बोले मसजिद गए हों फिर भी वह अधिक नहीं बोले। मैं, उपासनी, बापू साहब जोग और भीष्म ने परमामृत का पाठ किया और साईबाबा के बाहर जाते और फिर वापस लौटने पर दर्शन किया। मध्याह्न आरती सुगमता से सम्पन्न हुई और इसके बाद हम लोगों ने अपना नियमित भोजन किया। मैं कुछ समय के लिये लेट गया फिर एक पत्र लिखा और दोपहर बाद दीक्षित द्वारा पढ़ी गयी रामायण में शामिल हुआ। हम लोगों ने साई बाबा के घूमने जाते समय दर्शन किये और वह प्रसन्नता से बोले यद्यपि गम्भीर मुद्रा में थे। अन्त में वह तेज और आवेषपूर्ण आवाज में बोले। मुझे बतलाया गया कि अँधेरा घिर जाने पर वे और तेज आवाज़ में बोल रहे थे तथा इस्लाम धर्म स्वीकार करने वाले इब्राहीम, जो खण्डहर (खिण्ड) के समीप एक टूटी दीवाल पर हाथ रख कर खड़ा था, पर क्रुद्ध होकर भर्त्सना कर रहे थे तथा राधाकृष्णा बाई द्वारा उनके (साई साहब के) कपड़े क्यों धोए गये थे यह एक दूसरा कारण था।

२८-१-१९१२

मैं पिछली रात्रि अच्छी तरह सोया और सूर्योदय के पूर्व समय से प्रार्थना हेतु जाग गया तथा दिन का कार्यक्रम प्रारम्भ किया। मैं लगभग ८ बजे प्रातः खण्डोबा मन्दिर गया जहाँ उपासनी रहते हैं और बैठकर उनसे बातें करता रहा। यह एक छोटा सा रमणीक स्थान है। हम लोगों ने अपनी परमामृत कक्षा बापू साहब जोग के कमरे में आयोजित की, क्योंकि मेरे निवास के सामने वाराण्डा में बैठकर वेदान्त विषय पर चर्चा और बहस होने से मेरे रूग्ण पुत्र बलवंत को परेशानी होती थी। हम लोगों ने साई महाराज के बाहर जाते और फिर मसजिद लौटते समय दर्शन किये। उन्होंने जानना चाहा कि हम लोगों ने प्रातः कालीन समय का क्या सदुपयोग किया तथा मैंने उन्हें जो कुछ हम लोगों ने किया था एक व्योरा दिया। वह प्रसन्न मुद्रा में दिखलाई पड़े और मध्याह्न आरती बड़ी सरलता से सम्पन्न हुई, सिवा इसके

कि राधाकृष्णा बाई बाहर चली गयीं तथा कुछ असन्तुष्ट दीखीं और उन्होंने दरवाजे बन्द कर लिये। इसी कारण आरती की वस्तुएं जल्दी नहीं मिल सकी। दोपहर के भोजन के बाद मैं कुछ देर के लिये लेट गया फिर एक पत्र लिखा, फिर दीक्षित के पुराण पाठ और रामायण में शामिल हुआ। तत्पश्चात् हम लोगों ने साई महाराज के संध्या घूमने जाते समय दर्शन किये। तब वाड़ा की आरती हुई, किन्तु भीष्म की अस्वस्थता के कारण भजन नहीं हुए। रात्रि में सेज आरती से लौटने पर दीक्षित ने रामायण का पाठ किया।

२९-१-१९१२

मैं प्रातः बहुत तड़के उठा, प्रार्थना किया और पाया कि मैं कुछ जल्दी जाग गया हूँ। लेकिन मैं जागता रहा और काकड़ आरती में शामिल हुआ। लौट कर आने पर मैंने दैनिक कार्यक्रम प्रारम्भ किये। प्रातः ९ बजे बापू साहब के यहां गया तथा उनके और उपासनी के साथ परमामृत प्रारम्भ किया किन्तु मैंने अत्यधिक निद्रा-वेग महसूस किया जिस कारण कोई प्रगति न हो सकी। अन्ततः मैं अपने निवास लौट आया और लेट गया तथा ऐसा सोया कि दोपहर १२.३० अथवा १ बजे तक सोता रहा। माधवराव देशपाण्डे तथा अन्य लोग मुझे आरती के लिये जगाने के प्रयास में जोर-जोर से पुकारते रहे किन्तु मैंने कोई जबाब नहीं दिया। अन्ततोगत्वा वे लोग आरती में शामिल होने चले गये और किसी प्रकार यह मामला साई साहब के कानों तक पहुंच गया और उन्होंने कहा कि वह मुझे जगायेंगे। जैसे ही आरती समाप्त होने को थी, किसी प्रकार मैं जाग पड़ा तथा उसके अन्तिम चरण में मैं हाजिर हो गया। मैं इतनी अधिक देर तक सोने के लिए शर्मिन्दा था। मैं बाकी दिन ऊंघता रहा। शोलापुर से नारायण राव बामनगांवकर आये। वह एक भले नवयुवक हैं और मैं उनके साथ बैठा बातें करता रहा। तत्पश्चात् दोपहर बाद मैं दीक्षित के पुराण पाठ में शामिल हुआ और साई साहब के सायं घूमने जाते समय दर्शन किये। मैंने उनके प्रातः ९ और १० के बीच जब वह बाहर निकले थे दर्शन किये थे। सायं भीष्म के भजन तत्पश्चात् दीक्षित का पुराण पाठ हुआ। उन्होंने नियमित रामायण पाठ भी किया।

३०-१-१९१२

मैं प्रातः जल्दी जाग गया लेकिन बिस्तर नहीं छोड़ना चाहा किन्तु कल की तरह फिर कहीं नींद के वशीभूत न हो जाऊं इस भय से काम शुरू कर दिया। मैंने सूर्योदय से पूर्व बिस्तर छोड़ दिया, अपनी प्रार्थना किया और बापू साहब जोग के यहां अपनी परमामृत कक्षा में गया। उपासनी शास्त्री, श्रीमती कौजलगी और बापू साहब जोग वहां थे तथा हम लोगों ने अच्छी प्रगति किया। हम लोगों ने साई बाबा के बाहर जाते और फिर जब वह मसजिद लौटे तब दर्शन किये। उन्होंने मुझसे किस प्रकार हम लोगों ने प्रातः कालीन समय का सदुपयोग किया गया है- प्रश्न किया और मैंने उन्हें जो कुछ हम लोगों ने किया था स्तद्विषयक व्योरा दिया। मध्याह्न

आरती के बाद मैं लौटा और हम लोगों ने अपना भोजन किया। बाद में दीक्षित ने रामायण पाठ किया। भीष्म और माधवराव देशपाण्डे पाठ में शामिल हुए। ग्राम के कोई दो महाशय और सीताराम डेंगले के छोटे भाई भी आए और पाठ समाप्त होने के बाद बैठे बातें करते रहे। उनमें से एक ने रामायण पर छंद सुनाये। तब मैं साई बाबा के दर्शनार्थ मसजिद गया और उन्होंने पुनः प्रश्न किया कि किस प्रकार मैंने दोपहर बाद का समय बिताया। जब मैंने अपने पत्रों के लिखने के विषय में कहा तो वह मुस्कराये और कहा कि- "बेकार बैठे रहने से यही अच्छा है कि अपने हाथ चलाते रहो।" हम लोगों ने उनके सायं घूमने जाते समय दर्शन किये और रात्रि में सेज-आरती में शामिल हुआ। आज रात्रि भजन नहीं हुए किन्तु भागवत पाठ ने उसका पूरा समय ले लिया और दीक्षित ने रात्रि में रामायण पाठ किया।

३१-१-१९१२

मैं समय से काकड़ आरती के लिये जाग पड़ा और नारायणराव वामनगांवकार के साथ उसमें शामिल हुआ। जैसे हम लोग लौटे साई महाराज ने किंचित क्रोध भावनाओं का प्रदर्शन किया। हम लोगों ने अपनी परमामृत कक्षा का बापू साहब जोग, उपासनी शास्त्री और श्रीमती कौजलगी के साथ आयोजन किया और कुछ अधिक पाठ सम्पन्न हुआ। मैं अपने निवास लगभग ११ बजे वापस लौटा और कुछ पत्र लिखने चाहे लेकिन लिखते समय बेहिसाब निद्रा के कारण सो गया। दादा केलकर के पुत्र भाऊ ने मुझे जगाया और मैं मध्याह्न आरती के लिये मसजिद गया। मैंने पहले साई महाराज के नियमित रूप से बाहर जाते हुए दर्शन किये थे। मध्याह्न आरती नियमित रूप से सम्पन्न हुई। दोनों वाड़ा के सभी रहने वाले कुछ और लोगों के साथ मेघा के गोलोकवास के कारण तेरहवीं की स्मृति में दादा केलकर द्वारा दोपहर-भोज के लिये आमंत्रित किये गये थे। स्वभावतः भोज बहुत देर से हुआ और मैं लेट गया तथा उस समय तक सोता रहा जब तक कि मुझे भोज के लिये जगाया नहीं गया। यह लगभग सायं ५ बजे समाप्त हुआ तब मैं मसजिद गया और साई साहब के समीप बैठा। वह अत्यन्त प्रसन्न मुद्रा में थे, प्रसन्नता से बातें किया, नृत्य किया, गीत गाया तथा मुझे और दूसरों को जोरदार शब्दों में स्मरण कराया कि भगवान कृष्ण ने गोकुल में क्या किया। सायं घूमने जाते समय हम लोगों ने उनके दर्शन किये। वाड़ा आरती होने के बाद भीष्म ने कुछ भजन गाये और काका दीक्षित ने रामायण पाठ किया। उन्होंने आज रात्रि सुन्दरकाण्ड समाप्त किया।



तुम ही देश के रक्षक साई

साई उठो संभालो अपने देश को,
और बदल दो राहों को!
इस देश के तुम हो रखवाले,
रोको गलत प्रवाहो को!
अनपढ़ रह न पाये कोई,
ज्ञान, ज्योति का बल दो!
सो न पाये भूखा कोई,
श्रम, शिक्षा मे ढाल दो!
आज हमें फिर ध्यान आरहों,
साई के तप ओर बलिदानों का!
जिनने जीवन मोड़ दिया था,
लाख-लाख इंसानो का!
कहाँ गये आदर्श हमारे,
वीर शिवाजी, राणा के!
जिनकी गोरव गाथा गाते,
आज सभी हम मिलकर के!
हम नन्हे है मगर साई तुम बहादूर,
हमारे जीवन के तुम उद्देश्य हो!
तुमही रक्षक हो हमारे,
शिरडी मे सत्संग हो!

— जे. के. शास्त्री

९९, म.गा. मार्ग, नागदा, जं. (म.प्र.).

बाबा वचनामृत

मेरी कथाओं का नित्य करते हैं जो मनन ।
वासनाओं का उनकी स्वतः हो जाता हनन ॥
पाते सुख-शान्ति हैं वे, दृढ़ होता विश्वास ।
'साई' 'साई' कहना भर, कर देता अधनाश ॥
सुनना मेरी कथाएँ, होकर शुद्ध मन ।
मोक्ष पाने का है, सबसे सरल साधन ॥

— जनार्दन प्रसाद श्रीवास्तव

सिविल लाइन्स डाकखाने के निकट,
रीवा (मध्यप्रदेश), ४८६-००१.

भजन

साई जी मैं तो तुम बिन हुआ अनाथ!
बिन बदरा ज्यों तरसे धरती
सुघड़ वसुन्धरा हो गई परती
जीवन हुआ असाध,
साई जी मैं तो तुम बिन हुआ अनाथ!
नयनन कजरा अश्रु धुलाए
धाए खत ज्यों वापस आए
प्रीत बनी उपहास,
साई जी मैं तो तुम बिन हुआ अनाथ!
जो साधूं वो सध न पाए
रैन अंधेरी दिवस जराए
प्रतिपल रहूं उदास,
साई जी मैं तो तुम बिन हुआ अनाथ!
क्या वृन्दावन काशी जाऊ
बैठ हिमालय अलख जगाऊ
जीवन जलती घास,
साई जी मैं तो तुम बिन हुआ अनाथ!
दीवाली को दीप न पाऊ
होली रूठी फाग क्या गाऊ
छती जरे निश्वास
साई जी मैं तो तुम बिन हुआ अनाथ!
तेरी उजियाली शिरछी है
द्वारका माई अभय करती है
करदो मुझे सनाथ,
साई जी मैं तो तुम बिन हुआ अनाथ!

विजय

१३५१/सैक्टर-१२,
रामकृष्णपुरम, नई दिल्ली.



श्री साईसच्चरित

५ वाँ अध्याय — शेष भाग

८६. बाबा के पास अपनी चिलम, तम्बाखू तथा टमरैल (रहता था।) वे कफनी धारण करते थे, जो उनके पैरों का स्पर्श करती थी। वे अपने सिर के चारों ओर सफेद कपड़ा बाँधे रहते थे और अपने साथ सदैव सटका (डंडा) रखते थे।
८७. वे अपने सिर के चारों ओर सफेद कपड़े के एक टुकड़े को बाँधते थे, जिसे वे अपने बायें कान के पीछे तक ले जाते थे और जटाओं की भाँति गूँथ लेते थे, जिससे वह सुन्दर पगड़ी का रूप ग्रहण कर लेता था।
- ८८ तथा इस प्रकार की वेश-भूषा धारण किए हुए वे कभी-कभी
८९. निरन्तर आठ दिन तक नहीं नहाते थे और नंगे पैर घूमते थे। बोरे के कपड़े का निरा टुकड़ा उनके नित्य के आसन का कार्य करता था; उन्होंने गद्दी के आराम को कभी आवश्यक नहीं समझा, तब समुचित बिस्तरे का प्रश्न ही कहाँ था?
- ९० तथा तब तक वह बोरे का कपड़ा उनका प्रिय आसन था, और
९१. रात दिन वह सदैव वहाँ बना रहा और उसने उनके बिस्तर का कार्य भी किया। वे कौपीन (अधोवस्त्र के रूप में कमर के चारों ओर कपड़े का एक टुकड़ा) धारण करते थे और उनके (पास) अन्य कोई चादर अथवा आवरण नहीं था। ठंड से बचने के लिए वे धूनी को निस्तर प्रज्वलित रखते थे।
- ९२ तथा अपने बायें हाथ को कटहरा (रेलिंग) से टिकाये हुए, अपने
९३. चेहरे को दक्षिणाभिमुखी किए हुए, बाबा मस्जिद में बोरे के कपड़े पर विराजमान रहते थे (वे) धूनी को टकटकी लगाकर

- देखा करते थे, जैसे वे अपने अहं, इच्छाओं तथा अपनी सम्पूर्ण सांसारिक प्रवृत्तियों का हवन कर रहे हों।
९४. धूनी की प्रचण्ड अग्नि में वे ज्ञान के दंभ के लट्टे की आहुति भी देते थे और अविराम 'अल्लाह मालिक' का उद्घोष करके अल्लाह की पताका को ऊपर उठाए रहते थे।
९५. और मस्जिद कितनी बड़ी थी? वह कठिनता से दो कमरों के आकार की होगी, जिसमें वे बैठते थे, रहते थे, सोते थे और सभी दर्शनार्थियों से मिलते थे।
९६. जब भक्त उनके चतुर्दिक एकत्र होना आरंभ हो गए, केवल तभी गद्दा और तकिया आए। आरंभिक दिवसों में उनके निकट कोई भयरहित (होकर) नहीं जा सकता था।
९७. यह सब सन् १९१२ में बदल गया। तब से मस्जिद का रूपान्तरण आरंभ हुआ।
९८. मस्जिद का फर्श विषम था और उसमें घुटने तक गहरे गड्ढे थे, किन्तु वह भक्तों के प्रेम के कारण रातोंरात फरसी (शाहाबादी गढ़े पत्थरों) द्वारा जड़ दिया गया।
९९. मस्जिद में बसने के पूर्व वे तकिया में रहे। वे वहाँ लम्बे समय तक शान्तिपूर्वक और बिना किसी (के द्वारा दिए गए) क्लेश के रहे।
१००. अपने पैरों में घुंघरू बाँधकर वे आकर्षणशीलता से नाचते थे और खंजरी की संगत में भक्तिभाव से श्रुतिमधुरता से गाते थे।
१०१. आरंभिक दिनों में, साईं को दिए जलाकर मस्जिद को प्रकाशवान करना बहुत प्रिय था और वे स्वयं दूकानदारों से (इस हेतु) तेल माँग लेते थे।

१०२. अपने हाथ में टमरैल लेकर वे नियमित रूप से पंसारियों तथा तेल विक्रेताओं के यहाँ चक्कर लगाते थे और उनसे दीपों को भरने के लिए तेल के लिए निवेदन करते थे।
१०३. वे कुछ समय के लिए तेल के दीपों से मस्जिद और मन्दिर को (अवश्य ही) द्युतिमानता से प्रदीप्त करते थे।
१०४. प्रकाश के पूजनार्थ वे दीपावली (दीपों के उत्सव) को जगमगाहट से मनाते थे। वे जीर्ण-शीर्ण वस्त्रों से दीपों के लिए वर्तिकाएँ बनाते थे और मस्जिद में दीप जलाते थे।
१०५. क्योंकि वे नित्य ही तेल मुफ्त में लाते थे, (अतएव) एक बार सभी पंसारियों ने इस बलाय को समाप्त करने के लिए उनके विरुद्ध षडयंत्र रचा।
१०६. बाद में जब बाबा सदा की भाँति तेल माँगने गए तो सभी पंसारियों ने उन्हें (तेल देने से) मना कर दिया। सबको आश्चर्यान्वित करते हुए बाबा चुपचाप लौट आए और उन्होंने मिट्टी के दियों पर सूखी बत्तियाँ रख दीं।
१०७. पंसारी कौतुक देख रहे थे और (यह जानने को) उत्सुक थे कि वे तेलरहित दीपों का क्या करते हैं।
१०८. बाबा ने मस्जिद की मुँडेर से टमरैल को उठाया, जिसमें इतना भी तेल न था, कि उससे शाम का दिया जलाया जा सके।
- १०९- तेल में पानी मिलाकर बाबा उसे पी गए और इस प्रकार
११०. उन्होंने उसे ब्रह्म को अर्पित कर दिया। फिर उन्होंने साफ पानी लिया और उससे मिट्टी के दीपों को भरा, सूखी बत्तियों को पूरी तरह भिगोया और दियासलाई की सहायता से उन्हें जलाया।

१११. पंसारियों ने जब बत्तियों को पानी से जलते हुए देखा, तब उन्होंने अपने को दोषी (कसूरवार) अनुभव किया कि वे झूठ बोले ।
११२. जब यह ध्यान दिया गया कि तेल की अत्यल्प मात्रा बिना दीपक सारी रात जले, तब सभी ने टिप्पणी की कि पंसारियों ने बाबा का अपने प्रति अनुग्रह खो दिया है ।
११३. बाबा की अलौकिक शक्तियों के इस साक्ष्य के साथ पंसारियों ने बाबा से झूठ बोलने के लिए तथा उन्हें अकारण व्यथा पहुँचाने के लिए पश्चाताप किया ।
११४. किन्तु यह (बात) बाबा के विचारों से दूरतम थी, क्योंकि वे लोगों के साथ अपने व्यवहार में क्रोध तथा घृणा से परे थे । उनका कोई मित्र अथवा शत्रु नहीं था । उनके लिए सभी प्राणी समान थे ।
११५. कथासूत्र को पुनः ग्रहण करते हुए, मोहिद्दीन ने मल्लयुद्ध प्रतियोगिता में बाबा पर विजय प्राप्त की । अब आगे के विवरण को ध्यान से सुनिए ।
११६. उस मल्लयुद्ध-प्रतियोगिता के उपरान्त पाँचवें वर्ष जव्हार अली नाम का एक फकीर रहाता आया ।
- ११७- वीरभद्र मन्दिर के निकट खुला स्थान देखकर फकीर ने वहाँ
११८. अपना डेरा जमाया । फकीर वास्तव में भाग्यशाली था, अन्यथा उसे साईं जैसा आनन्दमय तथा लब्धप्रतिष्ठ शिष्य कैसे मिलता?
११९. गाँव अच्छी आबादी वाला था; उसके अनेक निवासी मराठा थे । उनमें से एक, (जिसका नाम) भागु सदाफल (था), उसका सेवक बन गया ।
१२०. फकीर बहुत विद्वान था । कुरान-शरीफ़ (की आयतें) उसकी

- जबान पर थी। भौतिक, आध्यात्मिक तथा धार्मिक (उपलब्धियों) के अनेक ध्येयवान (व्यक्ति) उसके चतुर्दिक एकत्र होने लगे।
१२१. उसने ईदगाह (प्रार्थना स्थल) का निर्माण आरंभ कर दिया। किन्तु कुछ समय उपरान्त उस पर यह आरोप लगाया गया, कि उसने वीरभद्र के मन्दिर को भ्रष्ट कर दिया है।
१२२. अतएव, निर्माण-कार्य रोक दिया गया और फ़कीर को निकाल बाहर किया गया। फिर वह शिरडी आ गया और बाबा के साथ मस्जिद में रहने लगा।
१२३. फ़कीर मृदुभाषी था और अपनी ओर ग्रामवासियों को आकृष्ट करता था। उनका कथन था कि उसने बाबा तक को अपनी मोहनी डालकर वशीभूत कर लिया है।
१२४. फ़कीर ने बाबा से अपना शिष्य बन जाने के लिए कहा और जब बाबा ने, जो केलिप्रियता से परिपूर्ण थे, अपनी सहमति व्यक्त कर दी, तब वह बड़ा प्रसन्न हुआ और बाबा को अपने साथ लेता गया।
१२५. फिर जव्हार अली गुरु बन गए और बाबा सदृश प्रतिष्ठित व्यक्ति उसके शिष्य। दोनों ने रहाता में रहने का निश्चय किया।
१२६. गुरु शिष्य की शालीनता को नहीं जानता था, किन्तु शिष्य अपने गुरु के अभावों को जानते थे। किन्तु साईं ने सच्चे शिष्य की भाँति व्यवहार किया और उसके प्रति कभी अनादर प्रदर्शित नहीं किया।
१२७. वे गुरु के आदेशों के औचित्य अथवा अनौचित्य पर विचार नहीं करते थे और उनका पालन अत्यन्त सावधानीपूर्वक करते थे। यहाँ तक कि वे अपने गुरु के लिए पानी भी वहन करते थे।

- १२८ इस प्रकार गुरु की सेवा सतत चलती रही और शिरडी जाना केवल आवसरिक हो गया। ध्यान से सुनिए कि इसके बाद क्या हुआ।
१२९. जब उन्होंने रहाता में रहना आरंभ कर दिया, तब (शिरडी) गमन यदा-कदा तथा इना-गिना हो गया। लोग सोचने लगे कि साई पर फकीर ने जादू कर दिया है और वे अब शिरडी के लिए खोए जा चुके हैं।
१३०. यद्यपि लोगों का विचार था कि जव्हार अली अपनी जादू की शक्तियों से साई पर चुम्बकीय आकर्षण डाल रहा था, तथापि साई (ऐसे) शिष्य की भूमिका का निर्वाह कर रहे थे, जो अपने अहं को घिस (कर नष्ट कर) रहा था।
१३१. कोई, शौक से, यह प्रश्न कर सकता है, "साई के कोई अहं कैसे हो सकता है?" किन्तु उन्होंने इस दृष्टि से इस प्रकार का अभिनय किया कि संसार को दिशा-निर्देश प्राप्त हो सके, क्योंकि वह उनका जीवन-लक्ष्य था।
१३२. शिरडी के ग्रामवासी साई के स्नेही भक्त थे। वे उनके प्रति अगाधता से आसक्त थे और उनसे दूर रहना अनुचित समझते थे।
१३३. ग्रामवासी यह सोचकर घबराये हुए थे कि (जव्हार अली द्वारा) साई पूरी तरह वश में कर लिए गए हैं और वे गंभीरता से यह विचार करने लगे कि उन्हें किस प्रकार वापिस लौटाया जावे।
१३४. स्वर्ण तथा उसकी द्युति, प्रकाश तथा उसकी देदीप्यमानता — गुरु और उसके शिष्य के मध्य में इसी प्रकार के पूर्ण एकत्व की अवस्था होती है।
१३५. बाबा को अपने साथ लौट आने को मनाने के हेतु यथासंभव

प्रयास करने के लिए शिरडी से भक्तों का एक दल रहाता की ईदगाह गया।

- १३६- किन्तु बाबा ने तर्क की दूसरी की दिशा अपनायी। “फकीर
 १३८. क्रोधी है। उसके पीछे मत पड़ो। वह मुझे कभी जाने न देगा। अतएव, यह उत्तम होगा कि तुम लोग यहाँ से चले जाओ। वह किसी भी क्षण लौट सकता है और अपने विकराल रोब में तुम्हें (कच्चा) निगल जाएगा। स्वभाव से अत्यन्त उत्तेज्य, वह क्रोध से लाल हो जाएगा। तुम्हारे लिए यह नेक सलाह है कि तुम तुरन्त यहाँ से चले जाओ और शिरडी का रास्ता नापो।”
- १३९- बाबा का यह अप्रत्याशित तर्क सुनकर भक्त हक्का-बक्का रह
 १४०. गए। तभी घटनास्थल पर फकीर सहसा प्रकट हुआ और उसने उन्हें इस प्रकार सम्बोधित किया: “तुम लोग क्या वाद-विवाद कर रहे हो? क्या तुम इस बालक के लिए आए हो? यदि तुम उसे शिरडी ले जाने के लिए इच्छुक हो, तो अच्छा होगा कि तुम अपना यह विचार त्याग दो।”
१४१. किन्तु, यद्यपि फकीर पहले इस प्रकार बोला तथापि अन्त में वह भक्तों के दबाव से सहमत हो गया और उसने उनसे निवेदन किया कि वे उसे भी बालक (साई) के साथ ले जाएँ।
१४२. इस प्रकार फकीर भी उनके साथ गया। वह बाबा को न छोड़ सकता था और बाबा भी उसे न त्याग सकते थे। कोई नहीं जानता कि यह कैसे हुआ।
१४३. साईब्रह्म के अवतार थे; ज्वहार अली अज्ञान से ओतप्रोत था। देवीदास द्वारा उसकी परीक्षा ली गई और उसकी कलाई खुल गयी।

१४४. देवीदास का सु-आनुपातिक शरीर था, चमकीले नेत्र थे तथा स्वरूपवान मुखाकृति थी। जब वे शिरडी में पहले आए तब उनकी आयु दस या ग्यारह वर्ष की थी।
१४५. लंगोट धारण किए हुए यह युवा तीर्थयात्री मारुति-मन्दिर में ठहरा।
१४६. अप्पा भील तथा म्हालसापति उनसे नियमित रूप से मिलने वालों में थे। काशीराम तथा अन्य (लोग) उन्हें खाद्यान्न प्रदान करते थे। वे शिरडी में टिक गए।
१४७. इस प्रकार देवीदास, बाबा के बारात के साथ वहाँ आने से, बारह वर्ष पूर्व शिरडी आए थे।
१४८. देवीदास न केवल अप्पा भील को स्लेट पर वर्णमाला की शिक्षा देते थे वस्तु ग्रामवासियों को वेकटेश-स्तोत्र (भगवान वेकटेश का भक्तिगान) सिखाते और नियमित रूप से पाठ भी करवाते थे।
१४९. देवीदास अत्यन्त प्रबुद्ध थे और तात्याबा (तात्या गणपत पाटिल-कोते), काशीनाथ तथा अन्य उनके प्रमुख शिष्य एवं अनुयायी बन गए।
१५०. फकीर (जव्हार अली) को देवीदास के समक्ष लाया गया और उन्होंने धार्मिक वादविवाद में अपनी तापसिक शक्तियों द्वारा उसे पूर्णतः परास्त कर दिया। फिर फकीर को शिरडी के बाहर निकाल दिया गया।
- १५१- तब फकीर बीजापुर निकल भागा और वर्षों उपरान्त एक बार
१५२. फिर वह शिरडी आया और साईनाथ के समक्ष नतमस्तक हुआ। उसके इस भ्रम था कि वह गुरु था और साई

उसके शिष्य निवारण हो गया था, किन्तु बाबा ने उसे यथापूर्व स्वीकार किया।

१५३. बाबा की ऐसी ही दुर्जेय प्रणालियाँ थी। फ़कीर का भ्रम तभी दूर हुआ जब वह पूर्वनिर्दिष्ट था, किन्तु तब तक साईँ उसके अनुरूप अभिनय करते रहे।

१५४. फ़कीर के इस भ्रम को भंग किये बिना कि वह गुरु है साईँ ने सच्चे शिष्य की भूमिका अभिनीत की। इस प्रकार उन्होंने इस प्रसंग की शिक्षा को इंगित किया।

१५५- यह सर्वोत्तम है कि शिष्य गुरु के प्रति (आत्म समर्पण) करे और गुरु उसे अपना ले। ऐसे सम्बन्ध के बिना आध्यात्मिक मुक्ति नहीं है। इस प्रसंग की यही शिक्षा है। किन्तु ऐसा व्यक्ति दुर्लभ है जो अपने अहं को त्याग देने का साहस रखता हो।

१५७. इन प्रकरणों में चतुरता व्यर्थ है। जो मोक्ष के लिए प्रयत्न करता है उसे अपने अहं को पराभूत करना ही होगा।

१५८. केवल ऐसा व्यक्ति जो शरीर के प्रति अपनी आसक्ति पर विजय प्राप्त कर लेता है आध्यात्मिक सन्तुष्टि का अनुभव करता है। तब वह मोक्ष प्राप्त करने के लिए किसी का भी शिष्य बन सकता है।

१५९. लोग ऐसी अनासक्ति देखकर विस्मित थे विशेषकर बालक में जो इतना अल्पायु तथा इतना स्वरूपवान था। वे उसकी पूजा करने लगे।

१६०. आत्मज्ञानी के कार्य उसके पूर्व के कर्मों के अनुसार निःशेष होते हैं, किन्तु वे उसके लिए बोझ नहीं बनते, क्योंकि फिर वह कार्यो का कर्ता नहीं रह जाता।

१६१. जिस प्रकार सूर्य अन्धकार में नहीं टिक सकता, उसी प्रकार प्रबुद्ध व्यक्ति द्वैत की अवस्था में नहीं रह सकता, क्योंकि वह अपने आप में सम्पूर्ण विश्व है। वह अद्वैत में निवास करता है।
१६२. गुरु तथा शिष्य के इस प्रसंग का उल्लेख बाबा के एक महान भक्त म्हालसापति द्वारा किया गया था। जैसा मैंने उनसे उसे सुना था, वैसा ही मैंने उसका आद्योपान्त वर्णन कर दिया है।
१६३. यह अध्याय अब समाप्त होता है। अगला अध्याय अधिक गूढ़ है। उसका यथोचित क्रम में वर्णन किया जाएगा। कृपया ध्यान दें।
१६४. मस्जिद की पूर्व की दशा, किस कठिनाई के साथ उसके फर्श पर पत्थर जड़े गए और यह कि साई हिन्दू थे अथवा मुसलमान — कोई इन्हें निश्चितपूर्वक नहीं जानता।
१६५. अगले अध्याय में बाबा के यौगिक अभ्यासों का जैसे घौतिपोति (आन्तरिक अवयवों को स्वच्छ करना) तथा खंड योग (इच्छानुसार शरीर के अंगों को पृथक करना और उन्हें पुनः समायोजित करना) तथा उनके द्वारा भक्तों के कर्म (भोग) सम्बन्धी कष्टों को अपने ऊपर ले लेना... का प्रसंगोचित क्रम से विस्तृत विवरण आएगा।
१६६. हेमाड साई के प्रति आत्मसमर्पण करते हैं। इस कथा का वर्णन उनके (साई के) श्रीचरणों के अनुग्रह से हुआ है और इस श्लाघ्य तथा पवित्र कथा का ध्यान से श्रवण (पठन) अज्ञान का निवारण करेगा।

आपका कल्याण हो। यहाँ पर शक्तिमान श्री साई की श्रद्धास्पद जीवनी का, जिसकी रचना सन्तों तथा सज्जनों से प्रोत्साहित होकर उनके भक्त हेमाडपन्त ने की, पाँचवा अध्याय, जिसका शीर्षक 'श्री साई का पुनः प्रकट होना' है, समाप्त होता है।

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