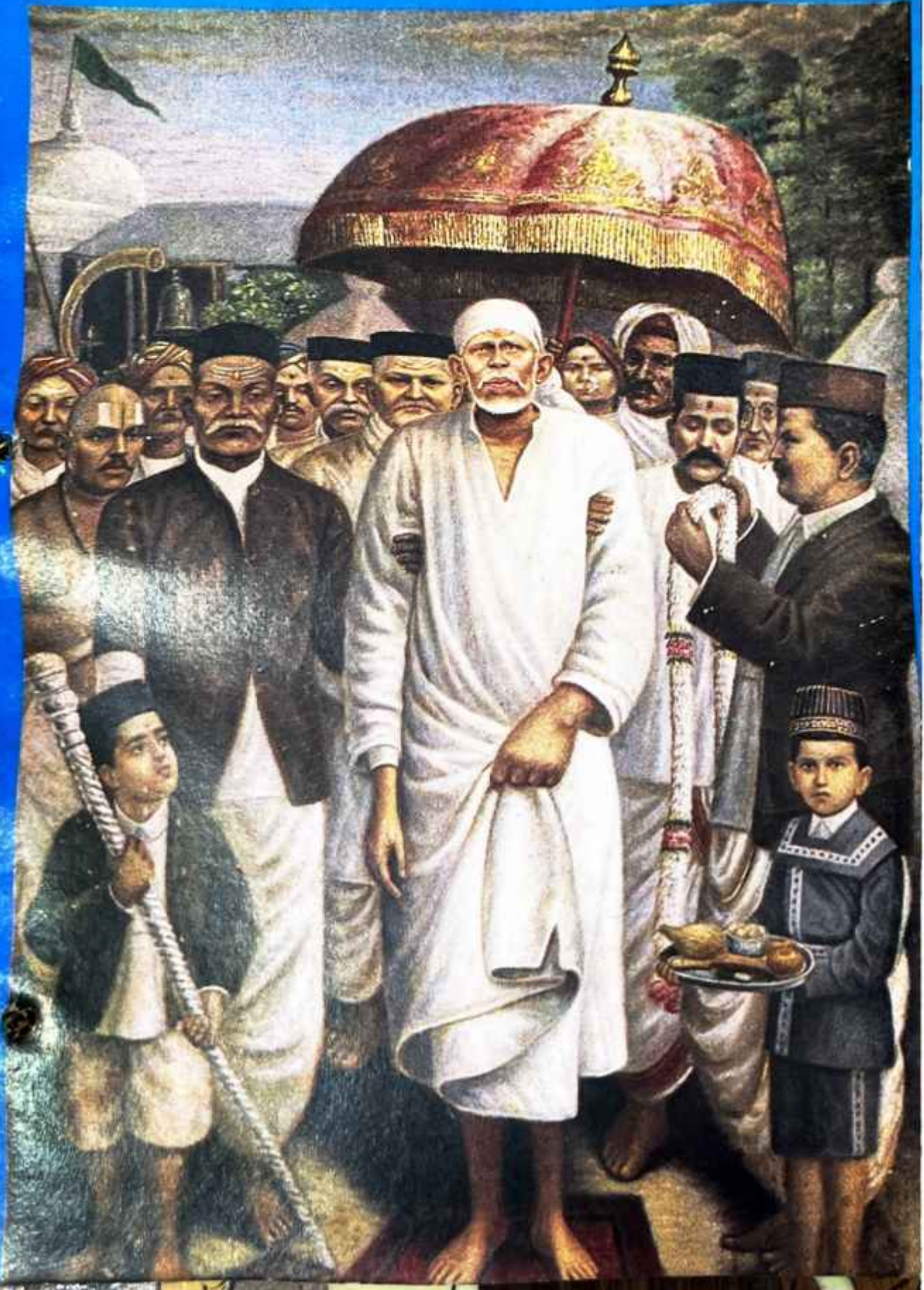


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OFFICIAL ORGAN OF SHIRDI SANSTHAN





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

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*The Editor does not accept responsibility for the views expressed in  
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## A QUOTE FOR THE MONTH

The philosophy of Vedanta deals with man and with human possibilities. Man can create a heaven around him, and he can create a hell also. That in-depth study of man is the greatest contribution of Vedanta. It is a philosophy for you and me. It talks of perfect human freedom and equality with dignity, without respect to caste, creed or colour. It deals with man as man. That is the universal vision of Vedanta. Vedanta is not a dogma or a creed, it is a truth discovered by sages and can be rediscovered by anybody. It is a philosophy to be accepted by critical inquiry and analysis. The more scientific the mind, the more Vedanta will appeal to it. The same infinite divine Self in me is the Self in you. We are all one. It is the Sanatana Dharma, eternal religion, or the perennial philosophy, in Huxley's words. In the Dhammapada after speaking about a particular virtue, the Buddha would say '*Esa dhamma sanatana*' — this is the eternal dharma. Likewise, you will find eternal dharma in Islam, in Christianity and so on. It is this harmonious vision of Vedanta that allows for acceptance of all faiths.

**Swami Ranganathananda**

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# SHRI SAI LEELA

SEPTEMBER 1987

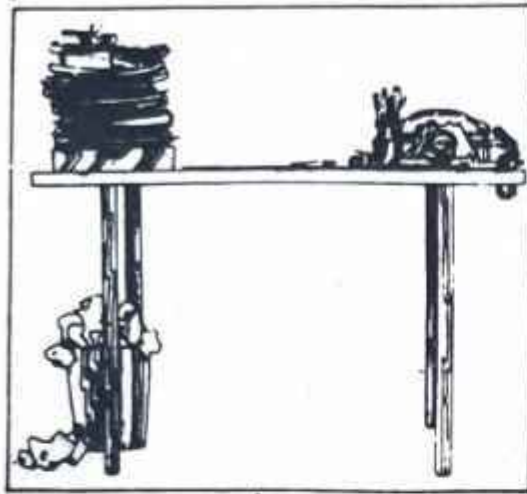
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## EDITORIAL



Hansraj was a kind-hearted man, a philanthropic merchant. When he saw the straitened circumstances of Mhalsapaty, who could hardly make the two ends meet, he was moved to pity and offered him some money. But he had grossly underestimated the character of the self-respecting Mhalsapaty, whose staunch, unswerving faith and devotion to Baba would not permit him to touch even a penny without

Baba's permission, no matter how urgent and great his need was. But Baba did not permit him to accept the offer. Could it be that Baba, Omniscient as he was, was not aware of his devotee's dire need? Or, was he so unfeeling as to be unmoved by the sufferings of his devotees? Such doubts, natural though they may be, can only assail the mind of one who is ignorant of Baba's ways. For he was only asking Mhalsapaty to do something which he himself had done. It was indeed a hard lesson in detachment or non-possession.

Through his daily routine, through small actions, in a hundred and one ways, Baba demonstrated the importance of this quality. He would go daily on the rounds for begging alms to at least five houses, which brought enough to hold body and soul together and a little to spare for others. Occasionally, he sent some of his devotees on the round for alms. It was meant as an exercise in humility and non-attachment for them. Curiously enough, the number of such rounds of Baba varied from two or three to about twelve in one single day. Did he really need all the food that he collected on these rounds?

His practice about asking for Dakshina also puzzles us at times. In the beginning he would not accept any such offerings of money. But as time went on, he would ask his devotees for Dakshina — not only once, but sometimes two or three times a day. If they did not have money he would ask them to borrow from others. If they so much as even murmured that Dakshina had already been given, as it happened in the case of Shri Dev, he would immediately ask, "whose is the money?" Ashamed the devotee would answer, "of

course, yours, Baba". Was Baba, who was vairagya or detachment incarnate, really in need of all this money? Still more puzzling is the fact that though a large amount of money was collected everyday by way of Dakshina, by night fall Baba had spent every penny out of it — not on himself, but by distributing it among the poor and the needy according to their need. One may recall that when Baba, who had devotees who would lay down all their possession at his feet, took mahasamadhi, he left behind only sixteen rupees which were just enough for the last rites! But the question still remains as to why Baba insisted on asking for food and money from the devotees much in excess of his needs and later gave it all away? Was this not an exercise in futility?

What to us may appear as futile, was really a rigorous discipline to which he was subjecting his devotees, whose spiritual progress was his prime concern. As for himself he had, nothing to gain or lose through this. In the beginning he himself went round with the begging bowl but later at times asked some of his devotees to do the same. The begging bowl was a symbol of humility and a measure of a man's meagre requirements to keep the body alive. And Baba's bowl offered a very mixed fare where sweet and sour and pungent all blended together warning us not to be greedy and not to pamper the palate.

In asking for Dakshina, once again, the emphasis was on giving. Through "giving" comes detachment and through detachment comes self-purification. "How hardly," says Jesus, "shall they that have riches enter into the kingdom of God". But the pill is bitter and hard to swallow. At the point of parting with money the devotees, murmur, resist, protest, until Baba had to remind that all belongs to God. It is He who gives and it must go back to Him or to His.

But we still have our doubts about non-possession even as the disciples of Jesus had, when they said to him, "if we sell all and have nothing, we shall have nothing to eat. We must have money or we cannot even be reasonably moral". And Jesus replied, "Verily I say unto you, there is no man that has left house or brethren or sisters or father or mother, or wife or children or lands for my sake, and the Gospel's but he shall receive one hundred fold, now in this time....., and in the world to come, eternal life." We, the devotees of Baba know that such was Baba's promise too. He often said that he who gives me even one rupee will receive from me a hundred fold in



return. Such wealth is not always to be measured in material terms for it is of a more lasting value, "in the world to come". By asking for Dakshina repeatedly Baba was only showing a way of self-purification. And among his devotees, there were at least some who had imbibed his teaching completely. We read about Bala Nevaskar, who used to bring all the produce from his fields to Baba and would only accept such portion of it for his use as it pleased Baba to give him. We also know about Shri Kakasaheb Dikshit who gave up a lucrative practice to come and serve Baba. In both the cases, the decisions speak of the courage of their conviction and their faith in the wisdom of Baba's words. Damuanna on the other hand, was sceptical of the wisdom of Baba's advice when he was asked to give up the idea of entering into partnership with a businessman friend and be content with what God had given him. But he soon learnt his lesson. Thus Baba's message to his devotees was, to the end, the same — to give up attachment to material wealth and seek self-purification through giving to others. Even in the last moments, before he left the physical body, he did not forget to give nine rupees to Laxmi, who served him so devoutly.

Living in this modern world, where money has almost taken the place of God, it is even harder for us to be convinced of the importance of detachment and non-possession, and even more so, to put these ideals into practice. For at every step we see the sufferings of the money-less and the pleasures of the moneyed. We who live in this age of materialism have not a thought to spare for the life eternal and easily, quickly, opt for the material to the neglect of the spiritual. But when we equate progress and civilization with materialism, we are really deluding ourselves. As Rabindranath Tagore has pointed out true civilization is always related to the pursuit of an "inner ideal" and is not chained to "an external compulsion" exercised by money and other forms of material prosperity. A mere right of possession of money, he says, has no meaning unless it carries with it a moral responsibility. In other words, if we are in possession of money, our moral responsibility lies in keeping just enough for our basic needs and utilize the rest in the service of others.

Life today has changed vastly but the wisdom that Baba preached in the early decades of this century has relevance not only for the present but even for the time to come. Unless we pay heed to his words and correct our erring steps in time, the tragedy of "the defeat of the complete man by the material man", to quote Rabindranath Tagore, will be the inevitable consequence.

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## MATTER AND CONSCIOUSNESS: CHANGING PERSPECTIVES IN MODERN PHYSICS

*By Swami Jitatmananda*

Hardly had the young Israeli psychic Uri Geller placed his hands over a rosebud for a quarter of a minute, when its petals unfolded spontaneously to form a beautiful flower. Connie Best, author of an article on Uri Geller, wrote:

Physics is precise unbending... Uri Geller is bending 'physics', forcing it to take account of the so-called paranormal powers of the mind. How much will physics have to change? If the readings of meters reflect the wishes of lab-assistants, if the presence of an experimenter is enough to embarrass sub-atomic particles, how are we to know where we stand?<sup>1</sup>

Even without Uri Geller's miraculous feats, physics today, by the very pressure of its new discoveries, has stumbled upon these questions: Is matter related to consciousness in any way? Is the so-called matter backed by some organic consciousness behind it? If so, how? Such questions are leading physicists to strange conclusions some of which are mystic in nature. Jeremy Bernstein, the celebrated particle physicist, fears that such relation of physics to mysticism might eventually lead to the 'obsolescence' of physical sciences. That is the last thing he would do, he asserted.<sup>2</sup> Nevertheless, physics since the 1920s has opened up these frightening (or enlightening?) prospects to us.

### MAX BORN'S 'PROBABILITY WAVES'

Two physicists, de Broglie and Erwin Schrödinger, showed in 1924-25 that electron behave like waves of matter. Max Born went deeper and realized that these electron waves have no similarity with any kind of material waves like the ocean wave. He statistically interpreted that they were waves of probability of finding particles at a specific point.

What are these probability waves? They are absolutely unlike any probability function we know in classical physics. If a man has a house with a front door and a back door, and if the probability of his going out of the house everyday by the front door is  $P_1$  and the probability of going out of the house everyday by the back door is  $P_2$ , then the total probability of the man's going out of his house everyday is  $P_1 + P_2$ . But this simple addition of probabilities is not valid in





quantum theory. 'Probabilities in quantum theory have no classical analogue, because they are simple linearly additive; *they are non-linear*', writes Heinz Pagel.<sup>3</sup> What is this non-linear probability?

This question leads us into a more complicated world. In a popular lecture sponsored by the B.B.C. in 1950 physicist Richard Feynman tried to explain the concept of non-linear, non-classical probability through a set of three double-slit experiments.<sup>4</sup>

A. In the first experiment bullets are fired from a definite source (machine gun) at a target wall with two holes in it and a detection screen behind the target wall.

Now if the probability of the bullets passing through hole 1 is  $B_1$  and that of passing through hole 2 is  $B_2$ , then the total probability of bullets passing through these holes and being spotted on the detection screen behind is  $B_1 + B_2$ .

B. In the second experiment the object fired is not bullets but water waves. The source is a paddle wheel in water which generates waves that hit the wall with two holes. For the detector behind Feynman used a screen made of cork bobs. The number of times the cork bob jumps up determines the number of water waves on the detection screen. If we close the first hole, we get a probability of waves passing through the second hole to the screen as  $W_2$ . If we close the second hole, the probability of waves passing through the first hole to the screen, similarly, is  $W_1$ . But when both the holes are open, the picture is totally different from that of the bullet pattern. The total probability of the waves reaching the screen when both the holes are open is not a simple sum like  $B_1 + B_2$ .  $W_1 + W_2$  is a strange number. In this experiment waves from hole 1 interfere with waves from hole 2. This action of 'interference' happens only when something moves as waves, and not as particles. Bullets, obviously, do not have interference as the waves have. And because of the interference of some of the waves on some other waves, they either cancel each other or enhance each other. In accordance with the super-position principle, waves interfere either destructively or constructively. As a result of this interference, the total probability of waves going through the whole can either be greater than  $B_1 + B_2$  or less than  $B_1 + B_2$  of the bullet pattern.

C. In the third experiment, according to Feynman's arrangements, instead of bullets, electrons are fired from the same spot. The source this time is a hot tungsten filament that boils off

electrons. The barrier this time is a thin metal with two holes, and the screen is an electron-detector. Now, Einstein's theory of photo-electric effect conceives that electrons move as particles. Electrons do behave as particles and their charge, mass, and the spin can all be measured; they also leave tracks in a Wilson cloud chamber. In Feynman's third experiment electrons are fired as particles (almost exactly like the bullets of the first experiment) and also detected as particles on the detection screen. Such being the case, the probability distribution of the electrons detected on the detection screen should have been like the probability distribution ( $B1 + B2$ ) of bullets fired from the machine gun, that is, it should have been  $E1 + E2$ . But it is not! On the contrary, the final distribution of electrons is like that of the water waves —  $W1 + W2$ . What happened to the electrons? Did they not start as particles from the source? Yes, they did. Did they not hit the detection screen as particles? Yes, they did. They both started from the source and reached the target as particles. But? And this 'but' is the most 'weird' thing in the quantum world. But, in between the source and the target, they behaved and moved as waves. (Through his Electron diffraction experiment Broglie had already shown that electrons could also move as waves.) These electrons moved in between as waves and they interfered with each other as waves, thereby either nullifying or enhancing the intensity of electron waves. When we look at electrons either at the source or at the target, they behave obediently as particles; but when we try to see them during the passage, we are simply unable to see this movement. That is why Einstein likened sub-atomic phenomena to the movements inside an unopenable watch. Do electrons behave like truant children who behave according to their own sweet will when their mothers are not watching their movements? A child behaves freely according to its own choice because it is a conscious and organic entity, not a dead and insentient object. Who gave the electrons this liberty, which is the prerogative of only conscious and living beings?

'That is rather weird', writes Pagels,<sup>5</sup> 'and no ordinary idea of objectivity can accommodate it.' This is something quite different from classical probability. 'Probability-waves', as Niels Bohr and two of his colleagues H.A. Kramers and John Slater suggested, and which was applied to quantum phenomena by Max Born, was an entirely new idea. Heisenberg explained this new probability in the following way: 'It meant a tendency for something. It was a quantitative version of the old concept of "potentia" in Aristotelian philosophy. It introduced something standing in the middle between



to mere epiphenomena. In its essentials, this point of view has survived to the present day, and forms the central dogma of quantum field theory: *the essential reality is a set of fields* subject to the rules of special relativity and quantum mechanics; all else is derived as a consequence of the quantum dynamics of those fields.<sup>18</sup>

Nearly three quarters of a century earlier, Vivekananda had anticipated this very idea when he said in London in 1895, '...it is possible to demonstrate that what we call matter does not exist at all. It is only a certain state of force. Solidity, hardness or any other state of matter can be proved to be the result of motion.'<sup>19</sup>

Matter is like 'quantum foam', says today's celebrated American physicist John F. Wheeler. What is quantum foam? Matter floats like 'foam' as 'quantum of energy' on the surface of an underlying ocean of the cosmic energy from which all the five kinds of energies have been born. 'Wheeler's proposed picture of space', writes Talbot, 'as composed of microscopic bubbles foaming, can be conceptualised as a carpet of foam.'<sup>20</sup> Physicist Jack Sarfatti writes, 'Matter is nothing but gravitationally trapped light. . . . The turbulent sea of space of Wheeler's quantum geometrodynamics is simply the trapping and untrapping of photons and neutrinos in a continual process. On this primordial level it is impossible to differentiate among light, matter, and empty space.'<sup>21</sup>

Matter, therefore, floats like foam on the surface of an infinite ocean of energy which obviously is an expression of an underlying consciousness. We have, while discussing physics, arrived at a Vedantic idea expressed in the medieval Indian treatise *Drg-drs'ya Viveka*:

Creation is the appearance of name and form on the infinite Brahman, which is of the nature of Absolute Existence-Consciousness-Bliss, like foams of the surface of an ocean.<sup>22</sup>

So, behind all matter is only a 'quantised field of energy which could be freely created and destroyed'. It is Śiva's continuous dance going on, as Fritjof Capra has so beautifully described in his best selling book *The Tao of Physics*.

## VIVEKANANDA'S CONCEPT OF AKASA AND PRANA

Energy (Śakti) and Consciousness (Cit) are one: this is the basic finding of Vedanta. Sri Ramakrishna asks: Can you separate a snake from its wriggling motion? Can you separate ripples from the ocean

surface? Can you separate the fire from its burning power? You can't. Neither can you, Sri Ramakrishna concludes, separate Brahman and Śakti.

Vivekananda arrived at the same conclusion following a different way. Can there be will if there is no consciousness? The German philosopher Schopenhauer (1788-1860) tried to establish the primacy of will and to make consciousness its derivative. Vivekananda exploded the Schopenhauerian concept of a 'blind will', and showed the primacy of consciousness. Energy is the expression of will and willing comes only when there is a consciousness behind it. Let us listen to Vivekananda and see for ourselves that his words and ideas are essentially not different from those of Steven Weiberg just quoted.

The whole universe is one ocean of matter, and you are the name of a little particle, and I of another, and the sun of another. We know that this matter is continuously changing. What is forming the sun one day, the next day may form the matter of our bodies.<sup>23</sup>

Of the one huge mass of matter, one point is called a moon, another a sun, another a man, another the earth, another a plant, another a mineral. Not one is constant, but everything is changing, matter eternally concreting and disintegrating. So it is with the mind. Matter is represented by the ether; when the action of Prana is most subtle, this very ether, in the finer state of vibration, will represent the mind, and there it will be still one unbroken mass. If you can simply get to that subtle vibration, you will see and feel that the whole universe is composed of subtle vibrations.<sup>24</sup>

But the one idea is here that it is from the finer that the grosser has come. Gross matter is that last to emerge and the most external, and this gross matter had the finer matter before it. Yet we see that the whole thing has been resolved into two, but there is not yet a final unity. There is the unity of force, Prana; there is the unity of matter, called Akasha. Is there any unity to be found among them again? Can they be melted into one? Our modern science is mute here, it has not yet found its way out; and if it is doing so, just as it has been slowly finding the same old Prana and the same ancient Akasha, it will have to move along the same lines.

The next unity is the omnipresent impersonal Being known by its old mythological name as Brahma, (not to be confused with Brahman, the impersonal Absolute of Vedanta). and



Physicist Jack Sarfatti writes: 'I suspect that general relativity and quantum theory are simply two complementary aspects of a deeper theory that will involve a kind of cosmic consciousness as the key concept'.<sup>11</sup> This 'cosmic consciousness', or the *mahat* of India's *Samkhya* philosophy, is the basis of entire creation. Commenting on Wheeler's concept of super-space and Jack Sarfatti's own interpretation of Unified Field Theory. Michael Talbot writes in his book *Mysticism and New Physics*: 'Mind and matter are different vibrations or ripples in the same period.' He also thinks that 'the fields which govern consciousness (mind) and those which govern matter' are 'part of a continuum, a spectrum of fields within fields.'<sup>12</sup>

Physics has stepped almost into the world of Vedanta. From the idea of light waves moving in ether to the concept of conscious photons is a tremendous break-through for physics. It is the first step to the Vedantic view of the world – 'All that exist is Brahman', existence-knowledge-bliss Absolute. And this Absolute lies beyond all sensory perceptions. Modern physics shows repeatedly that sensory perception fails to enter the depths of matter. No one has seen an electron even once, not to speak of twice, said Schrödinger. Physicists who refused to accept non-sensory data as proof of something existing somewhere were forced to accept the presence of sub-atomic reality which is absolutely above all sense perceptions. The empiricist Mach did not accept atoms because he never saw one. But the limitations of sensory perception soon came to be accepted as an undeniable fact.

## DOES MATTER END IN MATTER?

Some physicist are today trying to reach the material rock-bottom of matter. Behind the so-called mass of matter physicists discovered molecules; behind molecules, atoms; behind the atoms, electrons moving round a nucleus. When electron was finally found unknowable by any experiment (according to Heisenberg's Uncertainty Principle) physicists turned their attention to the nucleus. The nucleus was broken. Within the nucleus they found protons, neutrons, mesons, leptons, hadrons and hundreds of tiny sub-atomic particles which live only 2 to 3 particle-seconds. (A particle-second is  $10^{23}$  second). The search continued. It was soon found that these sub-atomic particles are really not particles but objects or events in the various processes of sub-atomic phenomena, as Fritjof Capra explains it.<sup>13</sup> Nevertheless, scientists persevered on. Today some of

them imagine that the hadrons in the nucleus are composed of six types of 'quarks' — bottom, top, charmed, etc. And all these 'quarks' are permanently confined inside the hadrons, they postulate. To deal with these hypothetical quark theory they have even developed a new line of research in physics which is known as Quantum Chromodynamics. But the real nature of quarks eludes scientists even to-day. The search for quarks was thwarted when the quark theory posed some fundamental questions.<sup>14</sup>

Are quarks the rock-bottom of matter? Doubtful. 'Since quarks are apparently confined permanently inside hadrons, does it make sense to talk about their having parts?' asks Pagels. And Nobel-physicist Sheldon Glashaw writes:


If this interpretation of quark confinement is correct, it suggests an ingenious way to terminate the apparently infinite regression of finer structure in matter. Atoms can be analysed into electrons and nuclei, nuclei into protons and neutrons, and protons and neutrons into quarks, but the theory of quark confinement suggests that the theory stops there. It is difficult to imagine how a particle could have internal structure if the particle cannot ever be created.<sup>15</sup>

## MATTER AND THE FIELD OF ENERGY

'Before the advent of the quantum theory physicists thought of particles and fields as distinct entities. For example, the electron and proton making up the hydrogen atom were understood as particles bound together by the electric field of mutual attraction. Particles were considered to be immutable and eternal', writes Pagels.<sup>16</sup> As Nobel Physicist Steven Weinberg has put it, 'Material particles like electrons and protons were conceived to be eternal.... On the other hand, photons were supposed to be merely a manifestation of an underlying reality, the quantified electromagnetic field, and could be freely created and destroyed'.<sup>17</sup>

But the unification of field and matter came soon. Weinberg continues:

The essential steps were taken by Jordan and Eugene Wigner in their paper of 1928, and by Heisenberg and Pauli in their long papers of 1929-30 on this subject. Material particles emerged as only packets of energy, as the quanta of various fields. Thus the inhabitants of the universe were conceived to be a set of fields — an electron field, a proton field, an electromagnetic field — and particles were reduced



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the idea of an event and the actual event, a strange kind of physical reality just in the middle between possibility and reality'.<sup>6</sup>

The new concept of 'probability-waves' confirms the fundamental unpredictability and the weirdness of the sub-atomic world. This is a weirdness which has led to the idea that matter may be conscious! 'Physicists found themselves dealing with energy', writes Gary Zukov in his very popular book *The Dancing Wu Li Masters*, 'that somehow possessed information (which made it organic), and unaccountably presented itself in patterns (waves). In short, physicists found themselves dealing with Wu-Li patterns of organic energy.'<sup>7</sup>

## QUANTUM MECHANICAL TUNNELLING

In the practical field Born's concept of probability waves has been applied to a particular phenomenon known as 'quantum mechanical tunnelling'. This is one of the strangest phenomena in today's physics. Sub-atomic or atomic particles *can* and *do* pass right through a solid barrier, say a granite wall or hill; whereas a bullet or a baseball cannot. This pathless tunnelling of quantum particles through solid barriers has been explained on the basis of the 'probability wave' behaviour of electrons.

Let us suppose one electron is going to tunnel right through a big granite wall. Schrodinger's wave equation shows that the electron's wave nature in front of the barrier has a little bit of the wave leaking outside the barrier. This implies that the electron has a certain probability of appearing outside the barrier like stepping over a bar by a horse or like a bird just flying over a high wall. And this is what is known as 'quantum mechanical tunnelling' through a solid barrier.<sup>8</sup>

Technology and applied physics have made use of this process in many practical devices like transistors, tunnel diodes, and other electronic equipments including the digital watch on our hands. It has also explained the phenomenon of nuclear radioactivity in which the atomic nucleus spontaneously emits particles. The nucleus actually acts like a barrier to the particles that it eventually emits. However, there is always a small probability that a particle can tunnel in the style of Max Born's probability wave through the strong nuclear barrier and escape. This sudden escape of a sub-nuclear particle through the nuclear barrier is known as radio-activity.

Physicists today are speculating on this strange, unpredictable

and almost conscious or organic behaviour of quantum particles. A huge train can move only along the rail-tracks but a worm crawling on the track has got the judgement, resilience and power and free-will to divert its own course from the rail-track and save its life, because it is conscious. Could we assume that electrons too behave as a conscious organism? At least the quantum mechanical process gives evidence in favour of such an assumption.

The 'probability wave' theory has also raised new questions about the strange behaviour of light particles or photons as they are called. Long ago, in 1803, physicist Thomas Young made the celebrated double-slit experiment of light. In this experiment light rays passing through two holes interfered with each other (as waves) creating alternating bands of white and dark strands. The experiment confirmed the movement of light as waves. However, at the turn of this century Max Plank's theorizing on black body radiation and Einstein's theory of photo-electric effect, showed that light also moves as particles known as photons.

Today when physicists try to explain the result of the double-slit experiment of Young, taking for granted that light behaves as particles, they are confronted with a similar problem! Photons behave unpredictably like the 'conscious' electrons of Feynman's two-hole experiment. Where is exactly the problem? Feynman's third double-slit experiment when done with photons as particles gives the same result. The photons which enter by first hole when the second hole is closed, do *not* enter by the same first hole when the second hole is open. What happened to the photons which originally entered by the first hole? How could they know that they 'should not' enter the first hole when the second hole is open? Why do the photons behave in this way when the two holes are open? How do they know when to enter and when not to?

Henry Stapp, one of the leading American physicists of today, writes on this mysterious photon behaviour: 'The central mystery of quantum theory' is 'how does information get round so quick? How does the particle (photon) know that there are two slits?''<sup>9</sup>

Another physicist of today E.H. Walker openly speculates that the photons may be *conscious*. According to him 'Consciousness may be associated with all quantum mechanical processes. . . the universe is inhabited by an almost unlimited number of rather discrete, conscious, usually non-thinking entities that are responsible for the detailed working of the universe.'<sup>10</sup>

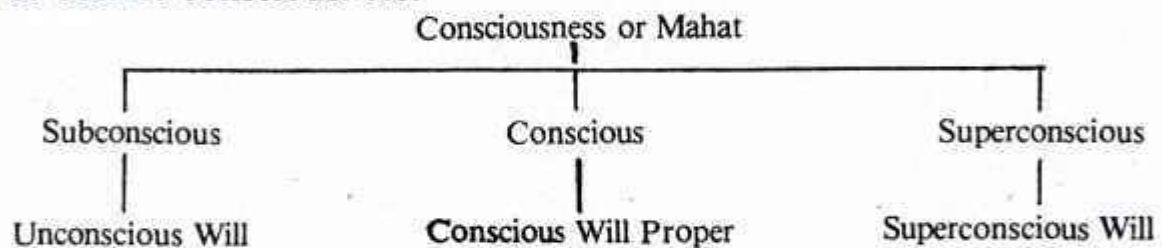




psychologically called Mahat. This is where the two unite.<sup>25</sup>

Mind, intelligence, will and everything else is insentient. But they are all reflecting the sentiency. The 'Chit' of some being who is beyond all this, whom the Sankhya philosophers call 'Purusha' . . . It is said that the will of the Lord created the universe. It is very good as a common expression, but we see it cannot be true. How could it be will? Will is the third or fourth manifestation in nature. Many things exist before it, and *what created them?* . . . It (the Purusha) is neither intelligence nor will, but it is the cause of all these. It is its (Purusha's) presence that sets them all going and combining.<sup>26</sup>

But evolution must be brought in accordance with the more exact science of physics, which can demonstrate that every evolution must be preceded by an involution. This being so, the evolution of the *Vasana* or will must be preceded by the involution of the *Mahat* or cosmic consciousness.



There is no willing without knowing. How can we desire unless we know the object of desire?<sup>27</sup>

There is but One, seen by the ignorant as matter, by the wise as God. And the history of civilisation is the progressive reading of spirit into matter. The ignorant see the person in the non-person. The sage sees the non-person in the person.<sup>28</sup>

#### PHYSICS TURNS TO CONSCIOUSNESS BEHIND MATTER

Today's physicists are slowly realizing the truths behind the ancient Vedantic concepts of Ākāśa (matter), Prāna (Force) and Mahat (Cosmic consciousness). Michael Talbot writes: 'In essence, the theory of the akasa is identical with Wheeler's quantum foam. Matter is vibration in the akasa. Matter is undulations in the quantum foam.'<sup>29</sup> He continues, 'All things are interconnected. Assertions by George Berkeley and Alfred North Whitehead that consciousness and the physical world are connected gain new significance in the light of Wheeler's proposition.'<sup>30</sup> Talbot finally accepts the Upanisadic idea to explain the unity of matter and consciousness. 'Matter is condensed energy, but it is the condensed energy of 'Chit, or consciousness itself. As it is written in the Mundaka Upanisad,

“By energism Consciousness (Brahman or the unbroken Ultimate Reality) is massed; from that Matter is born and from Matter, Life and Mind and the worlds”’.<sup>31</sup> Finally Talbot sums up this reduction of matter into consciousness:

Most importantly, the new physics is offering us a scientific basis for religion. This is something new in the history of Western civilization, and its impact will certainly be felt in every aspect of our lives. But a word of caution: the religion offered by the new physics is not a religion of values or absolute principles. It offers us no strict delineation of heavens or hells. It is a religion based on the psychology of the human consciousness — indeed, on the psychology of the entire universe as a conscious force acting upon itself. In this new religion we will not find the rules of the game so long sought after by philosophers and theologians. What we will find is a glimpse into ourselves, a bit of cosmic hide-and-seek in which we realize that no rules as such can be found. We make the rules. We play the game.<sup>32</sup>

The function of the new physicists today, says Talbot, is to ‘examine’ the game itself — the new cosmology suggested by the convergence of mysticism and the new physics.’<sup>33</sup> The new physics, in fact, is converging to the central Vedantic conclusion, to put in the words of Vivekananda — ‘Spirit (consciousness), mind and matter are one — one existence appearing as variations’.

This reminds us of the oft-quoted statement of Schrödinger:

Consciousness is never experienced in the plural, only in the singular. How does the idea of plurality (so emphatically opposed by the Upanishad writers) arise at all? . . . Much sillier questions have been asked: Do animals have souls? It has even been questioned whether women, or only men, have souls. . . The only possible alternative is simply to keep the immediate experience that consciousness is a singular of which the plural is unknown; that there is only one thing and that, what seems to be plurality, is merely a series of different aspects of this one thing, produced by a deception (the Indian Maya).<sup>34</sup>

Ken Wilber in his latest book *Quantum Questions* discusses in detail the five *kosas* or sheaths of the human personality which was first enunciated thousands of years ago in the *Taittiriya Upanisad*. According to the Upanishadic sages, the human personality consists of five layers or sheaths enclosing the innermost Self or Atman.



These five sheaths are: 1. The Physical body (*annamaya kośa*) 2. Vital body (*pranamaya kośa*) 3. Mental body (*manomaya kośa*) 4. Intellectual body (*vijñānamaya kośa*) 5. Blissful body (*ānandamaya kośa*). Behind all these five layers of our existence lies the one pure, contentless, self-luminous Atman. Ken Wilber corresponds each layer of our body to one level of our knowledge or knowing.

Physical body — matter — physics

Vital body — life or breath or prana — biology

Mental body — mind — psychology

Intellectual body — soul — theology

Blissful or spiritual body — spirit — mysticism.<sup>35</sup>

Inanimate objects like stones and rocks which do not reproduce, manifest only the lower or outermost layer called physical body. In ordinary living organisms like plants and animals we find the manifestations of the vital body and the physical body. Man, the highest of all living beings, manifests or can manifest the power of all the different levels of existence. 'The highest level does not violate the principles of the lower. It simply is not exclusively bound or is explainable by them', writes Ken Wilber.

The higher transcends but includes the lower and not vice-versa. Thus life transcends but includes matter; mind transcends but includes life; soul transcends but includes mind; and spirit transcends but includes soul. At that point, however, asymptotic at infinity, we have reached a paradoxical limit; spirit is that which transcends everything *and* includes everything. Or, in traditional terms, spirit is both completely immanent in the world — and this is the most notorious (and unavoidable) paradox of spirit.<sup>36</sup>

Some physicists are studying the entire creation today as an expression of broken symmetry from the state of an unbroken and perfect symmetry at the beginning of creation. Heinz Pagels writes, 'The universe from its very beginning to the present may be viewed as a hierarchy of successively broken symmetries — a transaction from a simple perfect symmetry at the beginning of time to the complex patterns of broken symmetries we see today.'<sup>37</sup>

Since it is the One Substance which manifests as different levels of reality (according to *Taittiriya Upanisad*) mind and matter are created from the same substance. Vivekananda interprets this as follows:

Mind at a very low rate of vibration is what is known as matter. Matter at a high rate of vibration is what is known as mind. Both are the same substance; and therefore, as matter is bound by time and space and causation, mind which is matter at a high rate of vibration is bound by the same law.<sup>38</sup>

Vivekananda's interpretation of Vedanta anticipated this idea of one perfect symmetry breaking down into imperfect symmetries in the universe.

Nature (in its original form) is homogeneous (a state of perfect symmetry). Differentiation is in manifestation. The Sanskrit word for nature is Prakriti, (the difference due to breaking down of that perfect symmetry) and means literally differentiation (*pra* – divergent, *kṛti* – creation). All is one substance, but it is manifested variously.<sup>39</sup>

This one substance, according to Vedanta is the *akhanda cit*, Unbroken. Undifferentiated Consciousness.

#### WHERE DO WE STAND NOW?

We began with Jeremy Bernstein's fear that the convergence of physics and mysticism (or more strictly Vedantic mysticism) might lead to the eventual obsolescence of physics. Fortunately until now physics has only been more enriched and fulfilled by the incorporation of quantum-mystical ideas or the 'atomysticism' of Sommerfeld. Nobel-prize winning physicist Eugene Wigner welcomes this convergence of physics and mysticism as only a 'higher understanding'. In 1964 he remarked that 'there are many signs . . . that a more profound understanding' of observation and cognition 'is a not too distant future step'. He continues: 'At any rate it should be next decisive break-through toward a more integrated understanding of the world, after which we shall not have to treat physical phenomena and phenomena of the mind in such a way that we forget about the tools used for the consideration of one when thinking about the problems of the other.'

That this 'higher integration' could not be achieved at that time (1964) Wigner imputed to the fact that 'psychology is not yet ready for providing concepts and idealizations of such precision as is expected in mathematics or even physics'.<sup>40</sup>

Vivekananda had spoken nearly a century earlier in 1895-96 in the course of his lectures in Europe and America about the inadequacy of western psychology:



In the West, the powers of the mind, especially unusual powers, are looked upon as bordering on witchcraft and mysticism. . . . .

Physicists obtain pretty much the same results the world over. They do not differ in their general facts, nor in the results which naturally follow from such facts. This is because the data of physical science are obtainable by all and are universally recognised, and the results are logical conclusions based upon these universally recognised facts. In the realm of mind, it is different. Here there are no data, no facts observable by the physical senses, and no universally recognised materials therefore, from which to build a system of psychology after their being equally experimented upon by all who study the mind.

. . . Psychology is the science of sciences; but in the West it is placed upon the same plane as all other sciences; that is, it is judged by the same criterion – utility.

. . . Only the smallest fraction of our scientific knowledge can have any such practical application to our daily lives. This is so because only an infinitely small percentage of our conscious mind is on the sensuous plane. We have just a little bit of sensuous consciousness and imagine that to be our entire mind and life; but, as a matter of fact, it is but a drop in the mighty ocean of subconscious mind.<sup>41</sup>

While western psychology has thought of only two layers of our consciousness – the conscious and the unconscious (or, before Freud, the subconscious) Yoga-Vedanta psychology discussed even in very ancient days that our consciousness has got three layers – the unconscious, the conscious and the superconscious. It is in the last, the superconscious level, that we realize that the universe is a creation from the one unbroken Consciousness or Akhaṇḍa Cit. Today's new psychology, the 'transpersonal psychology' advanced by Abraham Maslow, Stanislov Grof and others, has already incorporated this higher consciousness which brings us the realization of 'harmony' – absolute homogeneity of the universe.

## CONCLUSION


Today western psychology and philosophy based on a Cartesian tradition of strict division between mind and matter has been finally rejected by quantum physicists as illogical. A.D. Reincourt calls it a 'schizophrenic division' which is responsible, in the western thinking, for the separatism between microcosm and a macrocosm, mind

and matter, man and the Ultimate Reality. Many scientists like Schrödinger, Fritjof Capra and others admit that it is in the mystical tradition of the Upanisads that such a higher understanding is found. B.W. Wolman in his monumental book *Handbook of Para-Psychology* writes:

It happens, however, that the 'number systems' in Eastern mystical philosophy, especially the Upanishads (with some confirmation by western psychology and direct mystical testimonies), provide a basis of 'precision', in such close correspondence with formulations of quantum theory that there is an obvious invitation to exhibit the two (matter and consciousness) as aspects of an 'integrated understanding of the world.'<sup>42</sup>

Physics has already come a long way. The distinction between matter and consciousness is not only rigid today but is on the verge of extinction! Nichola Tesla, one of the most eminent physicists of 19th-century America, who came into close contact with Vivekananda and was impressed by his ideas on *ākāśa* and *prāṇa*, predicted: 'The day science begins to study non-physical phenomena, it will make more progress in one decade than in all the previous centuries of its existence.'<sup>43</sup> This prediction has come to be true and that decade is knocking at our door.

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8. Pagels, *Cosmic Code*, p. 123
9. Gary Zukov, *The Dancing Wu Li Masters*, p. 87
10. Ibid, p. 88
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14. *Cosmic Code*, p. 210

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15. Ibid, p. 210
  16. Ibid, p. 238
  17. Ibid, p. 239
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  22. सृष्टिर्नाम ब्रह्मरूपे सच्चिदानन्दवस्तुनि ।  
अब्धी फेनादिवत् सर्वनामेरुप प्रसारणः ॥

Drg-Drsva Viveka, 14

23. *Complete Works* (1977) 1.256
24. *Complete Works* (1977) 1.151
25. *Complete Works* (1973) 3.400-401
26. *Complete Works* (1976) 2.450-51
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31. Ibid, p. 143
32. Ibid, p. 161
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35. *Quantum Questions*, p. 16
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37. *Cosmic Code*, p. 233
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40. *Handbook of Parapsychology*, Ed. by Benjamin, B. Wolman (New York: Nostrand Reinhold Co., 1977) p. 741
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42. *Handbook of Parapsychology*, p. 741
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## THE AWAKENED CONSCIOUSNESS

*"The wise grieve neither for the living nor for the dead"*

— *Bhagavadgitha*

When Appa Kulkarni passed away, Sai Baba asked his wife not to grieve. He said: "Life and Death are manifestations of God's activity. You cannot separate the one from the other. God permeates all. However none is born and therefore none dies. Like the worn-out garment, the body is cast away by God at death. Appa wants to change his dress before I do. Let Appa go. Do not stop him." (BCS: 314).

Sai Baba wants us to learn that the body comes of earth. Therefore its return to the earth is not a thing to moan for.

I learnt this inimitable truth when my 19 year old grand-daughter, Chi. B.R. Jyothi breathed her last in the early hours of the 28th March, 1986 at Bangalore. She was then studying in the Pre-University course and in her passing away, a vacuum was created.

All my children and grand-children are of devotional bend of mind and devotees of Sai Baba. In particular, the late Miss Jyothi was a great devotee of Sainath. She was fond of reading Sai-magazines and never would read any fiction. She daily used to recite 'Vishnu Sahasra Namam' and 'Gems from the sayings of Saipadananda Radhakrishna Swamiji'. We still cannot comprehend as to why and how Sainath called her to His eternal feet so soon.

Around noon on the 27th March, 1986, my grand-daughter felt uneasy and complained of inability to void urine. By 4 p.m. , she was unable to go to the bathroom also and collapsed near its door. Immediately I contacted my daughter-in-law, Dr. Mrs. Vinoda, who is employed in the Victoria Hospital at Bangalore, through telephone and informed the condition. She rushed home and on seeing my grand-daughter Jyothi's condition, decided to shift her to a Nursing Home close to our residence.

Even while getting into the taxi, Jyothi chanted "SAI RAM, SAI RAM". Being a genuine Sai-devotee, she followed the dictum of Sri Ramakrishna Paramahansa: "Do your work and at the same





time, clasp the lotus feet of God." She was given the available best possible treatment at the Nursing Home. She was declared to be suffering from Low Blood Pressure and by midnight, she was alright.

Around 4.30 a.m. on the 28th March '86, during my sleep I cried loudly 'go back, go back' seeing a hound coming towards me in a dream. At the same time, in the Nursing Home, Jyothi's condition became serious. It seems she was murmuring 'someone is dragging me to smashan (burial ground)'. My children summoned me over telephone.

I reached the Nursing Home by 5.30 a.m. The doctors were putting on valiant efforts to save her life. They told us that there was no chance of her survival. I went near her bed and held Sai Baba's photograph before her face. She opened her eyes and gazed at the photograph reverentially. She opened her mouth and instinctively I put a pinch of Sai-udhi. There was a look of contentment in her face and she closed her eyes. Ten minutes later, i.e. at 5.45 a.m. on the 28th March '86, Jyothi's soul had merged with Sai-eternity.

Jyothi's sister, 17 year old Meera could not control her anguish. She was furious and wept loudly falling on the mortal remains of Jyothi. She was dragged aside and the doctors administered an injection to sedate her. In spite of this, she could not be calmed down. She came near me and asked furiously: "Where is your Sai Baba? You claim that Sai Baba had revived quite a number of His devotees. Why did He not revive Jyothi."

Meera took Jyothi's death to her heart and for two days she was continuously moaning her late sister's loss. She was incessantly crying and muttering, 'I want to go to Jyothi', 'I want to go near Jyothi'.

On the 30th March '86, around 4 a.m., Meera murmured: "Amma, Amma, Jyothi is sitting by the side of Sai Baba". Then onwards, Meera became composed and returned to her normal temperament.

My hands which cradled Jyothi as a baby had also to light the pyre at this my age of eighty. This is 'Vidhi Vilas'. When I returned to Bangalore after immersing the ashes in the holy Kaveri at Paschima-Vahini (Srirangapatnam near Mysore), Meera asked me

a question. "IN GURU CHARITRA, we read that Guru Maharaj has revived a dead child when the mother moaned at its loss and he also revived a young man when his wife prayed for. How is it that Sai Baba did not save Jyothi?"

I explained to her that the prayers of the mother and the widow were answered by Guru Maharaj, as they had steadfast devotion. As we have not exhibited such a steadfast and staunch devotion to Sai Baba, He did not extend the life of Jyothi, perhaps.

I also controlled my grief by recapitulating what Sai Baba told S.B. Mohile in 1913, when the latter took his daughter to Sai Baba, for curing her split upper lip, which doctors could not do. Baba told him: "I know what for you are come. I can cure her; but it will be of no use. The girl is of divine sort (Daivi) and consequently her span of life will be very short. Next Magha Shudda Chaturthi, i.e. March 1914, she will expire." (BCS: 322).

When Mr. Damodar Ramporkar had lost two children and had a son ailing at home, Sai Baba commanded him: "Why are you fearing? Those who are gone, are gone. Be content with those who survive. Fear not. Am I not near you? What then?" (BCS: 325).

I visualised that Jyothi had merged in Lord Sainath and as such felt words of Sai Baba reverberating when H.S. Dixit intervened with Baba to save a cobra-bitten boy: "Bhav, do not get entangled in this. What has happened is for good. He has entered into a new body. In that body, he will do specially good work which cannot be accomplished in this body, which is seen here. If I draw him back into this body, then the new body he has taken will die and this body will come to life. I will do this for your sake. But have you considered the consequences? Have you any idea of the responsibility and are you prepared to take it up?" We know that H.S. Dixit desisted from pressing his request, further.

I hope that the light of Jyothi has been extinguished for us, the worldly men, but that light has merged into the higher light of Sai Baba. I pray to Sai Baba to bestow upon us more spiritual enlightenment.

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## A VISION OF SAI'S REAL SELF

O Lord! the supreme sustainer of the Universe,  
Thy glory no mortal words can describe in whole.  
Thou art the golden chain, the link indissoluble,  
That alone binds and holds together the life of all.  
It is you that makes life so lovely, rich and sweet,  
And without whom life would be but dry as dust.

O God! Thy true spirit, thy inner self is known only to  
the most enlightened,  
And a dark mystery, though half-revealed, to the rest.  
Thou art your truest self when it is a pure passionless desire  
In man for fellowship and communion with man, or the creation  
of its Eternal Maker.

An undying sacrificial flame without the dark fumes  
Of lowly passions — the passions of flesh and blood.  
Such is but love at its purest and most sublime,  
(Albeit in human kind hard to find)  
Wherein human life can blossom and fulfil,  
And set a crown of glory upon it.

May my life be a living sacred flame,  
Burning brightly in the hallowed altar of Mother Earth,  
Enkindled by the oil of love, nourished by service and sacrifice,  
Love — not of the personal self — but of the divine and human,  
A sacred and sacrificial love, pure and absolute,  
That finds its consummation in a total dedication at the  
altar of all.

Thus let my life like a candle burn and burn,  
And steadily consume itself shedding light for others,  
Till it quivers, flickers and fades,  
And at last is the snuffed out, leaving but a relic of ashes.

JAI SAINATH

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## A MEMORABLE JOURNEY TO SHIRDI


It was sometime in the year 1978.

With a view to fulfilling our cherished desire to see Bombay, the queen-city of India, we (myself and my wife) got 1st class berths by Rajdhani Express reserved ex-New Delhi to Bombay to return by the same train with only two days' stay there, availing L.T.C. admissible to Central Government Servants. I wrote to one of the hotels in Bombay, after getting its name and address from the Railway Time Tables, to book a double room for us.

On the day we had to leave, a friend of mine suggested that we should pay a flying visit to Shirdi from Bombay and have Baba's blessings. Till that time, although we had faith in Sri Sai Baba, we were not His staunch devotees and had, in any case, never thought of visiting His place, Shirdi. The idea, however, clicked and we made up our minds to cut short our sight-seeing programme in Bombay to visit Shirdi.

On reaching Bombay as pre-planned, we went straight to the waiting room to refresh ourselves before looking up for the hotel. As Bombay was entirely a new place for us, I phoned the hotel-manager to send somebody and pick us up from the waiting room to which he readily agreed. However, in the Hotel we came to know to our disappointment that the only room available there was far too costly for us to afford. So we returned to the Railway Station to think about the further line of action. Taking it to be Baba's wish, we decided to first visit Shirdi, come back, see as much of Bombay and return to Delhi. So we headed towards the concerned Bus Stand where we were told that the next bus to Shirdi would leave late in the evening. We had to wait there at the bus stand till the bus carrying passengers for Shirdi moved on. Right from its start, we felt that the bus was mechanically weak.

The sky was overcast with dark clouds and soon it began to rain cats and dogs. The bus somehow continued moving in the rains but by the time it was pretty dark, the worst happened i.e. it developed some serious mechanical defects and stopped en-route to great inconvenience of the passengers in such torrential rain. The driver and conductor expressed their helplessness to do anything in the matter unless it stopped raining for which there was no immediate probability. After about 2 hours or so, the driver, seeing



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our plight, suggested that in the nearby village, lived a taxi driver who, if requested, might agree to come to our rescue and drive us to Shirdi. We accompanied the driver with umbrellas in our hands and walking in the pitch darkness in the rain water, and somehow reached the village. By the grace of Baba we met the taxi driver who agreed with some initial reluctance, to take us to Shirdi, of-course at his own exorbitant charges. Collecting our luggage from the stranded bus, we proceeded towards Shirdi, still raining as before.

Our misfortune had not yet ended. Hardly had we covered about 30 Kms. when even that taxi suddenly stopped. This time we were not only worried but frightened too as we were not sure whether it could really be an engine trouble or some ill-motive of the driver to loot us. Both of us prayed vehemently to Baba to pardon us for any sin knowingly or un-knowingly committed by us and help us to fulfill our desire to have His darshan and to return to Delhi without further risk of losing our reservation ex-Bombay to Delhi. To our delight, the driver soon declared that the taxi could go ahead. By his efforts we could reach Shirdi well in time to participate in early morning celebrations in Baba's mandir and have His darshans. It was such a thrilling moment to be by the side of Baba's life-statue and be at His lotus feet after undergoing so much difficult a period of journey that tears started rolling out from our eyes although Baba's glorious face cheered us up, perhaps with a hidden valuable message.

Normally, we would have settled the taxi driver's accounts and returned to Bombay by bus but, we don't know why, the taxi driver himself volunteered to take us back and leave us in Bombay 'to make good the inconvenience'. Not only that, he refused to charge his agreed or usual fare except the actual expenses on petrol from us despite our repeated persuasions. We had enough time to spend in Bombay and returned to Delhi by Rajdhani Express as pre-planned.

By the blessings of Shirdi Sai Baba, we have visited Shirdi many a time afterwards. The memorable journey which resulted in Baba's most valuable darshans for the first time, has made us His staunch devotees.

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## SHIRDI SAI BABA — THE UNIVERSAL GOD

In this Kaliyuga, our Pratyaksha (True and Real) Deivam (God) is Lord Sai. He does not want anything from His Devotees except two things i.e. Nishta and Saburi (Faith and Patience).

We have to pin our faith on Him and patiently wait to receive His grace and blessings. Indeed, He has taken human form only to protect the devotees from all the calamities and dangers and take them safely across the ocean of mundane existence.

I would like to narrate here a recent Leela of Baba which averted a serious train accident and saved hundreds of passengers from the jaws of imminent death on 5.11.1986.

My second daughter-in-law was delivered of her first child, a female on 22.10.'86 at Kanchipuram (Tamil Nadu) and her parents sent to us invitation to attend the cradling ceremony, which is usually celebrated on the 11th day after birth i.e. 1.11.'86 in our case. I could not attend due to some domestic circumstances but sent my wife and son Chi. Shankar for the function. They left Hubli on 29.10.'86 and after staying for a couple of days at my eldest son's place at Bangalore left for Kanchipuram on 31.10.'86 afternoon by 'Brindavan Express' and reached there on the same day at 9.30 P.M.

My son is working in the Workshops of South Central Railway Hubli, and he was granted only 6 days leave from 30.10.'86 to 4.11.'86. He had to be back on duty on 5.11.'86 morning at 7.00 a.m. My wife and son were expected to return to Hubli on the night of 4.11.'86 at 9.45 p.m. by 'Golgumbaz Express'. But, they did not arrive. I satisfied myself thinking they might be arriving the next day morning i.e. on 5.11.'86 by 'Kittur Express' from Bangalore scheduled to arrive at Hubli at 6.15 a.m. But, Alas! there was no trace of the train and the station authorities at Hubli were unable to explain the cause immediately to the waiting passengers. I was very much perturbed. I did not know what to do. Under such circumstances, the only refuge is our Mother Sai. I prayed to Sri Baba with all my heart for their safe return. After doing Sai Nama Japam silently with love and devotion for more than an hour, I prostrated before Baba's photo in the pooja room. Wonder of Wonders! Two flowers, one from Baba's photo and the other from Lord Venkateswara's photo simultaneously fell on my head. I took



it as blessings both from Shri Venkateswara and Samartha Sadguru Sai Baba. Peace was restored to my mind and I was feeling Sai bliss and joy.

At 6.30 p.m. on 5.11.'86 my wife and son arrived engaging an auto rickshaw from the station, went straight to the Pooja room with tears in their eyes, reverentially prostrated before Baba and then told me that Baba only saved them in the morning on that day and related what happened on the way, as follows:-

They missed the train (Golgumbaz Express) at Bangalore on 4.11.'86 which leaves Bangalore at 11.05 a.m. So they, boarded 'Kittur Express' on the same day which leaves Bangalore at 7.35 p.m. and is scheduled to arrive at Hubli next day morning at 6.15 a.m. On that day it was running late by 2 hours and it passed through Kodaganuru station at 6.00 a.m. (5.11.'86). After passing hardly one KM from this station, the Driver of the Engine examined the 'Line clear', picked up at Kodaganuru and found the 'TOKEN' missing and he immediately stopped the train and brought back the train to Kodaganuru and traced the missing 'TOKEN' on the platform. In the meanwhile the Gangman from the opposite direction came running and reported to the Station Master, the Driver and the Guard of the train that the Railway Bridge near the next station was found breached due to heavy floods and therefore it was unsafe to pass through the bridge. Messages were given to all concerned and transhipment of passengers from Kodaganuru to Davangree by State Transport buses was arranged from where they arrived at Hubli by a special train at 5.45 p.m. on 5.11.'86. Dear Sai Bandhus, please imagine what would have happened to all the passengers travelling in that train if the Driver had not backed the train to Kodaganuru to pick up the lost token in the 'Line Clear'. Certainly, he would have passed through the damaged bridge in a few minutes which would have resulted in a great human tragedy in which hundreds of passengers would have perished and their limbs broken for life including my wife and son. It is our Bhagwan Sai who had saved them all in a dramatic and wonderful way as stated above.

Dear Sai brothers and sisters, let us, on this occasion, recollect and meditate on Baba's assurance to His Bhakthas. indicated as follows:-

“Believe Me, though I pass away my bones in My Tomb will give you hope and confidence. Not only myself but My Tomb would be speaking, moving and communicating with those who would surrender themselves whole-heartedly to me. Do not be anxious that I would be absent from you. You will hear my Bones speaking and discussing your welfare. But, remember me always, believe in Me Heart and Soul and then you will be most benefited”.

His unfailing and timely grace can never be repaid by us in any case. Let us ever love Him and chant His Taraka Mantra, with prostrations at his feet.

“OM SAI, SRI SAI, JAYA JAYA SAI” all the twenty four hours and thus live in eternal peace and happiness.

*Mr. R. Radhakrishnan,  
C/o. Shri C.V. Mugali,  
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## **YOU ONLY HAVE TO BELIEVE . . . . .**

Recently I came across a remarkable story called Saigal's story. It is a real life experience that in some ways it rivals best-selling novels of our time. In other ways, it is a quiet testimony to the power of prayer to Lord Sainath. Well, you will see here under.

Sai-uncle B.N. Saigal is 80-years old and he stays at 46-10, S.N. Bannerji Road, Calcutta - 700 014. He was having his own stationery business and was till recently a Resident Representative for M/s. Vakils Ltd., He is a quiet and unassuming Sai-devotee who minds his business. But at the fall of 1984, a shadow hovered over Saigalji's life.

One fine morning in 1984, Saigalji felt a small nodule on his back. Initially he ignored it but subsequently consulted reputed doctors of Calcutta. A biopsy was done and a bone-scan revealed a suspicious spot on his lower spine; further tests indicated it was a malignant tumour.

Deeply religious, Saigalji talked the situation over with his Sai-half and his son and resolved that he would not panic, would trust





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Lord Sainath and would get further medical opinions.

After many tests, Saigalji was told that cancer had spread and that additional treatment would be futile as he was 80 years of age and radiation or chemotherapy would be impossible. He was sent home to await the inevitable with the aid of pain-killing drugs.

But Saigalji never for a moment accepted the verdict of the doctors. "A strange feeling of peace and tranquility came over me" he recalled, "I remembered that my parents used to tell me as a child that fear causes the greatest hurt. And I have always believed in Lord Sainath's miracles. Just because Sainath has cast away His mortal coil in 1918 does not mean that healing *cannot be undertaken in His name*. I used to read in the 13th chapter of Sai Satcharita that tells about Bhimaji Patil who surrendered to Sainath and was healed and also about many of 'Sai Leelas' before and after 1918. In fact, Sainath was prompting me — 'Be not afraid, only believe'. Lord Sainath knows what I need and the only requirement is trust. You would not ask your best friend for a favour and that it would be granted, would you? Then why is it so difficult to rely on Lord Sainath to answer our prayer?"

Saigalji further recalled: "Most of the time we knock on the door so timidly and open it just a little crack. I think prayer is empty and meaningless if we really don't expect Sainath to reply. So, once I accepted the fact that with Sainath anything is possible, I did not have to waste energy in being afraid."

Saigalji's faith was his strength. He agreed that he would not allow fear to rule his life. He would live each day with courage and follow his usual routine.

In the beginning, Saigalji was confined to his bed, unable to turn to either side because of the pain. Saigalji refused to take any medication for pain, with the exception of two daily Analgins. He would lie in bed thinking of Sainath and watching birds and squirrels outside his window and thank Lord Sainath for the beauty and variety of the world ('It is important to concentrate on the obvious blessings'). This must have been the low point in his ordeal; his blood count was almost fatally low at this period, and his doctor injected him with massive amounts of iron.

"But during this time" Saigalji emphasised: "I was really getting massive doses of faith, hope and love from another source." He was in constant touch with Sai Brother Dr. B.G. Das of Kanpur and

his consort Saimathi Uma Das, Sai Bro. T.A. Ram nathen of Sarangabad, Sai Bro. Yusuf Ali Khan of Hyderabad and many other Sai-bandhus. They were all praying for Saigalji's recovery.

Saigalji was optimistic throughout. He could actually feel the power of prayer to Lord Sainath. His faith really went in for a positive effect.

I have said at the beginning that Saigalji's story was a great testimony to the power of prayer, and that is what it is. There were no instantaneous cures or sensational developments, but gradually, against all the predictions, all the odds, he began to feel better.

"Eventually" he told me, "I found I was able to sit up a few minutes a day and rest on the edge of the bed. Presently, when my pain subsided, I could take a few steps and sit on the stairs every morning. I felt so much better that I even thought of making a trip to Kanpur to be with my son. I started moving around. My friends told me that they were all praying for me. People I met in the market said I was on their prayer list and I know that literally dozens of Sai-bandhus I have never met were praying for my recovery."

In October 1985, Saigalji went to Kanpur and when his tumour was examined by the doctors at the Military Hospital, he heard the most unbelievable news that his Cancer was in remission. Just 15 months after his condition was pronounced incurable, the biopsy revealed that everything was normal. Saigalji was astonished. He just said: "It is a miracle. It is fantastic."

Saigalji is now back to normalcy. He says: "I certainly believe in Medical Science and I know it helped me. But I also know that my cure was made possible in part by loving people who interceded in my behalf with their prayers. I have an obligation to explain the enormous power of prayer — practical power — that most of us never fully use, either for our own good or for the benefit of others we know to be in doubt or despair or pain."

Lord Sainath's compassion for His devotees is beyond words. That is why, Saigalji concludes: "If I can help anybody by telling of my experience that is what I want to do. So I just tell it like it is: 'Miracles are possible.' And the only requirement is to cast our fear. Trust Lord Sainath!"

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## GURU'S GRACE

*"I draw my devotee to me like a sparrow with a string tied to its feet even though he may be a thousand miles away from me."*

— Shirdi Sai Baba.

Sai-Brother Chandranath Laha of Standard Chartered Bank, and self drew up an itinerary early June, '86 to pay a visit to Shirdi on the auspicious day of 68th Mahasamadhi of Shirdi Sai. It struck us later that it would be a day with great crowds and we revised our itinerary to visit Shirdi in Sept. '86. This was Chandranath's first visit to be. We booked our tickets from 2 Up Bombay Mail scheduled to steam off Howrah on 27.9.86. Little did we realise then that it was Sai who prompted us to revise our itinerary.

Three days before the scheduled date of departure, our "City of Joy" was hit by torrential rains for 3 days continuously leaving the city temporarily a "City of Sorrow". Naturally I could not contact Mr. Chandranath to know from him if we were to leave Howrah on the scheduled date at all and if so how to reach Howrah without conveyance. On Friday the 26.9.86 our City was submerged under 3 feet of water. Hope of our departure the next day became fainter and fainter as, after a lull, it again rained cats and dogs.

But to our surprise, 27th Sept. '86 began with a sunny morning and the water level receded to a great extent letting a few transport operators to venture out after 3 full days' lack of business. This revived our spirit and we both met on 27th morning at State Bank of India (Netaji Subhas Road Branch) to get a few Travellers' Cheques. The counterman hesitated to issue on the ground of trains not having plied for the last three days. But Mr. Chandranath requested him to issue us the cheques at our own risk.

Because we felt that the trains would be cancelled or perhaps would depart from outer stations of Howrah, we left early at 4.30 p.m. There was by SAI-Grace no rain at all during the day save for a brief but light shower in the afternoon.

At Howrah, we found that several trains were not plying and frequent announcements over the mike also confirmed that. However, only two trains were scheduled to depart on that day on the S.E.R. Route — the 9 Up Jagannath Express and 2 Up Bombay Mail. SAI-Grace manifested itself on that occasion and we were relieved that BABA did want us to visit His Mausoleum.

Though the train departed an hour late at 9 p.m. we reached Nasik on schedule at 3.40 a.m. the next day and stayed there for a day and by SAI-Grace could visit many important pilgrim spots in the town.

On the morning of Tuesday, the 30th October, we found ourselves safe and sound at Shirdi and at once I dashed off a letter from SAI-BABA International Hotel to Mr. Ram Nathenji who I thought would be anxious about us as to our safe and timely arrival. I had already posted a letter to my own family members from Nasik giving them an account of the safe journey.

During the two and a half days we stayed at Shirdi, we performed most comfortably the abhishek to BABA's Holy Samadhi and met many resident devotees notable among them being late Martand Baba.

Recollecting the circumstances we were placed in during the day of our departure (27.9.86) we still believe the trip could not have been accomplished without our GURU's Grace.

**JAI SAI RAM.**

*Sanjay M. Padia,  
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### **MIGHTINESS OF ALMIGHTY — "SAI"**

One day, when we were casually discussing worldly matters, the marriage issue of my brother-in-law, Chi. Chandra Sekhar also came up for discussion. By Baba's grace, miraculously and automatically further developments took place and the muhurtham was also fixed.

At that time the grandfather of the bridegroom aged 86 years, was on death bed. Besides this, the uncle of the bride aged 70 years was suffering from high blood pressure and was bedridden. The sister-in-law of the bride was in an advanced state of pregnancy.



Generally Hindu marriages are not even concluded to be celebrated in such circumstances. This situation caused anxiety to all of us, about the celebration of the marriage on the day fixed by the pandits.

At that crucial time, our Gurudev, Sri Shyam Charan Baba informed that our Lord Sai Sadguru Sainath Mahaprabhu was responsible for the fixation of muhurtham by pandits and hence it could be taken as assured that the marriage would be celebrated as scheduled by His grace, because Lord Sainath Mahaprabhu is always merciful to His children, and will never allow them to suffer in any way at any time.

Accordingly the marriage was celebrated happily. In this connection it is to be mentioned that prior to the muhurtham, Sri Shyam Charan Baba spent four hours in devotional bhajans and songs which made the audience, forget themselves. Only half an hour prior to muhurtham we were reminded about the same by the purohit, duly initiated by our Lord Sai Sainatha Mahaprabhu. Everything went on happily.

By His grace the uncle of the bride left his body sixteen days before the marriage and the grandfather of the bride-groom left his body sixteen days after the marriage, without causing any inconvenience to the concerned. The sister-in-law of the bride was delivered of a child three days after the marriage.

When we decide our matters with our limited knowledge and intellect, we will be held responsible for the results. When He decides the matters, everything will end in happiness and satisfaction to one and all.

Casting off the burdens on the shoulders of our Lord Sri Sadguru Sainath Mahaprabhu, gives us peace of mind and happiness, which we must cherish throughout our life.

**“SRI SAMARTHA SADGURU SATCHIDANANDA  
SAINATHA MAHAPRABHU KI JAI”.**

**“JAI GURUDEVA DATTA”**

*S. Sreenath, M.I.E.,  
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**“OM TAT SAI”**

## THE IMMORTAL THEME

*"You must always adhere to truth and fulfil all the promises you make. Have faith and patience. Then I will be always with you wherever you are and at all times."*

— Sai Baba of Shirdi.

The path of Lord Sainath embraces all other paths and is the source of all other traditions. He who treads the path of truth, regardless of what religion he belongs to, he is treading the path of Lord Sainath. As an incarnation of Lord Dattatreya — the trinity-God — Sai Baba came to spread the universality of true essential religion. Anyone can be his follower, regardless of caste or status, be he a student, householder, recluse or a renunciant. No matter what sect or religion the true seeker follows, eventually he comes under the guidance of Lord Sainath, the eternal spiritual guide of mankind.

Sai Baba has said: "This is a Brahmin, a white brahmin, a pure brahmin. This brahmin will lead lakhs of people to the 'Subhra Marga' and take them to the goal — right upto the end."

Sai's physical existence is not limited to any one country or sphere, as he is the Guru of Gurus, the all-seeing, all-powerful ever-present link between God and man. That is why he assured his devotees: "My tomb will speak and move with those who make me their sole refuge. I shall be active and vigorous from the tomb also."

There are no special ways to approach Sai Baba. Baba has played the part of an unseen mother showering benefits on her children, even from their previous births. But how are they to approach Sai Baba now? Let the beginner daily think of Baba, seeing his figure in the lockets, pictures etc., he keeps with himself and let him read about Baba's great deeds. Baba's Ashtotharam is a good device for calling his help. Let him attend the Bhajans and poojas where sincere devotees gather. This will fill him with joy, piety and lofty sentiments. Let one always go in for service to humanity or to creatures for the sake of Baba i.e. believing firmly Baba as existing in each individual person or creature that he sees. Baba himself will direct the further progress of the earnest seeker.

Ways and means for further contact and further growth will be disclosed by Baba himself in innumerable ways to each ardent devotee. Some see him at times even today and some talk to him during waking hours. Others get such contact in their dreams. Still



others earnestly wanting some response and piously opening some book with a prayer, find the response in that book. Others resort to chits. In these and other ways people get their contact and benefits from Lord Sainath. Sainath is not different from any other God.

*P.K. Kapoor,  
1121, Chah Rahat,  
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## WHEN SAI SPEAKS IN WHISPERS

After paying my obeisance to 'Ashta Lakshmis' at Besant Nagar in Madras, I was walking along the shore. Uppermost in my mind was a problem that concerns many of us when the years have passed and we realise that youth has slipped away. I pondered how to live what remained of my life in a meaningful way.

I have been a devotee of Shirdi Sai Baba for the last four decades and have been regularly visiting Shirdi for Guru Poornima and Punya Thithi celebrations. I had the unique privilege of being blessed by Sri Narasimha Swamiji as well as Sri Radhakrishna Swamiji. I have also developed a habit to chant 'SAI' 'SAI' mentally.

As I walked, I noticed oyster shells strewn about, crinkled and warped gray outside, but lined with mother-of-pearl. One small shell, gleaming iridescent in the morning sun, caught my eyes. As I turned it from side to side, the light bathed its surface with rainbow hues and Lord Sainath prompted me: 'Create beauty wherever you are'.

The little creature who had formed the shell was sheltered and restricted. The Oyster's shell offered protection but the price was isolation. And yet, never was a home more glorious than this. The Shell-fish, quite unaware, lived in a tiny world of self-created beauty.

I realised the message of Sai Baba to me here. For the rest of my life I too, should create beauty. More than that, I must share it with others. I must do as the oyster had done — line my world with the best of myself, my love and my talents, and then lay it open for all Sai-bandhus who come my way to enjoy.

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## **BABA DRAWS OUT HIS DEVOTEES FROM THE JAWS OF DEATH**

Sri Sai Baba of Shirdi, the refuge and saviour of His devotees, is ever active and more so, even after Mahasamadhi. We are fortunate to be His devotees from early 40's i.e. from about 1943. We also had the privilege of close association with H.H. Sri Narasimha Swamiji, the Founder President of All India Sai Samaj, Madras and a great apostle of Sri Sai Baba. Baba has graced us with our regular worship of Him along with Shirdi Aratis every day and Bhajan every Thursday evening at home. His miracles in the course of His Bhaktha Rakshana to us are myriads and I can say will consume volumes were I to write down all. I however would like to narrate one recent miracle of His.

On 6th November, 1986 at Kakinada (AP), my nephew's son, aged 20 had an acute attack of Jaundice (hepatic) affecting the brain directly. He became violent and lapsed into Coma in a matter of a few hours. He was immediately admitted to hospital. We came to know that his condition was critical and given up by the doctors, on 7th night. My niece's daughter's marriage had been fixed for the 12th November, '86. Upon hearing this shocking news we were flabbergasted. As per habit I immediately concentrated on Sri Sai Baba and received a reply to say that he would be all right. My wife upon concentration received a vision of the boy on bed with Sri Sai Baba sitting on a stool beside the bed with His hands on him. Upon receiving Baba's message and assurance we were relieved of anxiety and were sure that the boy would recover completely. We went to Kakinada on 9th morning and found the boy in an isolated room in a private hospital, with my nephew, his wife and all our relations in utter gloom and despair. His condition was very critical and the doctors had practically given up all hopes and pronounced that lung failure was setting in.

Being a qualified homeopathic doctor (R.M.P.), I started homeo-treatment right from 9th noon as per Baba's will. It was only Baba's grace and miracle that could save him. Because of Baba's word and assurance to us we were confident and had no doubt in fact as Baba's word is the decree of the Almighty. I told my niece to go ahead with the marriage schedule as planned. The patient looked better on 9th evening, but the doctors pronounced status quo. On 10th morning the boy started to get a little involuntary movement. In the evening he began focusing his eyes and seeing things. On 11th





morning he spoke slowly to the utter surprise of the doctors. In the beginning, his words were dragging and slowly was set right. He said he got a vision of Lord Sri Sai Nath who came to him and hit him with His Satka (small stick which Baba carried) and from that moment the pain in his chest was gone and that he felt better. Baba by that hit with His Satka evidently drove away death and cured him of all his physiological ailments like lung failure etc. The boy began improving without any complication whatsoever rapidly and he was taken home a few days later for convalescence.

The marriage of my niece's daughter went through as scheduled with my nephew and his wife attending all functions happily. Baba's saying "I will draw out my devotees from the jaws of death" has been proved here and it is another of the millions of confirmations that Sri Sai Baba is ever active and more so even after His Mahasamadhi which is only a biological formality for an *avatar*.

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(Andhra Pradesh).*

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## SHRADDA AND SABURI

I became a Sai devotee in 1980 and from thence I used to visit Shirdi every year during the month of January with a group of devotees. Of all the visits those of 1983 and 1984 bear some importance in my life. I narrate how it happened. It was my long desire to obtain doctorate degree after my post graduation in 1964 but due to some unavoidable circumstances I could not succeed in my attempts and I had joined service as lecturer in an University. My quest for higher studies did not stop and I continued my efforts with a will to achieve the goal at any cost. At last I got the opportunity by the Grace of Lord Sai to do Ph.D at Hyderabad itself from the same University from where I took my post graduation. Eventhough I had put in a long service of 18 years I was not granted study leave with full pay and as such I had to join on loss of pay as teacher candidate in July, 1983. I was thankful to the authorities that they agreed to relieve me to enable me to join Ph.D. programme on my own accord. Since I was having some leave to my credit I took a bold decision at the risk of foregoing my four figure salary and joined the

doctorate programme. Before joining I visited Shirdi in January, 1983 and took His blessings. I prayed at samadhi mandir for Lord Sai to look after me and give me courage to face the situation financially and complete my studies without any hindrances.

As I have the research bend of mind from the beginning, I did not feel much difficulty in my new assignment and I started my research work with all SHRADDHA and SABURI (Faith and Patience). Three months passed but my problem was not solved for want of certain material and I tried my level best to procure it as per the instructions of my professor. I was very much frustrated and doubted whether I could complete my work with in the stipulated period. At this juncture I prayed to Lord Sai to show a way and help me in the situation. Having heard my call, He appeared to me in my dream as an old man and said "Why are you worrying much? Your problem is solved. Do not be perturbed. You will get the material and you can start your work and complete the work" and disappeared. Immediately I woke up and saw the watch and it was 5'O clock in the morning. That day happened to be Thursday which is very auspicious to me. LO! to the utter astonishment and surprise my professor called me to his chambers and said word by word the same what I heard the previous day. My problem was changed and I was provided all the required materials. Is it not the Miracle of Sai Baba who rescued me from the distress? My joy knew no bounds and I was overwhelmed by his grace. After performing the pooja I started my research work with all His blessings. From that time onwards I did not look back and days were passing without any problems. The time clock did not run smoothly and troubles started from my domestic side. My wife became suddenly ill and she was bed-ridden and I was all alone in the house. I consulted almost all the leading gynaecologists and they all advised me to get her operated without any further loss of time. Operation was a costly affair to me at that time as I was on loss of pay and moreover I was busy in research work. One doctor advised me to get the scanning done for correct diagnosis. Accordingly I decided to get it done. We had to pass through Sai Baba temple on Sir Ronald Ross Road to go to the Institute for Scanning. We stopped at the temple and took Udi and Prasad and proceeded to hospital. We were chanting all the way "Om Sai Sri Sai Jaya Jaya Sai" till we reached our destination. After taking the report we consulted a Homeopath. He assured us to cure without any operation within a week. Accordingly he gave the medicine and she responded well. After a week there was some improvement and gradually she started recovering and attending her



normal duties. The progress she made was unbelievable and it was Sai who led us to that doctor and graced us. It is not my efforts nor the medicine but His grace. This experience made us to surrender to Him totally. He will not allow His devotees to become frustrated once they surrender to HIM. That was how I was rescued from the grave situation. I concentrated my efforts now still more vigorously by working day and night for my research work. As a token of gratitude I visited Shirdi in Jan. 84, and had taken Lord's blessings at Samadhi Mandir. After returning home I came to know surprisingly that I was granted my study leave with full pay and allowances with retrospective effect. This was not to be expected at all. Tears trickled down my eyes after the seeing the orders. In this context I correctly put forth the verse from Gita that it was upto HIM to grant the fruits of work and our bounden duty is to work hard sincerely and leave the rest to HIM. Thus remembering His own words "cast your burden on me, I shall bear it and if you look to me I will look after you". He has proved it beyond doubt. With His blessings I completed my research work and everything went on well and finally the stage was set for final writing of the thesis. Before starting the thesis I paid my humble visit to Shirdi in Jan. 1985. I returned to Hyderabad with all his blessings and started writing the thesis. I also took a decision to dedicate my thesis to Lord's lotus feet. Perhaps that was His wish to call me again to Shirdi for this purpose. I completed my writing work and thesis was placed at His lotus feet at Shirdi, in July, 1985 before I submitted it officially to the University. I was very thankful to the temple chief Shri Bagwe and pujari Shri Dilip who helped me in presenting the thesis to His lotus feet and offer pooja. Thus I completed my Doctorate Programme and was awarded the degree in December, 1985. All my friends and well wishers congratulated me for completing the work in a record time. In this connection I can only say that it is HE who did everything on my behalf and I was a mere instrument. As one of my Sai brothers Sri. Kapoor of Delhi put it 'Lord not my will, but only Thy will be done, through me and Lord, thou art the doer, not I.' I remember this always in all my deeds.

Salutations to Satguru Sainath Maharaj who is Omnipresent and Omniscient.

**Bow to Sai and Peace be to all.**

*Dr. P. Shyamsunder Rao,  
Hyderabad.*

## DEENA DAYALU — SRI SAI

*“Ye Yathamam prapadyante tam stathaiva bhajamyaham;  
Mama vartm anuvartante manushah Partha sarvasah”*

(Bhagavad Gita IV — 11)

(Oh Arjuna, whichever way one worships me, I accept them. All paths followed by man lead unto Me).

If the spirit of the holy teaching is properly understood, the great confusion that generally prevails must go. To be on pathway to reach God, by itself, is not the criterion since it is the intention and purity of the thought behind human endeavour which is evaluated. That is why Swami Vivekananda pays tribute to the highest catholicity of Sanatana Dharma. He says that he can pray with equal fervour with a Muslim in the mosque, with the Christian in the church or with a Hindu in a temple without any reservations. Just as the sublimity of the thought and not the colour of the ink in which it is expressed that is important, a mere claim of belonging to a particular religion will take us nowhere. He quotes a hymn from the famous Mahimna Stotra:

*“Trayi Samkyam Yogah Pasupathi matham vaishnavamiti  
prabhinne prasthane paramadah pathya miticha ruchinam  
vaichitryad ruju kutila nana patha jusham nrunameko gamyah  
stvamasī payasa marnava iva”*

(Just as all rivers whether they flow straight or crooked must merge in the Sea, all paths lead unto Thee, O Lord).

The miraculous and the only truth which is commonly overlooked because of the tremendous power of Maya (delusion) is that every thought containing a desire (whatever be its direction) carries with it a subtle Divine force, just as the wind necessarily must carry a bit of moisture with it. We must not forget man is basically “Amritasya putra” (son of immortal bliss) as Swami Vivekananda proclaims, and every function of a human being is rendered possible only because of the Supreme Consciousness reflected in him. No wonder that a true Jnani's thought are such that he maintains a constant and continuous flow of awareness of the Lord, and that is why Sri Krishna declares that a jnani is dearest to him — not because he has any favourites — but only because a jnani renders himself to be in perfect harmony with the highest cosmic principle of evolution to perfection — “even as our Father in Heaven is perfect”.



Living beings other than man have no need to pray nor can they commit any sin for the simple reason that they are subject to remote control of Prakrti. A wild animal behaves today exactly as its predecessors or as its progeny would behave. Even such a wild animal when subjected to change in environment or intervention by man, will change its behaviour just as a tiger in spite of its natural instinctive dread of fire jumps fearlessly through a wheel of fire in circus shows. If man changes it is only because of every thought that crosses his mind. A conscious steering of the thought which is the primary function of the intellect will lead man to whatever destiny he sets for himself. The autonomy granted to man therefore makes him solely responsible for his downfall or for his evolution to the Cosmic Perfection. Ample guidance to him is provided through numerous incarnations of the Lord by their precept and example. That is what accounts for the advent of a Rama, Sri Krishna, Buddha or Sri Sai Baba.

We have only to consider how the demoniacally minded like Hiranyakasipa or a Ravana attained such tremendous powers to tyrannise the world to appreciate that these were attained only through the power of severe disciplining of the mind to seek such powers — albeit for evil. Mahabharata presents a baffling incident in which after the last phase of the War was over Aswathama who was a man of austerities to please Duryodhana hit upon a satanic plan of wiping out even innocent children of the Pandavas and the few warriors still left while they were asleep. He found that Shiva was guarding them and his efforts failed. Aswathama by praying to Lord Shiva acquired a fresh spell of power and carried out his nefarious plan, but to this day he is suffering the agony of his own sins. There is thus no question of any one getting away with one's evil acts.

But, for anything to occur the proper time must come. It is thus that Ravana continued for many years his tyrannical rule but the time for it arrived through the advent of Rama.

In other words, distress and sorrow, pain and pleasure are a direct outflow of doings of man — all because of the autonomy granted to him, and the one means of finding a solution is prayer for all those caught in the web of Maya. The incarnation of Sai by the will of Providence was specially intended for the benefit of the very humble poor masses. This aspect of redeeming the helpless from distress received the special attention of a previous incarnation — Sri Ramakrishna and his powerful exposition through his alter ego

Swami Vivekananda who set up the immortal Sri Ramakrishna Mission and went so far as to declare that he had lost his desire for his own salvation and that he would gladly be born again and again to serve 'My God the poor, My God the wicked and my God the humble'.

The series of incarnations are just like our relay races and the latest incarnation is of Sri Sai Baba of Shirdi who devoted his life to bringing succour to the helpless. He, by his exalted life, set the noble example of simple living and high thinking but never went about preaching philosophy. He was indeed the Exemplar of the highest Cosmic injunction "Sarva bhuta hithe rathah". Any one humble enough to seek Sai's grace readily finds his favour and the remarkable feature is that even after he shed his body he continues his magnificent love for suffering humanity. The purer one's mind, the quicker are the results.

There is one particularly significant aspect of the advent of Sri Sai, and that is a powerful reminder to everyone that the present condition of the masses of our country is backward and the so called people in higher strata of society must realise their responsibility to the down-trodden masses. "My God the poor and my God the humble" — certainly not as a matter of mercy or compassion but as the only course which leads to our perfection as a result of the realisation that each man is potentially divine and service to him is the means of self purification. From that point of view therefore Mahatma Gandhi was the greatest devotee of Sri Sai who lived and worked exactly as Sri Sai would have him live and work.

The highest award for national integration though belated ought to be conferred on the memory of Sri Sai Baba who lived all his noble life to remove the enormous mental cobwebs that smother all our rich heritage. Mere hero worship is worse than useless. May the eternal spirit of Sri Sai inspire and guide all of us to endeavour to implement in our daily lives to obliterate all traces of bigotry, fanaticism and prove ourselves worthy of the Great Master.

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## THE SAIBABA EPIC (II)

Shirdi, a God-forshaken place unknown to the world,  
Lying away from the fertile banks of the Goda river,  
A Sacred river that's given her shelter and nurtured  
Many a saint and seer from ancient times,  
In a district that's cradling the Puntamba town,  
Where Changdev, the great, is taking his eternal rest  
And Newasa town where sant Dyananeshwar lived  
And wrote his holy and illustrious work on the Gita,  
Umpteen towns and villages were there in Ahmednagar  
District, better known and holier too than Shirdi,  
That had no history whatsoever to speak or boast of  
And nothing to connect her with any Sant or Saint,  
Shirdi, the scholars say, is a corruption of Sheeladhi,  
Meaning a strong mind or a strong heart, was ruled  
By a Yadav king when, it was simply a large cemetery,  
Why then Baba did prefer Shirdi to other places  
That were better known and renowned as spiritual centres?  
Why did Baba not prefer Trimbak or Nasik, Paithan  
Or Puntamba and a host of other holier places  
But chose to live in Shirdi and do His drama there?  
For it was here in Shirdi, The nameless place,  
That there grew a tree that'd sheltered a grave —  
The holy tomb of a holy saint, whose name,  
As Baba Himself once disclosed, was Roshan Sha  
A realised soul that had taken its eternal rest  
And there-under in Samadhi lay centuries since  
A soul that Baba had Himself previously served  
As a faithful disciple of that master Divine  
In Shirdi, decades since, annual fair was held  
To honour Khandoba, a village Lord, when  
People from the nearby places, all gathered  
And did their worship and sought his help to them  
Once, after His ceremonial coming to Shirdi,  
When Baba, as usual, was sitting in meditation,  
Under the shade of that sacred margosa tree,  
As an young healthy man fully detached from  
The mundane world, not moving and unmoved  
By the din and noise of the jatra people, passing

Near Him, Khandoba suddenly possessed a person,  
 Who atonce started jumping and dancing, and  
 Ran towards Baba under the tree and bowed to Him  
 And then someone in the crowd asked Khandoba,  
 Through that man who was possessed by Him  
 Who was that man seated there and why he always  
 Sat all, all alone under the shade of that blessed tree  
 Then Khandoba spoke through that man and told  
 Them to dig beside its trunk to know the answer.  
 So forthwith they brought spades and pick-axes  
 And a spot shown by Khandoba was soon dug up,  
 Where they found a row of bricks, all neatly placed  
 Covering a stone, lying on the mouth of a small cave  
 Built in sand and mortar and yonder lay  
 A tomb or grave lit up by four burning lamps.  
 There, Khandoba said, the Fakir boy had done  
 Arduous pénance for a period of full twelve years.  
 The men were surprised and overjoyed too and  
 Did not know what it all meant and what to do  
 When Baba Himself, disturbed by what they'd done,  
 Called them to Him and revealed that the place  
 Was the sacred tomb of His own Master and  
 Asked them to cover up the tomb as before  
 So then, the bricks 'replaced as before and the cave covered  
 Then, a couple of decades later, when H.V. Sathe  
 Wanted to build residential quarters near that tree  
 In Shirdi and workers were digging a foundation pit  
 They found a cave housing a tomb under the ground  
 Dark, but long, having several steps, which seemed  
 To lead on towards the Mosque and even up to the Chavdi  
 When questioned by them about this wonderful find,  
 Baba again said it was His Master's Sacred place  
 And must not be opened but carefully covered up as before.  
 And said, if they burn up dhoop on that spot  
 At sun-set time of Thursdays and Fridays,  
 They'd achieve their good by the mercy of His Master  
 Once Baba told Wamanrao Patel that under the Dhuni,  
 The immortal fire that He had lit on the floor of Mosque,  
 There lay a cave deep under the ground, where Baba  
 Had lived for twelve full years and faithfully served  
 His Master who was kind and noble and who having





Himself realised his soul, had himself merged in God  
Who never left his seat and moved therefrom  
And who knew no hunger nor any thirst, or sleep  
That he had a mind and Soul and body like that of Baba  
Him Baba served, devoutly served, quite forgetting  
His own hunger and thirst and looked to His Master  
And looked after him every moment of these years,  
Never leaving that cave and coming up the surface  
Except to meet, now and then, a holy man passing alone  
When Baba had a beard, long and flowing, that swept  
The ground and then, one day, Baba stepped out, after  
His penance and service to His Master were over, from  
That cave to fetch some water when He was at first  
And for the first time beholden by the Shirdi folk  
So once Baba's bhaktas Kaka Dixit, Sagun Meru Naik,  
Upasani Shastri and Alibagkar bhai and other thought  
Of commemorating the sacred spot where Baba was  
First seen in Shirdi village by putting up Gurupadukas  
Or the Master's Feet of Saibaba and got Baba's assent  
Then Dr. Ramrao Kothare of Bombay got the Padukas  
Neatly carved up in white marble and inset with  
A verse from Upasani, extolling the divinity of Saibaba  
Then, on a full-moon day in 1912, an auspicious day,  
Kakasaheb Dixit carried those padukas, amidst music  
And song and Bhajan, in procession from Khandoba Temple  
To the mosque, or Masjid or Dwarakamai of Baba where  
Baba touched them with His holy hand and said  
They belonged to Allah and asked them to put them  
Up under the margosa tree and thence they're carried  
To that tree and after Upasani Shastri did the rituals  
Dada Kelkar worshipped the Feet-Baba's Gurupadukas  
For several years their worship was done by Kaka Dixit  
and Laxman Kacheshwar and their upkeep was done  
By Sagun Meru Naik, an unassuming Bhakta of Sai Baba  
Later a katta or platform was built around that tree  
And a marble room above the Feet, and an eternal lamp  
Was kept burning there beside that Margosa Tree  
The leaves of which are not bitter but sweet since  
Baba himself, for years twelve, had fed and lived on them.

*Kamaladevi Gunaki,  
Basavaraj Gunaki.*

**श्री साईलीला**  
**सप्टेंबर १९८७**  
**हिन्दी विभाग**  
**अनुक्रमणिका**

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**साई-गीत**

ऐ मेरे ओ भगवान, तेरे चरणों में मेरी जान ।  
ऐ मेरे साई-महान, मैं गाऊँ ये गुण-गान ॥ धृ. ॥  
कई सदियोंसे ढूँढ़ तुझको  
आज मिले तुम मेरे मुझको  
ऐ मेरे साई-महान, तेरी शरण में मैं आज ।  
ऐ मेरे ओ भगवान, तेरे चरणों में मेरी जान ॥ १ ॥ ऐ मेरे---  
इस संसार में मेरे मनमें  
जिधर भी देखू मन-आँगन में  
ऐ मेरे साई महान, तू हो इस सारे जहाँन ।  
ऐ मेरे ओ भगवान, तेरे चरणों में मेरी जान ॥ २ ॥ ऐ मेरे---  
मैं माँगू बस एक ही तुझसे  
मुक्ती दे दो इस जीवन से  
ऐ मेरे साई महान, तेरे नैन न में मेरे प्राण ।  
ऐ मेरे ओ भगवान, तेरे चरणों में मेरी जान ॥ ३ ॥ ऐ मेरे---

— श्री. पटेल टी.बी.

“दिवाण अंण्ड शाह एनक्लैव्ह”  
‘दिवान मान’ बिल्डिंग, ‘सी’/३०५,  
मु.पो. वसई रोड (पश्चिम),  
जि. ठाणे (महाराष्ट्र).

२७. गुरु जब चाहते हैं तब अपनों में से एक को चुन लेते हैं कि वह उनकी जीवनी और लीलाओं का वर्णन करे, जो अन्यथा कठिन है।
२८. मैं इसे निरी औपचारितावश नहीं कह रहा हूँ, वरन् निष्ठापूर्वक कह रहा हूँ। मैं आपके सम्माननीय ध्यान की अभियाचना करता हूँ।
२९. पवित्र गोदावरी नदी के तट स्थित शिरडी, गाणगापुर, नृसिंहवाड़ी, औदुम्बर अथवा भीलवाड़ी की भाँति प्रसिद्ध है।
३०. गोदावरी नदी के पवित्र तट, उसका जल तथा शीतल समीर सांसारिक जीवन से अज्ञान के अन्धकार को दूर कर सकते हैं।
३१. गोदावरी नदी की पवित्रता सम्पूर्ण संसार में प्रसिद्ध है। उसका (तटीय) क्षेत्र सन्तों का आवास रहा है, एक से एक भव्यतर।
३२. गोमती नदी का जल पापों को धो देता है। उसके तट पर स्थित अनेक तीर्थस्थानों की पवित्रता के विषय में पुराण प्रभावी ढंग से वर्णन करते हैं। उसके जल में केवल एक डुबकी लगा देना सांसारिक जीवन की व्याधियों के उपचार के लिए यथेष्ट है।
३३. वही गोदावरी जब अहमदनगर जिले के कोपरगाँव तालुका के उसी नाम के ग्राम की ओर मुड़ती है, तब वह तीर्थयात्रियों को शिरडी का दिशा-निर्देश करती है।
३४. जैसे ही आप इस नदी को पार करके दूसरी ओर जाते हैं, वैसे ही लगभग ६ मील की दूरी पर (आपका) तांगा नीमगाँव में प्रवेश करेगा और वहाँ से शिरडी तुरन्त दृष्टि-सीमा में आ जाती है।

- ३५- पूर्वकाल में अनेक सन्त हुए हैं — निवृत्ति, ज्ञानदेव, मुक्ताबाई,  
 ३६. नामदेव, जनाबाई, गोरा, गोणाई, तुकाराम, नरहरि, नरसी भाई,  
 सजन कसाई, सांवता (माली); अभिनव काल में भी ऐसे  
 सन्त हुए हैं जो अपने विश्वबन्धुत्व के दृष्टिकोण से अत्याचार  
 तथा यातना से पीड़ित लोगों के मुख्य आधार बने हैं।
३७. सन्तों में सन्त रामदास ने गोदावरी नदी के तट का केवल  
 इसलिए परित्याग कर दिया कि वे संसार की मुक्ति के लिए  
 कृष्णा नदी के तट पर (पुनः) प्रकट हों।
३८. यही बात योगियों में योगी श्री साई के साथ घटित होती  
 है। शिरडी के सौभाग्य से वे संसार की मुक्ति हेतु गोदावरी  
 नदी के तट पर प्रकट हुए।
३९. सन्तों की तुलना प्रायः पारस पत्थर से की जाती है, जो  
 लोहे को सोने में परिणत कर देता है। तथापि, सन्तों का  
 प्रभाव असाधारण होता है, क्योंकि वे भक्तों को स्वयं अपनी  
 प्रतिमा में आमूलतः रूपान्तरित कर देते हैं।
४०. सभी भेद-भावों ने ऊपर उठकर और सम्पूर्ण विश्व में ब्रह्म  
 को प्रत्यक्ष देखकर, वे अपने में तथा अपने चतुर्दिक संसार  
 में केवल ब्रह्म की शोभा को एकसमान प्रतिबिम्बित देखते हैं।
४१. जब वह अनुभूति होती है कि सम्पूर्ण विश्व अपने स्वयं के  
 आत्म में निहित है, तब आनन्द की वह श्रेष्ठ भावना परमात्मा  
 के साथ एकीकरण का पथ प्रशस्त करती है।
४२. विश्व के साथ अभिन्नता की अनुभूति होते ही द्वैत-भाव नष्ट  
 हो जाता है, फिर किसी से शत्रुता अथवा किसी का भय क्यों होगा?
४३. मंगलवेदा के सन्त दामाजी, सज्जनगढ़ के समर्थ रामदास  
 तथा वाड़ी के नृसिंह सरस्वती की भाँति साईनाथ शिरडी के सन्त थे।

१४. सन्त स्वयं विमुक्त आत्माएँ हैं और वे सदैव निम्न वर्गों के उत्थान के लिए कार्यरत रहते हैं। वे केवल दूसरों के लिए जीते हैं, अपने लिए नहीं।
१५. यद्यपि वे ऊपरी तौर से सांसारिक कार्यकलाप में निरत रहते हैं, तथापि (वास्तव में) वे ईशप्राप्ति के लिए समर्पित मन्दिर के निर्माण के लिए वैराग्य की नींव डालते हैं। वे सरलता से भक्तों का उद्धार कर देते हैं।
१६. धर्म का पुनरुत्थान उनका जीवन-लक्ष्य है, जिसके एक बार प्राप्त हो जाने पर वे अपना भौतिक शरीर त्याग देते हैं।
१७. व्यक्ति की आत्मा ही स्वयं परमात्मा है, जो अखिल विश्व को आनन्द प्रदान करती है। और गुरु स्वयं परमात्मा है, वह शंकर है जो आनन्द प्रदान करते हैं।
१८. वह प्रेम का सर्वोत्तम वास-स्थान है। वह अनन्त, नित्य, अविभाज्य है। वह दिशा, काल तथा कार्य-कारण भाव से परे है। वह अविनाशी है।
१९. न परा न पश्यन्ति, न मध्यमा और न ही वैखरी, उसका वर्णन करने में समर्थ है। न ही वेद अपने समस्त प्रज्ञान के बावजूद उसका वर्णन कर सकते हैं, और अन्ततः उन्हें नकारात्मक वर्णन 'नेति-नेति' (अर्थात् यह नहीं, यह नहीं) का आश्रय लेना पड़ता है।

(परा — वाणी की प्रथम प्रावस्था — श्वास अथवा वायु का प्रथम विलोडन, जिसका प्रतीक गूढ अक्षर 'ओम्' है; पश्यन्ति — वाणी की द्वितीय प्रावस्था — जिसका वास-स्थान अन्तःकरण अथवा मन में है और जिसकी विशेषता विवेक अथवा विभेद है; मध्यमा — वाणी की तृतीय प्रावस्था —

जिसका वास-स्थान कंठ-नलिका में है; वैखरी — वाणी की चतुर्थ प्रावस्था — सन्धिबद्ध उच्चारण। )

२०. षडदर्शन (सांख्य, योग, न्याय, वैशेषिक, मीमांसा तथा वेदान्त-हिन्दू दर्शन की छै पद्धतियाँ) जिन्हें छै शास्त्र (धर्मग्रन्थ) भी कहा जाता है उसका वर्णन करने से कतरा गए; पुराणों तथा कीर्तनों ने इस प्रयास में अपने को निःशेष कर दिया। अन्ततः शरीर, वाणी तथा मन का पूर्ण समर्पण ही उसे समझने का एकमात्र साधन है।
२१. दैवी साई की, जिनकी पद्धतियाँ रहस्यमयी हैं, कथाएँ और जीवनी को ध्यानपूर्वक सुनकर (पढ़कर) हमारी श्रवणेन्द्रियाँ पवित्र हों।
२२. सभी ज्ञानेन्द्रियों के मूल में वे प्रेरक शक्ति हैं; (वह) प्रेरणा, जिसने मुझे इस ग्रन्थ की रचना के लिए प्रोत्साहित किया। उसी के फलस्वरूप यह क्रमबद्ध तथा अनायास रचना हो सकी।
२३. अन्दर और बाहर उसी का वास है; वह सम्पूर्ण विश्व में परिव्याप्त है। फिर मैं व्यर्थ क्यों चिन्ता करूँ?
२४. जब मैं उसके गुणों का विचार करता हूँ, तब मन को शान्ति प्राप्त होती है। शब्द नहीं, वरन् केवल मौन ही उसका प्रभावपूर्णता से वर्णन कर सकता है।
- २५- जब नासिका द्वारा कोई फूल सूँघा जाता है, जब स्पर्श द्वारा  
२६. ताप अथवा शीत का अनुभव किया जाता है और जब नेत्रों द्वारा सौन्दर्य की सराहना की जाती है, तब (वे) इन्द्रियाँ 'आत्म' को सुख पहुँचाती हैं। शक्कर की मिठास का स्वाद जिह्वा लेती है, किन्तु वह उसे व्यक्त करने में असमर्थ है। उसी प्रकार मैं साई के गुणों का शब्दों में वर्णन करने में असमर्थ हूँ। (वह गूंगे का गुड़ है)।

# श्री साई-सच्चरित

(श्री साई की श्रद्धास्पद जीवनी)

## अध्याय ४

श्री गणेश, श्री सरस्वती, श्री गुरु, कुलदेवता, श्री सीता,  
श्रीरामचंद्र तथा श्रद्धास्पद गुरु श्री साईनाथ की वन्दना

१. 'मंगलकारी इष्टों (देवी-देवताओं) का आवाहन' के बाद के दो अध्यायों में मैंने इस ग्रन्थ (की रचना) के उद्देश्य का उल्लेख किया तथा लेखक के प्राधिकार का और साई के साथ उसके सम्बन्ध को पूर्णतः प्रदर्शित किया।
२. अब निमित्त का विचार होगा अर्थात् (मन्युष्यों की) दुराचारिता का, जो इस पृथ्वी पर सन्तों के प्रकट होने का पथ प्रशस्त करती है।
३. हे श्रोता गण (पाठक वृन्द)! मैं, जो आपकी चरणरज का कण मात्र हूँ, बिना किसी क्षमा-याचना (की भूमिका) के आपसे ध्यानपूर्वक सुनने (पढ़ने) के लिए नम्र निवेदन करता हूँ।
४. किसी भी सन्त की जीवनी आनन्ददायक होती है। साई की कथा अमृत के सदृश और भी मधुर है, जो (श्रद्धापूर्वक) एकाग्रता से सुननेवाले भक्तों के आनन्द को बढ़ाती है।
- ५- ९ जब ब्राह्मण जीवन की चार प्रावस्थाओं (आश्रम धर्म) की अवहेलना करने लगते हैं; जब शूद्र ब्राह्मणों की भाँति व्यवहार किए जाने की आकांक्षा करने लगते हैं और धर्मगुरु (आचार्य) अपमानित और तिरस्कृत किए जाते हैं; (जब) कोई भी (व्यक्ति) धार्मिक आदेशों का पालन नहीं करता और प्रत्येक व्यक्ति अपने को विद्वान समझने लगता है तथा

दूसरों से ईर्ष्या करने लगता है जिसके फलस्वरूप सर्वत्र अस्तव्यस्तता एवं अव्यवस्था व्याप्त हो जाती है; जब खान-पान के धर्मानुमोदित नियमों तथा आचार-विचार के औचित्य की अवज्ञा होती है जिससे ब्राह्मण खुलेआम आमिष और मदिरा का सेवन करने लगते हैं; जब धार्मिक सम्प्रदायों के मध्य में घृणा की चिनगारी प्रज्वलित करके जनसाधारण को उत्तेजित किया जाता है; जब ब्राह्मण कर्मकाण्डी उपासना करने से कतराने लगते हैं, जब धर्मनिष्ठ व्यक्ति नीतिपरायण आचरण से उकताने लगते हैं, जब योगी अपने यौगिक अभ्यासों की उपेक्षा करने लगते हैं — तब सन्तों के प्रकट होने का समय उपस्थित होता है।

१०. जब लोग धन, पदवी तथा शक्ति को ही अपना सुख मानने लगते हैं, पुत्र तथा पत्नी आध्यात्मिक आदर्शों से विमुख हो जाते हैं, तब सन्त अपने को प्रकट करते हैं।

११. धर्म के न्हास के फलस्वरूप लोग अपने महानतम कल्याण के प्रति आँखें मूँद लेते हैं, जिससे उनकी अपूरणीय क्षति होती है। सन्त प्रकट होते हैं और धर्म का पुनरुद्धार करते हैं।

१२. सन्त अपने को इस पृथ्वी पर (तब) प्रकट करते हैं, जब लोग जिह्वा का स्वाद और संभोग का भौतिक सुख भोगने के लिए अपनी शक्तियों का अपव्यय करने लगते हैं, जो उनके स्वास्थ्य, दीर्घायु तथा समृद्धि के लिए हानिकारक होता है और इस प्रकार वे अपने आत्मोत्थान का अवसर खो देते हैं।

१३. वर्णाश्रम धर्म के पालन के सुनिश्चित करने के लिए, अनीति-परायणता का उन्मूलन करने के लिए, दीन-हीन, अत्याचारपीडित तथा यातनाग्रस्त (लोगों) की रक्षा करने के लिए सन्त इस पृथ्वी पर जन्म लेते हैं।



४४. सांसारिक जीवन कठिन तथा अलंघ्य है, तथापि उन्होंने (साईनाथ ने) उस पर विजय प्राप्त कर ली थी। शान्ति उनकी प्रकृति का श्रृंगार था और वे ज्ञान के वास्तविक कोषालय थे।
४५. वे वैष्णवों के आश्रय थे। वे दानियों में सबसे बड़े दानी थे। आध्यात्मिक ज्ञान को प्रदान करने में वे उतने ही उदार थे, जितने कर्ण, सत्य के सारभूत।
४६. नाशवान के प्रति बिना किसी आसक्ति के, स्वयं अपने में तल्लीन, उनका सम्पूर्ण ध्यान ब्रह्म पर केन्द्रित रहता था। उनकी प्रकृति की दशा, वास्तव में, अवर्णनीय थी।
४७. सांसारिक प्रचुरता अथवा अभाव से वे पूर्णतः अप्रभावित (रहते थे)। अन्य लोक के सुख-दुःख उन्हें विचलित नहीं करते थे। उनकी आन्तरिक प्रकृति ऐसी स्पष्ट थी, जैसे शिशा। उनकी वाणी अमृत की वृष्टि थी।
४८. वे प्रत्येक प्राणी में ईश्वर के दर्शन करते थे। उनके लिए सम्राट अथवा कंगाल, निर्धन तथा उत्पीड़ित — सभी समान थे। उनके लिए स्तुति अथवा निन्दा का महल नहीं था।
४९. बाह्य रूप से वे किसी सामान्य व्यक्ति जैसे थे, वे बड़ी रुचि के साथ मुरलियों (भगवान खड्गोबा के प्रति समर्पित नारियों) के नृत्य एवं रंगरेलियों को देखते थे और गज़ल (भारतीय संगीत की एक विद्या) सुनते थे, किन्तु समाधि की उनकी आन्तरिक अवस्था इनसे प्रभावित नहीं होती थी।
५०. अल्लाह का नाम उनके हृदय (पटल) पर अंकित था। सभी जीवों की अंधेरी रात्रि में वे प्रकाश का अनुभव कर जागरण करते थे और दूसरे जीवों के लिए जो दिन था वह उनके लिए रात्रि थी<sup>१</sup>। वे गहरे समुद्र की तरह शान्त थे।

१. "या निशा सर्वभूतानां तस्यां जागर्ति संयमी । यस्यां जागृति भूतानि सा निशा पश्यतो मुनेः ॥"

— श्रीमद्भगवद्गीता (अध्याय २ श्लोक ६९)

५१. यह निश्चित करना कठिन है कि वे जीवन के किस आश्रम अथवा अवस्था से गुजर रहे थे अथवा उनके कार्य-कलाप की यथार्थ दशा क्या थी। किन्तु इतना निश्चित है कि वे कहीं भी हों, उन्हें प्रत्येक वस्तु का, जो घटित होती थी, ज्ञान था।
५२. बाह्य रूप से वे प्रति दिन दरबार लगाते थे और प्रज्ञान की हजारों बातें करते थे; किन्तु आन्तरिक रूप से (वे) मौन के प्रति संकल्पित थे।
५३. वे एक दीवार के सहारे टिक जाया करते थे, प्रातः काल और अपराह्न में विचरण करते थे और लेंडी अथवा चावड़ी (गाँव का सभाभवन) जाते थे। किन्तु वे सदैव आत्मलीन रहते थे।
५४. मैं नहीं जानता कि मैंने जानता कि मैंने अपने किस जन्म में, किस अवसर पर और किस समय तपस्या की थी जिसके फलस्वरूप उन्होंने मुझे अपने इस जन्म में अपना (स्वीकार कर) लिया था।
५५. मैं इतनी धृष्टता कैसे कर सकता हूँ कि इसे (साई द्वारा अपनाया जाना) अपने जैसे प्रमाणीकृत पातकी के तप के फल को आरोपित करूँ, जब कि मैं दीनर के प्रति साई के प्रेम से अवगत हूँ? निश्चय ही, वह उनके अनुग्रह के कारण था।
५६. यद्यपि वे सिद्ध (आत्म ज्ञान सम्बन्ध आत्मा) के रूप में जन्में (थे), तथापि उनकी आचरणविधियाँ अन्वेषक की थी। स्वभाव से विनम्र तथा निरभिमानी वे सबको प्रसन्न करने का प्रयास करते थे।
५७. जिस प्रकार एकनाथ तथा ज्ञानेश्वर ने क्रमशः पैठण तथा आळन्दी को गौरव प्रदान किया, उसी प्रकार साई ने शिरडी को उच्च प्रतिष्ठा का स्थान बना दिया।

२ "तू दयालू, दीन हौं, तू दानि, हौं भिखारी। हौं प्रसिद्ध पातकी, तू पाप-पुंज हारी ॥"

— विनयपत्रिका (पद क्रमांक ७९)

५८. शिरडी के घास-पात और पत्थर धन्य हैं, जिन्होंने अनायास उनके चरणों का चुम्बन किया और उनकी (पद) धूलि धारण की।
६०. हमारे लिए शिरडी स्वयं पंढरपुर, जगन्नाथपुरी, द्वारका, गया, काशी, रामेश्वर, बद्री-केदार, नासिक-त्र्यम्बकेश्वर, उज्जैन-महाकालेश्वर तथा महाबलेश्वर गोकर्ण है।
६१. शिरडी में साईं के साथ साहचर्य ही निगमों (वैदिक शास्त्रों) तथा आगमों के अध्ययन के समान है, जीवन की व्यथाओं में उपचारक स्पर्श तथा मोक्ष का सरलतम साधन है।
६२. साईं का दर्शन स्वयं ही हमारे लिए ईश्वर के साथ एकलन का साधन है; उनके साथ वार्तालाप करने से सारे पाप धुल जाते हैं।
६३. उनके पैर दबाने से वही पुण्य प्राप्त होता है, जो तीन पवित्र नदियों (गंगा, यमुना तथा सरस्वती) के संगम में स्नान करने से प्राप्त होता है। उनके चरण-तीर्थ (चरणोदक) का पान करना सभी इच्छाओं का उन्मूलन कर देता है।
६४. उनका आदेश उतना ही अवश्यकरणीय है जितना वेद-वाक्य। उनकी ऊदी (उनकी धूनी अथवा सदा प्रज्वलित रहने वाली अग्नि की पवित्र भस्म) तथा प्रसाद प्रत्येक अर्थ में पवित्र करनेवाला है।
६५. हमारे लिये साईं परम ब्रह्म हैं, उच्चतम आध्यात्मिक आनन्द। साईं हमारे श्रीकृष्ण, श्रीराम तथा अन्तःस्थ शरण हैं।
६६. साईं स्वयं समस्त भौतिक द्वन्दों से परे हैं और सुख-दुःख से ऊपर हैं। वे सदैव अपने स्वयं के आत्म में, पूर्ण सत्य में, तल्लीन रहते हैं।

६७. शिरडी वह केन्द्र है, जहाँ से बाबा का प्रभाव निःसृत होता है, जो ( उत्तर में) पंजाब तक, (पूर्व में) कलकत्ता तक, (पश्चिम में) गुजरात तक, (मध्य में) डैकन (ट्रैप) में तथा (दक्षिण में) कन्नड़ देश तक फैल गया है।
६८. शिरडी में साई की समाधि सभी सन्तों के समागम का स्थान है। उसकी दिशा में पथ पर (रखा गया) प्रत्येक कदम सांसारिक जीवन के बन्धनों को विच्छिन्न करता है।
६९. (शिरडी में) उनकी समाधि का दर्शन मात्र व्यक्ति के जीवन की पूर्णता है। (फिर) वे लोग कितने अधिक भाग्यवान हैं, जिन्हें उनकी सेवा में अपना जीवन समर्पित कर देने का अवसर प्राप्त हुआ है।
७०. मस्जिद पर तथा (बूटी बाड़ा में स्थित) समाधि-मन्दिर पर सुन्दर ध्वजाएँ एक अविच्छिन्न रेखा के अनुरूप आसमान में फहराती हैं, जो संकेत द्वारा भक्तों का ध्यान आकृष्ट करती प्रतीत होती हैं।
७१. बाबा की, जो लब्ध-प्रतिष्ठ सन्त थे, ख्याति दिग-दिगन्त में फैल चुकी थी। कुछ लोग अपनी मनोकामनाओं की पूर्ति के लिए उनके समक्ष श्रद्धापूर्वक संकल्प लेते थे, कुछ अन्य उनके दर्शन मात्र से आन्तरिक शान्ति का अनुभव करते थे।
७२. चाहे लोग उनके पास श्रद्धापूर्वक पहुँचे अथवा शंकापूर्वक और उनका आशय कुछ भी क्यों न हो, उनका (साई का) दर्शन शान्ति प्रदान करने के लिए तथा श्रद्धाजनक विस्मय प्रेरित करने के लिए पर्याप्त था।
७३. वही अलौकिक आभास जो पंढरपुर में विठ्ठल तथा रखूमाई को देखती ही होता है, शिरडी में साईबाबा का दर्शन करने

से अनुभव होता है।

७४. यदि कोई इसे अतिशयोक्ति समझे, तो वह विठ्ठल के समर्पित भक्त गौली बुवा को सुने कि वे सभी शंकाओं का निवारण करने के लिए उनके विषय में क्या कहते हैं।

७५. गौली बुवा, वारकरी होने के कारण, बाबा के प्रेमवश शिरडी की वार्षिक तीर्थयात्रा उतने ही नियमित रूप से करते थे, जितनी वे पंढरपुर की करते थे।

७६. तीर्थयात्रा के समय वे अपने साथ एक गदहे को रखते थे। उनके साथ उनका एक शिष्य भी रहता था। वे निरन्तर उच्च स्वर में "राम-कृष्ण-हरि" का जाप करते थे।

७७. वे पंचानवे (९५) वर्ष के थे और वर्षाऋतु (चतुर्मास) के चार महीने गोदावरी नदी के तट पर व्यतीत करते थे। शेष आठ महीने पंढरपुर में रहते थे और प्रति वर्ष बाबा का दर्शन करने जाते थे।

७८. वे विनम्रतापूर्वक बाबा के मुखड़े को टकटकी लगाकर स्नेहशीलता से देखते और उद्घोषणा करते, "ये तो पंढरीनाथ (विठ्ठल) के अवतार हैं, जो अनाथों के नाथ तथा करुणा के सागर हैं।

७९- "क्या रेशमी किनारेवाली धोती पहन लेने से कोई सन्त बन

८०- जाता है? सन्त बनने के लिए जो आवश्यक है वह है कठोर तप, जब तक हड्डियाँ घिसकर पतली न पड़ जावें और खून पानी में परिणत न हो जावे। व्यर्थ ही कोई दिव्यता अर्जित नहीं करता। ये (साईं) पंढरीनाथ के अवतार हैं। यह अच्छी तरह जानते हुए कि यह संसार अज्ञानमय है, उसके मूल में देवत्व के दर्शन करो।"

८१. ये ऐसे भक्त के शब्द हैं जो पंढरीनाथ (विठ्ठल) से प्रेम करते थे। उनकी तुलना में मुझ जैसा क्षुद्र व्यक्ति किस अनुभूति की गवोक्ति कर सकता है? श्रोताओं (पाठकों) का अपना अनुभव सर्वोत्तम पथप्रदर्शक होगा।
८२. ईश्वर का नाम जपने के प्रति बाबा यथार्थतः अत्यन्त अनुरक्त थे और निरन्तर 'अल्लाह मालिक' का उद्घोष किया करते थे। प्रायः वे अपनी उपस्थिति में सात दिन का अखंड नाम-जाप (नाम सप्ताह) का आयोजन किया करते थे।
८३. एक अवसर पर बाबा ने दासगणू को इस प्रकार के सात दिन के नाम-जाप को संचालित करने का आदेश दिया। तब दासगणू ने बाबा से इस आश्वासन की याचना की कि उनके समक्ष विद्वत भगवान साक्षात् प्रकट होंगे।
८४. बाबा ने अपने हाथ को वक्षस्थल पर रखते हुए स्पष्टतया घोषणा की, "हाँ विठ्ठलनाथ निश्चित रूप से प्रकट होंगे, किन्तु भक्त का निष्ठावान होना आवश्यक है।
- ८५- "वस्तुतः शिरडी स्वयं डाकोरनाथ की डंकपुरी, विठ्ठल का
८६. पंढरपुर अथवा रणछोड़ की द्वारका है। अन्यत्र खोजने की क्या आवश्यकता है? क्या विठ्ठल बाह्य आकाश की नीरवता से प्रकट होंगे? वे तो भक्त के अन्तर के तीव्र प्रेम से अवतरित होंगे।
८७. अपने मातापिता की सेवा करके पुंडलीक ने देवेश को इतना अधिक मंत्रमुग्ध कर लिया कि उसकी भक्ति देखकर भगवान ईट पर खड़े होकर प्रतीक्षारत हो गए।
८८. नाम-जाप के सातवें दिन के उपरान्त बाबा के शब्द सत्य प्रमाणित हुए और यह कहा जाता है कि दासगणू को विठ्ठल भगवान के दर्शन हुए।

८९. एक बार जब काकासाहेब दीक्षित प्रातःकाल के अपने नैतिक स्नान के उपरान्त ध्यान लगाए बैठे थे, तभी उन्हें विठ्ठल के दर्शन हुए।
- ९०- बाद में, जब काकासाहेब बाबा का दर्शन करने गए, तब
९१. बाबा ने उनसे यह प्रश्न कर उन्हें चौंका दिया, "क्या विठ्ठल पाटिल (पंढरपुर के विठ्ठलनाथ) तुमसे मिलने नहीं आए थे? विठ्ठलनाथ बड़े मायावी हैं। उन्हें दृढ़ता से पकड़े रहो, अन्यथा एक क्षण के लिए भी तुम्हारा ध्यान विचलित होने पर, वे खिसक जाएँगे।



## शिरडी डायरी

१२-१-१९१२

मैं प्रातः तड़के जाग गया, प्रार्थना किया और दिन का नियमित कार्यक्रम प्रारम्भ किया जब नारायणराव का पुत्र गोविन्द और भाई भाऊ साहब आये। कुछ समय पूर्व बह होशंगाबाद से अमरावती में उतरे लेकिन मुझे और मेरी पत्नी को वहां नहीं पाया तब यहां हमसे मिलने आये। हम स्वभावतः एक दूसरे से मिलकर अत्यन्त प्रसन्न हुए और बैठ कर बातें किया। हम लोगों ने अपनी योग वाशिष्ठ कुछ देर से प्रारम्भ किया क्योंकि बापू साहब जोग व्यस्त थे। हम लोगों ने साई महाराज के बाहर जाते और फिर उनके मसजिद लौटने पर दर्शन किये। वह बहुत ही दयालु थे और उन्होंने अपनी चिलम मुझे कई बार पीने को दिया। इससे मेरी कई शंकाओं का समाधान हुआ और मैंने प्रसन्नता महसूस किया। मध्यान्ह आरती के बाद हम लोगों ने अपना भोजन किया और फिर मैंने कुछ क्षण आराम किया। दीक्षित को नियमित रूप से कुछ अधिक देर मसजिद में लगी। इसीलिए उनकी रामायण कुछ विलम्ब से प्रारम्भ हुई और हम लोग एक अध्याय नहीं पूरा कर सके क्योंकि वह कुछ लम्बा और कठिन था। तत्पश्चात् हम लोगों ने साई महाराज के मसजिद में दर्शन किये। उन्होंने संगीत सुना। वहां दो नृत्य करने वाली लड़कियाँ थीं जिन्होंने गाना गाया और नृत्य किया। बाद में सेज आरती हुई। साई महाराज की बलवन्त पर महानकृपा थी उन्होंने उसे बुलवाया और दोपहर बाद के पूरे समय अपने साथ रखा।

१३-१-१९१२

मैं प्रातः जल्दी उठा और काकड़ आरती में सम्मिलित हुआ। साई महाराज आज एक शब्द भी नहीं बोले और ना ही हमेशा की तरह किसी पर निगाह डाली। खण्डवा के तहसीलदार यहां आये हैं। हम लोगों ने उन्हें जब हम लोग रंगनाथ की योगवाशिष्ठ पढ़ रहे थे, देखा। हम लोगों ने साई महाराज के बाहर जाते और वापसी में दर्शन किये। कल की गाने वाली औरते वहां थीं। उन्होंने कुछ गाया और पुरस्कार स्वरूप कुछ मिष्ठान्न प्राप्त किया और तब चलीं गयीं। मध्यान्ह आरती बड़ी प्रसन्नता से सम्पन्न हुई। मेघा अभी बिलकुल स्वस्थ नहीं है। माधवराव देशपांडे के भ्राता बापाजी को उनकी पत्नी के साथ भोजन के लिये आमंत्रित किया गया। खण्डवा के तहसीलदार एक सुसंस्कृत व्यक्ति मालूम पडते हैं - योग वाशिष्ठ का पाठ किया। वह कहते हैं कि वह अपनी भक्तिपूर्ण भावनाओं के कारण ही कुछ व्यक्तियों के क्रूर षडयन्त्रों से उत्पीड़ित हैं। दोपहर बाद कुछ आराम करके दीक्षित ने भावार्थ रामायण पढ़ा। बालकाण्ड का ११ वाँ अध्याय योग वाशिष्ठ का सार है तथा अत्यन्त रोचक है। मैंने साई महाराज के जैसे ही वह बाहर निकले दर्शन किये। उनकी मुद्रा बदली हुई थी और देखने पर ऐसा लगा कि वह क्रोधित थे जबकि वास्तव में वह नहीं थे। रात्रि में नियमित भजन और रामायण हुई।

१४-१-१९१२

मैं प्रातः जल्दी उठा, प्रार्थना किया और बापू साहब जोग तथा राम मारूति के



साथ रंगनाथी योग वाशिष्ठ पढ़ने बैठा। हम लोगों ने साई महाराज के बाहर निकलते समय दर्शन किये और फिर उसका पाठ जारी रखा। उनके वापस आने पर मैं मसजिद गया और देखा कि वह स्नान की व्यवस्था कर रहे थे। अतः मैं लौट आया तथा दो पत्र लिखे तब फिर गया। वह मेरे प्रति बड़े दयालु थे तथा उन्होंने मुझे बापू साहब जोग द्वारा उनके लिये लाये गये तिलगुड़ (तिलवा तिलकुट) दिये। उन्होंने वह बलवन्त को भी दिये। मध्यान्ह आरती कुछ देर से हुई क्योंकि आज तिलसंक्रान्ति (मकर संक्रान्ति) थी और मेघा भी अस्वस्थ था, लोगों द्वारा लाया गया (भोजन के थाल का दान) 'पारोस' भी देर से हुआ। लौटकर जब तक मैं अपना दोपहर का भोजन करूँ सायं के चार बज चुके थे। तब दीक्षित ने रामायण पढ़ा किन्तु आज अधिक प्रगति न हो सकी। दोपहर बाद जब मैं गया तब साई बाबा ने किसी को प्रवेश नहीं करने दिया। इसीलिये मैं ने बापू साहब जोग की कमरे की ओर चक्कर लगाया और सायंकालीन नमन् करने के समय पहुंचा। खण्डवा के तहसीलदार अभी भी यहां है और शनैः शनैः यहां के कार्यक्रमों में अभ्यस्त हो रहे है। एक श्री गुप्ते अपने भाई तथा परिवार के साथ आये हैं। वह कहते हैं कि वह मेरे मित्र थाणा के बाबा गुप्ते के दूर के सम्बन्ध में हैं। मैं उनसे बैठ कर बातें करता रहा। सायं सेज आरती, भीष्म के भजन और दीक्षित की रामायण हुई। हम लोगों ने संक्रान्ति पर्व, यद्यपि छोटे पैमाने पर — मनाया।

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मैं प्रातः तड़के जाग गया, प्रार्थना किया और काकड़ आरती में शामिल हुआ जो कुछ देर से प्रारंभ हुई थी, क्योंकि मेघा, जो शंख ध्वनि करते थे, बीमार होने के कारण समय से नहीं उठ सके। साई महाराज ने एक शब्द भी नहीं कहा क्योंकि वह उठे और चावड़ी से चले गये। उपासनी शास्त्री और बापू साहब जोग जल्दी नहीं आये। इसीलिये मैं बैठा पत्र लिखता रहा। जब साई महाराज बाहर गये उन्होंने मुझसे पूंछा कि प्रातः का समय कैसा बीता जो कि किसी प्रकार की पढ़ाई अथवा ध्यान-धारणा न किए जाने के कारण एक हल्की फट्कार सी थी। मैं उनके लौटने पर फिर दर्शनार्थ गया और वह बड़े दयालु थे। उन्होंने एक लम्बी कहानी प्रारम्भ कर दी। जैसे कि वह मुझसे ही कह रह हों, लेकिन मैं पूरे समय ऊंघता सा रहा और कहानी का भाव न समझ सका। बाद में मुझसे कहा गया कि कहानी गुप्ते के जीवन में घटित घटनाओं से सम्बन्धित, किन्तु एक हल्का सा आवरण लिये हुए थी, इसीलिये उन्होंने कहा। मध्यान्ह आरती विलम्ब से सायं ३ बजे हुई। इस बीच हम लोगों ने वापस लौटकर अपना भोजन किया। कुछ समय मैं लेट गया और तब दीक्षित का पुराण सुना। तत्पश्चात् हम लोग मसजिद गए जहां दूर से ही नमन् करने का आदेश हुआ और हम लोगों ने वैसा ही किया। साईबाबा घूमने के लिये आये तथा हम लोगों ने सदैव की भांति नमन् किया। दीक्षित ने कल मसजिद में रोशनी की थी उसे आज फिर किया। रात्रि में भीष्म के नियमित भजन और दीक्षित का पुराण वाचन हुआ।

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