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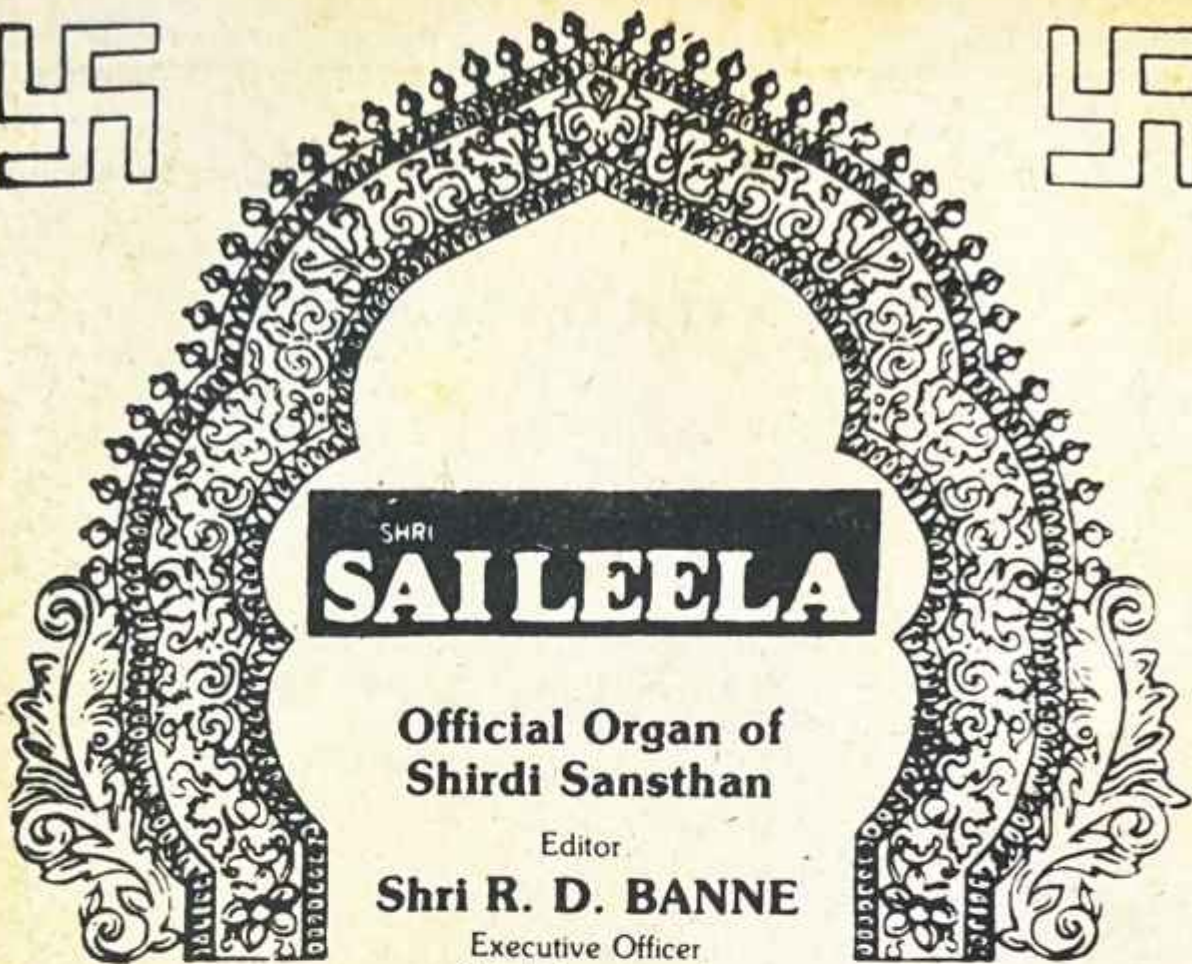
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SHRI

SAI LEELA

OFFICIAL ORGAN OF SHIRDI SANSTHAN





SHRI
SAILEELA

**Official Organ of
Shirdi Sansthan**

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Shri Sai Baba

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**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
the articles published.*



A QUOTE FOR THE MONTH

Birth brings death,
 death brings rebirth:
This evil needs no proof.
Where, then, O man,
 is thy happiness?
This life trembles
 in the balance
Like water on a lotus-leaf-
Thy son may bring
 thee suffering
Thy wealth is no
 assurance of heaven:
Therefore be not vain
 of thy wealth
Or of thy family,
 or of thy youth-
All are fleeting,
 all must change.

-Adi Shankaracharya

*(translated by Swami Prabhavananda
and Christopher Isherwood).*

SHRI SAI LEELA

APRIL — 1988

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SAI BABA—THE AVADHOOTA

“An Avadhoota is free from the shackles of desires. He may or may not follow the rules of cleanliness and the code of conduct. He has renounced all and is the abode of the ever pure and taintless Reality”.

—*Advadhootagita*

He who is a sinless philosopher and has cast off the shackles of ignorance is called an Avadhoota. The Sai Sat-charita describes Sai Baba as ‘Maha Yogi’ and ‘Avadhoota’. The state of an Avadhoota is above and beyond the state of ‘Jeevan-mukta’ (one liberated while still in the body). It is a stateless state of experience in which the Avadhoota ever revels.

Once Babu Sahib Jog asked Sai Baba: “Baba, I have served you so long with devotion and love. How can I discover when its fruits come?”

Sai Baba’s reply is remarkable: “The fruition of your service that will gladden both our hearts will be when you wear a kafni and beg your food, as I do.”

Actually Sai Baba meant Babu Sahib Jog to indentify himself with Him so that he could free himself from all his attachments. The great Sadashiva Brahmendra Saraswathi, the nearest comparison to Dattatreya in recent times, in his ‘Atma-Vidya-Vilasa’ gives the simile of an unflickering light in a place sheltered from the wind.

Sai Baba remained essentially a ‘fakhir’ all his life. He used to get up early and attend his prayers near the Dhuni, facing south. He used to mutter words like ‘Yade Haq’ but they were seldom clear or loud enough to be overheard. As befitting the fakhirs, he did not wash himself except on every third day. Sai Satcharita tells us how he used to take out his intestines and clean them! He never ate at any one’s house nor did he cook for himself. He remained a true mendicant to the last day of his life, begging his food from a few houses a day, though during the peak years of his fame the gifts of money that the devotees gave him amounted 300-400 rupees a day and many a millionaire was literally choking him with the daintiest of sweets and savories as their offerings. Baba never cared to touch them but distributed them freely to all and sustained himself by his begging. Baba freely mixed the left-overs after the dogs, beggars, servants took freely from his share, then ate it with a perfect conquest of palate and perfect sense of equality that he displayed to all living creatures. They did indeed see the very perfection of what the world’s scriptures had enjoined for the true seeker of God, viz. not minding what one eats and treating all life as one.

In the Avadhoota Upanishad, Lord Dattatreya replies to the questions: 'Who is an Avadhoota? What is the nature of his state? What is his goal and how does he move about?' thus:—

“He who has realised his identity with the Imperishable; who possesses qualities and powers par excellence; who has shaken off the bonds of Samsara and never swerves from the goal—‘THAT THOU ART’ (Tat-Tvamasi) and other Upanishadic declarations, is called an Avadhoota.”

Sai Baba's very words substantiate the above description: “I got embroiled by Karma, and came to a body. So I got a name and abode. Dehi i.e. the embodied, is my name; and the world is my abode. Brahman is my father and Maya, my mother. I am the Attributeless, Absolute, Nirguna. I have no name and no residence....”

With the touch of authority gained by experience, Dattatreya has meticulously described the distinguishing marks of an Avadhoota in the Avadhootagita in verses 6-9 of Chapter 8. Sai-bandhus would be delighted to learn that it substantiates the life of Sai Baba:

- “A” — An avadhoota has achieved complete liberation from the bonds of desires and obtained all-round purity. He is ever absorbed in bliss.
- “Va” — An avadhoota has liquidated desires and infallible to the three kinds of ills (diseases of body and mind, ills caused by living beings, diseases caused by floods, earthquakes etc.) and always lives in the present.
- “Dhoo” — That though an avadhoota's body be smeared with dust, his mind has been cleansed of all impurities and he is beyond the disciplines of concentration and meditation.
- “Ta” — That an avadhoota is ever concentrated in the contemplation of the truth and has abandoned worldly activity and its thoughts and has erased the ego.

Dear Sai-brothers and Sai-sisters: Let me conclude this article with Sai Baba's promise: “If one ever meditates on me, repeats my name, sings my deeds, and is thus transformed into me, one's karma is destroyed. I stay by his side always.”

—P.K. Kapoor,
1121, Chah Rahat,
Delhi-110 006.



HOW TO ENJOY THE WORLD WITHOUT SUFFERING ?

(The following extracts are reproduced by the Courtesy of Ramakrishna Mission from an article under the title of "Enjoy the World — But How?" by Swami Budhananda which appeared in April, 1972 issue of "Prabuddha Bharat".)

To enjoy the world in a way which will not bring suffering in its train :

- (1) we require to have an informed and intelligent realism,
- (2) a daring idealism operating in our daily life process, not in confusion but in fusion with our realism.

When we exercise our realism properly, we shall be forced to accept two basic facts of life about which we can do nothing by arguing or weeping. These two facts of life are :—

- (a) the fact of change, and
- (b) the fact of the law of cause and effect.

Change perpetuates the law and the law perpetuates change. Through the flux which characterizes each and every observable phenomenon, and through the 'dual throng' on life, the fact of change is impressed upon us all the time. Yet we do not seem to notice it. Through what we sow and reap, enjoy and suffer, the fact of cause and effect is daily impressed upon us. It is the rationale of what we receive and what we do not. Yet we complain and thus prove that we do not accept the fact.

If, however, we do not accept these two basic facts of life, we cannot enjoy the world. We are bound to be miserable. If we analyse the cause of our usual miseries we shall find that at least half of them are rooted in our non-acceptance of these facts of life. Therefore, graceful and buoyant acceptance of these facts of life is an important step to enjoying the world.

This is what we may call an informed and intelligent realism. By having this realism and allowing it to mould our thought patterns and motivations for action, we destroy half the causes of our sufferings and misery. Besides, we are required to seek to enjoy the world within the frame of these facts of life, with a daring idealism which will take life and death, here and the hereafter, time and the timeless, the microcosm and the macrocosm, in a mighty

philosophic sweep. In the speaking it may sound theoretical. But when this idea is codified in practical precepts for moulding behaviour patterns, it will not be found so.

The whole scheme in regard to enjoying the world, is enunciated with marvellous brevity in the two verses of the Upanishad. The first verse reads like this:

"Know that all this, whatever moves in this moving world, is enveloped by God. Enjoy through renunciation. Do not covet what belongs to others." — Isha-Upanishad, 1.

The very quintessence of the wisdom of the Indian view of life is here in this verse. This verse tells us how the world is to be enjoyed. To enjoy the world intelligently, we require to know the nature of the world. But what is the nature of the world?

The sage of this Upanishad says, 'KNOW this world to be enveloped by God.' In the words of Sri Ramakrishna, 'God has become everthing.' Both the unchanging invisible and the changing visible are the manifestations of God.


While expounding the verse from the Upanishad we have just quoted, a Sanskrit sage-scholar, Anandgiri, emphasizes the point that we have to get this truth ingrained in our minds, that 'The world is steeped in God. It is the household' of God. God dwells in the heart of all things.' God dwells in the heart of all things, including ourself.

Next come these very important words in the verse: 'enjoy through renunciation.' That is the supreme secret of enjoying the world: renunciation. The world can be enjoyed only through renunciation. All other attempts at enjoying the world in any other way are attended by inevitable suffering. But the common concept is that renunciation and enjoyment are antithetical. Even among ninety-nine per cent of religious people so-called, the idea of renunciation is distasteful.

This is so because the concept of renunciation is very widely misunderstood. If the true meaning of renunciation were understood every intelligent person would like to practise it.

Swami Vivekananda defines renunciation thus :

'The Infinite (within us) is trying to express itself in the finite, but there will come a time when it will find that it is impossible; and, then it will have to beat a retreat. And this beating a retreat is



renunciation, which is the real beginning of religion....' How can religion or morality begin without renunciation itself?

When it is said that 'renunciation is beating a retreat,' it should be understood as the return journey of the supposedly limited self toward its true unlimitedness. Therefore, renunciation in practical life means constant movement in every possible way towards the higher, greater, truer, deeper, purer, within ourselves and in everything else in the world, until the highest is reached. When the highest is reached in the depths of our being we really enjoy the world, every bit of it.

In the limited, when beauty clashes with beauty, desire with desire, the end is the debris of ugliness. In the limited, when power clashes with power, the end is devastation. In the limited, when covetousness clashes with covetousness, the end is war, small or big. In the limited, when pride clashes with pride, the end is destruction. Yet all these are madely taken to be ways of enjoying the world!

Who will awaken us from this dreary dream? Who will bring us the glad tidings we require to hear? We shall have to awaken ourselves if no one else is coming forward to do it. We shall have to be awakened in our whole being and our whole consciousness to enjoy the world. We shall have to expand our heart, cleanse it, and make our minds crystal clear through proper methods. Then we shall be able to enjoy the world even without the instrumentality of our senses and without a thing outside of us.

In fact, the highest possible enjoyment in the world can be had only when our senses have stopped functioning and the mind is still; then nothing else is seen but the Atman. That is the supreme state (*vide: Katha-Upanishad, II, iii. 10.*) In that unruffled stillness of our being we have the awareness of the fact of our identity with the Supreme Spirit. A deliberate and definite drive towards this experience is the way to enjoy the world better and better, without pain, without regret, and with blessings.

Our sufferings are not due to our seeking to enjoy, but due to our seeking it in the limited, in body and mind, in things and thoughts. The Upanishad says:

'There is no happiness in the limited, in the unlimited alone there is happiness.'

— *Chhandogya Upanishad, VII, 23*

Those who seek to enjoy through attachment, their sufferings will endure more than their momentary pleasures. Those who seek to enjoy the world through madly grabbing or clasping it, will be smitten by great pain. And why? Because, instead of trying to enjoy the world through constant movement toward their inherent greatness, they are trying to compress themselves into an absurd limitedness.

Those who seek to enjoy the world through giving up through detachment, find that their joy will not be qualified by misery. The Upanishad says :

'There is One who is the eternal Reality among non-eternal objects, the one truly conscious entity among conscious objects, and who, though non-dual fulfils the desires of many. Eternal peace belongs to the wise, who perceive Him within themselves — not to others.' (Katha-Upanishad, II, ii, 13)

That seeing the eternal, which means being it, is our every, destiny. We have to enjoy the world through constant movement towards this destiny. In one of the most dynamic exhortations, the Vedas declare :

'There is no prosperity without constant movement... The Lord is the friend of the wanderer. So, O'blessed one, march on.' — (Aitareya Brahmana, VII, 3, 33)

This march from the limited to the unlimited, from the particular to the general, from the relative to the absolute, from the physical to the mental, from the mental to the spiritual, must go on within ourselves as we go about doing our round of duties, while seeking to enjoy the world. Otherwise, in seeking to enjoy we shall be enjoyed, in seeking to eat, we shall be eaten up, in seeking to catch we shall be crushed. That is the remorseless law of life. No one can alter it.

It is stagnation in the backwaters of life that causes suffering. What is needed is constant movement toward the realization of the great within us, the true within us, the pure within us — that One within us, apart from which, different from which, independent of which, there is nothing whatsoever in the universe. When we know the secret of this movement, ah! then we can enjoy every state of our life, every movement of our life. The secret of this movement is righteous living and detachment. In the second line of the verse of



the *Isha-Upanishad* which we quoted before, it is said: 'Do not covet what belongs to others.'

Coveting anything that belongs to others is a wrong movement of the soul toward the intensification of existing attachments and the forging of one new. Coveting also means that what is enveloped by God, one is trying to envelope by one's ego. Coveting will eventually lead to grabbing; and when a man grabs what belongs to others, he will receive what belongs to him by virtue of his karma — some sound blows. And that might not be very enjoyable!

The second verse of the *Isha-Upanishad* says :

'Always performing work here one should wish to live a hundred years. If you live these as a man, there is no way other than, this, by which karma does not adhere to you.'

The import of this Verse as Shri Shankaracharya explains it, is

'A person attached to his human body and desirous of enjoying on earth his full span of life should devote himself to righteous duties, and other unselfish actions, if not he will engage in evil action and reap the consequences thereof.'

Now we have in brief the entire scheme of enjoying the world. These are the five points of the scheme to be remembered :

1. Accept the two basic facts of life.
2. Know that this world is enveloped by God.
3. Enjoy it through renunciation, which means constant movement toward the highest until the goal is reached.
4. Do not covet what belongs to others.
5. Seek to live your full span of life devoting yourself to righteous duties and other unselfish acts.

One who will earnestly seek to enjoy the world through this scheme will one day face, perhaps at the most unexpected moment, the greatest fact of life — the highest truth the identity of his self with the Supreme Spirit.

And what will be the result? In a beautiful Sanskrit verse the result of the encounter with the supreme truth is described in this exalted way :

'When the highest truth is realized; then the entire world becomes like paradise; and people become like celestial wish —

fulfilling trees; the entire mass of water becomes sweet and holy like Gangas water, and all women become full of beauty and sanctity. All speeches whether in the language of men or gods, become as it were the highest and the holiest verses of the Vedas; the whole earth becomes a holy place like Benares. "And every movement becomes a movement of joy." — *Sri Shankaracharya: Dhyanashtakam.*

Let us aspire to that exalted state of life, when every movement will become a movement of joy. Let us not be in a hurry to get ourselves burnt in trying to act in a clumsy manner. Let us be circumspect and intelligent. Let us heed the precepts of the teachers of the world. Let us know this secret that righteous living is the only way of enjoying the world. And through such living let us enjoy this world of God, this world that is God, to the fullest extent, and be truly blessed.



SAI-WAY TO BE POPULAR

An elderly Sai-bandhu of Hyderabad visited our residence in June, 1986. Perhaps the most arresting bit of personal advice I encountered during the hour-long 'Sai-satsang' was this: 'If you want to be popular, live so that a blind person would like you.'

The point is that lasting popularity depends not on having good looks or other surface personality traits, but upon inner qualities that somehow communicate themselves to others. Such qualities include a friendly voice, a sense of humour, kindness, thoughtfulness of the other person's tender ego, sincere praise, gratitude and encouragement.

I was only reminded of Sai Maharaj's charters: "If any men or creatures come to you, do not discourteously drive them away, but receive them well and treat them with respect".

How well would a blind person LIKE YOU?

*—Miss Usha D. Hiremath,
54, III Cross Road,
Vasanthanagar,
Bangalore 560 052.*



RELIGION OF LOVE

Sri Satya Sai Baba has said that there is only one caste, the caste of Humanity, and only one Religion, the Religion of Love. The cultivation of love alone can convince man of this truth. Now the question comes in what is *Love* in practical application of daily life. The great seer and sage of our modern times Shri J. Krishnamurthy defines. In daily life, love means two things. First that you shall be careful to do no hurt to any living things; and second that you shall always be watching for an opportunity to help. These are two sides of the same thing—the passive that you shall do not hurt and active that you shall do good. Shri J. Krishnamurthy further states “First to do no hurt, three things are there which work more harm than all else in the world, gossip, cruelty, and superstition—they are sins against love. Against these three the man who would fill his heart with love of God must watch ceaselessly.” When one hears of sins more harmful than all other one is apt to think of murder and robbery and such crimes and perhaps is surprised to find such comparatively ordinary things as gossip, cruelty and superstition at the head of the list.

The Master is taking into account the quantity of these sins and their far reaching effect. Murder and robbery are universally recognised as serious sins, and consequently respectable people avoid them, unless they are dignified by the name of war. But gossip is universal and if one thinks the harm it does in any individual case, of the great amount of mental suffering, which it may cause, of the depreciation of the ideals which it often brings about, then multiply by the million of cases which are going on all the time, one will very soon see that it does vastly more harm than the other. One should think it fairly easy to avoid the three evils mentioned. It is not, because they are so painfully common and has become an intergral part of our social fabric and so much of habit that few people realise their existence.

They are our special difficulties because of the place where we stand in evolution. We have been developing our lower mind (MANAS) which look first for point of difference. Because of that, people notice first the points which they do not like in anything which comes before them; then comment and criticism almost invariably follow. We ought now to be studying synthesis and trying to find divine and good in every thing. This will develop our higher mind (BUDDHI).


It will be interesting to note that what a Sage, Master Justine Morward Haig has said above love. He says that there is no eating and drinking when the physical body has been shaken off in death. The only thing that counts is love. To live on the earth and be devoid of love is therefore a misfortune which pursues man after death. The

creed of lovelessness is the worst of all creeds and to be without love is post mortem existence equal to be without breath in this life. Good work done without love are of meagre value, whereas the very feeling of love towards others is a good work in itself, being as food to a hungry soul. And yet it is so strange, when we reflect that love is simply the principle of attraction and the whole universe hangs together through love. That is why "Love" is a most important thing in the World.

"A human being is not merely his physical body; he has an emotional body, a mental body and a spiritual body as well and these are interpreting his physical one. In throwing out a feeling of love, to a person, you are actually, switching those subtle bodies. In merely doing this good work, you are only assisting the transient part of the other, by giving a part of your subtle body and those subtler bodies are more or less eternal, while the gross physical body dies in about a few years. To feed the starving material man is practical but to feed the inner eternal human being is still more practical for the more lasting effect of a thing the more practical it is, although to give money is to give a portion of ones' belonging and is not without merit, yet to love is to give a portion ones' own self. That is he who can love truly is never really selfish.

"Selfishness and unselfishness are words bandied about by people with very hazy ideas as to their meanings. Selfishness is the centring of one's mind on oneself, to love is not only to centre the mind on some one than else, but at the same time to give a portion of that self to the being to whom one directs that love. The most practical of all good deeds, therefore, is to give our labour and money and ourselves combined. And what is more, in doing this we reap happiness, for to love is to feel the most pleasant of all sensations. The first thing a truly happy person desires is that others should be happy as well, it is quite a common place wish—as common place as recommending to a sick man a certain doctor because one has been cured by him".

"Around us all are wonderful planes of happiness, perceptible to those who open the windows of the mind, and shut out to those who keep them closed. The shut mind is bound to feel unhappy, for in a small area of number of human sorrows may be herded together; but to go out unto the infinite and eternal, and how far apart are all human sorrows then? It is like getting out of a slum into the vastness of the sky and ocean. Once out there, the diving indifference comes into the soul, and then all criticism, all regarding every thing as wrong, falls away, because the feeling is cramped and childish—to criticise seems not worth-doing. Your trouble dear friend, is that you regard



everything as wrong. Reverse the process, and regarding everything as right, await the results. I assure you, you will never regret it”.

—S.M. Banerjee,
President,
Sri Sai Samaj Calcutta (Regd.),
28/6, Bepin Pal Road,
Calcutta-700 026.



MANY HELPING HANDS OF SAI BABA

I am in service at a distant place from my native place where my parents stay. I am staying alone at the place of work. So, whenever I had to make a visit to my native place, I had to undertake long distance night journey by buses.

When the question of a single lady travelling in a night bus, comes then the problem of seating comes. It is always better to have another lady next to you, so that you can have a comfortable and carefree journey throughout.

Therefore I used to pray to Sai Baba everytime before undertaking the journey; to send another lady who was travelling alone just like me.

The readers may be surprised to know that on all the occasions my prayers did not go unanswered. Hail the Great Baba. Always I used to find a lady sitting and travelling next to me during night journeys. Though it is difficult to believe, I wish to state that it is a fact. This used to ease my tension of travelling alone and instead used to have good company throughout.

This was possible only through the Baba's grace. So it can be rightly said "If you look to me, I shall certainly look you" proves true in case of every Sai devotee.

Readers here may please note that these are the simple problems in daily life which can be solved with the helping hand of the Almighty like The Sai Baba of Shirdi.

—A Devotee.

THE SHADOWS OF WORRY

“There are two days in the week about which and upon which I never worry. Two carefree days, kept sacredly free from fear and apprehension. One of these days is yesterday. and the other day I do not worry about is tomorrow.”

—Jones Burdette in ‘Golden day’

Sri Sai Baba gives all things to his devotees and fills them with all sorts of joys—enjoyment of worldly objects, comforts of domestic life, riches, honour, success in one’s efforts, security from danger cure of diseases and relief from troubles of various sorts. By constantly remembering ‘SAI’ ‘SAI’, we get a new life of virtue and power, with the joyous sense of achievement not only increases the quantum but also the scale of our happiness, lifting it from the animal level of selfish sense gratification to the angelic level of selfless spiritual joy, the joy of life that is grounded in love.


Recently I came across an article in Hindi written by a Jain saint, Her Holiness Sadhwi Kanak Prabhaji which I trust shall benefit all Sai-bandhus to overcome their shadows of worry.

Every human being aspires to lead a life of happiness, peace and security but the nature of life is such that there is more tension than happiness, security is less and worries are more and hence peace of mind is a rarity. Everywhere there is disparity, struggles and unfavourable conditions in one way or the other.

Lord Krishna told Arjuna: “Get away from My ocean of suffering.” Unfortunately, most of us do not even begin to think about God until we are hit hard by a personal tragedy—something that shakes us up and makes us realise we are not secure in this world, after all. Neither money nor health nor human love is permanent, so what can we hold on to? When we become badly shaken by life’s experiences we begin to search deeper for the real purpose of life. We may start going to temple or study scriptures.

Thus begins the quest for God. How gracious He is to us all? Though we knew it not, He was always, from the very beginning of our lives, following us, guiding us, sustaining us, watching over us. As we learn to relate all experiences to Him, we gradually come to view life from the right perspective

If we ask ourselves who truly exemplified ideal balance in this world, the life of Sai Baba, for me, comes to mind first. Leading a life of ‘Fakhir’ his consciousness of the joy of ‘Allah Malik Hai’ could not be distracted even for a second. His happiness and security did



not depend upon the body, nor other external, material things. His joy, his security, was in 'Allah'. He and other great ones like him are the most balanced beings ever chronicled in the history of mankind.

The world is a place of duality, light and shadow, that will never know perfect peace; each day we wonder what the headlines will be tomorrow, which nations will be next to jump at one another's throats. How can the world know what peace is unless and until man feels in his own heart and then demonstrates it outwardly. That is why Lord Sainath sought to advise us to take our mind away from this world, so full of discouragement, troubles, and heartache, and anchor it in Him.

Some say that those who seek SAI are merely escapists. Show me who is not? We are all trying to escape! But wise is that man has come to the understanding that the only sure haven from sorrow is in Lord Sainath alone, naught else.

Anna Saheb Dabholkar in his monumental biography of Sai Baba, Sai Satcharitra, has thus described: "When one gazes and gazes upon Baba's face, all hunger and thirst are gone; what others joy can compare with this? One forgets all miseries of earthly existence."

And again :

"Gazing into his eyes, one loses one's sense of individuality; Bliss gushes out from within and the mind sinks into an expanse of sweetness."

G.S. Khaparde in his 'Shirdi Diary' has stated: "From the moment I approached him, all the load of my worldly cares disappeared though only a few minutes before, it was felt to be exceedingly oppressive and such as to cause disgust in life."

I can cite hundreds of statements from Sai-devotees visiting Shirdi even today-decades after Mahasamadhi of Sai Maharaj. However I do not believe that one should wear his life for SAI on his sleeve. Our love to Sainath is deeply personal and sacred relationship between the devotee and his creator. My only advice is "Don't look for miracles and powers. Just develop a simple, child like love and devotion towards Lord Sainath." The phenomenal experiences and miracles often can be distractions on the spiritual path that sidetrack one from attaining SAI-hood. They come, but they are not the goal, so do not be lured by them. The whole intent must be toward oneness with Lord Sainath: "Lord Sainath: I want to know you. I want to get away from this ocean of suffering. I know that the more I bring you into my life, and the more I depend upon you, the more I shall find

peace in my heart. And when I become a peaceful, loving being, then perhaps it will be possible for me to contribute my share towards a more peaceful world."

—Mrs. Sathya Premkishen Kapoor,
W/o Shri.P.K. Kapoor,
1121, Chah Rahat,
Delhi-110 006.

ONCE AGAIN AFTER THE THURSDAY "PUJA"

Oh Bhagwan Sai of sacred Shirdi!
What is the divine spell Thou has cast
On Thy devotee offering his obeisance to Thy picture
Every Thursday of the week, a day holiest to him?
With what anticipation he looks forward to that day!
Filled is he with trepidation about an obstacle springing up
So as to deprive him of the half-hour of pure felicity,
But Baba as Thou art, the way Thou make clear to him
To perform the duty of his and fill his heart and soul
With feelings multifarious, as joy, peace and serenity.
How can one measure truly the greatness of Thine?
That greatness that drew to Thee at Shirdi both prince and pauper.
Thou treated all alike, those submitting to Thee in full,
Whether it was Chandorkar or Rege, Shantaram and Purandare.
If one has the gift of imagery and devotion combined
One is bound to hear the resonance in his ears
The "Aarati" of Thee at midday in the masjid,
The procession to the Chavadi and the worship of Thee at night.
How Thy worshippers vied with one another in paying homage to Thee!
How they felt overwhelmed at the lustre of Thy form and nectar of
Thy words!
Oh Thou Lord of sacred Shirdi! this devotee submits in humble
solicitation
To grant him Oh Lord! the privilege of his Thursday adoration of Thee
Lest his heart feels empty and avoid fills his mind,
How his heart leaps and overflows with happiness at this weekly
submission!
Grant him Oh Lord! Thy grace, Thy love, Thy compassion,
This is all he asks of Thee on bended knee or prostration in full.

SAI RAM!

SAI RAM!

SAI RAM!

—C.R. Narayanan,
B-1, Sasi Apartments,
R.K. Mutt Road,
Madras-600 028.



THE VISION OF SAINATH

“SAI-nam can transform a man at a touch. Sing the Name and the Light of lights will illumine your heart.”

—Saipadananda Radhakrishna Swamiji

In his teachings Lord Sainath stressed primarily the importance of diving deep into sea of Lord's compassion by 'self-surrender' to find the pearls of God's wisdom, peace, love and joy. Complete surrender to Lord Sainath denotes the divinisation of life. In this life there is neither acceptance nor rejection. Life must flow spontaneously like a river. Whatever act we do will, in this condition, be utterly Sai-divine. We should not have any misgivings or doubts. We should push on until the great Truth within us reveals itself in all its glory through every part of our being. This is the attainment and this is the goal.

Radhakrishna Swamiji would sometimes say: "When you shake a pitcher that is only half-filled with water, the slashing of the water makes a loud, hollow sound; but when the pitcher is filled to the top it produces no sound when agitated. That is the way man must be—brimming with waters of SAI-consciousness". When the pitcher of the mind is filled with Sai-thoughts, one has little wish to speak. He would rather be a silent observer, inwardly absorbing that which is good and beautiful around him, and remaining aloof from disturbing and distracting trivialities.

Sai Baba enabled me to perform the marriage of my third daughter, Chi.Usha in 1985. She was due for confinement in November 1986. On the 4th November 1986, when she complained of pain in abdomen, we took her to a Nursing Home and after necessary examination and test, she returned home with an advice to report back to the Nursing Home on the 6th November 1986.

But on the morning of 5th November 1986, my daughter felt some uneasiness. She was taken to the Nursing Home immediately and the Doctor, after examining her advised immediate surgery, as otherwise the life of the mother would be in danger. Since my eldest daughter-in-law is a Doctor, she was summoned in a hurry over the telephone.

As she was being wheeled into the Operation theatre, my daughter Chi.Sow. Usha felt nervous and prayed for Sai Baba's grace. True to His prophetic statement: 'You look to Me; I look to you', Sai Baba appeared before her and blessed her. Soon she underwent a caesarian operation.

I was at home with anxiety and impatience write on my face. At 12 noon, I had an intuition to do Sai – nama Japan. I must have chanted OM SHRI SAI JAI SAI JAI JAI SAI for about 20 to 25 minutes, When the postman delivered a letter from Sai—brother T.A. Ram Nathen of Sarangabad. My attention was first drawn to the Sai-Baba rubber stamp with the words : “SAI BABA OUR LAMP—SHIRDI OUR CAMP”. While I was reading the letter my fourth son came home and informed me that the operation was successful and a male child was born to my daughter. Instantly I thanked Sai Baba. By His grace, my daughter and the grandson are getting on well.

True simplicity and freedom lie in the heart. There Sainath watches us, silently guides us. There, in the feeling of love and surrender, one must establish the habit of talking with Him.

We should also adopt a neutral attitude towards life; not callous indifference, but rather, as Radhakrishna Swamiji has said— “Instead of cultivating endless desires, which do not always bring happiness, think of life in this way : ‘Lord, you have put me in this body. I did not ask to be born. It is you who are dreaming my existence.’” In other words, we should realise that we are all materialised thoughts of Lord Sainath. All that we are, all that we have, belongs to Him; of ourselves we are nothing. In Him, we have everything; in Him, we are everthing. In that consciousness, let us perform good works, let us enjoy the good fruits of this life.

Though Sai Baba came into my life in 1961 I have not yet visited Shirdi. Since 1982, I am trying my level—best to visit Shirdi but I have not succeeded as yet. It is the will of Sai Baba but I have strong hope that Sai Baba will either make arrangement for the visit to Shirdi as He did for Kakaji of Vani or He will give His darshan to me at this place.

By giving our heart's devotion to Sai Baba, and by receiving His unconditional love and fellowship in return, we learn what it is to love Sai Baba sincerely. We will realise fulfillment in him who is eternal, for we will find our eternal SELF.

—M. Rama Rao,
497, IX Block East,
Jayanagar,
Bangalore-560 069.





LIFE EPIC

As the spider pours forth its thread, so the universe grows from the imperishable. So says the Brihandaranyaka Upanishad. Atman is the only permanent substratum, the only imperishable principle and the vitalising element in all. When affected by the world of phenomena (maya), it is subjected to the experience of feeling and suffering. The body is perishable and disintegrates; the mind evanescent disperses. Being attached to the body and earthly existence, the soul although ubiquitous binds the individual to the maya of pleasures and pains, and the karma of merits and demerits. Thus the transmigration of the soul takes place from one body and another in an endless cycle of births and deaths till the grace of God descends on it.

My brothers' daughter, Prafulla, was the darling child of just nineteen summers. Studying in her M.B.B.S., she was an extraordinarily brilliant student. She had the Nature's gift of a rosy angelic face. On the night of 25.8.85 she attended a relatives' marriage which was full of gaiety and colour. There she saw a lady wearing a charming necklace. Next morning she asked her father for a similar necklace. He promised to buy one if she passed the exams, which were barely a week ahead. But Alas! in barely a couple of hours she was on her way to bid good-bye to everybody. She was studying all through the nights everyday for the exams. Previous night also she did the same. Being tired and weary, she went into the kitchen to prepare a cup of tea for herself. It turned out to be the cup of reckoning as she accidentally caught fire and was soon engulfed in flames. She was immediately rushed to the hospital but in spite of best medical attention she passed away by the evening.

On the previous Diwali occasion too her saree accidentally caught fire. Fortunately, it was put out in time. But this time she had to keep her tryst with destiny. A few days before her death she borrowed the Sri Sai Satcharita from me and completed reading it in a weeks' time. Even while she was sinking she had Saibaba's name unceasingly on her lips to the last. Witnessing this scene, tears rolled down my cheeks.

I painfully recalled the following two parables from Srimad Bhagavatham. A just born deer orphaned at birth comes to the charge of Jadabharatha in queer circumstances while he was meditating at the side of a stream near his forest hermitage. He brings up the creature with motherly love and care and in the process deviates from his sadhana. When his final moments arrive, he becomes anxious for its future and safety. Thinking vainly thus, he leaves his mortal coil. When he is reborn, he becomes a deer. At the

other extreme is the story of Ajamila. a highly God-fearing householder man, the Narayana japa was always on his lips. He names his last son also as Narayana. Once, wandering in the solitudes of the forest, he chanced to see a fornicating couple lost to the world in amorous exstasy under a shady tree. The sight sends waves of lustful ripples in his mind. In that delusion he deserts his aged parents, his dutiful wife and loving children, seeking after this lowly woman; raw in culture, uncouth in habits and easy on morals. When the time comes for reckoning eventually, he was racked by disease and desertion. Overtaken by remorse, he crawls back to his house with the last breath hanging on to his life. Seeing his favourite son Narayana at the door, he cries out, "Narayana, Narayana". In a moment of revelation, he recalls his japa and repeats Narayana manthra with love and reverence and collapses on the threshold, with the image of Lord Narayana fixed in his mind and leaves the body.

Though Jadabharatha meditated on God always, he was reborn as a deer because at the moment of death he did not think of God but of the deer. While Ajamila, though strayed away from God, at the final moment thought only of God and thus was merged into Him. There is no rebirth for him. Baba often said that wherever we are and whatever we are doing, remember Him always. By practice, constant remembrance of Baba would enable us to remember Him at the time of our death too.

Perhaps she (Prafulla) had only a residual karma to be worked out. When it was completed, Baba gave her His Sacred Book to read and then made her to remember Him at the moment of her death. Truly, those whom Gods' love die young, gods' grace is manifest in them as all their sins of innumerable births stand expiated. Tied down by the threads of destiny, they come like meteors to brighten their transient trail and work out the residual element of Karma and pass away from the stage. God helps them in life and helps them in death as well. They conquer death as death dies making them immortal and ageless. For them, who remember God in their last moments in mind and spirit, deliverance comes without any significant spiritual effort while for others it may take a millennium to reach the goal.

A stanza in Taithiriya Aranyaka describing the life epic enigmatically says, "The blind one (blind to the lure of maya) found the jewel (Atman); the one without fingers (Nirguna Brahman) picked it up (chose the blessed); the one without a neck (the goal of Self-Realisation) put it on (practised sadhana); and the one without a voice (Gods' Grace) gave it praise (gave moksha). Ominously on the morning of her death, she asked for a jewelled necklace!

As salt dissolves in water and camphor in fire, so the self dis-



solves in the Eternal (Brihadranyaka Upanishad). She offered herself like camphor in her supreme offering to Baba and dissolved herself into Baba, the Eternal! Farewell! Farewell!, my child! We all belong to the same Big Family! Oh! Deathless Child! We are not separated! We shall meet again at the Great Beyond! Till then, Adieu. Sri Sadguru Sainath Maharaj Ki Jai!

—K. Navin Chander,
Deputy Secretary to Government,
Finance Department,
Hyderabad.



SHRI SAI NAME HELPS IN MANY WAYS

Uttering the mere name of Shri Sai helps in many ways in our day to day worldly affairs. To quote an example, in brief, my uncle was placed under suspension on a false charge made against him by one of his colleagues in the office. The case relates to the receipt of a small amount of Rs. 100/- paid by his colleague which was nothing but a repayment of an old debt. It was also a pay day. This person made sufficient arrangements in advance like informing the police and the head of office etc., which my uncle never knew till he was caught red-handed while receiving the amount. The ACB authorities have naturally instituted a case in the court and the necessary trials began. When my uncle approached me informing the entire story, I told him that there was only one way to avert the danger and that was to take BABA's name., if he was really innocent. My uncle because of the crisis developed faith in the name of Shri Baba and started repeating it. He went on repeating Shri Sai's name in his mind always. Finally, the judge acquitted him as innocent. Soon after the judgement was delivered, my uncle came running to my office to say that the name of Shri Sai had saved him. There are numerous instances of this nature. Such is the power in the mere name of Shri Sai itself. Of-course, my uncle has now become a staunch devotee of Baba and has been visiting Shirdi regularly.

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

FIRST SERMON OF LORD CHRIST

“Jesus Christ is considered an incarnation of God. This son of God is worshipped by millions all over the world. He has practised and taught love, mercy, service and sacrifice. His first sermon from the Mount as referred to in “Life of Jesus Christ” was on the following lines”

Blessed are the poor in spirit; the Kingdom of heaven is theirs—Small people are humble. They remain faithful to God. They often become victims of unscrupulous rich. They possess little on earth and desire no more. They are still happy and are therefore prepared to receive the word of God. They do not and cannot boast. They do not beg for favours. God loves them very specially. They possess the capacity to absorb the highest religious teaching. God loves poor with simple mind. God calls them to his service and intimacy. God shares with them the secrets for spiritual perfection and perfect happiness.

Blessed are the patient; they shall inherit the land—These are the people who suffer without revolt. They are lowly, humble, oppressed, meek, gentle but not weak or indifferent to evil. They have the courage to answer evil with goodness. They revolt against evil not the evil doer. They keep peace, do not retaliate and suffer in silence. They rely on God to do them justice.

Blessed are those who mourn; they shall be comforted—Poor and humble often weep. They are oppressed, ignored and counted for nothing. They lack influence. They are downtrodden without power. Their rights are neither secured nor respected. They are looked down upon and exploited. Great of this world shout at them, crush them with burdens. They keep silent and weep in darkness. God sees them, wipes their tears and take special care of them. With less comfort and fewer ties binding them, they are ready to enter the kingdom of God. For God they are more precious than those people whom the world think important.

Blessed are those who hunger and thirst for holiness; they shall have their fill—Rich are too busy making money to become aware of their spiritual emptiness. Rich have no patience with God. Hunger and thirst of rich is not for God but for more unholy worldly riches. Blessed are those who have hunger and thirst for holiness, for God and his gifts i.e. truth and salvation. For them the joys of earth have faded compared to joys of heaven. They seek divine wisdom.

Blessed are the merciful; they shall obtain mercy—They are humble and detached from earthly things. They can forgive others



who do them harm exactly like God forgives men's offences. They overlook insult. They forgive and forget harm and injustice. God will forgive them. Only those deserve mercy who show mercy to them.

Blessed are the clean of heart; they shall see God—Intention counts before God. With good intentions they do what they know is right. Persons with straight intentions will see God face to face.

Blessed are the peace makers; they shall be counted the children of God—They imitate their heavenly father, God of peace, who establishes order and harmony in the fabric of universe for a just and stable order. They have respect for other party's rights. Strifes and wars deny these rights and introduce hatred, bitterness, chaos and destruction. Therefore these messengers of peace act as mediators willing to come to an agreement on a dispute. They are ready to compromise when no moral principle is at stake. They listen to their opponents and see the truth in opponent's contentions. Such men of peace would sustain financial loss rather than engage in bitter quarrel. They do not use threats. As far as possible they also avoid recourse to the law courts.

Blessed are those who suffer persecution in the cause of right; the Kingdom of heaven is theirs—Holy men are happy when persecuted and are made to suffer on account of their stand for God and justice. When other men revile, persecute, speak all manner of evil against you falsely, Be glad and light-hearted. Rich rewards awaits you in heaven. People slander holymen, write against them, accuse them falsely, throw them in jail and even put them to death. Powerful of the world treated the prophets in no other way, because they stood for the rights of the small people. Such men of holy spirit seek God's favours and not men's, keeping eyes fixed on eternal values.

—S.R. Joshi,
7 Archana, M.G. Road,
Ghatkopar East,
Bombay-400 077.

VISIT TO SHIRDI

Daily I am requesting "Baba" while adorning his picture with a jasmine mala, please make me visit "Shirdi" in my life once. I do not know, or visited any holy place in my life of 54 years. In my childhood I visited "Lord Panduranga". Baba is himself "Panduranga" as we know it. So I wished strongly to visit "Shirdi" only once in my life. I felt every day that my end is nearing. So ardently I prayed to

Baba to permit me to have the fortunate experience of visiting SHIRDI. There is a saying that no one can enter or visit Shirdi without Baba's permission.

My son Raja Ram was suffering from epilepsy and white Patches. To my belief a godman like Baba can only cure this kind of illness. I tried all sources but in vain. My elder son Srinivas prepared to go to Thirupathi but at last the trip was cancelled. So I jokularly asked him to arrange a trip to Shirdi. If you come I will arrange he said. He did not believe me for I was not interested to visit any place, in my 54 years life span and I am having a great desire only to visit Shirdi.

Baba's kindness made me secure everything. At Hyderabad my position worsened and I am ever prepared to return home without visiting Shirdi. I feared I would die there itself. The situation was grave. I was worried very much of this. But at the reservation counter, it so happened that an old Muslim came to me and enquired of me. I said I was going to Shirdi. Achcha (good) he said. That seemed to me "Baba" himself was telling me to go forward without fear. In that worst condition of my health. We got in Shirdi bus, and the next day reached Shirdi.

After bath, I went into the Samadhi Mandir, offered a garland and Coconut. When it was broken, to my dismay, it was rotten and I had to throw it away. My position was exactly like that. I thought I was going to die there. But it was not possible. In Baba's history there he says, "this place is not to die here but to ferry across the life-stream." (Yeh jaga tharan ko, Mari ko nahi) these lines were lingering in my ears. So death was impossible. It was sure. We offered garlands and poured oil in the lighted lamps in "Dwarakamai". Made parayana of Vishnu Sahastranama and 'Baba's Sahasram'. The next day we were on the return journey. On Sankranthi day we reached Guntur and spent happily. Thus Baba gave me the greatest opportunity of having a visit to Shirdi. I want to send my children and others there and entrust our future to 'Baba', bowing down at his lotus feet to give me peace and any life to prosper. I am in the habit of entrusting the welfare to (him) Sai Baba.

—A. V. S. R. Josyulu,
Artist,
Behind Vijaya Talkies,
GUNTUR-522 001 (A.P.).





REFUGE OF THE DEVOTEES

"I draw my man to me wherever and however far he might be, like a sparrow with a string tied to its legs."

—Sai Baba

As is natural with every saint, the people that flocked to Sai Baba were of various kinds. Those in difficulties came to him for alleviation of their misery. Then there were those who wanted better livelihood or an improved standard of living and those who wanted their wishes to be fulfilled. Thirdly there were those who wanted to know about him through first hand experience and not through 'blind acceptance' of what other devotees say of him. Lastly, there were the ardent seekers after spiritual illumination. As is most characteristic of human nature people of the first two categories were the largest in number and the fourth class were the fewest.

Sai Satcharitra is full of incidents in which Sai Baba received his devotees in different manners. While he was cordial to some, he chased away a few other devotees. Sometimes he used to be in jovial mood while on other occasions he used to be in towering rage. That is why many called him a 'mad fakhir'. But a genuine devotee always got what he sought from Sai Baba.

"Saints exist to give devotees temporal and spiritual benefits" Sai Baba said: "I have come to give such good things to the devotees." Once, when one of his devotees objected to people going to Sai Baba for temporal benefit, Baba said to him, "Do not do that. My men first come to me on account of that only. They get their heart's desires fulfilled; and comfortably placed in life, they then follow me and Progress further. I bring my men from long distance under many pleas. I seek them and bring them to me. They do not come of their own accord. I draw them to me." These words are law even today.

Sai Baba is Lord Dattatreya to us. In fact there is a parallel in the different moods of Sai Baba to those of Datta. In 'Tripura Rahasya', Dattatreya is described as an intoxicated libertine. He sometimes takes the form of a drunkard or of a filthy beggar with dogs. This is a device he uses to keep worthless and unqualified persons desirous of worldly wealth away from himself and to shield his divine personality which He reveals only to the deserving ones.

The story is told of King Maha, who owing to some sin of past birth contracted the dreaded disease of Leprosy. When the medicines failed and his prayers to God did not produce any response, the King decides to commit suicide by drowning in the river Gautami. The

river did not like to get polluted and in the disguise of a pious woman, river Gautami advises the King to seek relief from Lord Dattatreya in Hemakuta hills. She warned him, however, that Dattatreya was very hard to find and taught him a mantra which would help him find the great sage.

At last the King arrived at Hemakuta and meditated on Lord Datta. Soon a fierce-looking hunter carrying his bow and arrows and holding his ferocious dogs in leash appeared a short distance away. The single-minded king immediately thought: "Ah, He must be the sage Dattatreya who has come to help me. I am indeed blessed."

Thus, king Maha rose to greet Datta, but strangely, the nearer he advanced towards the hunter, the farther the latter hurried away with his dogs, into the forest. The king however did not lose sight of him and followed him wherever he went. At last the hunter stopped at a hamlet of hunters and started eating the meat he was offered. On seeing this, the king remained undaunted, and fell at his feet. But the hunter started to flee again without a word. Not disheartened, the King followed him begging him, "O King of sages, I will follow you wherever you may go. Please take pity on me."

Soon the hunter reached some low class people who offered him some alcoholic drink with which he gladly quenched his thirst. Again King Maha, instead of being repulsed, fell at his feet and begged him as before. This time the hunter started talking and behaving like a madman but this only made King Maha pray more fervently: "Lord, is it not by your grace that beings are enabled to cross the ocean of life with success and obtain liberation? Though surrounded by evil persons, you are really far from them. Though physically far off, for righteous persons you are very near. Never shall I fail in my devotion though you act like a low-born or a mad person. Are you not the great sage Datta?"

Pleased with the king's prayer, the hunter then showed him his true form Dattatreya and the next day, he blessed the king by sprinkling the dust from his feet on his diseased body and cured him. Overcome with joy, the king fell at his feet, washing them with tears of gratitude. The gracious sage then granted him his wish that those who hear and read about this miracle may be completely ridded of their sins and live happily. Then Lord Datta explained his strange behaviour. "The hamlet of hunters and the colony of low class people are really my Ashrams. Those who live there are sages. What they ate and drank were really fruits and milk. I created the illusion of meat, liquor etc., to mystify you. I am very glad that you were not taken in but remained steady in your devotion to me. You have been blessed in consequence."



Salutations to Sai Baba who is our Dattatreya. 'Please permit me to conclude this narration with the sai-experience of Uddhavesa Bua:

When Sai Baba was in a towering rage Uddhavesa Bua came, prostrated and asked for leave; Sai Baba cooling down, spoke tenderly to him—"Are you going? When will you come? You need not come again and again every 15 days. I am with you. Well, go."

—P.K. Kapoor,
1121, Chah Rahat,
Delhi-110 006.



EXPAND YOUR PRAYER

"Prayer should be the key of the day and the lock of the night".

—Thomas Fuller

For many years, I felt offended—and ineffective—when I would overhear people saying 'Oh, Sai Ram' or 'Datta' as though they were saying swear words. I sincerely prayed to Lord Sainath about this problem, and then one day He Himself guided me to a way to do something about it.

Now, whenever I hear holy Sai-nam taken in vain, I counteract the offence with an 'antidote prayer' of immediate praise on behalf of the person who just spoke so irreverently. I simply think or whisper, 'Jai Sai'. I find such words that honour His name are very comforting.

How I wish more people would start using these little antidote prayers, especially when God's name is used profanely on TV or movies. It would be so easy to say a quick 'Jai Sai Ram' or some other short reverent phrase. Imagine '.....God's people all over the world praising Him at such moments, rather than blaspheming Him'.

And if parents taught their children to make a habit of saying antidote prayers whenever they heard profanity, then schools, playgrounds, frontyards everywhere would be turned into places of worship.

—Miss Usha D. Hiremath,
54, Third Cross Road,
Vasanthanagar,
Bangalore-560 052.

SAI-WAYS TO BEAT THE BLUES

Once, at a time of great sorrow, I found it difficult to overcome the feelings of loneliness, grief and depression that kept enveloping me. Finally, though, I discovered some ways to beat the blue moods. I believe that they can work for other Sai-bandhus too.

1. It may seem to simple, but ask Lord Sainath to give you the strength to overcome your sad mood.
2. Say to yourself: "I have felt this way before. It will pass. It did so the other times." The grief may not leave, but the present mood often does.
3. Deliberately 'Turn off' your mind from your unhappiness. In place of sad memories, force yourself to inject pleasant things into your thoughts.
4. If the weather permits, take a walk or engage in some exercise. If that is not possible, sit in a corner and go on chanting 'Om Sri Sai, Jai Sai, Jai Jai Sai' without keeping a count or looking at the clock.
5. Be grateful to Lord Sainath for all the happiness you have had. List your present blessings.
6. 'Be not overcome of evil, but overcome evil with good' —Remember these words of Lord Sainath. Help someone, may be a stranger even, if you can.
7. Realise that this mood may have a physical basis. Try to find out its cause. Sainath is there to help us: 'Hari will protect him who has got Sradha and Saburi.'
8. Be confident that if you are really willing to place yourself in Lord Sainath's hands, Sainath will come along in some form or the other and will help you bear the unbearable.
9. Remember that every person at some time in his or her life must make the same adjustments, many with fewer 'tools' with which to work better than you have.
10. Believe in tomorrow!

—Mrs. Seetha Vijayakumar,
W/o. Dr. G.R. Vijayakumar,
Kil-Kotagiri Estate,
Kil-Kotagiri-643 216,
Nilgiris, Tamil Nadu.





WHO IS LORD SAINATH ?

Who is Lord Sainath?

The centre of my life, the centre of existence – of all that is.

To know Him, I must deny myself.

Attachment of the earth must end before SAI – life begins.

In the mirror of the heart – the image of myself must no longer be reflected – if indeed, the knowledge of SAI is to shine upon me.

The “EGO”, the ‘I’, must go.

When I lose myself, I find SAI.

To lose myself, I must be lifted above myself I must turn from the transient. And this is not possible, until the gate of my heart is opened to receive the richest gift life can give – the SAI GRACE.

What must I do to receive SAI – GRACE?

1. I must seek SAI every day.
2. I must have no worldly ambitions.
3. I must accept all suffering.
4. I must welcome what comes to me – joy or pain, love or hate.
5. I must realise that I am but a SAI – child and must ever strive to do SAI – WILL.
6. I must love silence in the midst of the world’s noises and strife.

Gradually, I shall grow in the presence of SAI, seeing SAI all around – and beyond SAI nothing.

—R. Subramanian,
3, Lakshmipuram,
High Court Colony,
Villivakkum,
Madras-600 049.



“PERFECTION AND SELF WITHIN”

Our Kingdom is our consciousness, controlling which we become masters of all nature. Perfection is within. The distortion of consciousness prevents its manifestation. Complete control over mind-stuff is necessary in order for perfection to manifest itself. By controlling the modification of the mind the Yogi is able to control inner nature. Outer nature is then perceived to be only a manifestation of inner nature.

A Yogi was once asked what his profession was. Without hesitation he replied:

“I am a farmer by birth and occupation”.

“How much land have you?” he was asked. He looked over the body with a glance and said, “About three and half cubits”. (A cubit is the measure of one arm, from the elbow to the tip of the middle finger) and said, “Do you realize that the greatest property a man has is this” ‘patch of land’—his mind and body? And that if he knows the art, he can raise a rich crop and gain the greatest assets one can attain in any field of endeavour”.

Further he added, the Yogi works his three and a half cubits and gains as his harvest the goal of life, which is perfection. The Yogi’s aim is to control his mind. To attain success in any endeavour a systematic method is essential. When you acquire a patch of land, what is the first thing you do? You put defensive fence around it so that whatever crop you raise will not be damaged or destroyed by outside influences to clear the title and keep out intruders.

So it is for your own benefit and interest that you adopt defensive measures. There is no external authority that compels you to do so. You, as a free being, of your own accord, choose to put a defensive well around your ‘property’. When you yourself have chosen to put up a defensive well around yourself, for the purpose of achieving success for perfection by meditation, by diving deep within, ask yourself the question, ‘Who am I?’ This investigation will lead in the end to the discovery of something within you which is behind the mind. Solve that great problem, and you will solve all other problems thereby. Man’s real nature is happiness. Happiness is inborn in the Self. His search for happiness is an unconscious search for his true Self. The true Self is imperishable; therefore when a man finds it, he finds a happiness which does not come to an end. For one who has realized that State of Perfect Being which is really the inherent indescribable Bliss of the Absolute Self, nothing else remains yet to accomplish. The self is one; and self-knowledge is unique in that the know-



ing Self is itself the known Self. You have already asserted your spiritual strength. You have made a beginning and to make a beginning is something.

—*L.M. Jagdish, B.Com.,
D1/92, Bonn Avenue,
I.I.T., P.O. Madras-600 036.*



BABA—“SOLVER OF PROBLEMS”

When I got married I was serving in a place about 900 kms away from the place, my husband was working. I had no intention of resigning from the job on marriage and I had to wait till I got a transfer to my husband's place of work.

I applied for the request transfer and to my surprise, within a fortnight's time I got the transfer orders to my place of choice. My joy was very much shortlived because the management was not prepared to relieve me without the substitute joining the place, where I was serving. So I went on leave for nearly two months. Meanwhile I tried my best to get an early relief through many sources and channels but of no use. So I lost all hopes of early relief and was depressed to such an extent that I lost interest in everything. I was questioning Baba, where I had gone wrong in my prayers to Him. I thought all my sufferings were falling on the deaf eyes and ears of Sai Baba. Then I came to realise that it was a testing time for me in the life.

With a heavy heart, I returned to the place of work after the leave and again pleaded with the management to relieve me in view of the problems I was facing. This fell on the deaf ears of the management. So I finally decided to go on loss of pay leave as the landlord of the house where I was staying asked me to vacate the house in view of his son's marriage. Now I had no other alternative but to go on indefinite leave till the substitute joined. Then I questioned Baba “If you are really great then see that I am relieved from the place without a substitute.”

Just a day after this, the management announced that I was going to be relieved without a substitute. My heart overflowed with a million thanks to the Baba who had heard my agonised cry and thus proved to be the “Solver of solutions”.

— *A Devotee.*

SONG OF LIFE

“The mind cherishing ambition remains always empty. That is why it finds rest nowhere like a deer that has lost track of the herd.”

—Lord Ramachandra in ‘RAMAYANA’

It was the 15th March 1987—auspicious day of HOLI POORNIMA Lord Sainath woke me up at 5.30 A.M. with a message of awakening:

“O Sleeper: Arise, awake
How long wilt Thou in slumber lie?
Behold: The night hath come to an end;
The sun shines upon the hills,
Arise, Awake....”

“Awake”—in this one word Lord Sainath made me take out an old calender of Lord Krishna which was brought by me from my daughters residence nearly a year ago. I had totally forgotten about it but on this holy ‘HOLI POORNIMA’ morning Sai made me search for it and worship Him in Krishna-form. “Awake, thou that sleepest! And who had been with thee before time began—He shall give thee light”.

I mused over the Sai Satcharitra incident wherein Lord Sainath directed Mrs. Gokhale not to fast on the HOLI Poornima but prepare ‘Pooran Poli’ at Dada Kelkar’s residence. I too was confident that on this Holi day I would at least get ‘Pooran Poli’ of spiritual interest.

Along with a few Sai-brothers I attended the ‘Sathyanarayan Pooja’ at Anandamayi Bhagawath Bhavan close to my residence. We all had a lively discussion about the significance of ‘Holi’ poornima and how a person can overcome desires. Radhakrishna Swamiji rightly pointed out ‘A desireless person is a veritable Emperor’.

While contemplating of conquering Sex passion I recalled the wisdom packed words of Sai Baba to Nana Sahib Chandorkar in the entire afternoon: “The body is swayed by desires, which spring up as soon as a sense object approaches within sight. But are there not many lovely and well coloured temples? Do we go there to admire the exterior or to see and worship the God within? When you are seeing God does your mind care for the outside beauty? There is no harm in looking at the exterior, but that must be accompanied by reverential awe at the power of God to produce such beautiful bodies and by a desire to see how God resides therein and admire His beauty.” I was also thrilled to go through the Sai-experience of Nana Sahib when he went to worship a woman saint—Bannu Mayi with pure intention.



We are aware that this woman saint was moving around stark-naked around Bhodegaon village and with Sai's help Nana was able to obtain her blessings.

But my mind was anticipating a 'Spiritual Pooran Poli' from Sai Baba. I was certain that Sai Baba would certainly give me a spiritual feast. In fact He had given an indication to this effect in the early morning it self when He prompted me to take out the old calender of Krishna which I had brought from my daughter.

In the evening, Sai Brothers T.K. Iyengar and Ramakoti Narayana Rao took me to a temple in the Indira Nagar extention. This was the first time I was going there. A surprise awaited me there. It was a temple depicting 'Kalinga Krishna'—the Lord who had conquered the Kalinga serpent. It was indeed significant to me as Sainath had made me worship Krishna in the morning and had taken me to 'Kalinga Krishna' in the evening.

It was indeed a blissful evening. There were quite a number of other Sai-brothers and Sai-sisters too. "You are a happy man, brother" I told one Sai-brother. He replied: "It is too expensive to be unhappy. I used to carry the burden of the world myself, until I realised that it was costing me my health and my family. I formly believe in the famous charter of Sai Baba: 'If you cast your burden on Me, I shall surely bear it'. Based on this I live in a 7 point programme."

His seven-point programme was 'Pooran Poli' feast for me through the grace of Sai Baba.

- Point I : I chose to serve ideas of Sai happiness. With Sainath all things are possible.
- Point II : I look for and find good in situations and in people. I turn problems inside out and the answers reveal themselves.
- Point III : One at a time is my motto. Each task gets undivided attention.
- Point IV : Every moment of my life is due to Sai grace and I am grateful to Him for this sustenance.
- Point V : I always try to make others happy. Real happiness is in making others happy.
- Point VI : I live in state of expectancy. I believe in Ramakrishna Paramahansa's popular saying: 'Everything happens according to His will and His time.' There need be no anxiety.
- Point VII : I have learned to accept people as they are. I see them

growing in understanding, living to the best of their ability. I believe each one is being guided by Lord Sainath.

I returned home in Sai-bliss. Vaswani rightly said: "Feel the presence of God. Live and move in the presence of God. This is far better than seeing God with the eyes of flesh."

—M. Rama Rao,
497, IX Block East,
Jayanagar, Bangalore-560 069.



HOW BABA SAVED A MAJOR ACCIDENT

We were travelling to Shirdi from Thane on 20th Feb 1987. I was accompanied by my husband and his uncle's family. We were travelling along the Nasik Highway in a jeep. It was a very hot noon and we were all in a sleepy mood as the jeep was moving at a great speed.

We noticed that to our left a lorry was parked and another lorry was coming towards our direction in a great speed. Suddenly the driver of our jeep realised that in order to avoid a collusion with the oncoming lorry he had to take a turn to the left. When he took the jeep to the left, it hit the lorry which was stationed. So the inevitable happened. The jeep hit the lorry. The impact was so great that the jeep's left door was ripped open and the glass window was in pieces in no minute. It took only few seconds to realise what had happened.

My husband who had so long kept his left hand resting on the door had luckily withdrawn his hand at the 11th minute before the accident. Had my husband not kept the hand inside one can imagine what would have happened. In no minute his left hand would have been smashed completely. Thousand thanks to Sai Baba for the signal he gave beforehand. One more thing which saved my husband's eyes from being hit by broken glass pieces was the goggle he was wearing. To tell the readers about the miracle, he had worn the goggle only a few minutes back. All this was nothing but the signal given by the Baba in the hour of great crisis. I thank the Lord for saving the catastrophe that would have cost my husband's hand.

This incident only enhances my existing Shradha and Saburi in Sai Baba and here are my salutations to the Great Saviour.

—A Devotee.



SANT (SAINT) GADGE MAHARAJ

Sant (Saint) Gadge Maharaj was born in a village in Varhad (now known as Vidarbha in Maharashtra State). He was named as "Debuji". He belonged to the Parit (washerman's) family. He had to wash clothes of the villagers every day and for that he got a bread from each house every day.

His father had a farm but he was addicted to wine and was superstitious and observed traditions which villagers usually follow, Debuji had little education or practically no education during his childhood.

Unfortunately his father died when Debuji was very young. Then he went to stay at his maternal uncle's with his mother. His uncle had a vast farm. He had to help his uncle in his work on the farm. His uncle very soon realised that whatever work Debuji did he did it by putting his heart and soul into it. He was never tired of doing hard and strenuous work.

He was married at an early age as other villagers are. He had some children. He was shocked to see the traditions and superstitions observed by villagers. They got into debt. He was totally against them. A thought lurked into his mind to get rid of bad habits among the villagers, through keertans which were attended by villagers.

Being disgusted he left home with a short dhoti, a petticoat, a stick and an earthen pot. As he used to carry an earthen pot (Gadge in Marthi) he was known as "Gadge Maharaj". He wandered from village to village performing keertans through which he preached 'prohibition' and tried to persuade people from superstitions and bad traditions. Whenever he visited a village he himself would sweep the ground and if any one asked why he was doing so, he would say some 'Buva' is going to perform keertan this night.

When the villagers used to gather for keertan and when they saw the same man who was seen sweeping the ground in the morning standing for the keertan, he would say that the 'Buva' has asked me to do his work. He would stand for keertan with two stones only in his hand. There were no harmonium or tabla etc. Though uneducated he kept the audience so spell-bound for hours together that they would not budge an inch from the place. I also had such a sort of experience.

After the keertan was over he would immediately disappear from the place as he would not allow any one to touch his feet.

Whenever he visited the house of his devotee he refused to sit on a chair or mat but would sit in the corner of a door. He would take a

piece of bread and vegetable only. He never touched (enjoyed) sweet dishes.

He was very much successful in eradicating the bad traditions and superstitions among the villagers and their addiction to wine through keertans.

As he wandered bare-footed from village to village day and night he never cared for hunger or thirst or even sickness which told upon his health and as a result after a few years this great social worker and God-sent saint left this world forever.

He built dharmashalas at Nasik and Pandharpur for pilgrims.

A lot of namaskars to this great saint.

—S. Y. Shringarpure,
6, Suruchi Apartments,
Opp. Muncipal Garden,
Kopari, Thane (West)-400 602.

THE SAI-MESSAGE

It was a Saturday morning in November, 1986. I had gone to the Sai Spiritual Centre of Bangalore to pay my obeisance to Lord Sainath and Shri Radhakrishna Swamiji.

The hall was empty. But as I stood there transfixed, I became aware of two persons—an elderly Sai-uncle and a young Sai-brother, who looked like his son. I greeted them and the Sai-uncle told me that his son is a deaf-mute and as such could only speak in sign language. Though a deaf-mute I was impressed by his deep devotion to Lord Sainath and Sri Radhakrishna Swamiji.

I wrote a line on the top of my note book and handed it to the Sai-brother who is a deaf-mute. In Kannada language I had written: "What do you find so special about Sainath?"

My heart beat faster when I read his reply:

"Sainath speaks sign language. His eyes speak: 'you look to Me; I look to you'. His message is 'Come Unto Me'."

I was thrilled at this unique Sai-message in an inimitable Saimanner.

—Miss Usha D. Hiremath,
54, III Cross Road,
Vasanthanagar,
Bangalore-560 052.



MAN HIMSELF IS THE CAUSE FOR HIS OWN TEARS OF SORROW

1. *Tell a young boy to try and learn to be good,
He may not listen.*
2. *Tell an adolescent to desist from drinks and drugs,
He may not listen.*
3. *Tell a girl that real beauty
lies in the charisma of heart,
She may not relish but offend.*
4. *Tell a middle-aged man to desist from being hard-hearted,
He may not listen but resent*
5. *Tell an old man to keep ever cheerful,
And desist from brooding over the past,
He too may not listen, despite knowledge.*
6. *Alas, is it the curse and the operative law of the mother earth,
That men of all ages over the aeon,
Refuse to take to right-thinking even cautioned
Well before an evil is committed!*
7. *Life is ever the Greatest teacher
Higher laws of Nature being pretty aware
that humans seldom listen even cautioned ere,
And allow the Free-will to commit the evil.
Then kneel down in tears looking for His Grace
Lo, they learn the elementary lesson of humility & love,
In the University of life, eternal.
Pray, O' Almighty, enable us to learn the lessons of life
Without having no shed our tears in strife.*

—S. Radhakrishnan,
Punjab National Bank,
Chembur Camp,
Bombay-74.



SAI—LOVE FOR THE DEVOTEES

I am a Sai devotee, since past many years and I would like to narrate my personal experiences for the benefit of my Sai devotees. Baba has kept up his promise and even, today we can experience his Leelas in many forms.

1. After I had a darshan at Samadhi Mandir in Shirdi, I completely forgot to take the prasad offered by the Pujari. It came to my notice only after, I had sat with folded hands and concentrating on the Murthi of Sri Sai. In my heart of hearts, I prayed to Sai to forgive me, for not taking the prasad as then was a long queue for taking the darshan of Lord Sainath. But to my utter surprise, an old lady around 80 years of age came and tapped my shoulder and said "brother, have some prasad in marathi." To my entire satisfaction, tears rolled down my eyes and I thanked Lord Sainath for an on the spot miracle

2. During one of my visits to Shirdi, I had a new motorcycle brought for the blessing of Shri Sainath. After having my darshan I wanted a good flower mala (garland) to be placed on the motorcycle. I asked the Pujari to give me, one nice garland, but he gave a very small garland, with hardly any flowers. I was a little disappointed, since I wanted a big garland. After having my darshan at Samadhi Mandir and Dwarkamai, I went near the motorcycle to put the garland which Pujari had given me.

But here Sai devotees, to my utter surprise a beautiful garland of yellow marigold and white flowers was already, there on my motorcycle. I enquired with the persons standing next to the motorcycle if it belongs to them. But they all refused. I was so much pleased that I again remembered Baba and prayed to Him for fulfilling my wish. Hence by these two experiences. I think that if a person has unimplicit faith and patience then Baba can do miracles even today.

I bow to the Lotus feet of Sai.

Om Sai Sri Sai Jai Jai Sai.

*—R.N. Unwalla,
Hendripada,
Kulgaon,
Badlapur, Dist—Thane.*





THE GRACE OF SADGURU

The word "Guru" is a Sanskrit word and may be defined as one who imparts information or gives training to another. Any school teacher or the one who teaches the way to salvation can be called a Guru. So Guru is one who dispels darkness or ignorance. Another derivation says that Guru is one who takes his pupil from the Gunas to that beyond the Gunas. Sri Sai Baba once said "My Murshad has taken me away from this body which is but my house." This means his Guru had destroyed identification of self with the body and made him realise that He the Atma is not the body.

There are six classes of Gurus in regular gradation as Preraka, Suchaka, Vachaka, Darshaka, Sikshaka and finally Bodhaka who illumines the pupil and prepares for Brahma Jnana. The Guru who uses all his Sidhis and superior powers to carry his devotees right upto the goal is called Samartha Sadguru. They give definite undertaking and carry out the same if necessary life after life. Sri Sai Baba belongs to this class of Samartha Sadguru. Every individual is a seeker of eternal peace or Bliss at some age. In the present days penance or yagnas are not necessary. Bhakti marga will prepare the Seeker to fit him to future progress. Bhakti marg is open to rich and poor, old and young, male and female of any caste or any creed or any religion or any nationality. To travel in Bhaktimarg ie; to cross the samnsar sagar, disciplined spiritual Sadhana has to be practised with tremendous zeal for which the grace of a Samartha Sadguru is essential. Sri Sai Baba is sat chit. Ananda Samartha Sadguru has got tremendous powers with which he blesses his devotees with temporal as well as spiritual benefits.

Sri Sai Baba left His mortal coil in 1918 and entered Sukshma Sareera prevading entire universe. The eleven sayings of Sri Sai Baba are being experienced by His devotees in real sense of each word. I will narrate my recent experience which has the touchings one of the eleven sayings. "I shall be more active and vigorous even after leaving this earthly body."

Sairam Saikalyan second son of my eldest nephew S.V. Ramakrishna Sai Sadan, Sri Rama Nagar, Kakinada had suddenly become extempo and went into coma on 9-12-86. He was admitted in a private nursing home at Kakinada. Five expert doctors were attending on him. The doctors declared that the condition is grave critical and advised that all the relations may be informed. As I was away at Visakhapatnam I was informed by telephone and was summoned to return to Kakinada immediatly. When I placed down the telephone

receiver, I was informed by Sri Sainath that Mr. Saikalyan is seriously ill and that He will look after and Mr. Saikalyan will be saved from the crisis. On my return to Kakinada next day ie; Saturday morning, I found Mr. Saikalyan in coma and the doctor told me that the condition of the patient is most critical and the end may befall at any moment. But Sainath is informing me that Mr. Saikalyan will be O.K. ✓ Mr. Ramakrishna, my nephew caught hold of my hands and began crying like a child saying "Please pray to Sai Baba to come here to save my son". I told him Sainath was there standing beside the bed of Mr Saikalyan and blessed him. Mr Saikalyan will be alright and will be on his legs in due course ie; before Thursday.

Sunday passed off with anxious moments. The doctors have written off the case on Monday except administering celien. On Tuesday slight movements have been observed. On early hours of Wednesday by 3 A.M. Mr. Saikalyan suddenly got up from his bed and began to walk. Every body watching day and night since four days were stunned. Mr Saikalyan told everybody that a ray resembling a lightning approached him followed by Sri Sai Baba in pure white robes. Sri Sai Baba struck him with a small stick on his chest and told him that he will be alright.

Such is the marvellous power of Samartha Sadguru Sainath ▶ intimating his devotees the past, present and future and saving our ardent devotee from the jaws of death. I am reminded of one of the eleven sayings of Sainath. "I shall be ever active and vigorous even after leaving this mortal coil".

—K. V. Ramana Murthy,
Opp. Bajee Fire Works,
Sriramanagar,
Rajahmundry.

"A SECRET"

If you'll go Sai's way
You will get happy day
Where there is faith
there is love
where there is love
there is peace

where there is peace
there is 'Sai'
where there is Sai
there is no need
where there is no need
there is godhood.

—Sanjay K. Paralkar,
Nana Niwas, Top Floor,
Gokhale Rd. (S), Dadar, Bombay-400 028.



INVEST IN SAI-BANK

*"I am only one, but still I am one,
I cannot do everything, but still I can do something;
And because I cannot do everything, I will not refuse to do
the something that I can do."*

—Edward Hale

I am in my eighth decade of sojourn on this earth and have been devoted to Sai Baba since early sixties. He has blessed me with a contented life. In my heart is the prayer that in the days that yet remain to me, may I remain more closely with Sai Baba rejecting all lesser goods. And may I learn more and more, to give the service of love to all.

Once I posed these questions—Why am I here? What is the purpose of my birth? Where am I moving? Am I drifting away or am I drawing closer to Sai Baba? As I sat in silence, Sai Baba whispered in my ears—“PREPARE—PREPARE”. Is it not true that our life here is only a preparation to the life after merging in Sai Baba.

To Kaka Dixit a promise was made by Sai Baba that he would be taken in a ‘Viman’. We all know that Sai did grant ‘sadgathi’ to Kaka Dixit in His own inimitable manner. Sai Baba gave me too a vision to prepare myself to make most of this life that yet remains:

Link with Sai Baba

Let us establish a link of love and devotion with Sai Baba who to us, is God Himself. Every day let us strengthen this link of love and devotion. Everyday, let us pray to Him, let us kiss His holy feet, let us offer all our work to Him, let us in moments of silence commune with Sai Baba in love and intimacy. Let this link grow from more to more, until we feel that wherever we are, we are not from Him a far, we are over shadowed by His radiant presence. So that when this body drops down, Sai Baba will be by us and He will lift us in His loving arms and will lead us on.

Let Us Accept Sai-Will

Many things happen in life; we are unable to understand the reasons. A calamity befalls us, a misfortune overtakes us. Instead of wasting our time and energy in enquiring as to why we faced such a bitter experience, let us greet every incident and accident, every illness and adversity, every misfortune and calamity as ‘Sai-will’. Let us accept that everything happens for our good. Everything that happens to us comes to bless us and lead us onward in our way.

Be A Blessing To Others

Let us be a blessing to others. Those that lead selfish lives on earth, those that harm others to get little advantages for themselves find no favour from Lord Sainath. Therefore live unselfishly, be a blessing to others. Lord Sainath has blessed you with wealth and abundance, with position and power that you may be a blessing to others. Receiving without giving, makes a man full and proud and selfish. Give out the best in you, in Lord Sainath's name, for the good of others. Lend your helping hand to those who need it. Try to lighten the load of others. Bring joy into the lives of those that are joyless. Give comfort to those in need of comfort. Be ready to serve those that require your service.

Dear Sai-brothers and Sai-sisters: Whither will Lord Sainath take me? He knows best. I only know that wherever He takes me, He will keep me close to Himself—and that is all I need. For in Him is peace and joy—the peace that passeth understanding, the joy that no ending knows.

—M. Rama Rao,
497, IX Block East,
Jayanagar, Bangalore-650 069.

PRAYER TO SHRI SAINATH

*O, my protector Satguru Sainath,
Please show me the real path, in life.*

*I am fedup with worldly concerns,
Hence I beg of you to make me better, to discern.
I visited your abode in all humility,
And my humble prayer to you to take me to eternity.*

*You are seen in the face of every poor,
But I am too poor to serve another poor.
Hundreds of your timely helps to devotees,
Make me more confident to do better my duties.*

*We are all tied up with Karma-bhandana,
And can not come out of Samsara-bhandana.*

*I am tired of life full of cavities,
O, my protector save me from calamities.*

—K.R. Acharya,
3/11, Kamal-Pushp Society,
B-Cabin, Thane (W) - 400 602.



ADI SHANKARACHARYA—THE UNIQUE SPIRITUAL TEACHER

(Reproduced by the courtesy of Ramakrishna Mission from the Editorial in Prabuddha Bharat of May, 1976)

Shankara, sage and philosopher, reformer and rebuilder of Vedantic Hinduism, is unique among Indian spiritual teachers. Even after more than a thousand years, the powerful influence he shed on India's religion and history can be clearly felt. His great commentaries and other works are still studied and taught at ancient and modern seats of learning, and a vast section of Hindus knowingly or unknowingly follows the course of discipline laid down by him. The great pontifical seats which he founded in the four corners of India, as well as his ten monastic orders, are even to-day living and flourishing. Without Shankara's appearance at that critical juncture of Indian history, it is difficult to conceive how Hinduism could have been saved from catastrophe.

The contemporary scene, as Shankara surveyed it with his keen prophetic vision, was that of a religion weakened by disunity, purposelessness, and an extreme addiction to Vedic ritualism (notably the *Karma-Kanda* as advocated by the Mimamsakas)—the whole structure meanwhile under heavy attack from heterodox faiths such as Buddhism. So Shankara began by appealing to the authority of the Upanishads to show that Brahman, in its conditioned and unconditioned aspects, is the one real goal of all worship and prayers. Then against this unifying background of Brahman or the Supreme Reality, Shankara advocated and instituted the worship of the six important deities—Surya, Ganesa, Skanda, Siva, Visnu and the Divine Mother—and to guide the individual's spiritual life he taught primarily the paths of knowledge and devotion. By his marvellous commentaries on the major Upanishads, the *Brahma-sutras*, and the Bhagwad Gita, he reconstituted a strong philosophical foundation for the bewildered Hindus. Again, through these commentaries and numerous dialectical debates, he refuted the arguments of the Buddhists, Mimamsakas, and other chief opponents, and won back to Vedantic Hinduism a great deal of lost ground.

Among these, nevertheless, his greatest achievements are undoubtedly those brilliant commentaries, which were entirely pioneering work. Before Shankara there may have been sporadic and limited efforts in the direction of exegetical interpretation of these triple canonical texts. But unfortunately, none of these commentaries is available to posterity, nor were any even to Shankara, so far as known. Through his versatile learning and mystical insight,

Shankara achieved unique success in revealing the deep significance of these scriptures. All commentators who came after him, and built their own separate schools, followed the trails made by Shankara, though obviously differing with him in their conclusions. Referring to the striking fact the Shankara had completed his writings by the age of sixteen, Swami Vivekananda paid this tribute. 'The writings of this boy of sixteen are the wonders of the modern world and so was the boy. A noted modern Indian thinker (Dr. S. Radhakrishnan) concluded thus a learned essay on the essentials of Shankara's philosophy'.

'The greatness of Shankara's metaphysical achievement rests on the intensity and splendour of thought with which the search for reality is conducted, on the high idealism of spirit with which he grapples with the difficult problems of life, and on the vision of a consummation which places a divine glory on human life.'



“THERE'S NO GOD GREATER THAN SAI”

Incarnation of Love and Care,
He's comparable to none.
He's that part in US,
Which can never be apart.
He's our past, present and future,
He's our Father, Mother and Guru.
He's our Soul and Body,
He's our Benefactor and Almighty.
He has that divine and Eternal Power,
Which drives out 'Maya' for ever.
The more we discover HIM,
The more we derive from HIM.
And there's only
One word to describe HIM:
SAI

—S. Vijayalalitha.



MAN'S QUEST OF HAPPINESS

- Man has been constantly following the illusion of happiness in his life. The purpose of life in other words is search for happiness or bliss, that I am a Master of Arts, a high officer in Govt., have a righteous beautiful spouse and merited progeny, I am apt to feel that I am happy. However, this concept of happiness is a mirage or illusive self complacency. That I have achieved some material level is an outcome of the struggle of life to which I am compulsorily wedded and from which I cannot escape. This type of worthless ego does not yield real happiness in any measure.
- The materialistic idea of happiness is but a network built out of the bonds of I and mine. Every inch the positivity is harrowed by the dark shadow of negativity which is nothing else than sorrow. The God has designed the life or human existence in such a way that any thing achieved with great effort or pains is a symbol of illusive happiness. Total effect of life is to generate the impact of futility or transience of worldly values or land marks. It is sooner or later understood that the fountain of true happiness lies 'inside' and not in external core.
- The drama of life has been designed by Baba to ward offer to obliterate the curtain of ego on which the reactions of joy and sorrow are reflected. The ultimate meaning of existence is pain and as such the Lord intends that the consciousness during human existence is transformed into the living bliss. This is possible only if the ripples of mind thoughts, memories, deductions and longings are stilled into a state of "choicless awareness". The hub of the rotating and turbulent wheel of life is extremely quiet and tranquil. We have to be steady and calm at the centre of the mind, regardless of the waves dashing at the periphery. A man protected in the centre of peace within mind is not thwarted by the velocity of the wheel around.
- All spiritual effort have this secret at the core. The innocent effortless simple conscious state is the seat of God in man. My articles on the subject "Beep into the self" have got this foreground for the expositions, I have been occasionally putting forward.

The Saigeetayana has Said:

"We shall forget ourself in the drama of life. But we should not be attached to any role in our heart, we should fully be awake, that this is the drama of Sai and I am his part and parcel".

—Chakor R. Ajgaonkar, M.A.
Y-11/170 Govt. Quarters, Bandra (E),
Bombay-400 051.

DON'T TELL ME SAI

Place your hand on my heart
And squeeze the old life out of it
Soak it well in your divine light
And let it burn in my chest
Don't tell me Sai you cannot do it
Am I not a child of Thy infinite spirit

SHRI SAI WISDOM

Serve Sai with a frank and pure heart
Have full faith in Shirdi Sai Natha
If Baba wills it difficult things become easy
Refresh your memory by reading Sai Satcharita
Distance does not obstruct the flow of Sai love
In the presence of Sai light darkness has no place.

Simplicity in life is a sign of real prosperity
As you accumulate wealth so with all love possess Sai
Inexpressible becomes the joy when one is in Sai

Baba is friend of helpless and saviour of depressed
Avoid such society as would lead you into temptations
Baba solves our problems in His own beautiful way
Almighty Baba is indeed supremely gracious

HEAR THE VOICE OF SAI

Hear The Voice of Sai
Feel The Presence of Sai
Follow The Path of Sai

IN THE BREAK OF DAY

When I sit calm and quiet
In the break of day at sight
Comes Sai, the Supreme Lord of Universe
And talks to me with words of Grace
Nobody hears except me all alone
He only knows me and I know Him
We look on each other very silently
The day then begins very quietly.

—P.J. Reddy,
C-3, P&T Colony, Ashoknagar,
Hyderabad-500 020 (A.P.).



HURTFUL WORDS

Today on the telephone
I said something, Lord Sainath
That now is hurting me more
Than it will the Sai-sister
I gossiped about
Hurting because she thinks
Me her Sai-sister.

Yet, talking the way I did,
I treated her like an enemy.
I feel smaller in your sight, Lord Sainath,
And because of that
I will now call her, tell her
I'm ashamed and ask forgiveness,
It won't be easy, Lord Sainath,
But I'm going to do it
So that I may once again deserve her fraternity
And be worthy of your love.

—Miss Usha D. Hiremath,
54, III Cross Road,
Vasanthanagar,
Bangalore-560 052.

THE SAI-LAMP LIGHTER

“Patience walks with steady tread, Faith with uplifted eyes, But Hope, tiptoeing on ahead sees first the sun arise.”

—Isla Richardson

One evening in the month of November 1979, His Holiness Sai-padananda Radhakrishna Swamiji sat at a corner in the Sai temple of Bangalore watching a devotee, with torch in hand, ignite the rows of oil lamps placed in the compound. Since it was dark power failure, because of the lamp-lighter could not be seen, but his progress could be observed as successive lamps were lighted.

After a few minutes, Sri Swamiji turned to a devotee and said; “That illustrates what I mean by a genuine Sai-devotee. You may not know him or ever see him, but his way has been marked by the lights he leaves burning.”

—Mrs. Seetha Vijayakumar,
W/o. Dr. G.R. Vijayakumar,
Kil-Kotagiri-643 216,
Nilgiri (Tamil Nadu).

श्री साईलीला

एप्रिल १९८८

हिन्दी विभाग

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भजन

छुड़ाय नहीं सकते बाबा, पकड़ लिया दामन ।

छुड़ाय नहीं सकते बाबा, पकड़ लिया दामन ॥

निर्मल जल से स्नान करइबै, अक्षत फूल हार पहिनयिबै

ठुकराय नहीं सकते बाबा मेरे हरवा को ॥ छुड़ाय नहीं..... ।

चन्दन घिस-घिस तिलक लगैवय, गरी मिश्री का भोग लगैवय ।

ठुकराय नहीं सकते बाबा चढ़े भोगवा को ॥ छुड़ाय नहीं..... ।

सिंहासन पर तुम्हें बैठयबै, चरन पकड़ कर ध्यान लगैवय ।

ठुकराय नहीं सकते बाबा, ललिता को अपनी ॥

भुलाय नहीं सकते बाबा, ललित को अपनी ।

छुड़ाय नहीं सकते बाबा, पकड़ लिया दामन ॥

—ललितादेवी लालबहादूर शास्त्री,
१, मोतीलाल नेहरू प्लेस
जनपथ, नई दिल्ली.



‘मेरी अरज’

साई मेरी अरज सुनो, बाबा मेरी विनति सुनो
साई बाबा कृपा करो, साई बाबा दया करो ॥

चरणों में मुझको अपने लो
तन, मन, धन सब मेरा लो
‘श्रद्धा’, ‘सबुरी’ मुझको दो

साई मेरी अरज सुनो, बाबा मेरी विनति सुनो
साई बाबा कृपा करो, साई बाबा दया करो ॥

काम, क्रोध, मद, लोभ न दो
अहकार का नाश करो
त्याग, प्रेम और भक्ति दो

साई मेरी अरज सुनो, बाबा मेरी विनति सुनो
साई बाबा कृपा करो, साई बाबा दया करो ॥

राग, द्वेष सब दूर करो
मन को मेरे शुद्ध करो
दान, दया और करुणा दो

साई मेरी अरज सुनो, बाबा मेरी विनति सुनो
साई बाबा कृपा करो, साई बाबा दया करो ॥

माया, मोह न रहने पावे
वैभव-तृष्णा दूर करो
ज्ञान चक्षु और मुक्ति दो

साई मेरी अरज सुनो, बाबा मेरी विनति सुनो
साई बाबा कृपा करो, साई बाबा दया करो ॥

ध्यान, धर्म और निष्ठा दो
अन्तरमन निर्मल कर दो
साई बाबा दर्शन दो

साई मेरी अरज सुनो, बाबा मेरी विनति सुनो
साई बाबा कृपा करो, साई बाबा दया करो ॥

— श्रीमति निर्मला पाण्डेय,
१ प्रोफेसर्स कॉलनी,
नेहरू रोड, बडौत,
जिला- मेरठ, २५०६११ (यू.पी.)



परमपूज्य शिर्डीवाले साई की महिमा

बार बार मिलकर, बोलो जय, शिर्डीवाले साई की
सद्भावों से बोलो जय जय शिर्डीवाले साई की ॥ टेक

अपनी, भावभक्ति को अपने, मन से विश्वस्त्रीय, बना —
जीवन में, आध्यात्मिकता का, स्तर उच्चस्तरीय, बना
निर्मल वाणी, से बोलो जय शिर्डीवाले साई की ॥ बारबार-१ ॥

श्रद्धा और सबूरी रखकर, अभय, हृदय से, विनय करो,
विनम्रता और सदाचरण से, अपने भ्रम संशय — हरो ॥

उच्च स्वर से बोलो जय जय — शिर्डीवाले साई की ॥ बारबार-२ ॥

उपासनात्मक, अनुष्ठान को, रख; के दोष दृष्टि से दूर।
धर्मलाभ लेने को, निर्मल, ज्ञान दृष्टि को कर भरपूर ॥
अपार निष्ठा से, बोलो जय, शिर्डीवाले साई की ॥ बारबार-३ ॥

दुखदाई, दुर्भाव रहितरह, सुखदाई सद्भाव सहित,
पावन-प्रीति-प्रीतिति रख, रख नेकी नेक स्वभाव सहित ॥

कदम-कदम पर बोलो जय जय शिर्डीवाले साई की ॥ बारबार-४ ॥

अद्भुत चमत्कार साई के, उन्हें समझना सरल नहीं
उनको कहने में कोई भी हुआ आजतक सफल नहीं ॥
भक्ति भावनासे बोलो जय, शिर्डीवाले साई की ॥ बारबार-५ ॥

साई की सारी लीलाए अद्भुत और अनूप महान।

मन-बुद्धि-चित-अहंकार से हो न सके उनकी पहचान ॥

विश्वासपूर्वक बोलो जयजय शिर्डीवाले साई की ॥ बारबार-६ ॥

अनन्य भक्ति से, लीलाए, सच्चे भक्त समझ पाते
जिससे उनके-मनके सारे, उलझे भाव सुलझ जाते ॥
उत्तम आशा से बोलो जय शिर्डीवाले साई की ॥ बारबार-७ ॥

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





साई भक्त गीत प्रार्थना

साई बाबा संतो का राज मॉसो का उजियारा है ।
तुझसे बंधन मैंने जोड़ा तू तो सबसे न्यारा है ॥
तेरी शरण में आनपड़ा हूँ तू ही निभायेगा मुझको ।
तारण हारा सबका हितेषी जग का पालन हारा है ॥
दर्शन की तेरे चाह मुझे है तू शीघ्र दरश दे दे अबतो ।
हृदय गगन का मेरे साई तू चमकीला तारा है ॥
फूलों की माला अर्पण कर चरणों में शीश नवाता हूँ ।
आनन्द का मन में ज्वार उठा साई तू सबका प्यारा है ॥
ए साई तेरी असीमित महिमा तू है असीमित और अनन्तर ।
ढूँढत-ढूँढत तेरे दर आया, दुखियों का तू ही सहारा है ॥

— पं. महाराज नारायण दर,
करतार भवन , पानपत्ते की गोठ,
ग्वालियर (म.प्र.), पिन-४७४ ००१.

हम नहीं दे सकते हैं — जो कि हम हैं

शिरडी के सन्त साई बाबा गुजरते थे एक गाँव से ।
कुछ पागल लोगों ने उन्हें गालियाँ दी--बेहूदी, अशिष्ट, अभद्र ।
साई बाबा ने गालियाँ सुनी और प्रत्युत्तर में उन सब के लिए
प्रेमपूर्ण प्रार्थना की ।
एक व्यक्ति ने बाबा से कहा : यह क्या कर रहे हैं?
प्रेमपूर्ण प्रार्थनाएँ, और वो भी गालियों के उत्तर में?
ऐसा लेन-देन तो आज तक कभी देखा नहीं?
बाबा ने कहा : 'लेकिन मैं वही तो खर्च कर सकता हूँ न
जो कि मेरी गाँठ में है? (I could spend only of what
I had in my purse.)

बाबा की इस शिक्षा प्रद कथा का यही अर्थ है :
कि हम वही देते हैं और दे सकते हैं जो कि हमारे पास है ।
या और भी गहरे खोजो तो केवल वही जो हम हैं ।
इस लिए जो भी हम देते हैं क्रोध या करुणा, घृणा या प्रेम —
वही हमारी प्रतिमा है — वही हम हैं ।

— नन्दकिशोर बंसल.

बाबा की मेहरनजर

बाबा एक ऐसा नाम है, जो दया, करुणा और ममता का अजस्र स्रोत है। उनकी कृपा कब, किस पर हो जाये, कोई नहीं जानता। सर्वप्रथम मुझे भी उनके नाम के प्रति शंका थी, मुझे यह विश्वास नहीं होता था कि साधुवृत्ति के ये बाबा कोई किसी का क्या भला कर सकते हैं। परंतु मेरा मोह भंग उस समय हो गया, जब मेरे ही साथ उनका आध्यात्मिक परिचय हुआ। शायद ऐसा करके उन्होंने मेरी नास्तिक विचारधारा, जो कई कारणों से बन गई थी, उसे निर्मूल कर उन्होंने आस्था का वह ज्योतिर्पुंज जगाया, जो आज भी उसी प्रकार से ज्योतिर्मान हो रहा है। मैं संक्षेप में बाबा की अक्षुण्ण कृपा और उनके वात्सल्य की चर्चा करना चाहता हूँ।

मैं उन दिनों अपने मामाजी के साथ हरसूद जिला खंडवा में उनके साथ रहता था। उस समय मैं कक्षा ९ वी का छात्र था। मैंने सर्वप्रथम अपने मामाजी के मुख से बाबा का नाम सुना था। मैं अपने प्रियजनों से बिछड़ने के कारण काफी हताश और उदास रहा करता था। हरसूद के पास एक छोटा सा ग्राम है, वहां पर "सिंगजी" का मेला प्रतिवर्ष शरद पूर्णिमा को लगता है। मेले की व्यवस्थास्वरूप सहायक के रूप में हरसूद शाला के विद्यार्थी, जो स्काउट हुआ करते थे, भाग लेने जाते थे। मेरे मन में भी मेले में स्वयंसेवक के रूप में जाने की तीव्र इच्छा थी। इसके प्रभारी मेरे वे ही मामाजी थे, जो स्वयं शिक्षक थे। वे चूंकि आदर्शवादी थे, इस कारण मुझे उनके प्रति शंका थी, कि वे शायद ही मुझे अपने साथ मेले में ले जाएँ और यह उनके सिद्धांतों के अनुसार उचित भी था।

तब बरबस मेरा ध्यान दया और करुणा की साक्षात् प्रतिमा बाबा की ओर गया। मन ही मन मैंने उनसे प्रार्थना की कि क्या बाबा मेरी इस इच्छा को पूर्ण नहीं कर सकते। बाबा को मेरी बालपन की पुकार शायद सुनाई दे गई और उन्होंने अपनी माया से वह चमत्कार दिखा दिया, जिससे मैं चमत्कृत हो ऊठा। दो दिन बाद ही मुझे स्वयंसेवक के रूप में चलने का आदेश मिल गया। यह बाबा के उदार मन का प्रमाण था। मैं पुलकित हुए बिना न रहा। मैंने यह नियम बना लिया कि कम से कम एक सौ आठ बार बाबा का नाम प्रतिदिन लिया करूंगा। यह घटना १९५४ की थी।

मैंने मैट्रिक की परीक्षा उत्तीर्ण की। मैं चाहता था कि मैं आत्म निर्भर बनूँ, जिससे परिवार पर मैं भार स्वरूप न रहूँ। संयोग वश बाबा की कृपा से मुझे शिक्षक की नौकरी ग्राम गोण्डीखेड़ा में मिल गई। इस गांव की विशेषता थी कि यह आदिवासी गांव था तथा लोग पौ फटने के पूर्व खेतों पर चले जाते थे। वे कठोर श्रम करते थे। मेरे साथ यह कठिनाई थी कि मैं न उनकी भाषा समझ सकता था और न वे मेरी भाषा समझ सकते थे। ऐसे वातावरण में जहां कि कोई बात करने वाला न हो, परिचित न हों, मैं अपना समय कैसे गुजारता। इसका परिणाम यह हुआ कि मैं उदास रहने लगा।

मैं बैठा-बैठा सोचा करता, बाबा इस स्थान पर क्यों रखना चाहते हैं। यहां मेरा



क्या हित होने वाला है। क्या बाबा मुझे और कहीं नहीं भेज सकते। मुझे ऐसा प्रतीत होता, जैसे बाबा मेरे कहीं पास खड़े हों, मेरी ओर दया और ममत्व की दृष्टि से देख रहे हैं। मेरी कातरवाणी और प्रेमाश्रु से शायद वे पिघल गये थे। और उन्होंने फिर एक बार मुझ पर अहिर्निश कृपा की। एक सप्ताह के भीतर मेरी नियुक्ति लोक निर्माण विभाग में की जाकर, मेरी पद स्थापना खण्डवा में की गई।

मैंने सोचा, बाबा से यदि हम सच्चे मन से जो भी मांगते हैं, वे उसे प्रदान कर देते हैं। सच्चे मन से की गई प्रार्थना, वे अवश्य सुनते हैं। मेरे सांथ में यह रहा कि जब भी मैंने बाबा का सच्चे मन से स्मरण किया, वे मुझे कहीं पास खड़े दिखाई दिये। मैं श्रद्धा और विश्वास को अधिक महत्व देता हूँ और इसी कारण मैंने बाबा को कई अवसरों पर अपने निकट पाया।

मानव मन कमजोरियों का पुतला है। वह सदैव ईश्वर से अपनी भौतिक आवश्यकताओं की मांग करता है। वह यह नहीं सोचता कि कई बार बिना मांगे भी ईश्वर उनकी इच्छा अभिलाषा पूर्ण कर देते हैं। बाबा के साथ भी यही बात है। वे जिस पर कृपान्वित होते हैं, उसके भाग्य को बदल कर रख देते हैं। किन्तु क्या अपने स्वार्थ के लिये हमेशा कुछ न कुछ मांगते रहना उचित है?

एक पिता जिस प्रकार अपनी संतान के सुख में लगा रहता है, उसे यह बताने की आवश्यकता नहीं पड़ती कि उसकी संतान क्या चाहती है। वह स्वयमेव उनकी सुख-सुविधा को समझते हुए उनकी इच्छा पूर्ण करता है। बाबा भी एक ऐसे ही पिता हैं। वे अपनी मनुष्य संतान का भी उसी प्रकार ध्यान रखते हैं। यदि हम उनका सच्चे मन से स्मरण करें, उनकी निस्वार्थ सेवा करें, तो मैं समझता हूँ कि उन्हें फिर अपनी इच्छा को पूर्ण करने की बात कहने की आवश्यकता नहीं रहेगी। क्योंकि बाबा-बाबा हैं, ये साक्षात् ईश्वर हैं, उन्हें प्रत्येक के मन की बात मालूम है और जिन्हें सभी कुछ मालूम है, फिर उनसे कुछ कहने अथवा मांगने की आवश्यकता ही क्यों है? आवश्यकता है तो यही कि हम अपने मन की रागात्मक प्रवृत्तियों पर अंकुश रखें और बाबा पर पूर्ण आस्था और विश्वास रखें।

— सुरेशचंद्र जोशी,

शासकीय आवास गृह, क्रमांक एफ-२/४,

शापिंग कॉम्प्लेक्स,

ऋषिनगर, उज्जैन.



दासगणू की समस्या

ईशोपनिषद पर टीका लिखना,
 प्रारम्भ दासगणू ने किया,
 सार-तत्व समझ न आया,
 असन्तोष उनको बना रहा ॥ १ ॥

विद्वानों से की चर्चा,
 मर्म न कोई बता पाया,
 इस जटिल समस्या का,
 अर्थ न कोई सुलझा पाया ॥ २ ॥

आत्मसाक्षात्कार जिसको हो चुका,
 उपनिषद भाव समझा सकता
 केवल सद्गुरु साई का
 विश्वास दासगणू को था ॥ ३ ॥

शिरडी को प्रस्थान किया,
 बाबा से मिलन हुआ,
 अपनी कठिनाइयों का,
 समाधान बाबा से चाहा ॥ ४ ॥

विश्वासपूर्ण उक्ति बाबा की
 बात न कोई चिन्ता की,
 लौटते समय समस्या तुम्हारी,
 पूरी हल हो जायेगी ॥ ५ ॥

नौकरानी काका दीक्षित की,
 उपनिषद की समस्या तुम्हारी,
 सारी-सारी हल कर देगी,
 यही आशीष तुम्हें मेरी ॥ ६ ॥

वहाँ उपस्थित लोग सभी,
 समझे इसको विनोद ही,
 एक अशिक्षित नौकरानी
 कैसे समस्या हलकर सकती ॥ ७ ॥

दासगणू को विश्वास था,
 ब्रह्मवाक्य वचन बाबा का,
 मन में उनके हर्ष हुआ,
 विलेपालें को प्रस्थान किया ॥ ८ ॥

घरपर काका दीक्षित के,
 विलेपालें में पहुँच गये,
 रात्रिभर दासगणू —
 गहरी निद्रा में सोये ॥ ९ ॥

दूसरे दिन प्रातःकाल ही,
 मीठी नींद जब खुली उनकी,
 मधुर आवाज गीत की,
 कानों में उनके गूँज पड़ी ॥ १० ॥

नौकरानी यह काका की,
 जो अभी बालिका थी,
 विषय मधुर गीत का,
 लालरंग की साड़ी थी ॥ ११ ॥

सुनकर गीत मधुर ऐसा,
 बाहर आकर उन्होंने देखा,
 नौकरानी काका साहेब की,
 मधुर गीत थी गार ही ॥ १२ ॥

कपड़े फटे पहने थी,
 दरिद्री हालत थी उसकी,
 बर्तन मलते-मलते ही,
 गीत उमंग से गा रही ॥ १३ ॥

देख दशा बालिका की,
 दासगणू को दया आई,
 उत्तम साड़ी देने की,
 काका से प्रार्थना की ॥ १४ ॥

सुनी प्रार्थना दासगणू की,
 साड़ी उत्तम देने की,
 कृपा काका साहेब की,
 सहर्ष साड़ी प्रदान की ॥ १५ ॥

मीठे भोज से क्षुधापीड़ित को,
 प्रसन्नता जैसी हो जाती,
 वही प्रसन्नता बालिका की,
 साड़ी जोड़ी मिलने से भी ॥ १६ ॥



हर्षित हो दूसरे दिन ही,
नई साड़ी उसने पहन ली,
खूब हर्षित, आनन्दित हो-
सहेलियों संग खूब खेली ॥ १८ ॥
अगले दिन ही नई साड़ी,
सम्भालकर उसने रख दी,
बर्तन मलने जब आइ,
फटे-पुराने कपड़ों में थी ॥ १९ ॥
प्रसन्नता उसकी वही बनी थी,
पहले दिन जो उसकी थी,
नई साड़ी मिलने पर भी,
प्रसन्नता उसकी अधिक न हुई ॥ २० ॥
अब तो दया दासगणू की,
आश्चर्य में थी बदल गई,
नई साड़ी मिलने पर भी,
फटी साड़ी वह पहने थी ॥ २१ ॥
सुख-दुख का न प्रभाव कोई,
नौकरानी के मुख पर था,
समस्या जो दासगणू की,
वह तो अब थी सुलझ गयी ॥ २२ ॥
बालिका के इस व्यवहार से,
अनुभव किया दासगणू ने,
व्यक्ति के मानसिक स्तर पर ही,
होता प्रभाव सुख-दुख का भी ॥ २३ ॥
गूढ़ विचार इसपर करके,
निष्कर्ष निकाला दासगणू ने,
ईश्वर प्रदत्त है जो भी,
उसी में होती समाधान वृत्ति ॥ २४ ॥
ईश्वर प्रदत्त है जो भी
सन्तोष उसमें करना चाहिए,
ईश्वर का दिया जो भी,
स्वीकार इसको करना चाहिए ॥ २५ ॥
उपनिषद पाठ की प्रत्यक्ष शिक्षा,
दासगणू को मिल गई,
ईश्वर कृपा से मिला जो भी,

सन्तुष्ट उसमें रहना चाहिए ॥ २६ ॥
पद्धति अद्वितीय बाबा की,
भक्तों का हित करने की,
शिरड़ी से बाहर गये न कभी,
भेजे भक्तों को अन्यत्र भी ॥ २७ ॥
युक्तियाँ बाबा की कितनी ही
भक्तों को शिक्षा देने की,
युक्तियाँ ऐसी-ऐसी उनकी,
वर्णन उनका असम्भव ही ॥ २८ ॥
इसी युक्ति को अपना करके,
दासगणू को विलेपालें भेजे,
एक नौकरानी माध्यम से,
समस्या हल की उन्होंने ॥ २९ ॥
जगत की सारी वस्तुएँ,
ओत-प्रोत सब ईश्वर से,
वास सबमें इश्वर का,
उपनिषद की यही शिक्षा ॥ ३० ॥
पास जो कुछ अपने है,
सन्तोषी उसमें रहो जो सदा,
ईश्वर की यही इच्छा,
कारण नहीं असंतोष का ॥ ३१ ॥
आलस्य आत्मा का पतन करता,
अकर्मण्यता का त्याग करो,
निरपेक्ष कर्म करते हुए,
जीवनपथ सुगम करो ॥ ३२ ॥
सब प्राणियों में ईश्वर दर्शन,
आत्मस्वरूप समझता जो,
मोह न उसको हो सकता,
मोह ही कारण है दुःख का ॥ ३३ ॥

— एम.सी. पन्त प्राचार्य,
रीजनल इन्स्टीट्यूट ऑफ़ एजुकेशन,
अल्मोड़ा, (कुमाऊँ हिल्स) यू.पी.

शिरडी डायरी

१९-२-१९१२

श्री. दीक्षित, उनकी पत्नी, माधवराव देशपाण्डे, हीरालाल तथा अन्य लोग आज प्रातः चले गये। श्री. दीक्षित अपने पुत्र बाबू मंजु (यज्ञोपवीत संस्कार) हेतु नागपुर गये। माधवराव देशपाण्डे अपने मित्र के यहाँ इसी प्रकार के उत्सव में हरदा गये। प्रार्थना के पश्चात् हम लोगों ने अपनी पञ्चदशी कक्षा आयोजित किया। मोरगांवकर ने बतलाया कि उनकी घड़ी और जंजीर खो गयी हैं। वे दोनों सोने की होने के कारण मूल्यवान थीं। उनकी व्यर्थ में खोजवीन की गयी। हम लोगों ने साई के बाहर जाते और फिर उनकी वापसी में दर्शन किये। मध्याह्न आरती नियमित रूप से सम्पन्न हुई सिवाय इसके कि वहां पर एक के बजाय दो चमर थे। बाला साहब माटे ने पूजा किया और आरती में रूकने की इच्छा किया लेकिन साई साहब ने उन्हें घर जाने का आदेश किया। भोजन के बाद मैं कुछ समय के लिए लेट गया और फिर हम लोगों ने अपने नियमित सदस्यों की पञ्चदशी कक्षा जारी रखा। बाद में दादा केळकर, बाला शिम्पी तथा अन्य लोग आये। हम लोगों ने साई महाराज के उनके सायं घूमने जाते समय दर्शन किये फिर वाड़ा आरती के बाद सेज आरती में शामिल हुए जिसमें कृत्रिम (नकली) बगीचे और 'चाँद' को पहली बार सजाया गया था। वे अत्यन्त लुभावने दिखलाई पड़ रहे थे तथा दर्शकों की बहुत बड़ी भीड़ आकर्षित कर लिया था। ऐसा नहीं लगा कि साई साहब ने उसे नापसन्द किया हो। मेरे विचार से 'चाँद' सहायक हैं। आज रात्रि भीष्म ने भागवत पढ़ा तथा दासबोध के दश समास भी। श्री. नाटेकर उपाख्य 'हंस' ने आज मुझे लिखा कि मुझे मासान्त तक अमरावती वापस आ जाना चाहिए।

२०-२-१९१२

हम लोग काकड़ आरती में शामिल हुए तथा उसका विलक्षण भाग वह था जब साई साहब ने — "ईश्वर सबसे महान है।" — के अतिरिक्त बिना एक शब्द बोले चावड़ी छोड़कर मसजिद में प्रवेश किया। प्रार्थना के बाद मैंने उपासनी, बापू साहब जोग, भीष्म और श्रीमती लक्ष्मीबाई कांजलगी के साथ अपनी पञ्चदशी कक्षा आयोजित किया। जब साई साहब अपनी प्रातः चहल-कदमी के बाद वापस लौटे, तब मैं मसजिद गया, उन्होंने कहा कि वह चाहते हैं कि मसजिद का पुनर्निर्माण किया जाय। उन्होंने कहा इसके लिये पर्याप्त धन हैं तथा इसी विषय में बातें करते रहें। बड़ौदा से शिके परिवार की कुछ महिलायें यहां आयी हैं। उन्होंने मध्याह्न आरती में भाग लिया। वह सामान्यरूप से हुई, राधाकृष्णाबाई ने सारस के अण्डे, जहां साई साहब बैठते हैं, के ऊपर टांग दिये जिन्हें उन्होंने नीचे खींच कर दूर फेंक दिया। दोपहर बाद हम लोगों ने अपनी पञ्चदशी कक्षा जारी रखा और मैं मसजिद सायं

लगभग ६ बजे गया। साई साहब ने दो कथायें सुनायीं जिनमें से पहली को मैं बहुत प्रयत्न करने पर भी नहीं याद कर पाता हूँ। मैंने अपनी पत्नी तथा अन्य, जो वहां उपस्थित थे, से भी पूछा और वे भी भूल गये, जो कि आश्चर्यजनक हैं। दूसरी कथा थी कि एक बूढ़ी महिला अपने पुत्र के साथ रहा करती थी। वह गांव में हर एक को उसके यहां मृत शरीर की अंत्येष्टि-क्रिया आदि में सहायता किया करता और इसके लिये वह पारिश्रमिक पाता था। एक बार प्लेग फैला और बहुत लोग मर गये। अतः उसकी आमदनी अधिक थी। एक दिन वृद्धा की अल्लाह से भेंट हुई और उन्होंने उससे अपने पुत्र के धन्धे से अधिक लाभ न कमाने को कहा। उसने अपने पुत्र से इस विषय में कहा किन्तु उसने ध्यान नहीं दिया और अन्त में मर गया। तब उस वृद्धा ने अपना जीविकोपार्जन सूत कात कर किया। अल्लाह ने उसे अपने पति के रिश्तेदारों के घर जाने को कहा किन्तु उसने ऐसा करने से इनकार कर दिया। एक दिन कुछ ब्राह्मण उससे कपास खरीदने आये और उसके घर की पूरी जासूसी कर ली तथा रात्रि में घूस आये। उनमें से एक चोर (लुटेरा) उसके सामने नंगा खड़ा हो गया। उसने उससे भाग जाने को कहा, क्योंकि नगर के लोग इस अपराध के लिये उसे मार डालेंगे, इसलिये वह आदमी भाग गया। अन्ततोगत्वा वह वृद्ध महिला मर गयी और चोर (लुटेरे) के यहां पुत्री रूप में जन्म लिया। मैं स्वयं बिलकुल निश्चित नहीं हूँ कि मैं कथानक को बिलकुल सही समझ सका। हम लोगों ने साई साहब के सायं घूमने जाते समय और रात्रि में दर्शन किये। वाड़ा आरती के बाद भीष्म ने भागवत और दासबोध पढ़ा।

२१-२-१९१२

मैं समय से जाग गया किन्तु मेरी प्रार्थना देवाजी, जिन्हें हम लोग साक्षात्कारी बाबा कह कर पुकारते हैं, के शोर (खर्राटों की आवाज) से अवरूद्ध हुई। मैंने अपने मस्तिष्क को संतुलित रख कर अपनी प्रार्थना सम्पन्न किया। बाद में हम लोगों ने साईमहाराज के बाहर जाते समय दर्शन किये और अपनी पञ्चदशी कक्षा आयोजित किया। इसके बाद मैं मसजिद गया और साई बाबा के बड़ौदा की शिके परिवार की महिलाओं द्वारा सेवा करते हुए दर्शन किये। आज बंबई से एक नृत्यांगना आयी और मसजिद में कुछ गीत गाये। वह बतलाती है कि वह बालकृष्ण बुवा की शिष्या हैं। साई बाबा ने उसके गीत सुने। तब मध्याह्न आरती सामान्यरूप से सम्पन्न हुई। साई बाबा बहुत अच्छी मुद्रा में थे। दोपहर भोजन के बाद मैं कुछ देर तक लेटा रहा और तब अपनी पञ्चदशी कक्षा सामान्य सदस्यों के साथ जारी रखा। सूर्यास्त के समय साई बाबा के घूमने जाते हुए मैं दर्शनार्थ गया और फिर वाड़ा आरती के बाद सेज आरती में गया। आज जुलूस तथा अन्य व्यवस्थाये बहुत भव्य थीं। भजन मंजीरों आदि के साथ हुए। बम्बई की नृत्यांगना ने कुछ गीत मसजिद में और सेज आरती के बाद गाये। रात्रि में भीष्म ने भागवत और दास-बोध का पाठ किया।

आज प्रातः काकड़ आरती हुई और हम सभी लोग शामिल हुए। शिर्के परिवार की महिलाएं आरती के तुरंत बाद ही अपने सेवकों सहित प्रस्थान कर गयीं। बम्बई की नृत्यांगना भी अपने आदमियों के साथ चली गयी। उसने कहा कि वह अमरावती जाना चाहती हैं। हम लोगों ने अपनी पञ्चदशी कक्षा आयोजित की। इसके बाद मैंने सुना कि मेरी पत्नी ने आज प्रातः स्वप्न देखा कि साई बाबा ने बन्दु के द्वारा एक संदेश आज प्रातः ९ बजे के पहले ही चले जाने का भेजा है। साई बाबा ने दादा केळकर और बाला शिम्पी से भी पूछा कि क्या मैं वापस जाने के विषय में बात कर रहा था। नाटेकर (हंस) द्वारा इस प्रकार की एक टिप्पणी है कि मुझे मासान्त तक अमरावती वापस होने की स्वीकृति मिल जायेगी। इन सबसे मेरी पत्नी की आशायें बलवती हो गयीं किन्तु मध्याह्न आरती के समय साई बाबा द्वारा इस संबंध में किये गये जिक्र का कोई उल्लेख नहीं हुआ। मध्याह्न आरती के समय माधवराव देशपाण्डे हरदा से वापस आये। उनकी पत्नी और बच्चे भी अहमदनगर से आ गये। दोपहर भोजन के बाद मैं लेट गया और तब अपनी पञ्चदशी कक्षा लगभग सूर्यास्त समय तक जारी रखा, तब मैं जल्दी जल्दी में मसजिद गया - साई साहब के दर्शन किये और ऊदी प्राप्त किया। रात्रि में भीष्म ने दासबोध और भागवत पढ़ा तथा भजन गाये। श्री. माटे, श्री. बापू साहब, अबकारी इन्स्पेक्टर और उनके कुछ बच्चे रात्रि में मुझसे मिलने आये और हम लोग साई बाबा द्वारा नित्य की जाने वाली आश्चर्यजनक लीलाओं के असाधारण विषय पर बैठ कर कुछ देर तक बातें करते रहे। माधवराव देशपाण्डे भी तब उपस्थित थे।

२३-२-१९१२

मैं प्रातः सदैव की तरह उठा, प्रार्थना किया और प्रातः पञ्चदशी कक्षा का आयोजन किया। हमारे नियमित सदस्यों के अतिरिक्त नासिक की श्रीमती सुंदराबाई नाम की एक महिला थीं। हम लोगों ने साई बाबा के बाहर जाते और फिर जब वह मसजिद वापस लौटे तब मसजिद में दर्शन किये। उन्होंने मुझे एक कथा सुनाया कि किस प्रकार जब वह युवक थे, एक प्रातः वह बाहर गये और यकायक एक लड़की बन गये तथा कुछ समय तक वह वैसे ही बने रहे। उन्होंने विस्तृत व्योरा नहीं दिया। मध्याह्न आरती सामान्यरूप से हुई। बहुत से लोग आज पूजा हेतु आये। दोपहर के भोजन के बाद मैं कुछ देर लेटा रहा तब फिर अपनी पञ्चदशी कक्षा जारी किया। आज माधवराव ने साई बाबा से मेरे वापस जाने के विषय में पूछा तब उसे इस आशय का उत्तर मिला कि समय मेरे बहुत प्रतिकूल है। मुझे अभी कुछ माह यहाँ और ठहरना होगा। सायं हम लोग साई बाबा के घूमने जाते समय दर्शन करने गये और फिर वाड़ा आरती के बाद दर्शन किये। सेजआरती हुई तत्पश्चात् भीष्म ने भागवत और दासबोध का पाठ किया।

२४-२-१९१२

मैं काकड़ आरती में शामिल हुआ तत्पश्चात् अपनी पञ्चदशी कक्षा आयोजित किया। हम लोगों ने साई महाराज के बाहर जाते समय दर्शन किये और बाद में मसजिद में मध्याह्न आरती में शामिल हुए। हर चीज अपनी गति से नियमित रूप से हुई और दोपहर के भोजन के बाद मैंने कुछ देर विश्राम किया। कोपरगांव के मामलेदार श्री. साने और श्री. नाना साहब बेहरे - रेवेन्यू इन्स्पेक्टर - बाला साहब माटे के साथ आये और बैठकर कुछ समय तक बातें करते रहें। उन लोगों के जाने के बाद हम लोगों ने अपनी पञ्चदशी कक्षा पुनः जारी रखी किंतु प्रगति बहुत धीमी थी। हम लोगों ने साई बाबा के सायं घूमने जाते समय दर्शन किये और सायं बाड़ा आरती के पश्चात् नासिक की महिलाओं ने भजन में साथ दिया। उन लोगों की आवाज मधुर है किंतु वे बहुत कमजोर मालूम हुई जिस कारण उत्साहवर्धक प्रयास नहीं कर सकीं।

२५-२-१९१२

मैं जल्दी जाग गया, प्रार्थना किया और देखा कि श्री. माधवराव देशपाण्डे नागपुर के लिये शिरडी से प्रस्थान कर रहे हैं। वहां से वह नाना साहब चांदोरकर के पुत्र के विवाह में ग्वालियर जायेंगे और फिर वापसी में वह बनारस, इलाहाबाद, गया, मथुरा तथा अन्य तीर्थ स्थानों से होते हुए रूकते हुए आयेंगे। हम लोगों ने अपनी पञ्चदशी कक्षा आयोजित किया किन्तु उपासनी अस्वस्थ थे इसलिये हमारी प्रगति धीमी थी। हम लोग मध्याह्न आरती में सम्मिलित हुए और दोपहर के भोजन के बाद अपनी पञ्चदशी कक्षा जारी रखा तथा कुछ प्रगति किया। सायं और इसके पश्चात् भीष्म ने दासबोध का पाठ किया।

२६-२-१९१२

मैं काकड़ आरती में सम्मिलित हुआ। साई बाबा बिना अधिक बोले मसजिद गये। नासिक की महिलायें आज प्रातः रवाना हो गयीं। तब हम लोगों ने अपनी कक्षा आयोजित किया और साई बाबा के बाहर जाते फिर उनके मसजिद लौटने पर दर्शन किये। उन्होंने एक भाई के विषय में एक कहानी सुनाई जिसने एक बार दुर्व्यवहार किया था और उसके फलस्वरूप उसे जाति से बहिष्कृत कर दिया गया था। साई बाबा ने उसकी देख-भाल की और बाद में पुनः उसे जाति में शामिल कर लिया गया था। मध्याह्न आरती सामान्य रूप से सम्पन्न हुई और दोपहर के भोजन के पश्चात् मैंने कुछ विश्राम किया और तब अपनी पञ्चदशी कक्षा जारी किया। पूना से श्री. दातार अपने पुत्र, जो एक वकील मालूम होते हैं, के साथ आये हैं। वे हाल में ठहरे हैं। हम लोग मसजिद में साई साहब के घूमने जाते समय दर्शनार्थ उपस्थित हुए। बाड़ा आरती के पश्चात् भागवत और दासबोध तथा भजन हुए जिसमें श्रीमती कांजलगी और पुत्र ने सहयोग किया।

२७-२-१९१२

नियमित रूप से जाग गया, प्रार्थना किया तथा अपनी पञ्चदशी कक्षा आयोजित किया। पहली बार साई बाबा के बाहर निकलते समय हम लोग दर्शन से चूक (वंचित रह) गये और उनके वापस लौटने के समय ही दर्शन हो सके। लगभग ११ बजे जब हम लोग मसजिद गये। साई बाबा ने कहा कि वह एक खेत से होकर निकले जिसमें बहुत बड़े तोते थे। तोते उनकी उपस्थिति से भयभीत होकर उड़ गये और वह देर तक खड़े उनके आकार तथा रंग की प्रशंसा करते रहे। मध्याह्न आरती सामान्यरूप से सम्पन्न हुई तथा भोजनोपरान्त मैंने कुछ समय विश्राम किया फिर अपनी पञ्चदशी कक्षा अंधेरा ढलने तक जारी रखा। तब हम लोग साई महाराज के सायं घूमने जाते समय दर्शनार्थ गये। रात्रि में वाड़ा आरती के बाद सेज-आरती हुई। भीष्म ने दास-बोध और भागवत का पाठ किया।

२८-२-१९१२

मैं काकड़ आरती में शामिल हुआ और लौट कर जब प्रार्थना कर रहा था तभी पूना से धोंडो बाबा पगारे। वह हाल ही में बर्मा (ब्रह्म देश) से वापस लौटे हैं और मैं उनके साथ बैठकर अपने मित्र तिलक (श्री. लोकमान्य बालगंगाधरजी) के स्वास्थ्य स्वम् मनोदशा के विषय में बातें करता रहा। परिस्थितियों के अनुसार जैसा होना चाहिए उसी प्रकार वह अच्छे हैं। वह चाहते हैं कि मैं अपनी वकालत के लिये बार में वापस जाऊँ, किन्तु यह साई साहब के आदेश पर निर्भर करता है। हम लोगों ने अपनी पञ्चदशी कक्षा आयोजित की और श्री. बाला साहब माटे उसमें पघारे। हम लोगों ने साई साहब के बाहर जाते हुए दर्शन किये और बाद में जब वह वापस आये तब मैं मसजिद गया। उन्होंने मुझसे पूछा कि क्या जीवमुनि का भुगतान होगा। मैं नहीं समझ पाया कि जीवमुनि का क्या अर्थ है, किन्तु जबाब दिया कि यदि आदेश हुआ तो जीवमुनि होगा। उन्होंने कहा जीवमुनि नहीं होगा। उन्होंने मुझे बहुत से फल और मिठाइयाँ दीं। मध्याह्न आरती सम्पन्न हुई।

आज एकादशी थी और मेरे तथा रघुनाथ के अतिरिक्त प्रातः का नाश्ता तथा दोपहर का भोजन किसी ने नहीं किया। धोंडो बाबा ने व्रत रखा। सायं लगभग ४ बजे वह दादा केळकर के पुत्र भाऊ के साथ पूना वापस गये। तब हम लोगों ने अपनी पञ्चदशी कक्षा पुनः प्रारंभ की और सायं साई महाराज के घूमने जाते समय दर्शनार्थ गये। वह बहुत ही प्रसन्न मुद्रा में थे - धीमे चले और हंसी मजाक किया। वाड़ा में भीष्म ने भागवत और दासबोध पढ़ा।

२९-२-१९१२

मैंने प्रातः प्रार्थना किया और अपनी नियमित पञ्चदशी कक्षा आयोजित किया। जब हम लोग उसमें थे साई बाबा उधर से निकले और हम लोगों ने साठे वाड़ा

के समीप उनके दर्शन किये। वह बहुत थके नजर आये। मैंने उनके जब वह वापस लौटे तब पुनः दर्शन किये और वह बहुत ही शांत मुद्रा में नजर आये। उन्होंने कहा कि- बाला साहब माटे एक "खत्री" था, उनकी पत्नी एक सालिन अर्थात् बुनकर थीं और उनका पुत्र बाबा भी एक साली था। साई साहब ने आगे कहा कि- वासुदेव काका अपने पिछले जन्म में एक राजपूत था और उसका नाम जयसिंग था और वह मांस का बहुत शौकीन था और यह कि साई साहब तथा अन्य लोग उसे यह कह कर कि - क्या वह बकरे का सिर लेगा? उसे बहुत क्रोधित कर दिया करते थे। जयसिंग के तीन पुत्र थे जो फौज में नौकरी करते थे और एक लड़की थी जो चरित्रहीन हो गई और एक नाई की रखैल हो गयी और उससे उसे बच्चे हुए और वहीं मर गई। मध्यान्ह आरती नियमित ढंग से संपन्न हुई - वामन तात्या, जो इसके बाद में आया था, और पूजा करना चाह रहा था, को कठोर शब्दों की बौछार का सामना करना पड़ा। दोपहर के भोजन के बाद मैंने कुछ विश्राम किया और तब हम लोगों ने अपनी पञ्चदशी कक्षा सायं तक पुनः जारी रखा, तब हम लोग साई साहब के उनके घूमने जाते समय दर्शनार्थ गये। वाड़ा आरती के बाद मैं मसजिद से चावड़ी के लिए उठनेवाले जलूस और वहां सेज आरती में शामिल होने गया। साई-साहब ने (क्रोध मुद्रा) रौद्र रूप का प्रदर्शन किया और मसजिद की छत पर जाकर चिराग जलाने वालों को गालियां दी और उस समय जब जलूस रवाना हुआ उन्होंने अपनी छड़ी (सटका) बापू साहब जोग की पत्नी श्रीमती ताई जोग पर फेंका। चावड़ी में मैं समझा कि वह बापू साहब जोग को भी पीटेंगे क्योंकि वह उनके पास पहुँच गये थे, उनके हाथ पकड़ लिये और पूछा कि आरती क्यों की गयी लेकिन थोड़ी ही देर में उन्होंने अपनी छड़ी (सटका) से बाला शिम्पी को पीटा और बाद में त्र्यंबकराव जिन्हें हम लोग मारूति कहते हैं। बाला शिम्पी भाग खड़े हुए किन्तु त्र्यंबकराव ने वहीं खड़े रह कर प्रहारों को सहा और साई महाराज के सम्मुख सष्टांग प्रणाम करते हुए लेट गये। मैं समझता हूँ कि उसने पूर्ण सहानुभूति प्राप्त कर अपनी (भक्ति मार्ग की) एक मंजिल आगे बढ़ गये। साई साहब जोर-जोर से बातें कर रहे थे जब वह वापस लौटे। मैं बैठा बाला साहब माटे से बातें करता रहा। भीष्म ने भागवत और दासबोध पढ़ा।

१-३-१९१२

मैं लगभग (दिन में) ११ बजे मसजिद गया और साई बाबा बहुत अच्छी मुद्रा में दिखलाई पड़े, किन्तु थके से लगे। त्र्यंबकराव गाली देने वाले फकीर बाबा के बहुत करीब आ गये क्योंकि मुझे ऐसा लगा कि यह एक मामूली सी बात थी। मध्यान्ह आरती सामान्य रूप से हुई। साई बाबा ने श्री. दीक्षित, नाना साहब चांदोरकर और साठे की याद की अर्थात् स्मरण किया।

३-३-१९१२

मैं काकड़ आरती में शामिल हुआ और साई बाबा प्रसन्न नजर आये तथा बिना

किसी प्रकार का कठोर शब्द बोले मसजिद चले गये। अब्दुल्ला जब एक लटकते हुए लैम्प (बत्ती) को उतारने की कोशिश कर रहा था तभी अचानक वह उसके हाथों से छूट कर जमीन पर गिर पड़ा और चकनाचूर हो गया। मैंने सोचा इससे साई बाबा को क्रोध आयेगा, किंतु ऐसा हुआ नहीं। उन्होंने उधर ध्यान ही नहीं दिया। हम लोगों ने अपनी पञ्चदशी कक्षा आयोजित की तथा अपने कमरे में बैठे क्योंकि वराण्डा में बहुत तेज हवा थी। हम लोगों ने साई बाबा के बाहर जाते और फिर वापस लौटने पर दर्शन किये। उन्होंने कहा कि पहले जन्म में मैं दो या तीन वर्ष उनके साथ था और घर पर रहने के सभी प्रकार के आराम होने के बावजूद भी मैं शाही सेवा में चला गया था। और विवरण जानने की उत्सुकता (स्त्राहिश) हुई, किंतु साई साहब ने नहीं सुनाया।

४-३-१९१२

मेरी पत्नी को साई साहब की पूजा करने जाने में देर हो गयी किंतु उन्होंने बड़ी दयालुता से अपना भोजन रोक कर उसे अपनी पूजा करने दिया।

६-३-१९१२

हम लोगों ने कुटुम्बा दीप सम्पूर्ण किया तथा ध्यान दीप प्रारम्भ किया। कक्षा के बाद मैं नियमित ढंग से मसजिद गया और साई बाबा बहुत अच्छी मुद्रा में थे इसलिए मैं बैठकर उनकी सेवा करने लगा। उन्होंने कहा कि वह ऐसा महसूस करते हैं कि जैसे उन्हें उनकी कमर, छाती और गर्दन के पास बांध दिया गया है, सोचते हैं कि नागबेल की पत्तियां उनकी आंखों पर रखी हैं और उन्हें खोलने पर जब मालूम करें कि क्या मामला है - ऐसा कुछ उन्हें देखकर आश्चर्य हुआ जिसे वह नहीं समझ सके। उन्होंने उसका एक पैर पकड़ा और तब वह लेट गया। उन्होंने अपनी आग जलानी चाही किंतु इंधन सूखा न होने के कारण नहीं जल सकी। उन्होंने सोचा - देखा कि चार मुर्दे हटाये गये किन्तु यह न जान पाये कि वे कौन थे। साई साहब उसी लहजे में बोलते रहे कि उनके ऊपर बायें और नीचे के जबड़ों में बहुत पीड़ा है, यहां तक कि वह पानी तक नहीं पी सकते हैं।

७-३-१९१२

मैं काकड़ आरती में शामिल हुआ। साई महाराज बहुत प्रसन्न मुद्रा में थे और चावड़ी से नृत्य करते हुए मसजिद की ओर चले गये।

८-३-१९१२

प्रातः भीष्म और बन्दु जल्दी जाग गये और एक संगीतमय प्रार्थना किया। यह बहुत सहायक हुई, मैंने प्रार्थना किया और तब हम लोगों ने अपनी पञ्चदशी कक्षा आयोजित किया। हम लोगों ने साई महाराज के बाहर निकलते हुए दर्शन किये और

बाद में मैं मसजिद गया। साईं महाराज ने बड़ी कृपापूर्वक मेरा नाम लेकर बुलाया और जैसे ही मैं बैठा उन्होंने अपने चार भाइयों वाली एक कहानी प्रारम्भ कर दी। उन्होंने कहा तब वह बिलकूल युवा ही थे, किन्तु बहुत समझदार थे। वह अपने घर, जो कि बहुत बड़ा था और आशुब खाना, जो कि नजदीक था, में खेला करते थे। उसके पास एक बूढ़ा आदमी बैठा करता था, जो न तो मसजिद जाता था या आशुबखाना और वह जहां लेटता था, वह उसकी जगह है — कहता था। उनके लोगों ने यद्यपि नहीं चाहा किन्तु साईं बाबा आशुबखाना भी जाया करते थे और वहां के कार्यक्रमों को मानते थे। वह बूढ़ा आदमी उनकी माता का पिता (नाना) निकला और साईं बाबा हमेशा उसके लिये एक रोटी और उसके साथ खाने के लिये और कुछ ले जाया करते थे। वह बूढ़ा एक कोढ़ी था और उसकी अंगुलियां तथा अंगूठे दिन पर दिन खराब होते गये, यहां तक कि उसने खाना लेना बन्द कर दिया और मर गया। साईं बाबा उसके पास खेले लेकिन यह शंका न हुई कि मृत्यु इतनी नजदीक है और इस सम्बन्ध में अपनी माता से बात किया, जो अपने पिता को देखने गयीं। जब साईं बाबा पहुंचे, तो उन्होंने बूढ़े को गायब पाया और उसका शरीर चावलों में बदल गया था। उस बूढ़े के कपड़ों की कोई जिम्मेदारी नहीं ले रहा था। बाद में चावल अदृश्य हो गये और बूढ़े ने फिर से जन्म लिया लेकिन मंग लोगों से सम्पर्क बना लिया। साईं बाबा ने उसे भोजन दिया और तब वही बूढ़ा तीसरी बार कोण्डा जी के पुत्ररूप में पैदा हुआ। लड़का साईं बाबा के साथ खेला और कुछ मास पहले मर गया। मध्याह्न आरती के समय साईं बाबा मेरे समीप आये और मेरी बांयी भुजा को छुआ और अपना हाथ कमर से ऊपर ऐसे रखा, जैसे हम लोग किसी एक नवजवान के होने का संकेत करते हैं और दूसरे हाथ से उन्होंने ऐसा इशारा किया जैसा हम किसी की मृत्यु के सम्बन्ध करते हैं। उन्होंने एक संकेत अपनी आंखों से भी किया। मैं यह सब नहीं समझ सका और समस्त दिवस इससे व्याकुल रहा।

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