

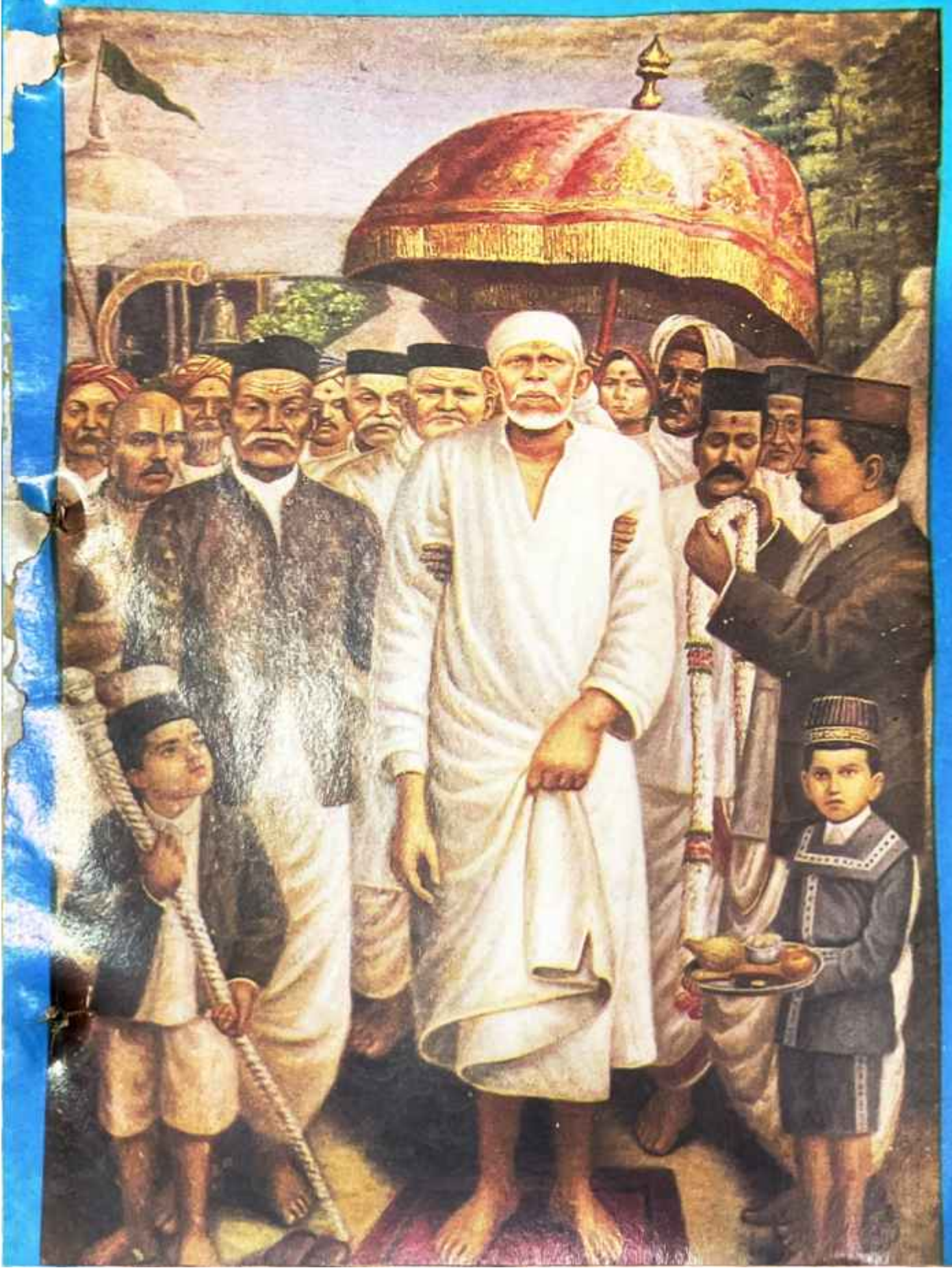
December 1988)

(Rs. 2

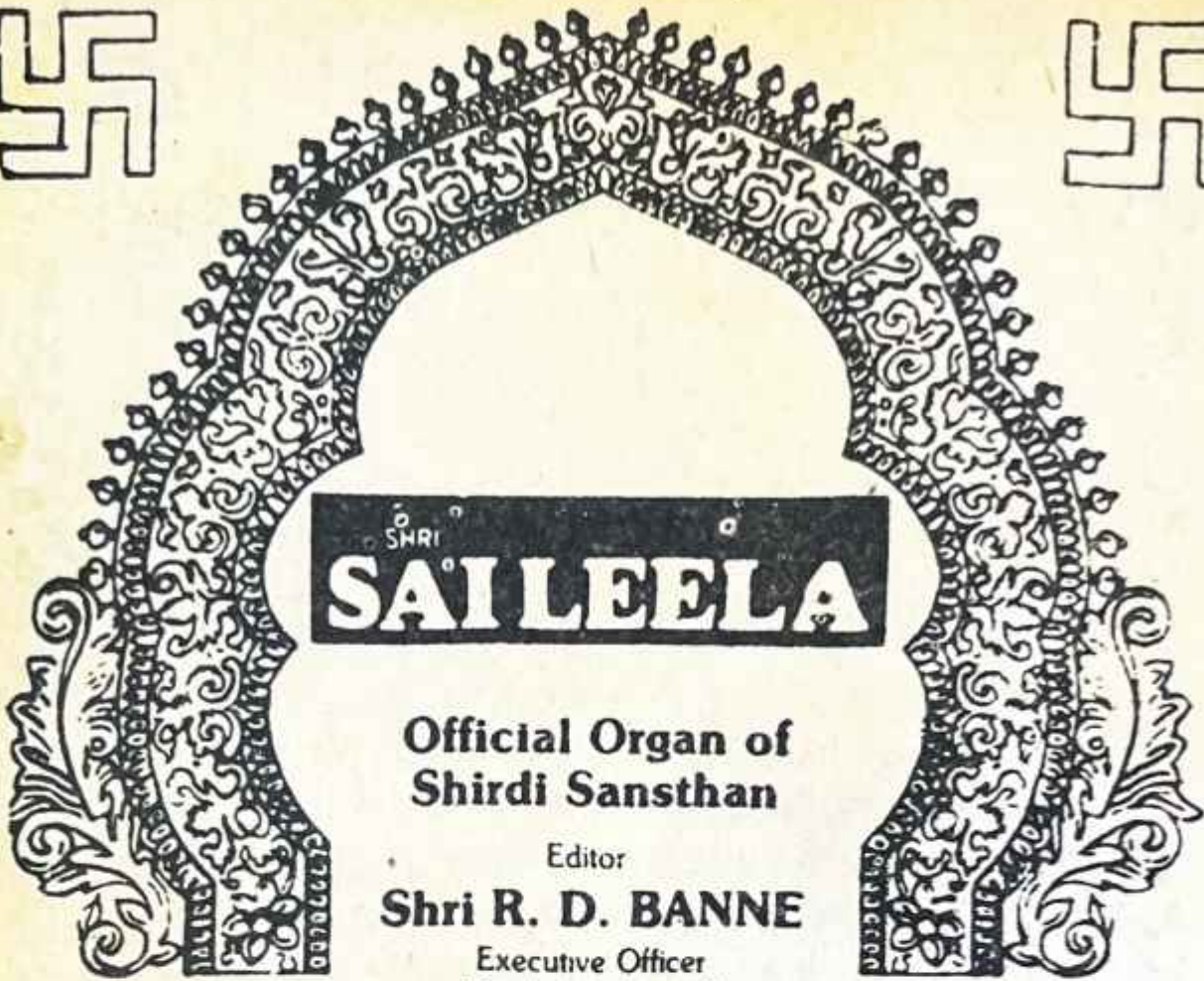
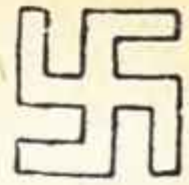
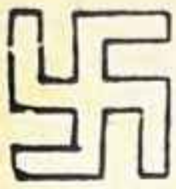


# SAI LEELA

OFFICIAL ORGAN OF SHIRDI SANSTHAN







SHRI  
**SAILEELA**

**Official Organ of  
Shirdi Sansthan**

Editor

**Shri R. D. BANNE**

Executive Officer  
Shirdi Sansthan of  
Shri Sai Baba

Executive Editors:

**Shri Sadanand Chendwankar**

B.Sc., S.T.C., R.B. Pravin

*(Marathi Edition)*

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

---

**VOLUME 67**

**December 1988**

**No. 9**

---

Office:

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

**Telephone: 412 25 61**

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

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

A decorative border of small, repeating floral motifs surrounds the text. The motifs are arranged in a rectangular frame with rounded corners.

### A QUOTE FOR THE MONTH

Go ye, O Bhiksus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of Gods and men. Proclaim, O Bhiksus, the doctrine glorious; preach ye a life of holiness, perfect and pure.

.....

As reckoning not of self, a mother's love enfolds and cherishes her only son. So, through the world, let thy compassion move and encompass living creatures everyone, soaring and sinking in unfettered liberty, free from ill-will, purged of all enmity.

— *Gautam Buddha*



**SHRI SAI LEELA****DECEMBER — 1988****C O N T E N T S**

1. A Quote for the Month	Gautam Buddha	2
2. Shri Sai Baba and Universal Religion	Dr. K. V. Gopala Krishna	4
3. Sai—The Spiritual Goal	Shalini Desai	5
4. Sai Baba—The Unifathomable Parabrahma	Dr. R. Rukmani	8
5. A Self-Portrait	Shyam Narang	10
6. Strange are our ways Oh! Sai!	S. S. Kasaragod	11
7. Our Eight Mental Ailments	S. Krishna Murthy	12
8. Shirdi Sai Baba	Savitri Aima	13
9. Knowledge comes, but Freedom lingers	A Reproduction	14
10. My Total Surrender to Thee, Baba	R. Ramachandra Rao	19
11. Succession to Sai's Seat	K. Venkatramaiah	20
12. How Sai Baba saved Me	K.S.S.V. Prasad	29
13. Sai Baba's Grace	P. Venkataswamy	30
14. My Life without You is	N. Radha	31
15. Shri Sai Baba's Divine Grace	Dr. A. R. Govinda Rao	32
16. My Experience with Sai Jaap	M. Venkatiah	34
17. Shirdi Jyoti	Sita Shri	36
18. How God Sai Blessed. . . .	Veena Pai	37
19. Miraculous Grace. . . .	M. Dharani	38
20. Yes, We can know Sai	Mrs. Sathya Kapoor	39
21. The Mother Aspect of Sai Baba	M. Rama Rao	41
22. Sai—The Ubiquitous	N. Sai Prasad	45
23. Sai's Miracles	Vinfla Kaiser	48





## SHRI SAI BABA AND UNIVERSAL RELIGION

Shri Sai Baba of Shirdi was the greatest exponent of Universal religion. God has taken human form in various places and taught the right way of life for happiness and deliverance. The superficial strata of His teachings of the various incarnations may differ a little as they are taught taking into consideration the environment, food habits and ways of life to suit the inhabitants there, but the inner core of teachings are the same. The inner core of teachings which constitute tolerance, righteousness, benevolence, goodness, doing good to others, sympathy, charity, love, brotherhood, equality of all, love towards all creatures, worship and meditation are present in the teachings of all religions. Lust, anger, greed, avarice, jealousy and hatred are vices in all religions. Religion is not mere rituals but a way of life constituting unselfish action, kindness, love, devotion etc., leading to God and though the habits and the environments differ in various areas of the globe, Divinity is the ultimate goal which is universal omnipotent and omnipresent.

Shri Sai Baba embraced people of all religions with equal grace and has never differentiated His bhaktas by religion, nation, state or caste as God is omnipresent and envelopes the entire movable and the immovable universe. One may observe at Shirdi people of all religions, castes and creeds joint in universal brotherhood as Sai devotees with no barriers at all. In fact among Sai devotees there is never a question of who is of what religion or nation or state or caste. Caste is man made barrier and the biggest hurdle in national and universal brotherhood. Shri Sai Baba's bhaktas have nothing to do with caste or any differences. Hindus, Muslims, Sikhs, Parsees, Jains, Marvadies, Christians and people belonging to various other religions came to Baba (come to him even now) prayed Him and were received equally and blessed by Him. Sai cult is multinational multilingual and embraces people all over the globe with equality. At Shirdi even now and always every one can wash the Mahasamadhi, climb the steps such of His Mahasamadhi touch and worship the Mahasamadhi and visit and worship at Dwarakamayee, Gurusthan and all other holy places without the least restriction or restraint. Sai Baba lived in a dilapidated mosque (which was later repaired by His devotees) which he called "Dwara-



kamayee" where He had the sacred Dhuni, the ever burning fire according to Hindu custom and he was worshipped by aratis blowing of conches and pada puja etc. He had festivals of Hindus and Muslims performed with due eclat. When a devotee remarked about some one else that he was a christian, Baba said, "he is my brother". He appeared at various places while being in Shirdi in His mortal coil. He is doing so more vigorously now after having shed His mortal coil.

The stature of Shri Sai Baba is beyond comprehension of the normal human mind. His spirituality, divinity and powers are immeasurable and even the greatest of devotees could not touch the fringe of His greatness. Mr. Dabholkar (Hemadpant) who wrote Satcharita said that it is impossible to describe the greatness of Shri Sai Spirituality can only be experienced but not explained. As such it is not possible to narrate the spiritual experiences He gives. But the temporal benefits he confers through miracles which we very much need in this vyavaharik state are innumerable. The great Avatar who can destroy karma and is disposed to do so for the welfare of His Devotees, showers His grace upon His humble devotees who surrender to him, to ward off their calamities and takes care of them in mundane and spiritual spheres and takes them to the ultimate goal of deliverance.

*Dr. K. V. Gopala Krishna  
B. Com, RMP (Homeo)  
D. No. 49-12-1/1,  
Lalitanagar,  
Visakhapatnam-530 016.*

---

## SAI—THE SPIRITUAL GOAL

Every man has his own personal aim, goal or a destined fulfillment for which he is trying his level best to attain it. Everybody has his or her own ambition. However a very few have their goal which is altogether different from the rest. And that is a divine goal for which a spiritual development is needed. Some are born with it while some are destined for it. There is a saying that 'all ways leads to Rome.' Similarly all people knowingly or unknowingly trodding the various paths those in turn lead to the eternity ultimately. Exceptionally a





very few personalities understand it rather perceive it and try to have their all activities in the right direction so as to keep themselves on the proper tract. They do it silently without making any display of it. Emanisipation is not any action to be done. It occurs naturally. No efforts, no artificiality, nothing of such sort is necessary. It comes with ease. If we have such sort of a goal i.e. divine, a spiritual one, we have nothing to do any extra efforts to reach it. All our actions and thoughts work so naturally that we ourselves simply remain as observer and just enjoy His grace and bliss while performing physical, mental or psychological processes.

Complexity lies in assuming the spiritual goal. That may be Sai or any other diety one loves or still further step a formless form 'Atman' the Ultimatum.. One may call it realization of the 'Self'. Whatever the case may be once the assumption is granted, then complexity turns out to be simplicity. And all materialistic things automatically become so insignificant that there remains no problem to be ponder over in one's life. And whatmore should one wish to have in this mortal world? The very assumption transforms one's earth life into worthy living.

One should, therefore, have a highest goal which itself may provide him the third eye to see the treasure of infinite bliss within!

\* This is just like a game of the 'treasure hunt'. We all are participating the game for searching one thing or the other or so called treasure. And on one fine morning we come to know we are not satisfied with those things for which we spent most important time of life. We ourselves don't understand what for we were and still are searching when we are not happy even in spite of getting those things for which we were longing! This is because our goal is just limited !! We are travelling so far either by air, road, water etc. However we have never observe that thing on the basis of which our mind travells with the fastest speed, (the speed even more faster than that of sound and light. It dances hither and thither. If that extrovert mind is made introvert then it may find its own source of energy and it merges just like a drop of surf in a vast ocean. That source is the real treasure. Ancient sages name it 'Sat-chit-Anand Swaroop Atman'. Modern trend mentions it as a process of 'self realization'. Nevertheless, once an unseen omnipresent source is seen within, the seer, the process of seeing and the source to be seen becomes one which is beyond the level of body, mind and intellect and I like to call it 'SAI' (one may




name it as one pleases) the Guru I love and enjoy his infinite bliss forever. And really this is a spiritual goal of every individual rather purpose of this human life.

The great saint of Shirdi Saibaba never called himself "AnalHa-jue" ("I am Khuda") but "Yade Haque" ("I remember Him") What does it mean? Though Saibaba himself was the greatest source of Divine bliss. He never claimed the right of calling himself 'Khuda' but simply enjoying the right of remembering the bliss in realizing the 'Self'. Just like a person when remembers his favourite relishing dish the Saliva oozes out in his mouth. Similarly once the bliss is experienced the memory itself gives the everending joy of the state of salvation. Hence for the common devotees Saibaba's advice was simply to remember the grace of God. That memory is itself netor. The name of the God or diety you love makes you happy since that memory carries you to the original source of infinite happiness within you. The name SAI makes all of us happy because it takes us to the memory of that great saint who himself was the highest divine entity. And automatically, the moment we remember Him, we reach the peak of highest spiritual goal and simply if you are aware of that golden glorious melting moment you will have a new turn to your life which is full of everlasting divine love as if an oyster is turning itself into a precious pearl!

The desire that satisfies all desires is to yearn to know the real Sai within you. Sai is the infinite source of divine love and bliss. He is the light of light, a treasure of unending happiness dwelling in your very heart. Sai is nothing but inner glory of the everlasting joy of spirit the joy you seek. The greatest romance is with infinite.

"Unattracted to the sensory world, the yogi experiences the evernew joy of Being, His soul engaged in the union with spirit. He attains indestructible bliss"—Bhagavad Gita V 21. What we need is just to remove the parallax between body and soul. Though simple yet difficult to perform. Once it is performed by your own Guru (Sai) for you, then you enter in unimaginative infinite power of your ownself. And then, in this playhouse of infinite forms, while doing your own play you can catch the sight of formless from SAI who is behind the game and sight of your sight! What else should one achieve in this mortal world? We simply remember our Sai (Guru) who is behind our worldly achievements but beyond them





---

'SAI' can't remain  
hidden anymore  
When we call Him  
from our hearts core

He whispers through  
the silent sky & mountain glen  
& from the Sun & Soil  
and fields of golden grain

'Sai' is the stream of life  
dancing in rhythmic measures  
Yet sitting in the cave of my soul  
As a witness of pains & pleasures

Oh Lord of my heart  
Every letter of this writting  
Is just a joyful game of Thine  
Yet I say, "It's mine! It is mine!"

Thy glory of the morning sun  
And the snowy smile on the mountain lips  
Beneath the heaven's blue  
When reveal Thy Divine Grace & Bliss  
I utter in silence, "I know YOU!  
I know YOU!"

—*Shalini Desai (Sai Priya)*  
*M.Sc., M.Phil*  
*21 Rajas, Andheri (East)*  
*Bombay-400 069..*

---

## **SAIBABA, 'THE UNFATHOMABLE PARABRAHMA'**

Sai Baba is not an ordinary Saint. He is Parabrahma. He is Anteryami. He knows everything, the past, the present and the future. He lives in us. To explain it in worldly terms, He is a beautiful jewel. If we wish to adorn it, we should wear such beautiful dress, which will suit this costly jewel. Thus if we wish to become Baba's devotee, we should change ourselves, our environment, our habits, our thoughts etc. Baba expects a pure heart for His sanctum sanctorum, compassionate eyes to illumine His abode and innocent thoughts for His songs.



Baba observes our blemishes, violations of moral code, revengeful and selfish thoughts. He does not punish us immediately. But He waits. He grants us opportunities to mend ourselves. If anyone mistakes Baba's silence as approval of his sins or Baba's clemency as unconditional immediate pardon, he is the foolishlest one. Baba sanctions enough time to realise our mistakes and turn a new leaf in our life. But if one does not avail these opportunities then Baba punishes him with a stern hand.

Of all the deadly sins, spiritual pride is the most serious offence. We offer our worship, we observe fasts, we sing bhajans, we do service to the poor and the downtrodden etc., not because Baba wants them but because we want our happiness, peace of mind and spiritual upliftment.

There are millions and millions of people doing service to Baba in multifarious ways. Service to Baba is not only serving in Baba's temples, but it lies also in understanding his principles and leading a life according to it. When we get a chance to serve Baba, it is not that Baba has considered us superior to multitudes of others and has selected us for His service. But it is a rare opportunity given by Him to make amendments for our sinful life. Egoism is an anti-trade wind which always works against spiritualism and takes us far away from Baba, our ultimate destination. For people who serve Baba through outward manifestation, I wish to tell that there are millions and millions of devotees who too serve Him but silently. In this context I wish to quote a line from John Milton's sonnet 'on his blindness' —

"They also serve who wait and stand". Humble prostration, that is total surrender with innocent heart is the essence of Baba's preachings and the shortest way to understand Baba, the unfathomable Parabrahmam.

Seeing Baba is understanding Baba. Understanding Baba is understanding the whole wisdom behind human creations.

Glory to Lord Sai Baba, The protector of our entire Universe.

—Dr. R. Rukmani,  
No. 7, Sixth Street,  
Ramnagar, Nanganallur,  
Madras-600 061.





---

## A SELF—PORTRAIT

Once a source of love and stength,  
my mother is now an object of mercy and sympathy,  
And my father, knowing I can look after myself,  
Displays his progressive wanton apathy.

Wife loves husband for the sake of self,  
Husband reciprocates in spirit the same,  
When even blood relations can get ice-cold,  
Futility of such inter-relations, SAI foretold.

My concern for children is that of a maid-servant,  
Who, while bringing up, knows in her heart,  
That they do not, in fact, belong to her,  
Is this thought uppermost in her from the start.

Besides some known faces, I have acquaintances,  
Whom, estensibly, I am glad to meet,  
These lack-lusture mechanical deceptive faces,  
Devoid of any warmth, are out to cheat.

Least satisfying, though, my work is progressing,  
For that matter, I am not dubbed as jobless,  
How much sustenance I get from this drudgery,  
Is an exercise both futile and worthless.

I am enjoying perfect good health,  
But my soul is a heavenly flower,  
Being very thirsty, it does not bloom,  
I know not where to find the nourishing water.

I have a house which I shudeer to call my own,  
It only serves as a grim reminder,  
Of my original forsaken home,  
Far, far away from present earthly dome.



I opt for an exile in that distant land,  
Where soul lives in a most soothing shade,  
Vibrates with laughter, purer emotion trades,  
Bestows on others similar blessings and grace.

—*Shyam Narang,*  
*A-10, Shanti Sagar,*  
*Swami Vivekananda Rd.,*  
*Khar, Bombay-400 052.*



## **STRANGE ARE OUR WAYS OH! SAI!**

“Strange are our ways” oh! Sai! We know we are guilty, yet, we  
never feel shy!

We Know that we have to try to fly high to reach the sky!  
Yet we know not, why we lazily lie low and heave a sigh!  
We know how simple and straight are your ways to Ponder and follow!  
Yet we know not why, we wander and squander, to fumble and  
flounder!

“Strange are our ways” Oh! Sai! We know we are guilty, yet we never  
feel shy!

We know that we have to tune our ears to the absorbing hymn sung in  
thy praise!  
Yet we scramble to hear the jarring jazz, rehearsing the lyrics of  
anguish and abuse!  
We can see thy signals, in glowing red, warning of our dangers lying  
ahead!

Yet we act blind and trot on the forbidden land of devil and dread!

“Strange are our ways” Oh! Sai! We know we are guilty yet we never  
feel shy!

We know, “Sucking the Nectar fed by the Mother” we grew healthy  
and wise!  
Yet we hasten to sip the stinking booze and forfeit Thy Mercy and  
grace!

We know that while in search of “TRUTH” we attain glory and  
peace!

Yet we tread the path of luscious lies and get entrapped in the vicious  
vice!



“Strange are our ways” Oh! Sai! We know we are guilty, yet we never  
feel shy!

“SHAKE US AWAKE” OH! SAI!

We wish to partake in thy onerous TASK!  
Of course, Purpose and patience is what we lack!  
Grip the whip and whack! Lo! we are sure to be on thy Track!  
Once we reach thy Shack, we never wish to be Back!

“SHAKE US AWAKE” OH! SAI!  
OM SAI, SR! SAI, JAI JAI SAI.

— S.S. Kasaragod,  
6, R.S. Patil Building,  
Ganesh Nagar,  
Dombivli (W), Thane.



## OUR EIGHT MENTAL AILMENTS

DESIRES, you have to restrict them.  
JEALOUSY, you have to destroy it.  
MISERLINESS, one should give up and be merciful.  
ACCUSATION, you should stop and start introspection.  
MISCHIEF, is a monster and is to be got rid of.  
LIER, you should never be.  
LUST, must be changed into DIVINE LOVE.  
ANGER, burns your own body if not controlled.  
EIGHT, these are our mental ailments.  
SHIRDI SAI, bade us to get rid of these.  
AND practice NISHTA and SABURI with confidence in,  
SAI BABA, who is omnipresent, omnipotent and omniscient.

—S. Krishna Murthy,  
4-3-111, Sri Sai Sadan,  
1/4, Ramannapet, Guntur,  
Andhra Pradesh.



## SHIRDI SAI BABA

Shirdi Sai Baba, who we all know is not an ordinary human being but an incarnation of the Divine power which is being loved and worshipped by his Devotees in their own devotional manner. Similarly for me this great Saint's name itself has become a prayer which I try to memorise to enable myself to understand this Divine Power and remember his words. "If you look to me, I look after you."

Thus his name, as he has made me think, seems to be as follows:—

**S** — Serene

**H** — Holy

**I** — Immortal

**R** — Rendezvous of

**D** — Divine Power which is

**I** — Innumerable

and his

**S** — Supernatural Sagacious

**A** — Affectionate and Adored

**I** — Image

is always ready to

**B** — Bless

**A** — Assure and Abet his

**B** — Beloved Ones or Others by reminding them that he is Always,

**A** — AMIDST them looking after their needs as mother does to its child and assure each one of us that if we sincerely and faithfully rely on him we can never be doomed but instead shall look out for every morn which is bright, pure, full of hope and Love for all of us and some where deep in our hearts we start our day humbly bowing down in front of SHIRDI SAI BABA, seeking his guidance in every step of our life.

—Savitri Aima,  
Flat No 39C,  
Pocket B-3B,  
Janakpuri,  
New Delhi - 58.



---

## KNOWLEDGE COMES, BUT FREEDOM LINGERS

*(We reproduce by courtesy of Ramakrishna Mission the article under the above title by Prof. Samarendra Krishna Bose, which appeared in June 1986 issue of Prabuddha Bharat.)*

The caption—a line from Tennyson's famous poem 'Looksley Hall'—describes the character of the present age perhaps more aptly than any other single line does. It focuses our attention on the fundamental difference, so often unjustly ignored, between knowledge and wisdom.

Our age is undoubtedly an age of knowledge, an age of exploration and researches into different fields of science and art. The progress achieved in various departments of natural sciences and technology, as well as in diverse branches of humanities is astounding. But in spite of so much advancement in all these fields of knowledge, wisdom seems to lag behind. Paradoxical as it may sound, it may be safely asserted that as knowledge proceeds onward, wisdom recedes further and further.

What is wisdom, then? It is hard, if not impossible to give a precise definition of wisdom. Even the Concise Oxford Dictionary's definition of wisdom as 'possession of experience and knowledge together with the power of applying them critically or practically does not take us far. It is easier to identify a wise man than to define wisdom. As an example of a truly wise man of our century, the name of Sri Ramakrishna inevitably occurs to one's mind. He barely possessed the knowledge of the three R's. Learned men and social leaders of his time came to listen to his discourses on different subjects. The homely way in which he explained and elucidated many obstruse doctrines of religion and philosophy, showed his mastery over and thorough assimilation of the cardinal principles of those topics. The audience heartily enjoyed these talks that were sprinkled with sparkling wit and humour. They were struck dumb with wonder as to how an unlettered man of the village could solve easily the mystery of so many problems that puzzled men of erudition.

This clearly demonstrates the fact that wisdom does not necessarily depend upon knowledge as it is commonly understood. A quotation from Carlyle's speech delivered to the students of Edinburgh University may be of help to bring home this difference between knowledge and wisdom. Speaking of the true aim and ideal of-



education he observed: '... in regard to all your studies and readings here, and to whatever you may learn, you are to remember that the object is not particular knowledges—not that of getting higher and higher in technical perfections and all that sort of things... You are ever to bear in mind that there lies behind that the acquisition of what may be called wisdom... Great is Wisdom; infinite is the value of Wisdom... It is the highest achievement of man.'

Carlyle's words strike one as an echo of Lord Kṛṣṇa's assertion in the Gita: 'There is nothing in this world more sacred than wisdom.' (4.38) The means of attaining this wisdom is also pointed out in the same verse: 'True wisdom spontaneously illuminates the mind that has practised yoga.' What, then, is the yoga which produces true wisdom? The Concise Oxford Dictionary defines yoga thus: 'Hindu system of philosophic meditation and asceticism designed to effect the reunion of the devotee's soul with the universal spirit'. Thus the realization of the individual's soul as a part and parcel of the Universal Soul constitutes supreme knowledge or true wisdom.

The Hindu scriptures, the four Vedas and the Upanishads, have for their aim the inculcation of this supreme wisdom. The well-known *Ṛgveda-vakyas* or Great Dicta of the four Vedas contain this wisdom in a nutshell. These statements are *pranjanam brahma* 'Intelligence is the Supreme Reality' (*Rg-Veda*); *aham brahma asmi* 'I am the Supreme Being' (*Yajur-Veda*); *tat tvam asi* 'That thou art' (*Sama-Veda*); *ayam atma brahma* 'This spirit is the Supreme Being' (*Atharva-Veda*). The present age seems to have forgotten this ideal of integral experience. It has mistaken mere knowledge for wisdom. It erroneously thinks that wisdom can be attained by cramming the mind with knowledge of diverse subjects. The present system of academic education therefore lays stress only on acquiring proficiency in various subjects, and not on the awakening of the soul whereby, in the words of Wordsworth, we may be able to 'see into the life of things'. In other words, it does not take account of the power of penetrating the outward garb of appearance and perceiving Ultimate Reality.

The term 'education' comes from the root-word *educe*, which means, 'to draw out'. To educate, therefore, really means to draw out what remains hidden or 'covered' in the deep recesses of the human mind. This naturally reminds us of Swami Vivekananda's famous definition of education as 'the manifestation of the perfec-





tion already in man'. According to him the term 'to know' really means to 'dis-cover'. As he explained it: 'Knowledge is inherent in man; no knowledge comes from outside. What we say a man *knows* should, in strict psychological sense, be what he *discovers* or *unveils*; What a man *learns* is really what he *discovers*, by taking the cover off his soul.' But this etymological and true sense of education seems gradually to be sinking into oblivion

Socrates, the wisest man in the West in ancient times, pointed out the right means of attaining wisdom thus: 'Know thyself'. In the Indian Upanisads we hear the same teaching in the inspired utterance of the sages: *Atmanam viddhi*. The human mind is a miniature replica of the universe; it is a microcosm in a macrocosm. The gaining of intimate knowledge of this inner universe fosters a depth of awareness in which everything in the universe finds its proper place and meaning. This liberation of the mind and its view of things in their proper perspective constitute wisdom in the true sense of the term.

In the existing system of academic education this ideal of the totality of vision, integral knowledge, is conspicuous by its absence. It does not aim at enabling the learner to 'draw out' the latent powers of his mind—from the power of logical analysis to that of aesthetic appreciation—nor does it attempt at providing him with a frame of mind by which any particular piece of knowledge acquired by him can be put in the right or proper place in his life and *Weltanschauung*.

That the knowledge imparted by academic institutions of our day does not amount to wisdom has been nicely brought out by Aldous Huxley in his widely popular book, *Ends and Means*. In the chapter entitled 'Education', Huxley has divided the recipients of academic education into three categories. His inimitable way of expression deserves to be quoted: 'Many of those who are able to stay the course of an academic education emerge from the ordeal either as parrots gabbling remembered formulas which they do not understand; or, if they do understand, as specialists, knowing everything about one subject and taking no interest in anything else; or finally, as intellectuals, theoretically knowledgeable about everything, but hopelessly inept in the affairs of ordinary life.' Thus it becomes evident that they become educated, but not wise.

An identical idea is expressed by Will Durant in the preface to his *The Story of Philosophy*: 'The specialist put on blinders in order to



shut out from his vision all the world but one little spot, to which he glued his nose. Perspective was lost. "Facts" replaced understanding; and knowledge, split into a thousand isolated fragments, no longer generated Wisdom.'

The limitation of academic education becomes evident to us when we consider how many of the masterpieces of art and literature have come from the hands of persons who were quite innocent of such education. Two of the greatest geniuses of the literary world, Kalidasa and Shakespeare, had no academic education. But their compositions have continued to be prescribed in the syllabi of the highest academic courses. Their oracular wisdom was not born of knowledge acquired from academic institutions. It originated from within. Matthew Arnold's eulogy on Shakespeare is to the point: 'Self-School'd, Self-Scann'd, Self-honour'd, Self-Secure'. So are those of Ben Jonson, Milton and Gray. Ben Jonson asserts about Shakespeare: 'He was not of an age, but for all time!' in spite of the fact that he had 'small Latin and less Greek'. Milton points to the in-born genius of Shakespeare thus:

Sweetest Shakespeare, Fancy's Child,  
Warble his native wood-notes wild.

And Gray echoes the same sentiment in his 'Progress of Poesy' by calling Shakespeare, 'Nature's darling'. What is true of Shakespeare, is equally true of Kalidasa. The profound wisdom revealed in their works was not derived from knowledge imparted in academic institutions.

The story that is in vogue about the sudden and spontaneous gushing forth of emotion in the form of a rhymed couplet from the lips of unlettered Valmiki may be a myth, but it is undoubtedly indicative of that illumination from within which is another name for wisdom. A more well-known example is the case of Gautama Buddha where supreme wisdom (*bodhi*) came from within him and not from without.

*Disillusioned about bookish knowledge, Wordsworth, the poet-priest of Nature, proclaims:*

*Books! its a dull and endless strife:*

.....

*Come forth into the light of things,*



---

*Let Nature be Your Teacher.*

.....  
*Enough of Science and of Art,  
Close up those barren leaves;*

*(Tables Turned)*

*Wordsworth could be so emphatic in his denunciation of bookish knowledge because he had gained the miraculous power of intuition which enabled him to gain a cosmic vision that amounted to pantheism. The following lines from his Tintern Abbey bear testimony to the inner light he possessed:*

And I have felt  
A presence that disturbs me with the joy  
Of elevated thoughts; a sense sublime  
Of something far more deeply interfused,  
Whose dwelling is the light of setting suns,  
And the round ocean and the living air,  
And the blue sky, and the mind of man.

The horizon of knowledge is widening day by day. This is especially true of the realm of science. The result is intensive specialization. There is, however, no inclination to relate the particular results of such specialization with human life as a whole and its relation to the universe at large. Aldous Huxley's observation in this respect may be quoted: 'The mass of accumulated knowledge is so great that it is now impossible for any individual to have a thorough grasp of more than one small field of study. Meanwhile, no attempt is made to produce a comprehensive synthesis of the general results of scientific research. Our universities possess no chair of synthesis.'

Thus there may be actually such an object as a 'learned fool', paradoxical as it may sound! And it was the thought of such a bookish scholar that elicited from Alexander Pope, the greatest satirist of the 18th century, the following stinging remark:

The bookful blockhead ignorantly read  
With loads of learned lumber in his head.

Wisdom is the essential prerequisite of a complete man, a man of integrity. The lack of it in the present age has resulted in the growth of man with split personality, the man whose 'each half', in the words of Matthew Arnold, 'lives a hundred different lives.' No wonder



therefore Thomas Hardy, the eminent English poet and novelist, should diagnose the character of the present age as one in which there is 'plethoric growth of knowledge simultaneously with the stunting of wisdom'.

We may conclude by referring to the nostalgic sentiment of T.S. Eliot expressed so poignantly in the lines:

Where is the Wisdom we have lost in knowledge? Where is the knowledge we have lost in Information?



### MY TOTAL SURRENDER TO THEE, BABA!

All on a sudden I shiver to mark,  
That I am sailing on an ill-made bark,  
To guide the bark, I find no rudder,  
The eddy and the efflux make me shudder.

The wind seems relentless,  
And the troubles are countless,  
The lightning portends imminent tempest,  
I am filled with fear that I am not blest.

Many a monster in the main,  
Tries to scuttle the bark in vain.

Towards the bark a whole rushes for its prey,  
I at once kneel and begin to pray,  
"BABA! Help me in this world foul,  
I surrender to thee my mind, body and soul".

Hark! Baba speaks in words crystal clear,  
"WHY FEAR WHEN I AM HERE"  
Anon everything within and without becomes calm,  
A gentle Zephyr blows like a soothing balm.

— R. Ramachandra Rao,  
507-D, 10th Ward,  
MARKAPUR—523 316,  
Prakasam - Dt.,  
Andhra Pradesh.



## SUCCESSION TO SAI'S SEAT

The question has several times been raised whether Sri Sai Baba arranged for and left a successor to his position. He was Guru on certain lines to vast numbers of people, who looked to Him at Shirdi for governing their entire lives. Naturally one would expect that such a person with such vast and mighty powers would provide his devotees with some means for their future guidance. Usually a Guru forms a Math or an Ashram and trains up, some time before he passes away, a pupil and even introduces him to those dependent on that Math or Ashram. This has been done time and again in various Math (following the example of Yuvaraja being put in charge of the kingdom by the retiring Raja). This is necessary in the case of Rajas who leave vast possessions and who have definite policies to follow in respect of friends, enemies, neutrals etc. In the case of several Maths and Ashram they are really similar to kingdoms because have their own properties and have their own polices in respect of various classes of their dependents, followers, and adherents and their own philosophical tenets to propagate. In respect of Sri Sai Baba, however, the most noticeable point is that he never tolerated the idea of forming a Math or an Ashram and treating himself as the head of it. In the exuberant enthusiasm of some devotees since the arrival of Radhakrishna Ayi in 1908, Sri Sai Baba, much against his will was made to have a durbar with all the pomp and paraphernalia of kingship and with some properties atleast which are necessiated by such pomp, etc. There was, therefore, a set of properties resembling regalia. But Baba's attitude towards them was not that of an owner rejoicing in the possession or proprietorship of his properties. On the other hand he was 'Alipta' a real fakir in regal roles. He persistently declined to put on a crown, to put on costly robes, and to get upon any palanquin, especially a silver palanquin, or have anything to do with silver articles. He had an utter disregard for wealth. Wealth was necessary for society no doubt, but, in his condition, his necessities of life were sufficiently provided by his bhiksha dharma; that is true fakiri. He went out and stood in four or five places in the village, outside houses and shouted out, 'Pora Pori', that is boys



and girls! 'Roti Dhal Lav' that is, bring bread, etc. People from a number of houses invariably provided him with pieces of flat cakes (which he would carry in his cloth) and poured liquids containing lentils, etc., all together in one 'timbrel' or tin pot. These formed his meal up to the last day of his life on earth.

Occasionally when he was too ill himself to go, he commissioned some devotee present to go out and do this Bhiksha dharma, the begging for him, and the naivedya was brought. For instance, Vaman Rao Prangovind Patil, B.A.,LL.B., and G.G. Narke, M.A.,M.Sc., were sent out by him to go and do the begging for him when he was unable to go out. Therefore, there was absolutely no need for him to keep any cash or buy anything for his food, and as for his bed, that was on the ground first and later he lay on a rough and cheap mattress, called 'Gadi', with a few clothes spread thereon. These were all the animal needs, and Baba had no other needs. Therefore Baba had no property and felt no necessity for any property. Yet devotee insisted on getting a horse, a car (ratha), silver palanquin with silver ornaments fixed to them, silver sticks to be carried in front of him, mace, whisks fitted on to silver sticks, etc. Polished tiles and chandeliers, artificial garden and Moons were used to decorate his chavadi, and thus he was made to appear like an aristocrat or royal person. Finally to oblige his over enthusiastic devotees, he fell into their humour, and then money was essential to run a royal court, a big Maharaja's durbar, and he began asking for large sums of money from those who would give it and who were even anxious to give it. Thus his monthly income exceeded that of a Provincial Governor. These would constitute his property, but his vairagya came in the way. Every morning he would begin with zero and everyday he would scatter away the entire collection the same evening, and nothing would remain fit to be called his property. He would not have a bank balance or investment on mortgages, etc., and there was no such thing as a possession or property for him. So, there was no necessity for him to leave an heir or successor as kings and several Maths do. When he passed away, he left only Rs. 16 in his pocket just enough to purchase a coffin and bury his body. So far as the Regalia were concerned, an Association took charge of them in 1916 on the





death of Radhakrishna, and Baba did not own them or care for them. When some silver horses attached to the palanquin were stolen and devotees complained of it to Baba.

Baba's remark was: 'Why was not the whole palanquin stolen?'

Some people naturally thought that he must have a successor to carry on his tradition.

Once upon a time Sai Baba seems to have had an idea that somebody might be found to carry on his Guru Parampara. Rao Bhahadur H.V. Sathe in his statement says that some people asked him, 'Baba, are you going to leave the world without entrusting your full powers and possessions to any one!' Then according to Sathe, Baba's reply was, 'What? will there not be some man coming? That is all, That coupled with Baba's treatment of Sri Kasinath Upasani Maharaj from 1911 onwards made some people believe at that time that Sri Sai Baba hoped that Kasinath Maharaj or Upasani Baba could be developed into his successor, having all his nature and powers, and being able to give all the help to persons accustomed to get their help from Sri Sai Baba. Sri Sai seems to have hoped no doubt in 1911-12 that Sri Kasinath would receive the full impress of Sai personality by perfect laya or merger in him and that on the expiry of four years from July 1911, that is, by July 1915, he would be completely transformed into God filled with Khandoba's grace, absolutely rid of (Kasinath's) his old vasanas, and perfectly prepared to continue Sai work. So, Sai said to him, 'Do nothing' (which means, 'Be receptive') 'Stay in Khandoba's temple doing nothing for four years. Then you will be the recipient of Khandoba's full grace. That is you will get all his powers, and Shama will come and pull you out of Khandoba's solitude and will place you in the open. That is, your divinity will be recognized by all and every one will come and worship you as Gurudeva. That might have been Sai Baba's hope in the beginning at any rate. For Baba's Guruparampara, the sishya has to absorb the Gurudeva's



soul into himself by concentrated love for getting the entire world beside. This was possible for Sai at his early age of five when he contacted his Gurudeva and continued to serve him for 10 or 12 years with concentrated love. Baba says that he loved nothing in the world except the Guru and if the Guru was not there he wondered what his eyes were for. That is a romantic attachment to the Guru and inability to banish all worldly thought unconnected with the Guru. But this was not possible for any person other than Baba, and especially for persons who have already dipped themselves into the world deep enough. In the case of Kasinath Maharaj he came into contact with Sai Baba for such training only at the age of 41. He had already had two wives, was lying with a third wife and had developed disease. And he was anxious for the cure of the disease to resume his domestic life with his wife and continue his position in his family. He had his attachments and there was no particular reason why he should not have his worldly affections. The idea of being completely absorbed in God and for getting all things except the Guru all day long was totally foreign to Upasani Baba as to so many other aspirants and sadhakas. It was to some extent adopted by him during the three years of his stay with Baba, for then, whatever sufferings he had, only made him think of Baba, and in any case Baba was very close to him, and Baba looked after his safety, and there was plenty of mental and unseen contact with Sai Baba. Kasinath himself had been ordered not to go and meet Sai Baba in person, but there were many persons like Chidambaram Pilai, Kamalakar Dixit, and others who went both to Sai Baba and to Upasani Baba. He was constantly hearing about Sai Baba, and thinking naturally only of Baba when at Shirdi, other objects were kept out of his mind by life at Shirdi especially under Sai's care. So, to some extent his mind was directed to Sai Baba, and Baba used every opportunity for developing Kasinath's soul even though his misfortunes. However, the course prescribed by Sai Baba, namely, thinking only of Sai Baba, was not fully possible even at Shirdi, Kasinath's contact with outside persons could never be obliterated. Mischievous young persons tortured him. Jealous persons were scandalising him. A few admirers came and paid their homage to him. He told stories to some of them, and lectured to some others. He kept on his old intellectual lines of advance and wrote out 17 excellent Sanskrit stanzas in 1912 in praise of Sai Baba. He kept up his intellectuality and his learning as important





assets. For Sai's course, intellectuality was not wanted. It was an obstacle. One must forget that he learned and a master of Sanskrit or other language, which would all raise his Egoism, Abhimana. One must begin with oneself as a thorough zero, and think of and work in respect of Baba and nothing but Baba. This was achieved by Baba at Selu but was not possible in the case of Sri Upasani Maharaj at Shirdi (and was totally impossible after escaping from Shirdi). He could not forget his sorrows and think of Sai Baba in such a way as to deaden his feelings towards harassing events and incidents even when living at Shirdi. In order, perhaps to help him to regain some degree of assurance in the midst of all his troubles and fear of approaching death, Sai Baba started Upasani's worship on the 15th July 1913. He sent Chandra Bai Borkar to Khandoba's temple to worship Upasani in exactly the same way in which she and others worshipped Sai Baba himself. So, she brought her plateful of puja saman, and started doing puja to Kasinath. She pulled out his leg, wanted to clean it, paint it with turmeric, etc., and place sandal paste, etc. But Upasani objected. He did not want the worship. He wished to be let alone and he had no idea as to the real significance of Baba's sending that lady to worship to him. The significance of that puja was that from that day onwards. Kasinath was fully earmarked as a Guru to be worshipped by people and to have no more sense of ownership or anything personal in his body or reputation. He existed or should exist like Gods, images, etc. for the public and only for the public. It is with that idea that Chandra Bai was sent up. When Kasinath objected, the lady, however, with her strong hands pulled out his legs, did the puja for them. Waved a camphor lamp before him, carried a cup of milk to his mouth as naivedya etc., and told him that his body was not his but belonged to the public. This cup he dashed down and angrily forbade her from coming again to worship him. That no doubt stopped the puja for a time. Very few persons at Shirdi were as sincerely and earnestly anxious to worship Upasani as Chandra Bai did. But a few did exist, and a few of them did go to Kasinath at Khandoba's temple and tried to worship him. But as fate would have it, Nanavali, a sturdy half-crazy ascetic, used to come and disturb the puja. When others offered Stitra, he offered abuse, insult, and vilification and once even tied up Upasani with a rope to a pillar and danced and romped about, treating Upasani with utter contempt. This was all gail and wormwood to Sri Upasani. He might not care very much for worship. But he resented very much



his being humiliated in the presence of his devotees. There was however no way of escape Nanavali was a sturdy stout person ready to do violence to any one on the slightest provocation. Nanavali regarded Upasani with the same feelings as several of the Shirdi villagers, namely, that he was bringing discredit and danger to Sri Sai Baba, and Nanavali very much wished to get rid of Upasani (as he wanted to get rid of H.V. Sathe) from Shirdi, and it must be admitted that he was successful in achieving his object in both the cases. The pestering which Kasinath had from Nanavali and the Muhammadan boys and others was so unbearable that in July 1914, one year after his puja was started, Kasinath could not any longer endure his stay at Shirdi. What was miraculously started in June-July 1911 came to a very abrupt and unfortunate end in the sishya's running away from his Guru without even going to see him. If he had gone to see him, he might have been prevented in 1911. For one reason or another Kasinath avoided seeing Sai Baba, and with the help of Dr. Chidambaram Pillai and his friend Dr. Ganpat Rao of Sindhe, effected his escape (nocturnally) from Shirdi and stayed away for over a year visiting various places. Once he left Shirdi, his thoughts and plans were all his own. They were not directed to Sai Baba, or by Baba and his own original ideas were running on lines totally different from Sai Baba's and they were running away at a tangent from Sai Baba's. So, after July 1914, Sri Kasinath Upasani Maharaj visited Sindhe, Nagpur, and Kharagpur and there achieved fame through his moral tales, pravachanas, and by his strict vairagya. The seeds sown in July 1913 of his worship by Chandra Bai bore ample fruit in 1915 at Kharagpur where hundreds were swarming to listen to him and especially to his tales, after Christmas. He was fast ripening into a Guruship of his own. He had developed several powers when under Sai's influence, and they were further developing as time went on. He became a Sadguru to a large number of people from 1915 onwards. But that Gurudom was not a succession to Sai Baba. The lines of thought, the lines of dealing and the nature of the two personalities, were markedly different as Upasani had cut himself away before the full period of time necessary for him to become Sai like. This is what one is compelled to infer from the facts known to us. But we need not gogmatise. It is enough to note that Sai did not state to the public when they asked him, what they were to do after his demise, that Upasani BABA would be his successor. On the otherhand, he said to Damia (Damodar Rasane) and Mrs. R.A.





Tarkhad, 'Think of me, and I am there' He said, 'Mother, I am not going away, In any place where you think of me, I am there'. ('I shall be active even from the tomb') That is how Baba arranged for the continued protection of his devotees, not by leaving a successor but by continuing his personality and allowing himself to contact devotees on occasions of their prayer and even otherwise. Whether people think of him or not, he, as the all-prevading soul, is and would be ever watching and guiding his bhaktas especially. Sai Baba identified himself with Allah quite correctly, because he was merged in Allah and had no interests of his own. That is the only way of in which we can contact Allah, that is, through a person merged in Allah. He can act also as Khandoba, Lakshminarayanam Vithoba etc., which are all individual facets of Allah (Anganiya devatah Tait U) As Baba himself told the Rohilla, pandharpur Vithoba, and the other Hindu Gods are all Allah BCS 60. In this matter, Sri M.B. Rege gives us the correct clue as to how to treat Baba. When Baba was in the body, his connection with the body gave a colouring to our notions of his personality. His personality was connected with the particular Baba body and gave the people the idea that he was a Muhammadan personality they were dealing with, with such and such peculiarities and such and such merits etc. But when once he left the body, he was no longer to be identified with that body. He had receded into the unknown, the unseen, the beyond and thereafter had no peculiarities, no particularities, no particular merits or demerits. He was merely God. So, Mr. M.B. Rege says, Now I think of him only as God. This view of Mr. M.B. Rege is widely prevalent amongst the bhaktas that contacted or do contact Baba. In the case of those who contact Baba subsequent to his Mahasamadhi, it is only as God that they come to him. They are in distress, and they want relief. They cry unto him, and they get relief. That is, He is the divine that protects them. Therefore, it is easy for persons contacting Baba after his Mahasamadhi to deal with him as God. The fame of his deeds, conveyed through innumerable experiences, during his life in the flesh, tends to confirm this idea, for, even during his fleshy life, Baba had said, 'I am Allah; I am Khandoba, Lakshminarayanam, Vithoba, Maruti etc.' and had shown himself in those forms. So far as powers concerned, Baba's powers are seen to be as divine as that of any other forms of God. As for his divine mercy, kindness and love, they are so widespread, so just, and so great as to fully justify the application of the term 'Divine' to him..



Every experience of every devotee that comes to him now makes him feel that he is dealing Divinity, a good Guardian Angel, or Ishta Devata, if he likes to term him so. So Baba's assurance of the continuance of his protecting personality after Mahasamadhi BCS 47-52 is a sufficient reason why Baba did not mind the absence of any person to get into his Gadi at Shirdi and continue His claims of X-Y or Z. who occasionally put forward the claim that he is the successor of Sai Baba. A few of such claims seem to have been put forward. But they were all pooh-poohed and there is no set of Sai Bhaktas that we are aware of who are deliberately saying and holding to the position that X-Y or Z was the successor to Baba's Gadi. That however, is a different matter from the question whether there is now any living person who has to be identified with Sai Baba. Just as the Avatars left Nava-Naths as their representatives on earth, sometimes people come forward and say 'I am an Avatar of Sai Baba'. This sort of claim has been put forward in various places at various times. It is not necessary to narrate all of them even if that were possible. But it might be stated that to the knowledge of this author himself three or four came forward with such claims. For instance a young man at Karur professed to be Sai Baba, and was attracting to himself worship and moneys. But this was soon put a stop at and the author discovered, after personally meeting the Karur boy, the absolute followness of his claim. Some others also put forward such a claim, and the author, on seeing her, discovered the worthlessness of the claim. It is not necessary to mention other cases. But these have occasionally been mentioned in the columns of the Sai Sudha or other papers and invariably on investigation, it has been noted that any person, claiming to be Sai Baba, does not show even a very small fraction of Baba's nature. Mere power to read thought, meer clairvoyance, mere production of articles from empty box or hands and mere devotion to Sai or God, will not constitute one into an Avatar of Sai. So, we might conclude this chapter by saying that Sai left no successor to his seat, that there was no seat to succeed to (as God's seat can never be vacant) and that there was no person living who can be recognised by all as having the entire Sai spirit or Soul in his body, that is, who can be regarded as the Avatar of Sai. That question arises because of the statements of Sai Baba to several of his devotees. When Sri M.B. Rege, Master Tarkhad, and others were requesting Sai to protect them in future lives, Sai said that he was going to be reborn birth after birth. For instance, for the three more births necessary





for Master to achieve liberation, he would be reborn and be with him. He made a similar promise to M.B. Rege and also to others. Kaka Dixit (H.S. Dixit) seems to have said, 'Baba said that he would appear suddenly as a boy of eight and show himself, that is, his powers nature'. We have not till now discovered any boy of eight, who had Baba's wonderful nature and powers. Even if he should take birth somewhere, His Aantaratma Rupa is still there and is still helping. Therefore, the question of our finding any person now who is the Avatar of Baba need not be further discussed. It is sufficient to say that those who are anxious to benefit by Sai Baba will be very wise if they confine themselves to the well known history of Sai Baba and if they adopt the usual and well known methods for contacting Sai Baba of Shirdi, who is now no other than God himself they would succeed and they need not be panting to discover whether there is any Avatar of Sai Baba or any one who is entitled to call himself the successor to Sai Baba for the Shirdi Gadi. God's seat we repeat is never a vacant. Sai Baba was and is God always being immersed in the God idea, and carrying out God's lilas when he was in the flesh. His Ritambhara Prajna or Antarjnanam as it was called, his control over men's minds and material objects at any distance, his power to appear and do anything anywhere, can only be called divine. These powers we read of in his lilas before 1918, and we read of the same also after 1918. Sri Sai Baba's kindness in stirring up peoples minds to contact him now seems to extend itself in various places in remarkable forms and ways which are not always understood by us, but which are to increase faith in Baba.

*Shirdi Sai Naamam — Smaranena Athi Madhuram*

— K. Venkatramaiah, B.A.,  
Rtd. Dy. Registrar of Co-Op. Societies,  
'Sudarsan', Krishna Nagar,  
Second Line, Guntur-522 006.





## HOW SAIBABA SAVED ME

As assured by him during his 'Sojourn at Shirdi Sai Baba' would never disown his devotees. I take this opportunity to humbly share my feelings with fellow devotees. This refers to how Baba came to my rescue in an hour of need.

It was the month of February, 1985. As I had to attend my father's annual ceremony, I left for my native place which is near Guntur. From Anantapur I started by Hyderabad Express Bus around 6 p.m. My intention was to reach Dhone and catch Amaravathi Express which takes me to my native village. When I was in the bus, the sky was clear, till we reached Gooty. But, when I got down from the bus at Dhone, it started raining and there was also power cut. Thus started the trouble.

Usually I used to get rickshaws in the Bus stand. But, as it was raining, no rickshaw was to be seen. It was pitch dark. As the time was short for the arrival of train, I started walking to station, with my suitcase which was quite heavy. Every time I used to take the correct way that leads to station. Unfortunately in the darkness I took a different road that goes into heart of the town. Nobody was seen on the roads for me to take help. I was getting wet. After walking for about twenty minutes, the road ended and there was an open field. No words are powerful enough to express the state of mind I had at that moment. On one hand it was getting time for the train and on the other, I had lost the correct way to the station. It was at that moment BABA rescued me.

By intuition, I took the road to my left and to my surprise it was a straight way to the Railway Station. I was in time. I sincerely confess that it was none other than BABA who directed me in the darkness onto the correct path. But for Baba's grace, I would not have reached in time for the ceremony. I take this chance to express my gratitude to Shri Sainath and surrender myself at his Lotus Feet.

**'MAY BABA BLESS US ALL'**

— K.S.S.V. Prasad,  
Research Scholar, Dept. of Zoology,  
Sri Krishnadevaraya University,  
ANANTAPUR- 515003,  
Andhra Pradesh.



## SAI BABA'S GRACE

Though I have been hearing regarding the Mahatma of Shirdi, Sri SaiBaba, I had no opportunity, either to visit any of the Temples or visit Shirdi.

It is on the 16th July 87, as I had some work with a Cabinet Minister, I had taken with me the Prominent and well-known social worker of Karnataka Sri S.R. Chandrasekhar and after we met the Minister, as we were about to return, Mr. S.R. Chandrasekhar, suggested to me that we should visit Sai Baba Temple at Thyaganagar.

As a marriage alliance was to be talked over for my daughter and they had come from KEVERIPAKAM, Tamilnadu, I was in a hurry to return home. But I valued the advice and went to SaiBaba Mandir and prayed. It was a first visit for all of us. There Mr. S.R. Chandrasekhar said "Baba has blessed you and certainly marriage will click". In fact I was not at all willing but by the time I reached home, my wife and children had spoken to them, it was almost settled. So, I also agreed and this is how Sainath has blessed us.

Again on 21st July 87, we went to the same Ministers house and again Mr. S. R. Chandrasekhar, suggested that we should go to Baba Mandir. We all agreed and this time, Deenabandhu Sri. V. R. Naidu, President, All India Sreenivasa Mission, was also with us.

We visited the Mandir, prayed and prostrated before Sainath and when we were about to return, Mr. Seshadri, Chairman of the centre, Secretary & others invited Mr. Naidu, took us round, shown and explained all the activities and also presented fine Books and we were all very happy.

The same night, myself and my wife Smt. Ayammal, sons, altogether 13 persons, travelled from Bangalore to Kancheepuram in a Karnataka Govt. Bus.

In between Krishnagiri and Natrampol, there is PARAKUR and it is here a giant lorry dashed against our bus, damaging heavily. We were all in a shock, but by the grace of God, no Passenger was hurt. Particularly we were all extremely happy, that not even a scratch on us. I immediately thought of Baba, who blessed us at this critical juncture.



So, I feel, a true Devotee, will definitely be blessed if he has immense faith in Him.

—*P. Venkataswamy,*  
*General Secretary,*  
*Gandhi Vidyashala Educational Society,*  
*Sri Ramapuram,*  
*Bangalore - 21.*



## **MY LIFE WITHOUT YOU IS.....**

Oh! Lord Sainath  
Your Mercy is Unfathomable,  
Your Love is Incomparable,  
Your Beauty is Indescribable,  
Your Mystery is Insoluble,  
And Lastly my Life without You is Just Unthinkable.

*Bow to Sri Sai and peace to be all.*

—*N. Radha,*  
*C/o. P. Ramanna,*  
*Peravali (Post),*  
*Pattikonda,*  
*Kurnool (Dist.)*



## SHRI SAI BABA'S DIVINE GRACE

On perusal of my diary, I am shocked to learn that my life would have ended nearly sixteen years back, but for the intervention of ever-vigilant and merciful Shri Sai, I am convinced that He is always guarding His devotees like an affectionate mother keeping a watch on her child which is playing in the park.

Here are the details:

Quite a number of trees and plants have grown in our back yard which is vast in area. There we have observed a family of mongoose living happily for nearly two decades. Through the kitchen window, we have watched for hours the young ones playing nicely almost everyday. Hence we have never seen a snake in our compound at any time.

Kasthuribai resident's association is within a distance of about one kilometer from our house. It has a spacious hall suitable for katha kalaakshepums, pravachanams and meetings. On 20th Feb. 1966, we had arranged for a Harikathakalakshepam by one famous Vidwan Sri Krishna Bhagavather of Bangalore. He was well known for a versatile presentation of Sri Rama Dasa charitra in Kanada. The time fixed for the Harikatha was 6 p.m. but due to unforeseen circumstances, Bhagavathar arrived almost 2 hours late.

As my wife was having fever and the children fast asleep, I went alone walking to the residents association. The Kalakshepam ended by about 11 p.m. My eldest brother with his son had also come there from Gandhinagar in car. His house was more than 3 Kilometers from the association hall. After the Harikatha was over, I went up to Sri Bhagavather to offer my respects. He was very happy to see me after a long time and blessed me with an affectionate embrace. He made enquiries about my wife & children. When I told him that my wife could not attend the evening programme on account of fever he was very sorry to hear the news. He expressed a desire to visit our house then itself. It was already 11.30 p.m. & as such I thought within myself if this strothreys brahmin comes to our house at that odd hour, we may not be able to receive him properly. So I requested him to come to our house next day & also have food with us. Then I did not comprehend Sri Sai's Leela which is beyond human understanding. As he persisted that he would like to come then alone, there was



no choice left & so I agreed to the proposal. I also told him that I would gladly take him & his accompanying musicians to Saidapet in my car which was in my garage. My brother was listening to our conversation. He asked me whether I had come in my car, when I told him that I had come walking, he immediately asked me to take his car along with the Bhagavathar to my house and then after our return to take the rest of the party to Saidapet. He would send his driver next day morning to collect his car. When he told me that he and his son would walk home at that odd hour, I felt very unhappy because he was nearly ten years elder to me. I thought it would be cruel on my part to make them suffer for my sake. Hence I flatly refused to accept his very kind offer. He again insisted that I should take his car without any mental reservations. I accepted his generous offer. Mother Sai plans every movement meticulously carefully, but we fail to understand His divine will.

I took Sri Krishna Bhagavathar in my brother's car and reached our house within a short time. Both the gates were closed. When I got down from the drivers seat to open the gates, probably on account of the bright headlights, a big cobra suddenly got up hissing with its hood fully open from the middle where both gates meet. As I was taken aback, I called out Baba save us and got back into the car. Baba gave me flash message to switch off the head lights which I did at once. After a few minutes when I switched on the headlights, the cobra had disappeared from the scene. That was the first and the last time, I have ever seen a Cobra in our compound. Then we entered the house. Bhagavathar enquired my wife about her health and after that straight went into our puja room, where he sat meditating for a few minutes. We offered him milk and fruits. He took only a little milk. Then he asked me to take him and the musicians immediately to Saidapet. He also expressed his inability to visit our house the next day, on account of some prior engagements. I took him and his companions to the place where they were staying in Saidapet and returned home safely.

When I narrated all the details to my wife she shed tears of joy before Babas photo and expressed her sincere gratitude to Him. I also joined her for offering my heartfelt thanks.

In retrospect while going through the events that occurred on that night, the following appear to me of utmost importance.



1. Because my wife was not well and children did not come, I did not go to association hall in my car. Instead I went there walking.
2. Because Sri Krishna Bhagavathar insisted that he would come to our house at that odd hour my brother forced me to take his car.
3. But for the event (2) in the ordinary course I would have walked back home, stepped on the cobra in the darkness with the consequent fatal end of my life.
4. So some higher force planned all the events meticulously to save me from an akala maranam. I believe and am sure you will all agree with me when I state that shri Sai our affectionate mother and all pervading Brahman has showered His divine Grace in extending my life for some more time.

No logical or scientific explanation could adequately and satisfactorily answer the sequence of events.

With my Sashtanga Namaskarams and sincere gratitude to Shri Sai, I close this narration. I pray to Him to shower His divine grace on all the Sai devotees impartially.

*—Dr. A. R. Govinda Rao, M.B.B.S., M.S.  
Padmalaya, 25, II Main Road,  
Kasturiba Nagar, Adyar, Madras-600 020.*



## MY EXPERIENCE WITH SAI JAAP

It was my long cherrished desire to recite the name of Lord Sainath in the form of manthra, with certain restrictions like taking vegetarian food and sleeping separately doing Cow feeding for certain duration etc. This has come to realise recently as below.

On Ganesh festival day i.e., 15th September, 1988, after adoring Lord Ganesh in the morning half as part of the festival duty, I have settled down for Sai Jaap in the evening i.e., from 5.00 to 8.00 p.m. with a rosary (given by a Jain friend Mr. K. M. Jhabak) in a separate room. I have fixed one particular place facing to east. I have taken a small plank of wooden (pata), on that plank a brass plate was placed, in it rice was poured, a one rupee coin was also been placed on the rice



in middle, and on that coin a small idol made of brass was installed, on the fore-head of Baba sandal paste and kum-kum was applied. The chit of the desire has also been placed touching the feet of Baba. Around the idol of Baba in the plate flowers were arranged to neckful. In the plate, only Baba's head is seenable.

A lighted two agarbathi sticks and put some rice mixed with kum-kum on the Baba's head. First I chanted the Ganesh manthra followed by Sai's prayer which I only composed in Telugu.

After this I have started rotating the beads by reciting Sai's manthra 108 times, 108 rounds of rosary for 3 hours continuously sitting at single place opposite to Baba without break or talk. While I was performing Sai Jaap on the first day itself it has drizzled slightly for 3 or 4 minutes. It is in fact a good omen.

Like this 11 days it has been practised without changing the time, place and idol of Baba. The total of 11 days Sai manthra recitation will be 1,28,304. Each day's recitation will be 11,664. During these 11 days prayer of recitation on one Thursday i.e., 22nd Sept, 1988 I have received two different kind of photographs with lot of blessings from Nellore Sai Sansthan which I do not know at all, but still I feel it is Baba's blessings and grace alone. On Friday i.e., 23rd Sept., 1988 at 5.00 a.m. I had a dream of two Dogs which were in my house. One dog was seenable at back-yard threshold and the other one was jumped out from first threshold where my wife Shobha and eldest daughter Dharani were sitting blocking the door. Though they were sitting at the door so closely, the dog has jumped out over them without touching. I was simply witnessing all this but do not remember the colour of the dogs. When I saw the result of this dream in the telugu book entitled "Sakalaguna Adrushta Deepika", it is state that seeing the dog in the dream is a good and auspicious sign.

Finally after completion of my 11 days Sai Jaap peacefully again it has drizzled for 2 or 3 minutes and within a week's time my desire was fulfilled without any trouble. I am quite happy for the results.

Why I am narrating all this is just to inform the Co-Sai brothers and sisters the profit which we get from simple recitation of Sai nama manthra systematically. And further the desirous devotees of Shirdi Sai Baba may also undergo the Sai Jaap for the fulfilment of their desires or to get rid of sorrows and sufferings easily by sitting in their



homes comfortably. I feel it is an easiest way of solving our problems without any botheration or anybody's help except Baba's help, which is most benevolent and powerful.

### SAI SHIVA HARI OM

—*M. Venkatiah, M.A. B.Lib. Sc.*  
*"Mohan Villa", 12-11-429,*  
*Warisguda, Sec'Bad 500 361,*  
*Andhra pradesh.*

### SHIRDI JYOTI

Knocked at my door my old lost dog,  
Seeking shelter in a thick fog,  
It kindled the flickering Sai lamp,  
In a soul that was slightly damp,  
The heart brightened by Sai Light,  
And the mind too freed from needless fright,  
Wandered at will in the Sai Kingdom,  
Seeking more and more true wisdom,  
Ah! the little self benefit of worldly weight,  
Can dance to rythm with true delight,  
Combating samsarik push and pull,  
Enjoying Bliss divine in full,  
Let each carry a Sai Torch,  
In eternal spiritual freedom march,  
Dispelling darkness from every heart,  
Ushering in warmth from SAI's cart,  
Sai bandhus! please rejoice,  
Singing Diwali song is one SAI voice,  
Dwaraka Mai Sai Ram,  
Patita Pavana Sita Ram,  
Antar Jyoti namo namo,  
Atma Jyoti namo namo,  
Shirdi Jyoti namo namo,  
Siva Sai Jyoti namo namo.

Om Sri Sai Krishnarpanam

— *Sita Shri,*  
*Secunderabad.*



## HOW GOD SAI BLESSED ME ON MY BIRTHDAY

Last 2 years SaiBaba makes it a point to bless me on my birthday. My birthday falls on Gokulastami day. Last year during this time I was very much tensed as my both sisters were pregnant and delivery was due at the same time. I just remembered Him and on my birthday I got intimation that my sister was delivered of fraternal twins.

This year prior to my birthday I was wondering as to what Baba would present me. As a coincidence my father who had forgotten to give the prasad received from Shirdi on previous day just came on my birthday and gave the same along with his present. For a Sai devotee what is more precious than this? My joy knew no bounds. I am unable to write down my feelings. There are laks of people who pray daily & I was just wondering whether he listens to my prayers or not? Baba proved his sayings of chapter 15 of 'SAI SATCHARITA'. "If you spread your palms with devotion before me, I am immediately with you day night. Though I am here bodily, still I know what you do beyond the seven seas. Go wherever you will, over the wide world, I am with you. My abode is in your heart and I am within you, Worship Me always, who is seated in your heart, as well as in the hearts of all beings Blessed and fortunate indeed is he who knows Me thus." This is a very clear proof that he blessed me on my birthday through my father whom I respect more & who is also a Sai devotee.

With his blessings my father has purchased an office in a commercial building and we have started Xeroxing and job typing. We have named it as "Shri Sainath Xerox Enterprise". Before starting we had a lot of hurdies which Sai Baba solved one by one. Luckily the opening ceremony also fell on a Thursday.

I am very grateful to Mr. & Mrs. S.N. Nair of Shahabad who have directed us to His Holiness. If not for them I would have lost the treasure of my life. Sai Baba has made me a brave, strong and confident woman.

OM SAI SHRI SAI JAI JAI SAI

— *Veena Prabhaker Pai,*  
*W/o S. P. Pai,*  
*LA/3 101,*  
*Ajmer housing complex,*  
*Pimpri, Pune.*



## MIRACULOUS GRACE OF SAI BABA

I am a tiny devotee of Shri Shirdi Sai Baba. It is a customary practice in our house to put a letter or chit of wanted desire before the feet of Shri Sai Baba under adoration. We have achieved desired things so far in this manner. My father writes articles, songs on Baba. He published two small booklets also.

In the same fashion I too have placed a chit for my admission in the 1st year of Intermediate (B.P.C.). I have applied in three colleges giving more stress for B.P.C. group. Though I am a second class matriculate, I could not get admission in any of the colleges applied for.

As the last date for admissions is almost coming to close, parents and myself were very much worried and thought definitely one academic year will go waste. Neighbours were enquiring about the admission very often. This is another nuisance and felt very shame on the part of myself.

Suddenly a lecturer came to the University Library for his Ph.D. work, where my father happens to be an incharge of research wing. My father casually enquired "is it possible to get admission in your college for Intermediate 1st year (B.P.C.)". He said, "I will try and let you know in a day or two". Next day he came and said it is possible, you pay the relevant fee etc. We did it immediately and felt very glad.

I strongly feel, it is nothing but Sai's grace because as a special case I got admission without any trouble and applying for it. I did not even filled the application. It has really an unknown college for me, where Baba asked me to study. My inclination is to become a Doctor. I sincerely hope Baba will favour me in this regard undoubtedly and allow me to serve the humanity at large as a Doctor.

— M. Dharani,  
'Mohan Villa', 12/11/429,  
Warisguda,  
Secunderabad-500 361, A.P.





## YES, WE CAN KNOW SAI!

*"Shell after shell of my yearning for Thee will break down the ramparts of wisdom and grim guns of determination I shall destroy the fortress of my ignorance."*

— Sri Paramahansa Yogananda

The goal of a Sai-devotee's life is to know Lord Sainath. And indeed all the struggles that the world faces to-day are caused by man's disregard to God. Now we must turn back to Him. Does this mean we should run away to Himalayas or to an Ashram? Not at all. "Where Thou hast placed me, Thou must come". But it does mean that out of the 24 hours each day, which most of us spend working to feed and clothe the body, reading to improve our knowledge, or in recreation and sleep, we ought to be able to give our two-pice 'Dakshina' of 'Sradda' and 'Saburi' to Lord Sainath. Can any of us truly say this is impossible.

Sai-devotees are aware of the master piece on Sai — the Sai-novel MISSION DIVINE by late Junnerkar. It was translated in to Hindi by Prof. A.P. Tripathy of Itarsi in Madhya Pradesh. I have read several of his articles and ever since I read the Hindi version of 'Mission Divine', I have had a longing to see Sai-brother Tripathiji. Lord Sainath fulfilled my desire in a unique manner.

Sai-brother A.P. Tripathy arrived at New Delhi for a week's stay. Since he was in constant touch with my husband, Sri P.K. Kapoor through his affectionate letters, he had informed his programme. My husband called on him daily from 25th December '86 to 30th and I could feel the Sai-joy my husband experienced in the holy 'satsang' with Sai-brother Tripathiji. We decided to invite Tripathiji for dinner on the 29th Dec, 1986.

It was indeed a red letter day for me to have Sai-brother Tripathiji amidst us. It was indeed Lord Sai in Tripathiji's form. We were at Sai-bliss in his company: "From Sai I came, for Sai I live, and in Thy sacred Sai-joy I shall melt again." That was Tripathiji's Sai-joy.

As the dinner we being served, suddenly Sai-brother Tripathiji blurted out: "See your Gas stove is ablaze". However it was off and I could really not understand the significance of Professor's blurting



out that the Gas stove was ablaze.

Even as I was serving him dinner my mind mused over the incident that took place when Lord Sainath was in flesh and blood. 'One day Sai Baba told Kondaji that his stack had caught fire. Kondaji goes to the far off stack sees no fire and returns. Kondaji chides Baba as to why he made him rush in the hot sun unnecessarily. But then Sai Baba tells him to turn round and see. Just then smoke was seen rising above the stack floor. All the villagers ran out. Kondaji's stack was burning. Villagers then begged Baba to stop the fire and save the numerous stacks near Kondaji's farm.....' Even as I was thinking on these lines, I was certain that Sai would come to our rescue as he helped Kondaji.

As I was serving food to Prof. Tripathiji, I imagined myself as Bayja Ma who had the good fortune of feeding Sai Baba in his younger days. My husband recalled the 'Dwaraka-Mayee' scene when Mrs. Khaparde offered a particular dish which Sai Baba accepted while he had not touched the dishes brought by others. When Shama complained of discrimination, what Sai said then came to our memory: "Mother Khaparde was formerly a cow and gave me plenty of milk . . . . after a long spell of time, I am seeing her again, and the food she gives me is sweet with her love." In the same way, Prof. Tripathy had his dinner in our abode.

We were all happy at the visit of Sai-brother A.P. Tripathy. After he left, my husband was almost in a trance, full of Sai-bliss. He had a vision in the night. What he told me on the 30th morning thrilled me to the core which I put in his words 'In my dream, Gurudeva Ganapathi Sachidanandaji was meditating in this room — 'Jai Guru Datta — Sri Guru Datta'. I was asleep on a cot and as such felt ashamed. I got up and started Guruseva. I also dreamt that a lady is pleading with Swamiji to visit her house. But somehow Swamiji was not inclined to accept her invitation. At that moment my vision ended.'

I was trying to inter-link my husband's dream and Sai-brother Tripathiji's words that our 'gas stove is ablaze', Somehow I could not come to any conclusion. Soon after Sai-brother Tripathy left, two books from the Almirah had fallen down — one was the Diary of Guru-miracles maintained by my husband and the other was a small book '42 stories as told by Swamiji'. My heart did miss a



beat but somehow I was confident of Lord Sainath's sustained protection of all of us.

Came 30th evening. Our LPG stove was really ablaze due to some gas leak. Soon it was corrected and there was no loss to either any articles or our lives. It indeed proved as in Kondaji's case, Sai Baba in the form of Sai-brother Tripathiji warned us of 'Gas stove ablaze' 24 hours earlier. This incident proves — 'Sainath is in all and it is difficult to comprehend his Leelas'.

The goal of life is to know Lord Sainath. And in knowing Him, all wisdom and understanding — which cannot be gained from studying the thoughts of others, but come from within our Soul, which is made in the image of Sai — all this will be ours. We no longer need to read books. We feel; We know.

Dear Lord Sainath: By stealth, Transitoriness deludes us. We swim in the shallow waters of false assurances of safety, while a deadly net of ignorance is closely upon us. In the daily haul, many are caught and a few escape. O Measureless Mercy, save us from the dreaded dragnet of desires and matter-attachment. May we dive into silent deep-sea space of divine Sai-communion and become uncapturable.

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

---

## THE MOTHER ASPECT OF SAI BABA

*"All ways of knowledge are your aspects, Goddess! So are all women in the world, endowed with various attributes"*.

— *Durga Saptasati*

"Ma", "Amma", "Mummy or Mom" — calls the child. And wherever she is and in whatever job involved, the MOTHER instantaneously rushes to her little one to offer comfort. Sai Baba is our divine mother as He rushes to the beck and call of His children.

It was the 7th October, 1987 the holy Poornima day when I participated in the 'Punya Thithi' of His Holiness Narasimha Swamiji at the Sai Spiritual Centre. I prayed to Sai Baba to bless



me with a pleasant pilgrimage to the Devi temples at Horanad and Sringeri, as we all had planned to leave on that night. I got the response from Sai Baba 'Don't worry. I am ahead of you'. I felt in the same manner as Shama felt when he sought Sai Baba's approval to go to Gaya and Prayaag. Sai Baba in His own inimitable manner had then stated: 'I will be ahead of Shama at Gaya'.

We reached Horand in Chikmagalur district of Karnataka — about 360 km. from Bangalore. There Devi Annapoorneswari has taken her abode amidst pictureseque slopes of lush-green western ghats. I was dumbstruck at the beauty of the place and magnificent temple. The Mother Goddess is indeed lively. At once I remembered my own mother:

"Whenever our soul surged with joy or despair,  
'AMMA' we would scream at once  
For, who else, save you shall care  
And give a ready response?"

Yes, very true, 'Every mother is a constant angel waiting for her beloved children's call, she being a guardian by night and guide by day.

Opening my mouth and as if touching heaven and the nether world, with my jaws, I uttered 'AMMA' and felt I had seized the Annapoorneswari — the Mother of the universe. I drew Her to me like a fisherman drags fish in his net. After the vision of Mother, this primal love deepened. I saw Annapoorneswari as Truth standing above all dualities; To her I surrendered everything. I prayed to Her taking flower in my hands; 'Mother here is thy knowledge and here is thy ignorance. Take them both and give me only pure love. Here is thy holiness, and here thine unholiness. Take them both Mother and give me pure love. Here is good and thine evil. Take them both Mother and give me pure love. Here is thy righteousness and here is thine unrighteousness. Take them both and give me pure love.'

After taking the 'Arathi' I was relaxing in the outer precincts. Suddenly my grandson, Chi. Keshav Sai Prasad virtually dragged me to a side and exclaimed: 'Grandpa, your Sai Baba is here also'. My joy knew no bounds to see Sai Baba's big portrait at this temple. I remembered Sai Baba telling Shama: 'I am ahead of you



at Gaya'. He was ahead of me at this abode of Annapoorneswari too.


A word about Horanad Annapoorneswari temple. A family is maintaining this temple. At any time of the day or night if a devotee visits the temple they are treated with utmost courtesy and hospitality. It is indeed a 'home away from home'. For either the food or accommodation money is not charged. Of course voluntary offerings are accepted. The temple is more than a century old though it was re-built a decade ago. Annapoorneswari feeds Her children with love and affection here.

We took leave of our 'AMMA' and proceeded to Sringeri on the banks of Tunga river — 75 km. from Horanad. At Sringeri, Adi Sadguru Shankara established his first Mutt and the presiding deity is Mother Sharada — the Goddess of Learning. The evening 'Kumkum Arvhan' was going on when we entered the holy temple of Goddess Sharada. I remembered the prayer offered to Goddess in 'Chandi Saptasati': "O Devi, you who remove the suffering of your supplicants, be gracious. protect the Universe. O Devi, you who are the ruler of all that is moving and unmoving. When pleased, you destroy all illness; but when wrathful you frustrate all longed-for desires. No calamity befalls those who have sought you."

As I looked at the magnificent Devi, I noticed the dazzling light emanating from both the eyes. Devi reminded me of Sai Baba's saying: "You look to Me; I look to you". As I was sitting in the Sharadamba temple I remembered Sai-nephew Dr. G.R. Vijayakumar who was just 18 km. from Sringeri till May 1986. Even though he had invited me a couple of times to visit his Sai-abode as well as go over to Sringeri, I could not fulfill his desire. Alas, Sai's ways are mysterious. Now Dr. Vijayakumar is away at Nilgiris, far away from Mother Sharadamba.

The next morning i.e. on the 9th October, 1987 we had bath in the sparkling waters of Tunga and then went to the Shankar Mutt on the other bank of the river. We were fortunate to witness the pooja and abhishek. We also had the privilege of obtaining the blessings of His Holiness the Shankaracharya of Sringeri Mutt.

We went round the samadhis of previous Acharyas of Shankar Mutt as well as the Vidyananya temple which is known for its

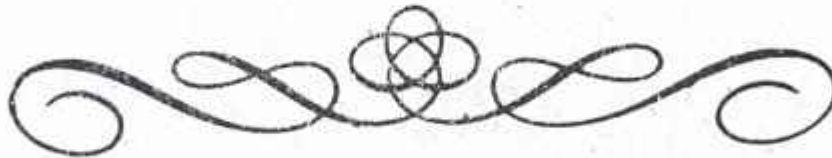


---

architectural beauty. Though it is over 600 year old the architecture of those days is something marvellous. In the sanctorum 12 pillars are built in such a manner that when sun traverses a particular planet the sunlight falls on the particular pillar. I had no words for the architectural skill of Indians of yore.

From Vidyaranya temple we went back to Sharadamba temple. The Noon Arathi was in full swing. I saw that mother's chest was covered with bright light and waist with a dazzling golden belt. I had an intuition that Mother would protect me with her protecting golden belt and makeme drink amrosia from her shining breasts for the sake of Moksha – immortality. His Holiness the Shankaracharya also arrived then and again blessed me. The son of Sai Mother became one with Mother Sharadamba. Mother is all love. Her son became L-O-V-E personified. Mother is all purity. The son became 'holiness itself'. Mother is all bliss – Ananda Mayee. The infinite bliss of Sai Mother has engulfed this son.

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



The Objects of the senses fall away from a man practising abstinence, but not the taste thereof, but even the taste falls away when the Supreme is seen.

—Srimad Bhagavad Gita, II. 59.





## SAI—THE UBIQUITOUS

Many are the experiences that a devotee passes through once he reposes full faith and confidence in SAI BABA. I have been fortunate enough to have been visiting shirdi for thirty years now. My mother and father were firm believers of Sai and I was told by them that shortly after my birth in 1950, I was taken to Shirdi and was named 'Sai Prasad' by Abdul Baba.

The Shirdi of my childhood was quite different from the hustly-bustly, busy Shirdi of today. There was no electricity, to reach Shirdi we used to take a tanga from Kopargaon and the taste of Jowar roti's served with onions can still be remembered.

Sai has always made his Omni-presence felt and has always reminded me if I was deviating from the right path. A Sadhu/Fakir would suddenly accost and demand money. Sometimes he would demand more than what was given. My friends who were with me used to be surprised as to why I used to pay so meekly, when he was asking so impudently. How were they to know that it was not money that was being asked but devotion. Always it happened on a Thursday.

I have visited Shirdi many times but my latest visit was the most eventful. I have always been thinking that SAI has been gracing so many of his devotees with many experiences and as to why has he not graced me with a more direct experience? Sai gave me a taste of his grace thus:-

I and my cousin had to go to Bombay from Hyderabad and we decided to return via Shirdi. After finishing our work at Bombay we came to Bombay Central Bus Station at 2 p.m. and on making enquiries at the counter for tickets to Shirdi we were directed to a counter where there was a very long queue. Even after standing for 10 minutes the queue did not budge. We were wondering as to how long we would have to wait. Suddenly I found myself walking upto the window and asking the man inside whether this was the line for Shirdi. He said it was but if I wanted to go immediately I should rush to platform No such and such where a Deluxe Bus was about to start. On rushing to the platform we found a Deluxe Bus which was mostly empty and the conductor said the tickets would be available inside. The Bus started off as soon as we got into it, as if it was waiting for us only. Before the Bus left Bombay we found a Vender carrying a number of





photos on a stick on his shoulder one with SaiBaba in the 'Ashirvad pose' was facing the bus.

We reached Shirdi by 9 p.m. and the next day we found that no rail tickets for Hyderabad were available for 2 days. So we decided to stay at Shirdi believing it as Baba's wish. The next day we decided to go for Abhishek and after 'Ashtotra' when we climbed onto the Samadhi. I bowed and put my head at the feet of Baba. Suddenly I felt something sliding over my hair. On lifting my head I found grains of coloured rice falling out of my hair in a continuous stream and on my looking up I found myself looking into the serene and handsome face of Baba's idol with a calm smile as if he had blessed me by putting rice on my head.

I now wish to narrate yet another experience. On Guru-Poornima day, I went to Balkam Pet Sai Baba's temple in Hyderabad as per the wishes of my aunt and her husband Shri S.M. Swamy who spend most of their time there. There was mass feeding programme in the afternoon and my mother and I decided to have the Maha Prasad there. As there was a lot of rush I sat down on the grass, ate the prasad and left to do some work in a factory nearby. After some time I suddenly realised that my purse had fallen out of my pocket. It contained some Baba photos dear to me, my driving licence and some other papers in addition to Rs.50/- I immediately rushed back to the temple and made enquiries with the pujari, but everyone in the temple informed that nobody had reported about finding any purse. I gazed into the idol of Baba in the temple and questioned him that how could I lose my purse in his temple and that too on Guru Poornima day. I sincerely prayed to him and somehow was not reconciled to the fact of losing anything in Baba's house.

After 10 days one Mr. Narasimha rang up finding my no. from my visiting card in the purse that he had found my purse and that I should collect it from his house near Nasr School Khairatabad. My brother-in-law and I went and stopped near a door opposite to the school. That was the very house of Mr. Narasimha and though he was not available the lady of the house immediately brought the purse and money. They were worried as to why I had not turned up and as they found many photos of Baba they were feeling a great load until the purse was returned. They themselves had lost Rs. 20,000 and hoped they may get their money back also. May Lord Sai Grace them also.



For the past one year I have been passing through a very unstable phase professionally and have been frequently wondering whether Sai, my guardian angel has forgotten me. One day, while talking to my land lord, he suddenly went inside and brought out and read to me a quotation sent by his son from U.S.A:-

### “FOOT PRINTS”

One night a man had a dream. He dreamt he was walking along the beach with the Lord. Across the sky flashed scenes of his life. For each scene he noticed two sets of footprints. One belonging to him and the other to the Lord.

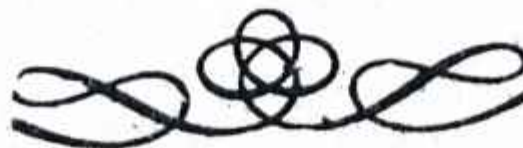
When the last scene of his life flashed before him, he looked back at the foot prints in the sand. He noticed that many times along the path of his life there was only one set of footprints. He also noticed that it happened at the very lowest and saddest time in his life.

This really bothered him and he questioned the Lord about it “Lord, you said that once I decided to follow you, you would walk with me all the way. But I have noticed that during the most troublesome times in my life, there is only one set of foot prints. I don’t understand why when I needed you most you would leave me”.

The Lord replied “My precious, precious child, I love you and would never leave you. During your times of trial and suffering when you see only one set of footprints, it was then that I carried you.”

Is this Sai’s way of indicating that he is guiding my boat through the turbulent seas of life.

—N. Sai Prasad, B.E.  
2-2-1118/4/1, New Nallakunta,  
Hyderabad - 500 044.





## SAI'S MIRACLES

My family i.e. my husband, daughter, and myself are staunch believers of "God Sai Baba". For this we thank with respect my sister Lata A. Rang who showed us the way to believe in God Sai Baba. For us Sai Baba is our *God and Protector*. Sai Baba's often saying was "If you look to Me, I look after you". His motto was FAITH & PATIENCE. I have always wanted to write in Sai Leela some of the miracles I have experienced. Let me narrate one such miracle.

My daughter Sow Meenakshi, now 8 yrs old, was suffering from skin allergy since her birth. At the age of six it took a turn for worse. I told of this to my sister Lata who advised me to have faith in God Sai Baba. She sent to me Udi from Bombay and the allergy used to get better. Again she had the same all over the body, & with Udi it would become better. So my entire family i.e. all the three of us with my sister Lata visited Shirdi in Dec. 86. Since then her allergy has become much less. Now the summer was approaching and my daughter wanted to go to my-in-law's place for horse riding. I was not so sure if she could go as she was allergic to animals and during this time also pollen allergic, So I asked her in April 87 to write a letter to God Sai Baba to help her. She wrote a letter in German to God Sai Baba. This she wrote from the heart to put an end to her allergic condition and asked the priest at shirdi to place this letter on God Sai Baba's Samadhi. I translated the letter in English. By end of May '87 she received Udi and Prasad from Shirdi. She was so happy, she immediately put it in her mouth. She prayed at night to Sai Baba to help her and cure her from this ailment so she could go for horse riding.

Wonder of Wonders my daughter Meenakshi's allergy disappeared and is completely cured, In July '87 which was the summer vacation in Germany she went to my-in-laws house enjoyed herself with contact with animals & pollen times without suffering any skin reaction. Nobody would now be able to say that this child had suffered from allergy. The letter from Meenakshi placed at the Samadhi of God Sai Baba, shows that God Sai Baba always looks after His dear ones who have full faith in HIM.

This miracle shows that Sai Baba never leaves his devotees alone. No matter how far one is. Still HE is everywhere. Therefore have full Faith and Patience in God Sai Baba. God Sai Baba always helps those who lay Body & Soul in His Hands.

Bow to God Sai Baba-Peace unto all.

— Vimla Kaiser,  
Hoffmann Str. 20, 6100 Darmstadt, West Germany.



# श्री साईलीला

दिसम्बर १९८८

हिंदी विभाग

अनुक्रमणिका

क्रमांक	लेख/कविता का नाम	लेखक/कवि का नाम	पृष्ठ क्रमांक
१.	संतवाणी	—हरिशंकर शर्मा	५०
२.	श्री साईबाबा के सदोपदेशों की एक झलक	—बी. डी. मनोचा	५१
३.	साकोरी के संत -श्री उपासनी बाबा	—जनार्दन प्रसाद श्रीवास्तव	५३
४.	अरुणाचलयोगी -महर्षि रमण	—यंल्लराजु चेंचुसुब्बाराव	६२
५.	केवल तू ही तू	—हरिशंकर शर्मा	६४





## पाप का फल

निश्चय ही बिना किसी प्रेरणा के हवा चलेगी ही, जो गर्भिणी है वह समय पर अवश्य ही बच्चा जनेगी, दिन के आदि में रजनी का नाश अवश्यम्भावी है, तथा रात्रि के प्रारम्भ में दिन का भी अन्त होना निश्चित है। इसी प्रकार पाप का भी फल किसी के टाले नहीं टल सकता — इसका फल अवश्य ही भोगना पड़ता है। हाँ पुण्य-उदय होनेपर, पुण्य कर्मों द्वारा पाप की गति (फल) अवश्य ही मन्द हो जाती है और प्रखरता घट जाती है। इसलिए हे मनुष्यधारी जीव तू पाप न कर। पाप से तेरा और सारे कुटुम्बीजनों का नाश हो जायगा।

संदर्भ : जो कुछ भी कोई करता है एक दिन उसका फल उसको अवश्य प्राप्त होगा।

— साँईचरित्र, अध्याय ३२.

## मृत्यु

विधाता के द्वारा पहले से ही जीव की मृत्यु निश्चित कर दी जाती है। लेकिन घातक (घात द्वारा) कसाई (काट कर) और व्याध (हत्या कर) मृत्यु में निमित्त बन जाते हैं। इसलिए हे जीव! तू अपनी मृत्यु के पहले ही श्रद्धापूर्वक यज्ञ, दान, तप और धर्म आदि कर्मों का अनुष्ठान कर; जिससे दुबारा जन्म न लेना पड़े और किसी तरह जीवन-सागर से पार हो सके।

संदर्भ : हर मनुष्य की मृत्यु तो निश्चित ही है।

— साँईचरित्र, अध्याय ८.

## कर्म का नाश नहीं होता

इस मानवलोक में मनुष्य के किये हुये कर्म को उस कर्ता के सिवा दूसरा कोई नहीं भोगता है। उसके द्वारा जो कुछ ही कर्म किया गया है, उसे वह स्वयं ही भोगेगा। किये हुए कर्मों का कभी नाश नहीं होता। शरीर पर आघात करने से इस शरीर का नाश तो अवश्य हो जाता है; किन्तु अविनाशी जीव नहीं मरता। वह जकड़ा हुआ कर्मों के बन्धन से फिर दूसरे शरीर में प्रवेश कर जाता है।

संदर्भ : श्री शामा का और साँईबाबा का साथ ७२ जन्मों से था।

यानी ७२ बार दूसरे शरीर में प्रवेश कर जन्म लेते रहे।

— साँई चरित्र, अध्याय ३६.



## दुराचारी

यदि कोई अपने साथ बुरा बर्ताव करे, तो स्वयं भी बदले में उसके साथ बुराई न करे। दूसरों का, अहित करना तो दुराचारी की भाँति दुर्व्यसनों में आसक्त हुये पापी पुरुषों का ही कार्य है। 'धर्म कोई चीज नहीं है' ऐसा मानकर जो शुद्ध आचार-विचार वाले श्रेष्ठ पुरुषों की हंसी उड़ाते हैं, वे धर्मपर अश्रद्धा रखने वाले मनुष्य निश्चय ही नष्ट हो जाते हैं। पापी मनुष्य लुहार की बड़ी धौकनी के समान सदा उपर से फूले दिखायी देते हैं लेकिन अंदर से पोले (खोखले) होते हैं। इसलिये उत्तम पुरुष सर्वत्र विनयशील ही होता है और दुराचारी सदैव अधर्म से प्रेरित होकर ही आचरण करते रहता है और अपना नाश करता है।

**संदर्भ :** सन्तों को दुष्कर्म करने वालों की प्रथम चिन्ता होती है।

— साँईचरित्र, अध्याय १२.

तुम्हारी कोई कितनी ही निन्दा क्यों न करे, तुम उसका प्रतिकार न करो।

— साँईचरित्र, अध्याय १०.

संकलन कर्ता:

हरिशंकर शर्मा,

एन ३/२२/१, सिडको कॉलनी,  
नासिक, महाराष्ट्र.

## श्री साईबाबा के सदोपदेशों की एक झलक

श्री. गोविंदराव रघुनाथ दाभोलकर, जो अधिकतर हेमाडपंत के उपनाम से जाने जाते हैं, ने श्री साई संत चरित्र की रचना की। यह हेमाडपंत की उपाधि उन्हें श्री साईबाबा से प्राप्त हुई। वह जब पहली बार सन् १९१० में साईबाबा के दर्शनार्थ उनके पास शिरडी गये तो बाबा जो अंतरयामी थे और उनकी योग्यता से भलीभाँति परिचित थे उन्हें देखते ही 'हेमाडपंत' के नाम से सम्बोधित किया। तब से वह हेमाडपंत के नाम से ही बोले जाने लगे। उन्होंने श्री साईबाबा की स्वीकृति लेकर श्रीसाई संत चरित्र की मराठी में रचना की। इसका अनुवाद अंग्रेजी के अतिरिक्त भारत की अनेक भाषाओं में जैसे गुजराती, तैलगु, तमिल, हिंदी, आदि में हुआ जो हम सबके लिये अध्यात्मकोनति का एक मार्गदर्शक है।

साई संत चरित्र में श्री हेमाडपंत ने क्या सुन्दर लिखा है, 'वह देश धन्य है, वह कुटुम्ब धन्य है, वे माता पिता धन्य हैं जहां साईबाबा के रूप में यह असाधारण परम श्रेष्ठ अनमोल विशुद्ध रत्न उत्पन्न हुआ' वास्तव में शिरडी ग्राम की तुलना किस से की जा सकती है जहां साईबाबा जैसे महाआत्मन वरन् स्वयं भगवान साकार रूप में लगभग साठ वर्ष तक रहे और शिरडी के वासी धन्य हैं जहां अब भी साई



बाबा निराकार रूप में वास करते हैं। शिरडी ही क्यों श्री साई तो सारे देश में ही नहीं सारे संसार में घट घट में समाये हुए हैं।

साईबाबा जब मानव शरीर में थे तो एक धनाढ्य व्यक्ति उनके पास शिरडी में ब्रह्मज्ञान प्राप्ति की इच्छा से आये। बाबा ने नम्रता पूर्वक तथा मधुर वाणी से उन्हें उपदेश दिया और पांच वस्तुओं अर्थात् पांच-प्राण, पांच इंद्रियां, मन, बुद्धि तथा अहंकार को त्याग के अतिरिक्त ब्रह्मज्ञान या आत्मअनुभूति की दस योग्यतायें जैसे मुमुक्षुत्व, विरक्तिता, अंतरमुखतादि बताई। इन में मन और इंद्रियों के निग्रह के बारे में जो बाबा ने कहा वह अतिरुचिकर और जीवन में ढालने योग्य है। इस का सारांश साई भक्तों के निमित्त नीचे दिया जाता है।

शरीर एक रथ है। आत्मा उसका स्वामी तथा बुद्धि सारथी है। मन लगाम है और इंद्रियां उसके घोड़े। इंद्रियों पर नियंत्रण ही उसका पथ है। जो अल्प बुद्धि है और जिनका मन चंचल है तथा जिनकी इंद्रियां सारथी के दूष्ट घोड़ों के समान हैं वे अपने गंतव्य स्थान पर नहीं पहुंचते तथा जन्म मृत्यु के चक्कर में ही घूमते रहते हैं। परन्तु जो विवेकशील हैं, जिन्होंने अपने मन पर नियंत्रण कर लिया है तथा जिनकी इंद्रियां सारथी के उत्तम घोड़ों के समान नियंत्रण में हैं वे ही गंतव्य स्थान पर पहुंच पाते हैं। अर्थात् उन्हें परम पद की प्राप्ति हो जाती है। और उनका पुनर्जन्म नहीं होता। जो व्यक्ति अपनी बुद्धि द्वारा मन को वश में कर लेता है। वह अंत में अपना लक्ष प्राप्त कर उस सर्वशक्तिमान भगवान के लोक में पहुंच जाता है। यही मनुष्य का जीवन ध्येय है और उसे प्राप्त करने के लिए उपरोक्त उपदेश के बार बार पठन अथवा श्रवण और मनन के साथ साथ जीवन में ढालने का अभ्यास अति आवश्यक है। इस पर एकांत में विचार करने से यह सुने सुने जीवन का एक अंग बन जाता है। और मन नियंत्रण में होने लगता है। मन पर नियंत्रण से ही इंद्रियां अंतरमुखि होती हैं जिससे आत्मसाक्षात्कार की सम्भावना हो जाती है और आत्मसाक्षात्कार ही प्राणि जीवन का ध्येय है जिसको प्राप्त कर मनुष्य जन्म मृत्यु से छुटकारा पा लेता है और मुक्ति प्राप्त करता है। बाबा का यह उपदेश जो उन्होंने स्वयं साकार अवस्था में दिया था आज भी श्री बाबा के समाधिस्थ होने के उपरान्त इसका प्रभाव और बाबा की शक्ति पूर्ववत् ही है।

साईराम जय राम जय राम।

— बी.डी. मनोचा,  
१ अनिल राय रोड,  
कलकत्ता — २९.





## साकोरी के संत — श्री उपासनी बाबा

श्री उपासनी बाबा का वास्तविक नाम काशीनाथ गोविंद उपासनी शास्त्री था। सन् १९२० से लेकर १९३४ तक की अवधि में वे इतने अधिक लोकप्रिय थे, कि उनका माक्षात्कार प्राप्त करना कठिन समस्या थी। दर्शनार्थियों की मीलों लम्बी पंक्ति लगती थी। लाखों लोगों ने उनके दर्शन का पुण्यलाभ किया और वे अन्तरतम से प्रभावित हुए। दर्शनार्थी यह सोचते थे कि जब शिरडीवाले साईबाबा के शिष्य इतने महान हैं, तो वे स्वयं कितने अधिक महान होंगे। सन् १९२७ में महात्मा गांधी भी देश की स्वतंत्रता के संग्राम के लिए उनका आशीर्वाद प्राप्त करने उनके पास गये थे।

उपासनी बाबा का जन्म महाराष्ट्र के सटाना ग्राम के एक धर्मपरायण ब्राह्मण परिवार में, जो पीढ़ियों से ग्राम-पुरोहित के कार्य में निरत था, १५ मई सन् १८७० को हुआ था। उनके पितामह श्री. गोपाल शास्त्री गाँव को छोड़कर बड़ौदा राज्य में चले गये थे। वहाँ उन्होंने अनेक वर्षों तक राजदरबार में धार्मिक एवं साहित्यिक मामलों के सलाहकार के रूप में कार्य किया। उन्होंने अनेक ग्रंथों की रचना भी की। उनके पिता श्री. गोविंद शास्त्री यद्यपि अच्छे विद्वान थे, तथापि उन्हें धूलिया की दिवानी अदालत में नकलनवीस का कार्य करके जीविकोपार्जन करना पड़ा।

उपासनी बाबा की आरंभिक शिक्षा नहीं के बराबर थी। जब वे प्राथमिक शाला में पढ़ते थे, तब धारपुरे नामक एक निर्दयी शिक्षक ने उन्हें बेंत की छड़ी से इस बुरी तरह मारा कि वे यन्त्रणा से रोते-चिल्लाते गाँव के दण्डाधिकारी के पास शिकायत करने जा पहुँचे। यहीं इस मामले का अन्त हुआ और साथ ही उनकी शिक्षा का भी। वे परम्परागत पुरोहित का कार्य निभाने के लिए उसके मूल तत्वों का ज्ञान प्राप्त कर सकते थे, किन्तु उन्होंने उस पर ध्यान नहीं दिया। शिक्षा के प्रति उनकी तीव्र अरुचि थी। अतएव, उन्हें अत्यन्त मन्द बुद्धि का बालक समझा जाता था और विद्याप्रेम की पारिवारिक परम्परा का अपवाद। उनके बड़े भाई श्री. बालकृष्ण शास्त्री संस्कृत के उच्च कोटि के विद्वान थे और वे फर्ग्युसन कॉलेज, पूना में संस्कृत के प्राध्यापक थे। हर कोई काशीनाथ को निकम्मा समझता था। फिर भी पुरानी बेहूदा प्रथा के अनुसार उनके विरोध के बावजूद चौदह वर्ष की आयु में उनका विवाह आठ वर्ष की एक बालिका के साथ कर दिया गया। एक वर्ष भी न बीता होगा कि उस बालिका की मृत्यु हो गई। फिर उनका विवाह एक अन्य कन्या के साथ रचा दिया गया। यह कन्या भी एक वर्ष के उपरान्त कालकवलित हो गई। उपासनी बाबा विवाह के बन्धनों से मनोव्यथा अनुभव कर रहे थे। उन्होंने घर से भाग जाने को सोचा। पहले वे कुछ दिन बाहर रहे, फिर लौट आये। दूसरी बार वे अपेक्षाकृत अधिक लम्बी अवधि तक बाहर रहे। सन् १८९० में अपने एक लम्बे पर्यटन की अवधि में वे योगाभ्यास की ओर आकृष्ट हुए। उन्हें जंगल में एक दूरस्थ पहाड़ी दिखलायी दी। पास जाने पर उन्हें उस पहाड़ी में एक प्राकृतिक गुफा दिखी, यद्यपि





उसका प्रवेश दुर्गम था। सौभाग्य से उसके निकट ही एक वृक्ष था, जिसकी एक शाखा गुफा तक जाती थी। उन्होंने सोचा कि यह स्थान योगाभ्यास के लिए आदर्श है। अतएव, वे वृक्ष की शाखा की सहायता से गुफा में चले गये और वहाँ उन्होंने ध्यान लगाने का प्रयास किया। पहले उन्होंने सोचा कि देखें उपवास करने का क्या परिणाम होता है, क्योंकि गुफा में भोजन प्राप्ति के कोई साधन न थे। वे चाहते थे कि मृत्यु उनका आलिंगन करे। उन्होंने बिना भोजन अथवा जल ग्रहण किये हुए अनेक दिवस व्यतीत किये। कालान्तर में, जब वे चेतना शून्य होने लगे, तब उन्होंने नाम-जप आरंभ कर दिया। अनिश्चित काल तक उनका शरीर वहाँ स्थिर स्थिति में बना रहा। भोजन के अभाव से उनकी माँस-पेशियाँ तथा त्वचा सिकुड़ गई। जब उनकी चेतना लौटी, तब उन्होंने अनुभव किया कि मैं अभी भी जीवित हूँ। उन्हें प्यास की अनुभूति हुई। उनके पास उसे बुझाने के लिए कोई साधन न थे। सौभाग्य से, थोड़े समय के बाद जलवृष्टि आरंभ हो गई और उनके पास ही गड्ढे में पानी भरने लगा। उनके दाहिने हाथ के अतिरिक्त शरीर के शेष सभी अंगों की माँसपेशियाँ जकड़ गई थीं।

अतएव, उन्होंने प्रयास करके दाहिने हाथ से जितना हो सका उतना पानी पिया। इससे उनमें कुछ शक्ति आयी। फिर उन्होंने अपने अनन्य शरीर की मालिश की। इसके पश्चात् उन्होंने ऐसा दिवास्वप्न देखा कि एक हिंदू तथा एक मुसलमान उनके निकट खड़े हैं। उन दोनों ने उनकी खाल खींच ली, जिससे उनके अन्दर का दिव्य ज्योतिर्मय शरीर विगुप्त हो गया। उसकी ओर संकेत करते हुए वे उनसे बोले, 'तुम मरना क्यों चाहते हो? हम तुम्हें मरने न देंगे। हम तुम्हारा पीछा कर रहे हैं।' ऐसा कहकर वे अन्तर्धान हो गए। इसके बाद उपासनी बाबा साहस करके निकटवर्ती वृक्ष की डाल पर छिपकली की भाँति धीरे-धीरे चढ़ गए। सुरक्षित स्थान मिलते ही वे बीस फुट की ऊँचाई से नीचे कूद पड़े। फिर वे अपने कूल्हों के सहारे निकटवर्ती गाँव की दिशा में अग्रसर हुए। उस गाँव के निर्धन निवासी जंगल से ईंधन एकत्र कर और फिर उसे बेच कर अपना जीवन-निर्वाह करते थे। उपासनी बाबा ने कुछ समय ग्रामवासियों द्वारा प्रदत्त दूध तथा अन्य खाद्यान्न ग्रहण कर व्यतीत किया। फिर वे अपने घर लौट आए। उपासनी बाबा के भक्तों ने भूरघाट की उस गुफा में, जहाँ उन्होंने योगाभ्यास किया था, उनका स्मारक बनवा दिया है। कुछ समय उपरान्त वे पूना नगर में गए, जहाँ उनके बड़े भाई फर्ग्युसन कॉलेज में प्राध्यापक का सम्माननीय जीवन व्यतीत कर रहे थे। तथापि वे अपने भाई के यहाँ नहीं गये। वे नगर के कोने-कोने में भिक्षा माँगकर अपना जीवन यापन करते रहे। लोग प्रायः उन्हें भिक्षा देने से इंकार भी कर देते थे। उनके जीवन का यह कष्टप्रद अंश सन् १८९१ में उनके पितामह की मृत्यु के साथ ही समाप्त हुआ। इसके उपरान्त काशीनाथ यह अनुभव करने लगे



कि उन्हें अपने जीविकोपार्जन के लिए कुछ न कुछ करना चाहिये। अतएव, वे सांगली गये। वहाँ उन्होंने सन् १८९२ से लेकर १८९५ तक की अवधि में आयुर्वेद तथा संस्कृत व्याकरण का अध्ययन किया। फिर वे अमरावती चले आये जहाँ उन्होंने सन् १८९६ से लेकर सन् १९०५ तक चिकित्सा का अभ्यास किया। आरंभ में उन्हें सफलता नहीं मिली, तथापि शीघ्र ही उन्होंने लोकप्रियता अर्जित कर ली। उनसे इलाज करवानेवाले सज्जनों में लोकमान्य बाल गंगाधर तिलक के विश्वस्त सहयोगी श्री. जी.एस. खापडें भी थे। उन्होंने सन् १९०२ से लेकर सन् १९०५ तक वैद्यक की मराठी पत्रिका 'भेषज रत्नमाला' भी प्रकाशित की। इस पत्रिका में वे स्वनिर्मित पेटेंट दवाओं के विज्ञापन भी प्रकाशित करते थे। अपने चिकित्सा के अभ्यास तथा अपनी बनाई दवाओं की बिक्री से उन्होंने कुछ धनराशि एकत्र करली, जिसका वे कोई अच्छा विनियोग करना चाहते थे। यह सन् १९०७ की बात है। उस समय ग्वालियर राज्य में दो हजार एकड़ भूमि छै सौ रुपये की अग्रिम राशि देकर तथा शेषांश किशतों में चुकाकर मोल ली जा सकती थी। शेषांक वन की उपज को बेचकर अथवा भूमि का कुछ भाग किसी व्यक्ति को लगान पर देकर चुकायी जा सकती थी। अतएव, वैद्य काशीनाथ ने अपनी पूँजी इस प्रकार भूमि के मोल लेने में लगा दी। सन् १९०६ से लेकर सन् १९०८ तक वे ग्वालियर राज्य में रहे। तब उन्होंने अपनी भूल अनुभव की। न तो उस भूमि में इतनी वन्य उपजें होती थीं कि उनसे मासिक किशत चुकायी जा सके और न ही भाड़े पर लेनेवाले व्यक्ति भाड़ा अदा करते थे। इस प्रकार वैद्य काशीनाथ ने अपना धन ही नहीं गँवाया, वरन् अपने स्वास्थ्य को भी कुप्रभावित किया। अस्वस्थ दशा में वे अपने घर लौट आये। फिर उन्होंने तीर्थ यात्रा करने का विचार किया। अप्रैल १९१० में उन्होंने अपनी पत्नी के साथ ओम्कारेश्वर के लिए प्रस्थान किया। वहाँ उन्होंने शिवलिंग के आधार के निकट बैठकर प्राणायाम करने का प्रयास किया। फलस्वरूप, वे चेतनाशून्य होकर गिर पड़े। जब उनकी पत्नी ने नर्मदा नदी का जल उन पर छिड़का, जिससे उनकी चेतना लौट आई, किन्तु स्वाँस सामान्य नहीं हुई। उन्हें यह आशंका होने लगी, कि मेरी साँस कभी भी रुक सकती है और इस प्रकार मेरे जीवन का अन्त हो सकता है। उन्होंने डाक्टरी इलाज करवाना चाहा, किन्तु डाक्टरों ने यह कहकर उनका इलाज करने से मना कर दिया कि आपका रोग योगाभ्यास करने से हुआ है, अतएव डाक्टरी में उनका कोई उपचार नहीं है।

यह विचारकर कि मेरा इलाज योगी ही कर सकते हैं, वे अप्रैल सन् १९११ में राहूरी गये, जहाँ उनकी भेंट कुलकर्णी नामक एक योगी से हुई। योगी ने उनका विवरण सुनकर कहा कि तुम्हें कोई रोग नहीं है, तुम्हारी ध्वाँस की व्यथा योगाभ्यास में हुई कोई अनियमितता मात्र है। कालान्तर में वह अपने आप ठीक हो जावेगी। वे यह भी बोले कि योगाभ्यास में तुम काफी आगे बढ़ चुके हो, अतएव तुम्हें साईबाबा के दर्शन करना चाहिये। राहूरी के योगी द्वारा साईबाबा का नाम सुनकर वे बोले, 'साईबाबा





मुसलमान फकीर होंगे। मैं ठहरा शास्त्री का पुत्र तथा पौत्र। अतएव, मेरे लिए किसी मुसलमान के समक्ष नतमस्तक होना संभव नहीं है। अतएव, काशीनाथ ने साईबाबा के पास जाने से इंकार कर दिया। जब वे राहूरी में योगी के पास ठहरे हुए थे, तभी उन्हें एक दिन सड़क पर एक वृद्ध मुसलमान सज्जन मिले, जिन्होंने उनकी व्यथा के विषय में पूछा। उन्होंने काशीनाथ को सलाह दी कि तुम ठण्डा पानी मत पिया करो। तुम्हारा मुँह अधिक से अधिक जितना गरम पानी सह सके, उतना ही गरम पानी पियो। इससे तुम्हारी व्यथा दूर हो जावेगी। वैद्य काशीनाथ ने इस सलाह को महत्त्व नहीं दिया और उसे व्यर्थ समझा। फिर वे मोरगाँव में पाठक नामक हिंदू योगी से मिलने के लिए अग्रसर हुए। मार्ग में जेजूरी गाँव पड़ा, जहाँ वे रुक गये। वहाँ एक काँटेदार झाड़ी के नीचे उन्होंने योगाभ्यास किया। कुछ समय उपरान्त उन्हें प्यास लगी। प्यास बुझाने के उद्देश्य से वे एक निकटवर्ती नाले के पास गए। वे उसका शीतल जल पीने ही वाले थे, कि उन्हें वही वृद्ध व्यक्ति जो २५० किलोमीटर दूर राहूरी में मिला था दिखलायी दिया। वह बोला, 'यह क्या? क्या तुम अपने को मार डालना चाहते हो? मैंने तुमसे कहा था कि तुम गरम पानी पिया करो और ठंडा पानी पीने से अपने को रोको।' फिर वैद्य काशीनाथ गाँव चले गये और केवल गरम पानी पीने लगे। इससे उनके स्वास्थ्य में बहुत सुधार हुआ और उन्हें अच्छी नींद आने लगी, जैसी पहले कभी न आती थी। फिर वे केड़गाँव बैट के प्रसिद्ध दत्तात्रेय भक्त नारायण महाराज के पास गये। जब उन्होंने नारायण महाराज से यह प्रार्थना की कि आप मुझे मेरे स्वास्थ्यलाभ के लिए आशीर्वाद प्रदान करें, तब नारायण महाराज ने उन्हें पान-सुपारी दी और कहा कि तुम्हारे अंदर और बाहर दोनों का लेप सुन्दर है। फिर उन्होंने कहा कि अब तुम जा सकते हो। काशीनाथ की समझ में नहीं आया कि उनका क्या तात्पर्य था। जब वे नारायण महाराज के पास दुबारा गये और उनसे पूछा तब वे बोले कि तुम्हें अब कुछ भी करना शेष नहीं है। अतएव, वे सटाना के लिए लौट पड़े। मार्ग में वे राहूरी के योगी के आश्रम में रुके। राहूरी के योगी के आग्रह करने पर वे साईबाबा का शिष्टाचारवत् अल्पकालीन दर्शन करने के लिए शिरडी गये। २७ जून १९११ को उन्होंने साईबाबा के दर्शन किये। एक दिन रुकने के बाद जब काशीनाथ बाबा से घर जाने के लिए अनुमति लेने पहुँचे, तब बाबा बोले, 'इतनी जल्दी क्या है? फिर तुम लौटकर कब आओगे?' काशीनाथ ने अभ्यापत्ति की कि मेरा लौटना कठिन है। 'तब', बाबा बोले, 'अच्छा हो तुम रुक ही जाओ।'

बाबा ने उनके समक्ष दो विकल्प रखे, 'या तो तुम सदा के लिए यहीं रह जाओ अथवा आठ दिन बाद लौट आओ।' बाबा के आदेश से जब वे बहुत उद्विग्न हुए, तब बाबा बोले, 'अच्छा जाओ। मैं इसका ध्यान रखूँगा कि मैं क्या कर सकता हूँ।' जो लोग साईबाबा की शक्तियों से परिचित हैं, वे इस वाक्य में निहित धमकी को समझ सकते हैं। किन्तु काशीनाथ उनकी शक्तियों से अनभिज्ञ थे। वे यही समझे कि



बाबा ने उन्हें जाने की अनुमति प्रदान कर दी है, यद्यपि कुछ रुखे ढंग से। अतएव, वे चले गये। वे अपने घर लौट आने के लिए आतुर थे, क्योंकि वे अब पूर्णतः स्वस्थ थे और उन्हें अपनी युवा पत्नी (तृतीय पत्नी) के साहचर्य में सुखद दाम्पत्य जीवन व्यतीत करने की लालसा थी। किन्तु एक विचित्र बात घटित हुई। वे कुछ दूर जाकर गोदावरी नदी में स्नान करने के लिए एक निकटवर्ती गाँव में रुक गये। इस प्रकार सात दिन बीत गये और वे १८ किलोमीटर के अर्धव्यास के अन्दर बने रहे। आठवें दिन वे कोपरगाँव के दत्त मंदिर के ब्रह्मचारी के पास थे अर्थात् शिरडी से केवल ९.६ किलोमीटर की दूरी पर। उस ब्रह्मचारी ने उनसे कहा कि आप शिरडी जाइये और साईंबाबा का सान्निध्य प्राप्त कीजिये। काशीनाथ को यह प्रस्ताव स्वीकार्य न था। जब वे लोग बातें कर रहे थे, तभी एक तांगा रुका और उसकी सवारियाँ उतरीं। ब्रह्मचारी ने उनसे पूछा, 'तुम लोग कहाँ जा रहे हो?' उन्होंने उत्तर दिया, 'शिरडी'। तब ब्रह्मचारी बोले, अपने साथ काशीनाथ को भी लेते जाओ।' काशीनाथ ने बहाने बनाये, 'मैंने अभी भोजन नहीं किया है। मेरे पास तांगे का किराया भी नहीं है।' इस परवे बोले, 'हम तुम्हारा किराया दे देंगे। हम तुम्हें खाना भी खिलवा देंगे।' अतएव, ब्रह्मचारी एवं तांगे की सवारियों को अनुग्रहीत करने के लिए वे तांगे पर सवार हो गए। फिर तांगा तेजी से शिरडी की ओर अग्रसर हुआ। वहाँ पहुँचकर सबने बाबा का नमन किया। बाबा काशीनाथ से बोले, 'तुम लौट आये। तुम्हें यहाँ से गये हुए कितने दिन हुए होंगे?' काशीनाथ ने कबूल किया कि आज आठवाँ दिन है। 'अच्छा,' बाबा ने फबती कसी, 'तुम तो कह रहे थे कि तुम आठ दिन में न आ सकोगे।' तब काशीनाथ की आँखे खुल गई। वे बोले, 'यह क्या है, बाबा? मेरी कृष्ण समझ में नहीं आ रहा है। मैं घर जाना चाहता था और मुझे आश्चर्य है कि मैं घर क्यों नहीं पहुँचा। यह सब आपकी करामात होगी।' बाबा बोले, 'हाँ, मैं आठों दिन तुम्हारे साथ रहा, निरन्तर पीछा करते हुए।' तब काशीनाथ को बाबा की शक्ति का भान हुआ। उन्होंने सोचा कि जब इतनी महान शक्ति मुझे अपने अधिकार में लेना चाहती है, तब भलाई इसी में है कि मैं आत्मसमर्पण कर दूँ। अस्तु, वे वहाँ ठहर गये। वे बारंबार यह विचार करते रहे कि बाबा मुझे घर जाने की अनुमति कब देंगे। शामा के माध्यम से उन्होंने बाबा से अनुयय-विनय की कि अब मुझे घर चले जाने की अनुमति प्रदान कर दी जावे। बाबा ने उत्तर दिया, 'उसे यहीं रहने दो।' तब शामा ने उनसे पूछा कि वे यहाँ पर रहकर क्या करें। इस पर बाबा ने कहा, 'कुछ नहीं करें'। काशीनाथ की समझ में नहीं आया कि कुछ नहीं करके उन्हें क्या करना है। बाबा की भाषा में कुछ नही करना का अर्थ होता है ग्राही बनना तथा बाबा से सब कुछ ग्रहण करना। बाबा की गुरु परंपरा में शिष्य का कार्य कुछ न करना है। सारा कार्य गुरु को करना पड़ता है। अतएव, बाबा ने उन्हें आदेश दे दिया कि तुम गाँव के बाहर स्थित खंडोबा के मन्दिर में एकान्तवास करो। काशीनाथ मंत्रपाठ तथा धार्मिक ग्रंथों के अध्ययन को धर्म का अभिन्न अंग समझते थे। अतएव, बाबा ने कुछ समय के लिए इन्हें करने की अनुमति दे दी।





किन्तु बाबा के शिक्षाक्रम में इनका स्थान न था। बाबा के अनुसार अध्ययन भक्तिमार्ग में बाधक है, क्योंकि उससे शिष्य के मन में अहं की यह भावना आ जाती है कि मैं विद्वान हूँ और फिर वह प्रत्येक वस्तु को अपनी बुद्धि की सहायता से समझने का प्रयास करता है।

बाबा के शिक्षणक्रम में आध्यात्मिक अनुभव एक प्रकार का रासायनिक सत्व होता है, जो गुरु (बाबा) के आध्यात्मिक शरीर में अन्तर्निहित होता है और उसे शिष्य की आत्मा में उंडेला जाता है। सारा कार्य गुरु करता है। शिष्य को केवल उस पूर्वपाचित आहार को अत्यन्त विनम्रता, सहिष्णुता तथा संग्रहणशीलता के साथ निगलकर आत्मसात करना होता है। काशीनाथ की समझ में यह नहीं आया। बाबा के शिक्षणक्रम का प्रथम चरण पुस्तकीय ज्ञान नहीं है, वरन् विनम्रता तथा संग्रहणशीलता का विकास है, जिसके लिए गुरु के प्रति पूर्ण, चरम, असीम तथा दृढ़ विश्वास होना अनिवार्य है। शिष्य के लिए गुरु ही सब कुछ होना चाहिये। काशीनाथ की बाबा के प्रति बड़ी श्रद्धा थी, तथापि वह पूर्ण आत्मसमर्पण नहीं था। उन्होंने बाह्य जगत से अभी तक अपना सम्बन्ध विच्छेद नहीं किया था; वे गृहस्थ आश्रम का त्याग नहीं करना चाहते थे। बाबा के सान्निध्य में आध्यात्मिक प्रगति करने के उपरान्त वे घर जाना चाहते थे और गृहस्थ जीवन व्यतीत करना चाहते थे। बाबा का विचार दूसरा था। वे उन्हें परिवार सहित सभी प्रकार के बन्धनों से मुक्त करना चाहते थे। वे काशीनाथ को यह अनुभव करा देना चाहते थे, कि वे पूर्णतः साईबाबा पर निर्भर हैं। अतएव, उन्होंने उनके लिए अनेक कठिनाइयाँ उत्पन्न कर दीं। काशीनाथ के पास जो धनराशि थी, उसे उन्होंने दक्षिणा में दे दिया था, केवल दस रुपये आड़े समय के लिए अपने पास बचा रखे थे। बाबा ने उनसे दक्षिणा के दस रुपये और माँगे और इस प्रकार उन्हें पूर्णतः धनहीन कर दिया। बाबा का यह सिद्धान्त है, 'यस्य अनुग्रहं इच्छामि, तस्य सर्वं हरामि अहम्' अर्थात् मैं जिस पर अनुग्रह करना चाहता हूँ, उसका मैं सर्वस्व छीन लेता हूँ। सांसारिक शून्य आध्यात्मिक प्रगति का आरंभिक बिन्दु होता है। यह शून्य विनम्रता तथा निष्ठा के विकास के लिए पहली आवश्यकता है। काशीराम की कठिनाइयों का विचार करके काका दीक्षित ने दीक्षित बाड़ा के एक ऐसे भोजनालय के व्यवस्थापक से, जहाँ निःशुल्क भोजन दिया जाता था कह दिया कि आप काशीनाथ को अपने भोजनालय में भोजन कर लेने दिया करे। कुछ दिन काशीनाथ ने वहाँ भोजन किया। काशीनाथ के अमिलनसार स्वभाव के कारण तथा बाबा की उनके प्रति विशेष कृपा होने के कारण उनके अनेक शत्रु हो गए थे। अस्तु एक दिन अनेक लोगों की उपस्थिति में भोजनालय के व्यवस्थापक ने यह घोषणा कर दी कि आज के बाद वे इस भोजनालय में भोजन नहीं कर सकेंगे। इस अपमान से रोषाकुल होकर काशीनाथ बोले, 'कल से क्यों? आज ही से मैं यहाँ भोजन न करूँगा।' यह कहकर वे वहाँ से उठकर चले गये। दो-तीन दिन उन्होंने कुछ नहीं खाया। धीरे धीरे उन्हे खाने के लिए कुछ



न कुछ मिलने लगा, तथापि वे अधिकतर उपवास करने लगे। उपवास करने के कारण ही उनका नाम उपासनी पड़ा। भूखे रहने से वे अनेक रोगों के शिकार बन गये, जैसे अजीर्ण, बवासीर आदि। काशीनाथ यह नहीं समझते थे कि बाबा अपने प्रति निष्ठा विकसित करने के लिए उनकी परीक्षा ले रहे हैं। वे समझते थे कि कष्ट ही है, परिस्थितियाँ कुछ भी क्यों न हों। उन्हें अपने कष्ट में बाबा का वरदहस्त नहीं दिखलायी देता था। बाबा के शिक्षण-क्रम में शिष्य को पहले निष्ठा और सबूरी विकसित करना आवश्यक है। निष्ठा के मामले में काशीनाथ की एक बड़ी कठिनाई यह थी कि वे बाबा की विचित्र कार्यप्रणाली को नहीं समझते थे। यह काशीनाथ का सौभाग्य था कि साईबाबा ने एक-दो बार खुली तरह अपनी योजनाएँ उनके सामने रख दी थीं। उदाहरण के लिए उन्होंने काशीनाथ को यह बतला दिया कि राहूरी में मैंने ही तुम्हारे रोग का उपचार बतलाया था और जेजूरी में मैंने ही तुम्हें ठण्डा पानी पीने से मना किया था।

उन्होंने यह भी कहा कि महसूबों वर्षों से हम लोगों के पूर्वज परस्पर घनिष्टता से सम्बन्धित हैं। अतएव; मैं तुम्हारे इतने संक्षिप्त वास में तुम्हारा हिसाब नहीं कर सकता। इस हिसाब को पूरा करने के लिए मुझे दो से चार वर्ष तक लग सकते हैं। काशीनाथ ने बाबा से यह पुछवाया कि आप मुझे यहाँ रहने को कहते हैं किन्तु मैं यहाँ रहकर क्या करूँ। बाबा ने उत्तर दिया, 'तुम्हें कुछ भी नहीं करना है।' सामान्य व्यक्ति को यह उत्तर कि तुम चार वर्ष रुको और इस अवधि में तुम्हें कुछ भी नहीं करना है, हास्यास्पद लग सकता है। यद्यपि काशीनाथ रुके रहे और गये नहीं तथापि उनकी समझ में यह नही आया कि चार वर्ष तक कुछ न करने का क्या अर्थ है। काशीनाथ की यह धारणा बनने लगी कि मैं अधिक समय तक जीवित न रह सकूँगा। उनकी यह आशंका बाबा के कानों तक पहुँची। इस पर वे बोले, 'यह जगह मरने के लिए नहीं है, तरने के लिये है।' बाबा के कुछ भक्त काशीनाथ से इसलिए जलते थे कि बाबा का उन पर विशेष अनुग्रह था। एक ऐसे ही भक्त ने साईबाबा से कहा, 'यह क्या बात है, बाबा, कि आप एक अजनबी को ताम्रपात्र में रखकर अपनी समस्त शक्तियाँ प्रदान करने पर तुले हैं और हम लोगों की जो वर्षों से आपकी सेवा कर रहे हैं, पूर्ण उपेक्षा कर रहे हैं। बाबा ने निडर होकर उत्तर दिया, 'हाँ, मस्जिद में बैठकर मैं केवल सत्य ही बोलता हूँ। मैंने जो कहा वह बिल्कुल ठीक है। मैंने इस व्यक्ति को सब कुछ दे दिया है। वह चाहे अच्छा हो अथवा बुरा, मेरा अपना है। मेरी उसके प्रति पूरी जिम्मेदारी है। जहाँ तक अनुदान का प्रश्न है, ताम्रपात्र में क्यों, मैं उसे स्वर्णपात्र में अनुदान दिया है।' काशीनाथ की ओर उन्मुख होकर वे बोले, 'बताओं, तँबि और सोने में कौन अच्छा है?' काशीनाथ शिरडी में घरवालों से दूर रहकर चार वर्ष व्यतीत करने की अप्रिय कल्पना से इतने अधिक भयभीत थे कि उनसे कोई उत्तर देते न बना। वे बोले, 'मैं नहीं जानता, बाबा।' बाबा बोले, 'देखो, तँबि





में मोरचा लग जाता है और वह मलिन पड़ जाता है। सोने में ऐसा नहीं होता। सोना सदैव शुद्ध रहता है। तुम शुद्ध हो। तुम शुद्ध भगवान हो।' बाबा की इस प्रकार की घोषणा सुनकर अनेक भक्त काशीनाथ से और भी अधिक ईर्ष्या करने लगे। तथापि काशीनाथ ने बाबा पर पूर्णतः आश्रित होकर भी अपने को सौभाग्यशाली नहीं समझा। काशीनाथ ने समय व्यतीत करने के लिए मंत्रजाप आरंभ कर दिया। मंत्रों की गणना के लिए उन्होंने सौ कंकड़ एकत्र कर लिए। एक बार बाबा उनके यहाँ आये। कंकड़ों के ढेर को देखकर उन्होंने पूछा कि वे किसलिये है। जब काशीनाथ ने बतलाया कि वे मंत्रजाप गिनने के लिए हैं, तब बाबा ने उस ढेर पर एक लात मारी और बोले, 'तुमसे मंत्रजाप करने के लिए किसने कहा? चुप बैठो। कुछ मत करो।' काशीनाथ यह नहीं समझ सके कि मंत्र-जाप क्यों वृथा है और कुछ न करने से उन्हें क्या लाभ होगा। वे बाबा के अनुदेश को समझने में, जो आत्मा के माध्यम से दिया जाता है बुद्धि के माध्यम से नहीं, पूर्णतः असमर्थ थे।

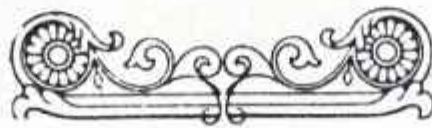
काशीनाथ के भाग्य में और भी अधिक शारीरिक एवं मानसिक कष्ट झेलना बढा था। एक बार जब वे मध्याह्न में अपनी दोनों हथेलियों में जल लेकर सूर्य भगवान को अर्घ्य दान दे रहे थे तब उनके प्रतिबिम्बन से उनकी नेत्र-ज्योति अस्थायी रूप से जाती रही। सन् १९१२ के जून अथवा जुलाई के महीने में जब उन्हें दीक्षित बाड़ा में भोजन करने से मना कर दिया गया, तब उन्होंने भोजन को स्पर्श न करने की प्रतिज्ञा की और कई दिन उपवास किया। फलस्वरूप, वे अन्न-द्वेष से पीड़ित हुए। जब उनके मित्र उनके लिए भोजन भेजते तब उन्हें उसके स्थान पर विष्टा दिखलायी देता। अतएव, वे उसे कुत्तों, सुअरों, पक्षियों तथा अन्य जानवरों को बाँट देते। अन्त में, हताश होकर उन्होंने बाबा से अपनी व्यथा व्यक्त की। बाबा बोले, 'मैं सदैव तुम्हारे साथ हूँ। फिर तुम्हें किस बात की चिन्ता? तुम जितना अधिक कष्ट उठाओगे, उतना ही तुम्हारा भविष्य उज्ज्वल होगा। तराजू की एक पलड़े पर तुम होगे और दुसरे पर सम्पूर्ण संसार। तुम अवधूत बनोगे। सैकड़ों लोग तुम्हारा दर्शन करने आयेंगे।' यह बाबा की भविष्यवाणी थी, जो सन् १९२० से १९३५ की अवधि में सत्य सिद्ध हुई। किन्तु उस समय वे उनके वचनों का मूल्यांकन न कर सके और अपने भविष्य के विषय में आशंकित बने रहे। सन् १९१३ में काशीनाथ ने मराठी के प्रसिद्ध उपन्यासकार श्री. आपटे से कहा कि मेरी मृत्यु अब निकट ही है। अतएव, मेरी इच्छा है कि मैं अपने सम्बन्धियों से अंतिम बार मिल लूँ। आपटे ने उनके बड़े भाई श्री बालकृष्ण शास्त्री को लिखा और वे उनसे मिलने के लिए आये। उसके बाद उनकी माँ भी आई। बाबा ने अब उन्हें अपनी दूसरी विचित्र प्रणाली से शिक्षा देना आरंभ किया। उन्हें कभी-कभी सहसा प्रकाश के छोटे-छोटे वृत्त दिखते, जो क्रमशः विकसित होते और उनके निकट आकर लुप्त हो जाते। वे इस आध्यात्मिक



तथ्य को उद्घाटित करते थे कि ब्रम्हाण्ड सतत चक्रावर्तन एवं परिवर्तन की दशा में होने के कारण स्थायी अथवा सत्य नहीं है। काशीनाथ को कामनाओं पर विजय प्राप्त कराने के उद्देश्य से बाबा ने उन्हें एक रात स्वप्न में यह प्रदर्शित किया कि उनके पितामह गोपाल शास्त्री मन्दिर के बाहर खड़े होकर उनकी ओर हाथ से संकेत करते हुए कह रहे हैं, 'अहं मदन गर'। इसे दो बार कहकर वे अन्तर्धान हो जाते हैं। काशीनाथ इसका अर्थ समझ गये। अहं का अर्थ है अहंकार। मदन का अर्थ है काम। गर विष को कहते हैं। अन्य शब्दों में, उनके बाबा ने उनसे यह कहा कि तुम अहंकार और काम पर, जो विष तुल्य हैं, विजय प्राप्त करो। अतएव, वे इस वाक्य को दोहराते रहे और व्यवहार में उस पर आचरण करने की चेष्टा करते रहे। एक दिन काशीनाथ ने देखा कि प्रकाश वृत्त के अन्दर अनेक षोडशी कन्याएँ खड़ी हैं और वे स्वयं उनके साथ हैं। दो कन्याओं ने उन्हें एक खंभे से बाँध दिया। उनके लाख अनुयय-विनय करने पर भी उन्होंने उन्हें बन्धन से मुक्त नहीं किया। वे उन्हें इस शर्त पर छोड़ने को तैयार हुई कि वे स्त्री बन जावें। इस पर वे बोले कि यह कैसे संभव है। तब उन्होंने उत्तर दिया कि यह बिल्कुल संभव है। वे बोलीं कि हम तुम्हें चूड़ियाँ पहना देंगी, जिससे तुम स्थायी रूप से स्त्री बन जाओगे। फिर उन्होंने उन्हें अनेक नैतिक कहानियाँ सुनायीं, जिससे वे बहुत प्रभावित हुए। उपासनी महाराज का कहना था कि यद्यपि उनका शरीर पुरुष का था, तथापि वे स्त्री जैसा अनुभव करने लगे। साकोरी में वे प्रायः स्त्रियों जैसी वेशभूषा धारण करते थे। इस प्रकार बाबा ने उन्हें लिंग भेद कि भावना से उपर उठा दिया। उपासनी महाराज ने साकोरी में एक बार श्री. वी.वी. एन स्वामी से स्पष्ट कहा था कि मेरे गुरु ने मेरे मन को काम की इच्छा से मुक्त करने के लिए मुझे नपुंसक बना दिया है।

क्रमशः ...

— श्री जनार्दन प्रसाद श्रीवास्तव  
सिव्हिल लाइन डाकखाने के निकट,  
रीवा (म.प्र.) — ४८६ ००१.





## अरुणाचलयोगी— महर्षि रमण

श्री अरविंद, महात्मा गांधी, स्वामी शिवानंद, स्वामी स्वरूपानंद जैसे साधकों ने रमण महर्षि की आध्यात्मिक निष्ठा की बहुत प्रशंसा की। तेजोमूर्ती गुरु रमण ने देश और विदेश के कई मुमुक्षुओंको अपनी ओर आकर्षित कर लिया। यहां तक कि हिंसा मृग भी इस जीव कारुण्यमूर्ती की करुणा के लिए तडपने लगे। लेकिन श्री रमण ने किसी से अधिकतर बातचीत न की। उन्होंने न तो किसी नये वेदांत मार्ग का प्रवचन किया, न किसी नये मत की स्थापना की। अणिमादि सिद्धियों के लिए उन्होंने किसी तरह की कोशिश न की, न चमत्कार दिखाये। उन्होंने बीमारों का इलाज नहीं किया, न पागलों को स्वस्थ बनाया। भरी सभाओं में उन्होंने भाषण नहीं दिया, न मानवों को पुनीत बनाने का किसी आध्यात्मिक प्रचार का सहारा लिया। उनके पास शिष्य नहीं थे। उन्होंने किसी को दीक्षा या सलाहें न दी, न संदेशा भेजा। यही रमण भगवान के व्यक्तित्व की विशिष्टता थी।

जब किसी ने उनकी साधना के बारे में प्रश्न किया, तो भगवान ने उसका सीधा जवाब यों दिया 'जो मुझे करना है, उसे मैंने सिर्फ बीस मिनट में कर डाला।' आम लोगों को तो आत्म साक्षात्कार की इस साधना के लिए दस वर्ष, शत वर्ष लगोगा; कुछ लोगों के लिए जन्म में भी यह साध्य न हो सका, कई जन्म परंपरा लगे। लेकिन श्री रमण ने अपनी सोलह वर्ष की उम्र में ही इस साधना में विजय प्राप्त कर ली। मद्रुरै में जब वे घर पर थे, तभी उनके मन में मृत्यु के बारे में विचार उठ पड़े। मरण के बाद यह शरीर मिट्टी में मिल जायेगा; इसका अस्तित्व कभी न होगा। लेकिन शरीर में रहनेवाली आत्मा का विनाश नहीं होगा। वह तो सदा अमर रहेगी। यही सोचते सोचते उन्हें उत्तर साफ मिल गया कि मैं अविनाशी आत्मा हूँ। इसी भावना से वे जगत में बसने लगे। लोगों से बातचीत करते, ग्रंथ पढ़ते या काम करते समय भी उनकी दृष्टि सदा अन्तर मुखी रही थी, आत्मा में निष्ठा रखते; बाहरी वस्तुओं की वे लीला मात्र देखते रहे; उन विषयों में कोई आसक्ति नहीं दिखाते थे। इसी कारण वे साधना में अत्युत्तम स्थिति - सहज समाधि - पा सके, जिसे प्रसिद्ध दार्शनिक तथा तत्ववेत्ता हासिल न कर सके।

सोलह वर्ष की अल्पायु में ऐसी उन्नति पाने के दो संघटन महर्षि की जीवनी में प्रमुख माने जाते। एक समय एक रिश्तेदार उनके घर आ पहुंचा। बाल रमण ने पूछा, 'आप कहां से पधारे?' आगंतुक ने जवाब दिया — 'अरुणाचल से।' अरुणाचल शब्द सुनने पर महर्षि में बड़ी उमंग आ गयी। उद्वेग से उन्होंने फिर पूछा — 'कहां है यह अरुणाचल?' आगंतुक ने परिहासपूर्वक प्रत्युत्तर दिया 'क्या तू तिरुवण्णामलै को नहीं जानता? वही है अरुणाचल।' दूसरा संघटन पेरिय पुराण से संबंधित था। एक बार रमण को पेरियपुराण की प्रति मिल गयी। तामिल साहित्य में ६३ शिव



भक्तों की जीवन गाथायें इसमें मिलती हैं। इस ग्रंथ को आदि से अंत तक पढ़कर मदुरै जाकर मंदिर में उन्होंने उन भक्तों की मूर्तियां ध्यान से देख लीं।

लेकिन महर्षि की जिन्दगी में प्रमुख घटना सन् १८९६ सितंबर पहली तारीख हुई। घर छोड़कर सीधे अरुणाचल जाकर वहां के आलय की मूर्ति - अरुणाचलेश्वर के सामने खड़े महर्षि बोले — 'तेरी आज्ञा के अनुसार तेरे यहां आ पहुंचा हूँ।' तुरन्त रमण की भूख-प्यास खत्म हो गयी; सफर की थकावट भी भाग गयी। उन्हें अपूर्व शांति और आध्यात्मिक आनंद मिल गया। उसी दिन पावन तटाक में स्नान करके उन्होंने अपने पास बची-खुची मिठाई की पोटली, पैसे, बदन पर रहे कपड़े, यज्ञोपवीत तटाक में फेंक दिये। देह पर सिर्फ एक कौपीन मात्र रह गया। नाई से सिर मुंडवाया। इसका मतलब यह नहीं कि महर्षि ने कोई आश्रम स्वीकार कर लिया। उन्होंने जीवन-भर कभी उंड और कमंडलू नहीं धारण कर लिये। काषायांबर नहीं धारण कर लिया। उस दिन से श्री रमण 'अति आश्रमी' माने गये। श्री साईनाथ भी जीवन भर 'अतिआश्रमी' रहे। श्री रमण ने कह दिया कि संन्यास का अर्थ वस्तु-परित्याग, शिरौमुंडन या गृह-परित्याग नहीं है। यदि यही सच्चा अर्थ है, तो सड़कों पर भटकनेवाले, घूमते फिरनेवाले याचक तथा साधु सब-के-सब संन्यासी बन जायेंगे। रमण भगवान का कहना है कि सच्चा संन्यास का अर्थ है — आत्मोन्नति के लिए अवरोध रूपी शरीर पर आस्था तथा मनोभावों को दूर करना व भगाना।

जब महर्षि को यह दिव्यानुभूति हुई, तभी से वे तिरुवण्णामलै में ही रह गये। थोड़े समय पहाड़ पर, कुछ समय उसकी गुफा में, थोड़े समय पेड़ की छाया में उन्होंने रहकर अपनी जीवनी बितायी। उसी दिन से गुरु रमण अरुणाचलेश्वर से एक हो गये; वे शिव स्वरूप बन गये।

पुराणों में वर्णित शिव नहीं; बल्कि विश्वव्यापक भगवत् स्वरूप ही वे दीखने लगे। यही रूप बुद्ध, शिव, विष्णु, राम, देवी जैसे भिन्न नामों से बुलाया गया। इसी रूप में दुनिया के सारे धर्मावलम्बियों को अपनी ओर खींच लिया।

रमण की सारी विचार-धारा उनकी अनुभूति पर आधारित थी। उन्होंने वेदांत शास्त्र नहीं पढ़ लिया; न श्रुति, स्मृति, पुराण, इतिहासों का गहरा अध्ययन किया। फिर भी सब के सब पंडित, दार्शनिक और तत्ववेत्ता उनके प्रगाढ़ पांडित्य, दार्शनिक प्रतिभा, तात्विक दृष्टि तथा वेदांत परिज्ञान पर अचरज हो गये; उनके सामने नतमस्तक हो गये।

जगत को सुधारने की भावना रखनेवालों से श्री रमण ने यों कहा — 'वह काम भगवान को छोड़ दीजिये। निर्माण-कर्ता जो है, वही वह कर्तव्य संभाल लेगा। आपकी सेवा जो है, वह है उनका साक्षात्कार कर लेना।'

भगवान रमण को श्रद्धांजली देती हुई स्व. श्रीमती सरोजिनी नायडु ने कहां 'भारत में आध्यत्मिक पुनरुज्जीवन कार्यक्रम में जिन साधकों ने प्रमुख स्थान पा लिया, उनमें रमण भगवान अग्रगण्य थे।'

भगवान रमण महर्षि ने साईबाबा के बारे में चर्चा करते अपने भक्तों से यों कह दिया — 'साईबाबा ने अपने भक्तों को आरोग्य, संतान, ऐश्वर्य जैसे न केवल लौकिक वस्तुओं को प्रदान किया, बल्कि उनकी आत्मोन्नति तथा सद्गति के लिए भी सूचनायें दी।'

जय साईनाथ महाराज की

—डा. यल्लराजु चेंचुसुब्बाराव,

बी. कॉम, आनर्स, एल्. एल्. बी.

विद्याभास्कर (दिल्ली),

अंडव्होकेट व नोटरी, ओंगोल-२२३ ००२,

आंध्र प्रदेश.



## केवल तू ही तू

यह शरीर नरम-मिठी का, नखर और चंचल है।  
मन लिपटा है उसमें, दुःख ही दुःख पाने को ॥  
टूट टूट जाता है, यह शरीर बिखर-बिखर कर।  
छूट छूट जाती है उखड़ी साँस, तुझमें मिल जाने को ॥  
आँखों में, साँसों में तू रोम रोम में बसता है।  
हरदम आता है याद, साँई केवल तू ही तू ॥  
साँई नाम का प्याला, मैं घट घट पी जाता हूँ।  
छा जाता है खुमार, और छा जाता है तू ही तू ॥  
आता है सपनों में और नींदों में आता है।  
बिन नहीं सूझता तेरे, हे साँई केवल तू ही तू ॥  
चूप बैठे बैठे तू सबका, जीवन-चक्र चलाता है।  
हम नहीं जानते साँई, जाने सब कुछ तू ही तू ॥  
भर देता है सुगंध, चंपा गुलाब और जुही को।  
रुखे से मेरे जीवन में, साँई केवल तू ही तू ॥  
फैली है मीठी-मीठी, और महक भीनी भीनी।  
डूबे हम इस खूशबू में और डूबा है साँई तू ही तू ॥  
साँई साँई सबका साँई और साँई ही साँई है।  
तन में साँई, मन में साँई, साँई केवल है तू ही तू ॥

— हरिशंकर शर्मा,



# SHRI SAI BABA SANSTHAN SHIRDI

## Publications of Shri Sai Baba Sansthan Shirdi

No.	Name of the Book	Language	Price Rs.	Packing and Postage Rs.
1.	Shri Sai Satcharita	Marathi	31.00	9.05
2.	do	English	14.50	6.50
3.	do	Hindi	—	—
4.	do	Gujarathi	19.00	6.50
5.	do	Kannada	13.50	8.00
6.	do	Telugu	18.00	8.00
7.	do	Tamil	—	—
8.	do	Sindhi	22.00	7.50
9.	do (Pothi)	Gujarathi	31.00	10.50
10.	Shri Sai Leelamrit	Marathi	—	—
11.	do	Hindi	—	—
12.	do	Gujarathi	6.65	4.00
13.	Avtar Karya	Marathi	—	—
14.	Stavan Manjiri	Marathi	0.65	3.50
15.	do	Hindi	1.00	3.50
16.	do	Gujarathi	0.90	3.50
17.	Sagunopasana (Arti)	Marathi	0.70	3.50
18.	do	Hindi	1.25	3.50
19.	do	Gujarathi	0.80	3.50
20.	do	Telugu	2.50	5.50
21.	do	Sindhi	1.25	3.50
22.	Four Adhyayas (Dasganu's)	Marathi	1.85	3.50
23.	Pictorial Sai Baba	Marathi/Eng.	4.80	5.50
24.	Children's Sai Baba	Marathi	—	—
25.	do	English	1.65	3.50
26.	do	Hindi	—	—
27.	do	Gujarathi	1.65	3.50
28.	do	Telugu	—	—
29.	Rudradhvaya (A-11)	Marathi	0.80	3.50
30.	Shirdi Guide	Marathi	—	—
31.	do	English	—	—
32.	do	Gujarathi	1.50	3.50
33.	Sai the Superman	English	7.25	4.00
34.	Sai Baba of Shirdi (Bharucha)	English	6.50	4.00
35.	do (Pradhan)	English	3.00	4.00
36.	Ashtottar Shat Namavali	Marathi	1.00	3.50
37.	Raghunath Savitri Bhajan Mala	Marathi	15.25	4.50

## SHRI SAI BABA PHOTOS

No.	Name of Photo	Size	Price Rs.	Regd. P. & Pac. Char. Rs.
1.	Dwarkamai Photo (Plastic coating)	17" × 22"	2.80	5.50
2.	do	14" × 20"	1.50	5.50
3.	do	7" × 10"	0.90	5.50
4.	Baba Sitting on Stone (B & W)	14" × 20"	0.80	5.50
5.	Statue Photo	7" × 10"	0.90	5.50
6.	Palkhi Photo	7" × 10"	0.90	5.50
7.	Offset Photo	7" × 10"	0.90	5.50

### Publications & Photos Available at:-

1. Executive Officer, Shri Sai Baba Sansthan,  
P.O. Shirdi, Tal. Kopergaon, Dist. Ahmednagar.
2. "Sai Niketan", 804-B, Dr. Ambedkar Road,  
Dadar, Bombay 400 014.