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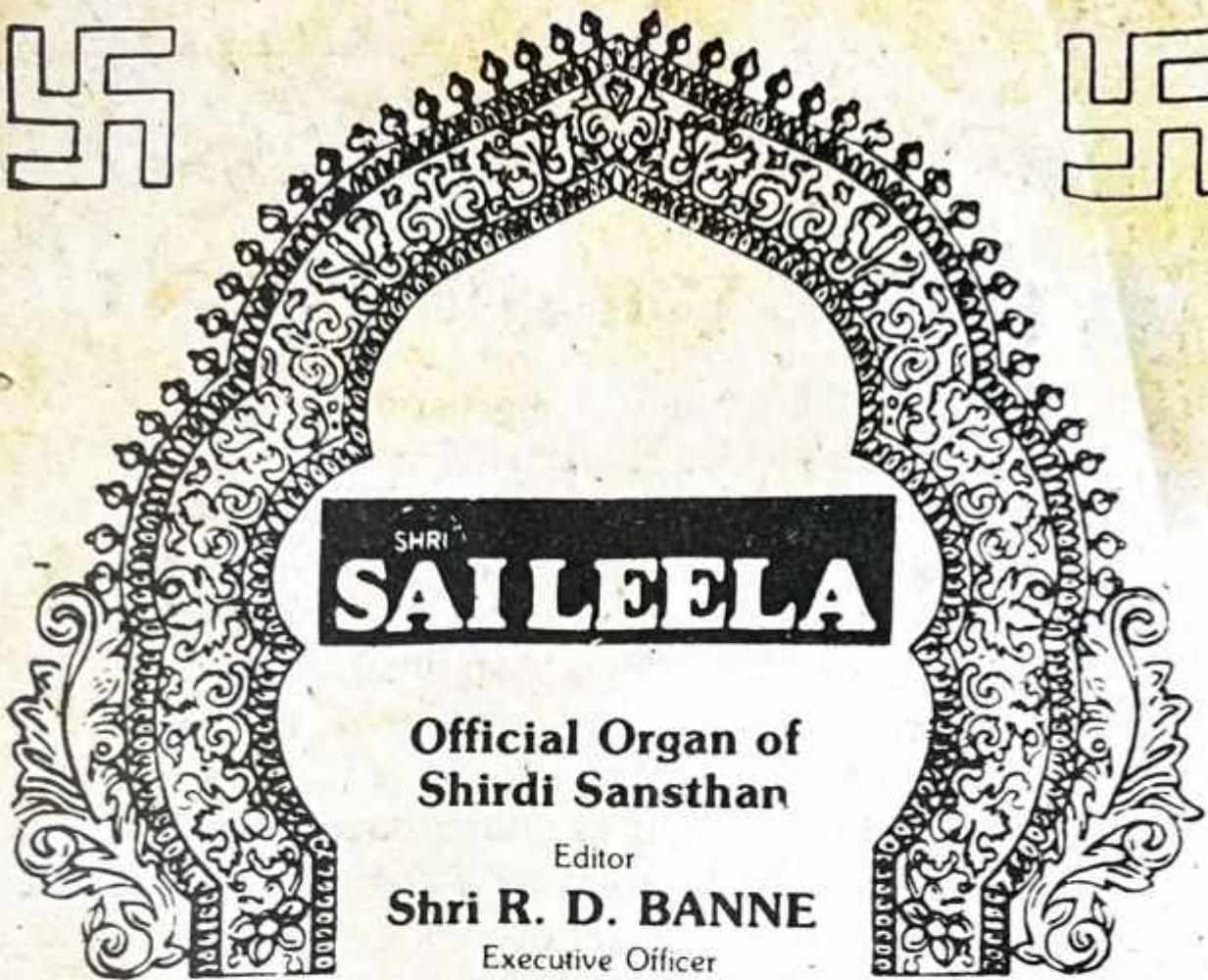
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SHRI

SAI LEELA

OFFICIAL ORGAN OF SHIRDI SANSTHAN





SHRI
SAILEELA

**Official Organ of
Shirdi Sansthan**

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

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



A QUOTE FOR THE MONTH

You need not believe in any particular religion and yet possess a high character. There are men of high character who are agnostics. We don't condemn agnosticism in the light of Vedanta. If agnostics or atheists show a high character and a great love for man, they are spiritual. They may not know it or they may not like to be called spiritual because they don't know its significance. But without spiritual growth, these qualities cannot come. So we can be spiritual without being tied down to any particular set of do's and don'ts of a particular religion.

Swami Ranganathananda

SHRI SAI LEELA

JANUARY — 1988

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THE SACRED SYLLABLE 'OM'

(Compiled from the talks of Swami Rama Tirtha).

Professor Max Muller and other philosophers with him have proved that all thought is related to language as the obverse and reverse of the same coin. One cannot exist without the other. Could you see this object, the table, without thinking of it? Could you perceive anything else without thinking accordingly? The very word 'perceive' signifies mental thought.

Again, thought and language are the same; you cannot think without language. The infant knows no language and has no thought. Let the child begin to think, it cannot until it has language. The mother breathes names into the ears of the child; the meaning of the names are being breathed into the heart of the boy. The meaning is related to the words of the mother as the rider to the horse. Upon the horse of words the rider of meaning rides into the soul of the child.

We cannot think without language. Thought and language are one, and the world and thought are also one. Therefore language and thought being in a way identical, and also thought and the world being identical, word and the world are akin to each other. No object in this world is observed without thought. Try to see an object and do not let its conception enter your mind; it will be impossible. In fact, perceiving the blackboard means thinking of the blackboard.

All objects of this world are the counterpart of the corresponding idea. Nothing is perceived in this world without thought; and there can be no thought without language. The world is related to language as the obverse and reverse of the same point. This tells you the real truth or the real significance of "In the beginning there was the word, the word was with God and the word was God." Now we want to have a single word or sound which will represent the whole world. We want some word which will represent, the power, the energy, the force, the governing substance, the thing in itself which upholds the Universe.

In all the languages we have some sounds which come from the throat, others which come from the lips, others back in the mouth near the palate. The throat is the boundary, or rather one boundary

of the range of the vocal organs, the lips are the other boundary. None comes from outside the lips.

Here we have A, U, M; the sound A is guttural. This comes from one boundary of the vocal organs. U (oo) proceeds exactly from the middle of the range of sounds, middle of the vocal regions near the palate. M is labial and nasal sound at the end or extremity of the vocal organs or regions. Thus A represents the beginning of the range of sound. U represents the middle, and M represents the end. It covers the whole field.

OM, OM is the most natural name. It represents all languages and consequently all world. The mantram OM does not belong to any special language. Thinking it to be a Sanskrit word and not belonging to any other language, do not reject it. It is the name of God. This syllable comes to you from within, no body teaches you this syllable. It comes to you at birth. The child's cry resembles remarkably the sound Oom, Om, Aam, a perverted form of OM. The word OM comes from within to every child.

Sanskrit grammar is more developed than any other in the world. It has analysed all sounds and all words perfectly. According to the rules of Sanskrit Grammar A and U, when connected together coalesce into O. M is called a consonant but this consonant is nasal and it is proved that M is a consonant which borders on vowelhood. All vowels are independent sounds and the consonants are dependent sounds, they cannot stand alone or by themselves. You must join a vowel to the original consonant and then it becomes capable of being pronounced. Consonants represent name and form in this world. All names and forms in this world are like consonants, dependents. Can any of them stand alone without the Supreme reality behind them? All phenomena consist of names and forms which cannot be pronounced without an underlying *noumenon* or a reality, substratum, God, the Unknowable or whatever you may choose to call it. The underlying reality is proved to be the absolute Being, absolute Knowledge and absolute Bliss, denoted respectively by A, U and M.

Here arises a question. There are many other sounds which are located in the throat like A. Similarly U and M have many kindred sounds. Why should not any other guttural be chosen arbitrarily and joined with any other sound akin to U and also to any other kindred labial of form? Out of all the other sounds which proceed



from the same region as U (oo), U is the only sound which may be called the lord, the chief, the monarch of them all. It is a vowel, a sound brought out by every child. A mute has it with him, it was not taught by others, it came of itself and is consequently the best representative of its kind. M is the best representation of all the labials. There is another peculiarity about it. It is nasal and covers up all the field of the nose which is the seat of the breath. Thus we see that if there could be any perfect name, it is OM. This is the representative of all languages. It is the representative of all thought. It is the representative of the whole world. The Hebrew, the Arabic, the English prayers end with Amen, which most remarkably resembles OM. The last letter in the Greek alphabet is Omega giving the sound OM a prominent place.

All the Vedanta, nay, all the philosophy of the Hindus is simply an exposition of this syllable OM. OM covers the whole universe. There is not a law, not a force in the whole world, not an object in all the world which is not comprised by the syllable OM. All the planes of being, all the worlds, all phases of existence are covered by the syllable AUM, OM.

Sounds are of two kinds articulate and inarticulate. We call them *Varnatmak*. and *Dhvanyatmak*. These Sanskrit names are full of meaning. *Varnatmak* means literally "sounds capable of being put in black and white." *Dhvanyatmak* means "sounds which cannot be put in writing." All ordinary language is *Varnatmak*. The language of feeling is *Dhvanyatmak*; it cannot be expressed by characters or written in words.

A man laughs. Could you express that in any written language? Could you represent that on paper? A man weeps, that you cannot put on paper. These are *Dhvanyatmak*. The natural language, *Dhvanyatmak* has a purpose which cannot be served by *Varnatmak*. This language of feeling is understood everywhere, but the *Varnatmak* or artificial language is understood only by those who have learnt it. The language of music is *Dhvanyatmak* and understood by everybody. The language of music is not of the same kind as the language of our thought. It has a particular use, there is a charm about it. Science may or may not be able to prove how and why music produces such a charming influence upon you, but it remains a fact. If science cannot prove it, then it is to blame for that. Similarly OM; OM has a charm about it, an efficiency, a virtue in it which directly brings the mind of one, who chants it, under control,

which directly brings all feeling and all thought in a state of harmony; brings peace and rest to the soul and puts the mind in a state where it is one with God. Science may not be able to explain this, but this is a fact which can be verified by experiment.

As stated earlier OM consists of A, U, M. The sound A, in accordance with the teachings of Vedanta represents the so-called material Universe, the solid-seeming world, the world of gross senses, all that is observed in your wakeful state.

All the experiences of dreamland are represented by U (oo). The observer as well as the things observed, both the subject and the object of the dreaming state, are denoted by the sound U. The psychic or astral plane, the world of spirits and all the heavens and hells are signified by U.

M represents all the unknown, the deep sleep state, and even in your wakeful state all that is unknown, all that is beyond comprehension of the intellect. Thus OM or A-U-M covers all the threefold experience of man, stands for all the phenomenal worlds. There is in A-U-M the common principle called *Amatra* that which signifies the imperishable, immutable *noumenon* or *the thing in itself* running through and pervading the threefold phenomena. Suffice it to say that OM represents the All.

What causes so many discoveries and inventions to be suggested to the mind? Simply the intellect or mind's absorption for a short time in the hard, stern reality of the real Atman, God. That you are, Ye are that Reality, the.... Highest of the high. In the mantram OM (A-U-M), the first letter stands for this stern Reality, your Self as underlying and manifesting the illusory material world of the wakeful state, U represents the psychic world, and the last letter M denotes the Absolute Self as underlying the chaotic state and manifesting itself in all the Unknown. When chanting OM, the wise have to concentrate their attention and put forth feelings in realising their Self to be the stern Reality which manifests the three worlds and also destroys the three worlds, just as the sun reveals the colours at sunrise or dawn and also absorbs them back into himself before noon.

In AUM, A (ah) is sometimes called a *Matra* or form, U is often called, a *Matra* or form, M is called a *Matra* or form; but OM does not stop at *Matra* or form, it stands for the Reality, the hard cash which runs through, which underlies all these *Matras*.



People say "We want life, we don't want mere ideas." O, what is life? Is it the life of the dream-state or the deep sleep state or is it the life of the wakeful state that you want? All this is only apparent. The reality, the true life is your Self. There are stern laws which will not allow you enjoyment of pleasure for ever through the senses. Is it possible for you to sell yourself to the senses, to the sense-plane and be happy? No, it is impossible. There are most unrelenting, unrestrainable laws which cannot allow you to be happy in sensual pleasure.

The Atman is the real life, the hard cash. Realise that and these material pleasures will begin to seek you. Just as the moth comes to the burning flame, just as the river flows to the ocean, just as the small official pays his respects to a great Emperor, just so will pleasures come to you when you have perfectly known and felt your true Self, your Divine Majesty, the real glorious Atman. This Atman is represented by OM. The Vedas give you a clue to the underlying Reality that you are. OM means the underlying Reality behind the scene, the eternal Truth, the indestructible Self that you are. Thus when you sing this sacred mantram OM, you will have to throw your intellect and your body into your true Self, make these melt into the real Atman. Realize it and sing in the language of feeling, sing it with your acts, sing it through every pore of your body. Let it course through your veins, let it pulsate in your bosom, let every hair on your body and every drop of your blood tingle with the truth that you are the Light of lights, the Sun of suns, the Ruler of Universe, the Lord of lords the true Self. The Sun and stars are your handwork and the heavens and earth your workmanship. Everything declares your glory, and all Nature pays you homage.

OM! OM!! OM!!!



SAI'S APOSTLES, MISSION AND WORK

Sai Baba is indeed an ocean, unfathomable and illimitable. One can pick up any direction and go as far as one likes and yet not exhaust Sai. As for the depth, human beings cannot get to the bottom of Sai either as to the number of his acts or to the extent to which they can be interpreted as benefiting humanity. Even the surface of the field or sea of Baba is absolutely uncharted. The human combination with the divine is unlimited and defies definition and description. No one is yet able to say what exactly is the origin of Baba, the early environment, and the early and later forces moulding the entity called Baba and resulting in the ultimate product now known to us as Sai Baba.

“SHIRDI SAI BABA” is a phenomenon. His physical body disintegrated into the elements many years ago. But today belief in him and his power to assist people in times of distress is growing. The Baba started no cult and spread no religion which one could identify with him. His teachings have, however, been the essence of all religions. His believers are countrywide and include Hindus, Muslims, Parsis, Christians and others and also persons outside the country. Providential arrangement for Baba has always been to promote the divine aim of his life, namely the realisation that God is love and Love is God, the unifaction of the different trends of Indian thought and life in matters of religion, etc.

The task undertaken in this article is to sketch how Baba's influence spread out like a tiny banyan seed into dimensions which fill the forests. The way in which this force, obviously a divine force, is being worked is entirely hidden and cannot be completely grasped by any one. But persons can have, with some bhakti and effort, a rough idea of the main lines of march. The most important way in which the influence of a divine spirit expands is the very magnetism it exerts. The magnetic Baba with his wonderful qualities and power to save his devotees from every harm, including the danger of death and to provide all things necessary for one's temporal and spiritual welfare, naturally attracts the various pieces of steel called devotees to Himself. In some cases no doubt the attraction is based upon rina-bandha but whether due to that or not, the force is exerted and persons are pulled to the wonderful dyanamo. Baba said, “I draw my devotees to Me from thousands of miles even and they come to Me in thousands first under one pretext or another” i.e., for the purpose of getting one worldly gain



or other, 'and after their needs are satisfied to some extent at least, they adhere to me and their welfare here and hereafter is looked after'. Most bhaktas that we have noticed were drawn (Upasani Baba and Khaparde) for specific temporal gains, but they stuck on and became very great adherents of Baba. In the case of other few, it is not the temporal gain that attracts. It is something within, something unintelligible, Just like Love at first sight of a pure girl and a pure bachelor. There is something that attracts and things being favourable, the love grows stronger and stronger and what was once a thin silk line becomes as strong as a ship's cord. In the case of Mahlsapathy, we have already noticed that his attachment began with his great love for all holy ones and his noting that Baba was very high in his purity and lofty nature and was respected by even the locally residing saints like Devadas and Janakidas. So he began to worship Baba and the more he worshipped, the more he began to love. Baba returns the love of his devotee ten-fold or even a hundred-fold. If the devotee takes one step towards him, Baba takes ten steps towards him. If the devotee gives him one rupee, Baba gives him ten rupees in return, and what is more valuable than rupees or earthly goods is that Baba shields him with all his wonderful power and saves him from harm by using his Pratibha (conscience) or Antarjnana noting what dangers are present in each place and what dangers await a devotee at what hour. Thus the devotee perceives that the only God that he is going to see and get the benefit of is this living Sai and hence gets powerfully attached to him. Baba used to say to Mahlsapathy; 'You go; I am with you. There are thieves (snakes) near your house. Take a lamp'. Mahlsapathy found that every letter of Baba's statement was truth, the whole truth, and nothing but the truth. Baba used and uses his wonderful Pratibha or Ritambhara prajna for the benefit of the devotees whom he draws and draws calling them his own children. Each one of these devotees gets magnetised by Baba's dyanamo and in turn attracts others without any propaganda or preaching. Mahlsapathy got thoroughly purified, thoroughly ennobled, and fit for Sadgati. For he said at the time of his death. 'I am going to Heaven', and he passed away in perfect peace and purity substantiating the truth and correctness of his statement. The example of Mahlsapathy must have influenced hundreds or thousands of persons who came to Baba and saw Mahlsapathy and Baba, though Mahlsapathy was not a propagandist or a preacher. Similarly other lovers of Baba sacrificing their all to him, their avocations or life,

their property, their soul, and their all to him and living him with an ardour which knows no limits, have become powerful propagandist without their knowing that fact. People saw how they prospered under Baba's care, and flocked in numbers to Sai Baba in the flesh or to his Samadhi knowing that he still lives after his Samadhi and still guards and provides for all his bhaktas. Hence, in showing the development of the Sai movement, the most proper course would be now to give a short account of the chief bhaktas of Baba. The total number of lovers of Baba would be innumerable, and having enjoyed his protection, any ordinary human being must overflow with gratitude and love, and myriads were in that condition. But we should select here just a few whose contact was particularly note-worthy and who therefore may be now regarded by any sensitive reader as being the magnet through whom the original Sai Baba dynamo is drawing him to itself. The chief of these lovers and the earliest is Bayyaji Baj, the wife of the Pater of Shirdi village. When Baba first visited the place, this Bayyaji Bai was unaccountably attracted to Baba's service. She found that Baba was pure and without knowing anything about his future siddhi development, went on attending to his wants and supplied him food. Even when he was rambling away from the hamlet into jungles not minding the time for meal, this pious and loving Bayyaji Bai would run out in quest of him, look for him under tree after tree and after finding him, place his meal before him and wait patiently till he ate it. Baba in those early days was given to much of Adhyatma or introspective study and devotion. Earthly wants did not bother him. He would go on thinking and thinking. From his later statement it was found that he was thinking of Allah or the 'fakir', But by this term he would denote his Guru and his God, for the two were blended into one for him. It is by that wonderful concentration all powers developed in him. As is stated in Srimad Bhagavata, Skanda XI, Chapter XV, 'What power is impossible for him who perfectly concentrates on God and there-by merges in him?' So, when Baba was neglecting his own body, this lady ran up and served him out of pure love and not with a view to obtain any material gain. That is the true test of love, namely, getting deeply interested in and attached to a person without caring for any benefit by way of return. But the law of justice, law of God, as represented by Baba also, is that self-sacrificing love, especially in serving persons absorbed in God, never goes for nothing, Srimad Bhagavata XI (17) 44 says:-



Samuddhharanti ye vipram
Seedantam Matparayanam
Tan Uddharishye na chirat
Apadhyo nou riva Arnavat.

The means. (Krishna says):- 'Those who support fully God-absorbed man in his troubles physical, then I (Lord Krishna), 'will support and lift up from all dangers and calamities, just a boat saves a man fallen into the ocean'. So Baba did support and lift up Bayyaji Bai and her family with wonderful consideration, sympathy, and love. For instance, her son Tatyā about whom more will be mentioned later on, became rich by Baba's grace. All his troubles were averted. But it is not the anticipation of coming benefit that moved Bayyaji Bai. It was pure unadulterated love for the sake of love. This love descended from the mother to her son Tatyā Patel. The phenomenon appears to be most unaccountable, but Baba furnished the key for this unaccountable and powerful cord of love of Bayyaji Bai. Baba said, 'This is my sister in previous janmas, and she has always been supporting me'. Therefore this unaccountable and powerful love was due to the fact that it is a continuation of unseen but powerful vasanas of previous births. The Bhagavad Gita says:-

1. Purvābhyasena tenaiva Hriyate hyavasopisah. This means, 'man is drawn by the tendencies of his previous lives even against or in spite of his own will'.
2. Tatra tam buddhi samyogam.
Labhate Pourvadehikam.

'The ideas and tendencies of one birth linger in one in the next'. Bayyaji Bai was drawn by her previous vasanas to Baba. In the case of the other lives that we are going to discuss hereafter, we may take it that mostly it is the unseen vasanas operating from the distant past in former lives that accounted for the love. Bayyaji Bai's deep love, as we said already, has been the seed of a whole forest of lovers springing therefrom. Bayyaji Bai followed the bent of her nature and served Baba and passed away. But as will be seen from the following account of her son that love was continued and developed through her son, who attracted the attention of and became the medium of love for numerous others.

As all living beings desire to be happy always, without break as in the case of everyone there is observed suprēmè love for one's

self, and as happiness alone is the cause for love, in order to gain that happiness which is one's nature and which is experienced in the state of deep sleep where there is no mind-function, one should know one's self. For that, the path of knowledge the enquiry of the form "Who am I?" is the principal means — Sadguru Sai Nath.

After reading the above episodes, let us all humbly bow before the holy feet of Sadguru Sai Baba and pray for His 'Grace', 'Kripa' and 'Karuna', for all the Sai Devotees and for all the inhabitants of this world, in these days of distress and tension of every kind.

Let us, therefore, surrender ourselves to our Sadguru Sai Baba the Karuna Sagar and leave the rest to him to decide.

With Crores of Pranams to our Sadguru.

**"ANANTHA KOTI BRRAMANDA NAYAKA
RAJADHI RAJA YOGI RAJA PARA-BHRAMA
SACHIDHANANDA SADGURU SAINATH MAHARAJ
KI JAI"**

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*  *

THE ABSOLUTE TRUTH

About 1900, one Balasahib Binnevala, a close relative of Nana Sahib Chandorkar went to see Sai Baba. He had no faith in Sai Baba; he went there only to oblige Nana Sahib. He was a worshipper of Lord Dattatreya. When he went and met Sai Baba, the latter appeared to him with the three heads of Lord Datta. Bala Sahib was at once convinced that Sai Baba was Datta and so he became, remained an ardent devotee of Sai Baba till the end of his life.

Lord Dattatreya occupies a special position in Indian mythological philosophy. He is not only an incarnation of the Trinity — Creator, Preserver and Destroyer (Brahma-Vishnu-Shiva) but represents both the way and the goal of Absolute Truth or Reality itself.



The word 'Dattatreya' is made up of two words, Datta and Atri. In sanskrit Datta means 'that which is given'. The supreme God gave himself to the great sage Atri.

Dakshinamurthy and Hayagreeva, considered as first world-teachers are different incarnations of Shiva and Vishnu respectively. But Dattatreya is an incarnation of the 'TRINITY'. Among the accepted 24 incarnations of God, that of Dattatreya is said to be the sixth. Dattatreya is endless (Avinashi), eternal *Truth* itself.

The Sandilya Upanishad declares very clearly that Dattatreya is the Supreme Reality and is the cause of every thing that is created. It declares : "The Supreme Brahman performed penance which was of the nature of knowledge, and desiring to become many, assumed the form of Dattatreya. From that form came out the letters A-U-M, the 3 mystical symbols (Bhuhr-Bhuvah-Svah), 3-lined Gayathri, the 3 Vedas (Rik-Yajur-Sama), 3 Gods (Brahma-Vishnu-Shiva), the 3-castes (Brahmin-Kshatriya-Vysya) and the 3-fires (Garhayatya-Asatnavaneeya-Dakshina). The Lord is endowed with all wealth. He is all pervading and resides in the hearts of all beings. He is the great 'Maayavi' sporting with Maya. He is Brahma. He is Vishnu. He is Rudra. He is Indra and He is all gods and all beings. He is east. He is west. He is north. He is south. He is below. He is above. He is everything. This is the glory of the form of Dattatreya".

Sai Baba is reported to have said: "Brahman is my father and Maya is my mother. As they interlocked I got this body. I am God (Parvardigar). I live at Shirdi and elsewhere."

What Sandilya Upanishad says about Dattatreya finds favour with the life of Sai Baba too. The most succinct of Baba's recipes for spiritual perfection is: "People think they are all different from one another. But they are wrong. I am inside you and you are inside me. You should continue to think in this way. Then you will realise it." Sai Baba embodies this outlook and the ultimate state of this realisation. And he prescribes the same to us. That was how he could say: "Feeding the hungry bitch is feeding Me too. My hunger is appeased, when her's is satisfied." Or to another lady who fed a dog in her house, he said, without anybody telling him of that, "I am still belching with the heavy food you gave the dog this morning. I am also in the mire-besmirched pig." But in spite of Baba's repeated instruction people found it hard to see that Baba was not

his body. Thus he had to say to one of his devotees, "This body is but my house. My Murshad has long ago taken me away from this". To another he said "You have been with me for 18 years, Nana! Does Sai means to you only this body, three and a half cubits tall."

We can only know the 'absolute truth about Lord Sainath' in the famous lines of Avathar Meher Baba:

"You will never be able to understand thoroughly how great Sai Baba was. He is the very personification of perfection. If you know him as I know him, you would call him the Master of Creation."

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THANKFULNESS

Each day, somewhere in the busy late hours between 5 and 6, comes a pause, a few moments of quiet that I cherish. I am speaking of the time when I drop whatever I am doing in the kitchen and go into the dark living room and turn on the lamps.

The soft lamplight restores beauty to the old furniture, worn-out carpet and faded-curtains and a mist of serenity settles down over the room. The day is almost over. The children are all in. Supper is in the making. A huge basket of clothes, tinged with the fresh outdoors, has been brought in and the one who loves us and works for us will be back home soon.

For these few minutes I try to shut out the weightly worries of the material life. They will come again soon in an evening news broadcast, but for this brief span I stand in a small patch of peace. I gaze at Lord Sainath's lively photograph and offer my pranams and then slowly watch the daylight surrender to the dusk. Gratitude to Lord Sainath and Gurudeva Saipadananda Radhakrishna Swamiji wells up within me and must be divinising the atmosphere all around.

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QUALIFICATIONS FOR BRAHMA-JNANA OR SELF-REALIZATION FOR SAI DEVOTEES

Ten discourses for qualifications to Self realization towards God Sri Sai Baba, for attaining God-vision, if the Devotee really wants to serve Sri Sai Baba:-

All persons do not see or realize the Brahman in their life time. Certain qualifications are absolutely necessary, They are:-

1. **MUMUKSHA:** or intense desire to get free. He who thinks that he is bound and that he should get free from bondage and works earnestly and resolutely to that end and does not care for any other thing, is qualified for spiritual life.

2. **VIRAKTI:** or feeling of dejection of things of this world and the next. Unless a man feels disgusted with the things, which has actions would bring in this world, he has no right enter into the spiritual realm.

3. **ANTARMUKHATA (Interversion):** Our senses have been created by God with the tendency to move outward and so, man always looks out-side himself and not inside. He who wants Self-Realization and immortal life, must turn his gaze inwards and look into his inner self.

4. **CATHARSIS FROM SINS (Purging away):** Unless a man has turned from wickedness and stopped from doing wrong and has entirely composed himself, and unless his mind is at rest, he cannot gain self-realization, even though he may possess knowledge of the self.

5. **RIGHT TO CONDUCT:** Unless a man leads life of truth, penance and insight, a life of celibacy, he does not qualify for self or God-realization.

6. **PREFERING SHREYAS (the Good) to PREYAS (the pleasant:** There are two sorts of things i.e. The good and the pleasant.

The former deals with spiritual affairs, the latter with the mundane matters. Both these approach man for acceptance. He has to think and choose one of them. The wise man prefers the good to the pleasant, but the unwise through greed and attachment, chooses the pleasant.

7. **CONTROL OF THE THE MIND AND SENSES:** The body is the charioteer and the mind is the self. The self is its Master,

intellect is the charioteer and the mind is the reins; the senses are the horses and the sense-objects their paths. He who has no understanding and whose mind is unrestrained, his senses unmanageable like the vicious wild horses of the charioteer, does not reach his destination i.e., does not get realization; but goes through the rounds of birth and death; but he who has understanding, has his mind restrained, his senses under control, like the good horse of a charioteer, reaches that place, i.e., the state of self-realization, when he will not be born again. The man who has understanding as his Charioteer (Guide) and is able to rein his mind, reaches the end of the journey which is the Supreme Abode.

8. PURIFICATION OF THE MIND: Unless a man discharges satisfactorily and disinterestedly the duties of his station in life, his mind will not be purified and unless his mind is purified, he cannot hope to get self-realization. It is only in the purified mind that Viveka (Discrimination between real and unreal) and Vairagya (Non-attachment to the unreal) crop up and lead on to self-realization. Unless egism is dropped, avarice got rid off, and the mind made desireless (pure), self-realization is not possible. The idea that 'I am the body is a great delusion, and attachment to this idea is the cause of bondage. Leave off this idea and attachment therefor, if you want self-realization.

9. THE NECESSITY OF A GURU: The knowledge of the self is so subtle and mystic, that no one could by his own individual effort can ever hope to attain it. So the help of another person, Teacher, who has himself got self-realization is absolutely necessary. When others cannot find with great labour and pains, can be easily gained with the help of such a Teacher; for he has walked on the path himself and can easily take one, step by step on the ladder of spiritual evolution.

10. LORD'S GRACE: The Lord's Grace is the most important, most essential thing. When the Lord is pleased, with any body, he gives him Viveka and Vairagya and takes him safely beyond the ocean of mundane existence.

PRAY TO SRI SAI — PEACE BE TO ALL

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UNIQUE SAINT OF KALIYUG

I wish to express my heart-felt gratitude with tears, at Sai's feet. There are no words to describe and to praise the kindness He has shown towards me.

There was a misunderstanding between me and my close friend, following which I was altogether unable to trace my friend. I was then totally unhappy, with a very painful heart. The grief was so much, I even thought of suicide.

One day while travelling in a bus, I saw a person wearing a ring with Shirdi Baba's picture engraved. I casually enquired about it. He explained to me that the ring was from Shirdi and narrated miracles experienced by his devotees. I then expressed my feelings to him. I also told him that I did not want to ask any one who was very close to my friend. He suggested that I pray to Baba with a pure heart to find my friend out. I started praying to Baba from 14-8-1986.

One evening I went to Baba's temple and poured out my feelings at His feet and looked at his eyes which shine like the moon. At the same time I thought that "Baba if your existence is true, show me some good sign indicating that my prayer has reached your heart pervading the universe". The archaka of that temple gave some flowers, which were at Baba's feet, to a lady. She wore those flowers in her hairs knot and when she was leaving the temple she passed in front of me. Suddenly the flowers which were in her hairs fell in front of me. Immediately my heart felt the bliss of Baba's grace and I started dancing in the shades of Lotus feet of Baba. I offered my sashtanganamaskar at his feet and with full happiness and confidence. I came out from the temple.

Three days later, I met my friend who was missing for two months. It was significant of Baba's mercy cast upon me for my sincere prayers.

Though I am a christian I believe Him and have always succeeded by praying to Him.

Thanking all the Shirdi Baba devotees.

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PRAYER FOR A SAI-FAMILY

Lord Sainath:

We beseech you to bless and prosper our home.
Grant us sweet reasonableness in all our dealings.
Make us large-hearted in helping and generous
When we criticise, keep us from unkind words and unkind silences.
Make us quick to understand the needs and feelings of others.
And grant us:

That living in the brightness of Your presence
We may bring sunshine into cloudy places.

POSTAL SAI-SATSANG

Letters from Sai-brothers and Sai-sisters
Are the Sai-messengers,
That span both space and time;
Letters bring us 'leelas' of Sai-bandhus
Of joys and renewed hope in Sai.

Letters are the messengers
That give us faith anew;
Write a letter, now, today;
Sainath's voice on earth is you.

WHEN FATHER PRAYS

When father prays to Sai
The house is still,
His voice is slow and deep,
We shut our eyes, the clock ticks loud;
So quiet we must keep.

Some mornings the prayer gets very long
And hard to understand,
And I wiggle up quite close,
And let him hold my hand.

I cannot remember all of it,
I am little yet, you see;
But one thing I cannot forget,
My father prays for me
And Sainath grants it too!

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BABA'S LOVING AND BENEVOLENT SUPERVISION

For some unknown reason, I have hesitated so long to write about my personal experiences of Sri Sai Baba's leelas though I have been drinking deeply from the fountain of His grace and love, and have been living every moment of my life with His divine help and 'Kripa'. It is after reading 'Sai Leela' magazine for well over five years, I am suddenly inspired to write about my earliest experience which dates back to well over 10 years.

I was travelling in the I class compartment of a train from Delhi to Jodhpur, where I had to change to another train bound for Barmer. Strangely I was the lone occupant of a four berthed compartment and was therefore in a very carefree and relaxed mood. The train left Delhi at 10 p.m. and soon I spread my bed with a clean white bedsheet and myself changed into glistening white kurta and pyjama. I lied down on the bed and started reading "Sri Sai-Sat-Charita" under the bedlamp having switched off all other lights of the compartment. It must have been after an hour or so that I dozed off with the open book on my chest. At 4 a.m. during my sleep I saw Sai Baba appear before me and He told me that I had made a serious mistake in not handing over the keys of the office almirah to my assistant Director, totally forgetting that an important meeting was fixed for a date on which I would be out on tour, and that all the files and connected samples of products etc. were lying in that particular almirah. Sri Sai also reminded me that the keys were lying in my portfolio bag, which in turn was kept in my almirah at home. On hearing this from Baba, I became totally nervous, but immediately He advised not to panic, but to send a telegram to my son from Jodhpur telegraph office, which He alone told me was just outside the gates of the Railway Station, to the effect that he should (my son) take the keys and hand them over to the particular officer whose name I was to mention in the telegram, for doing the needful. And after guiding me fully, Sri Sai disappeared from my vision, and I woke up from my slumber. The first thing I did was to see my watch, it was exactly 4 a.m. and then I looked around to make sure where was I and what had happened. I could understand, it was not a mere dream but something more real and concrete. The implications were so profound that it could certainly not be a mere dream but something different. I could soon understand and to this day I believe that our Lord Sri Sai did ap-

pear before me to help me out of a predicament which, but for His help and guidance would have had serious repercussions on my career as a senior Government officer. Needless to say I followed His advice meticulously and proceeded on my journey as planned Sri Sai Baba has said that He will continue to exercise benevolent and loving supervision over the actions of His devotees and this incident is just one of the innumerable proofs if any proof is needed at all for the truth of His promises.

This indeed was my very first experience of Sri Sai's abundant love and Kripa, but certainly not the last. I and my family members continue to get His help at every step and miracles do happen whenever we are in any trouble or grief, to give us solace and peace.

The ups and downs of life continue to disturb me as to others, because as yet I have not developed that complete faith or have that complete sense of surrender, as is expected and necessary, but I am happy in the belief that Sri Sai Baba is constantly guiding me on the correct path slowly and steadily.

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BABA'S INEREDIBLE LEELA

I became a devotee of Lord Sainath in the year 1984. I have experienced his numerous leelas since then. I would like all my devotee brothers and sisters to know about them and also encourage them to share their experiences with us all.

How an imperfect human being like myself could become a staunch devotee of Sai Baba is itself a miracle. I went to Shirdi for the first time along with my parents though I really did not wish to go. I thought of going only because it would be a comfortable journey in a van along with two other families and it would be something like a picnic or a overnight tour.

We left Bombay at 11 a.m. and reached Shirdi at about 6 p.m. and got a lodging very close to "Dwarkamai Masjid" just 15/20 feet away on the 1st floor. I had a stroll all over the place and had some amount of attraction to the busy Samadhi Mandir. I was



always away from all the people during that evening and wandered around that place for quite sometime until it was time for the "Aarti". It was then that I entered the Samadhi Mandir and then went to Dwarkamai Masjid, after taking the prasad and applying Baba's Udi on my forehead and I calmly came back to the lodging. I decided to sleep in the open Balcony as the place was insufficient but somehow could not get sleep for quite some time and as I had taken a piece of paper and pen with me to note down the names of all the places on the way to Shirdi so that it may be useful if I may go someother time for another picnic trip (as I had thought before going to Shirdi). I took out the paper and pen and wrote a letter to my "Saibaba" expressing my grievances and asked him to help me. It was a simple formal letter as if written to a relative or an elderly helpful person.

The next day we all did the 'Kakad Arti' and then 'Abhishek'. I dropped the letter in the hundi before the Samadhi and prayed that it would reach my Saibaba and everything should be fine.

That was a busy day and I got an opportunity to spend most of my time in the comfort of a mother's lap the real, the blissful, the soothing "DWARKAMAI".

In the evening all the other members decided to leave because it was urgent for everybody to reach Bombay, but somehow I had absolutely no heart to go away from Shirdi. I could not prevent them from leaving also. Somehow with a very heavy heart I came along with every body. All the time thinking about Lord Saibaba and feeling unhappy for not being able to stay for some more time. During the next 2 months my devotion increased immensely. I read few books which I had brought from Shirdi. Then in the 3rd month, I alone went to Shirdi this time out of devotion and love to my LORD SAIBABA. The time was gradually changing for me with lots of ups and downs. I then got opportunity 4 (four) times in the same year to go to Shirdi and each time I went I came closer and closer to the LORD.

One of the greatest miracles was that I passed my B.A. examinations with 35% of marks in each subject. I was undergoing a period of stress and strain during the last year of B.A. course.

I thanked my lord SAI and proceeded to find a job. I got my job by the end of the year '85 with a very poor salary which was just

sufficient for my travelling and tiffin expenses. Then in the third month I got another job which was better comparatively. Till this date I have changed 4 jobs everytime with some increment. This was only a fraction of my experience when I think about my past. The thought of my past only brings tears in my eyes and I thankfully bow to my SAI's FEET for showering his merciful grace on me so immensely that I will never be able to repay him in this life of mine.

The answer to that letter of mine has been very gracefully given to me by the 'Lord Sai'.

I pray that my devotion increases day by day. Till this day I have also met many "SAI DEVOTEES" but let me tell one more thing, this may be experienced by each one of us that Sai Baba is closer to a devotee than anyone else. In simple words everyone feels that Sai Baba is only for that particular individual alone. Therefore I heard many saying 'MY SAIBABA', 'MERE SAIBABA', 'NANU SAIBABA', 'MAZE SAIBABA' and so on. Isn't it a simple miracle.

So dear devotee brothers and sisters let us be free from fear, anxiety and sorrow. Sai Baba is alert and ever-ready to answer our prayers when wholeheartedly offered. May all of us become happy and attain well-being with devotion to him.

My humble prostration to the merciful 'Lord Saibaba'

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THE DOWN-ROW PULLER

I am from an agriculturist's family. Being short in stature, during the harvest, I was given the task of gathering the 'down row'. This was the row of corn that was straddled by the tractor and flattened to the ground.

Every year I fussed and fumed; it was not fair that others in the family got other important jobs — driving the Tractor or gathering from the proud, straight stalks — while I walked behind



the wagon and pulled the corn from the crummy old meshed-down stalks. My pride suffered more than my bent back, and I let everybody know it.

I have been worshipping Lord Sainath from my younger days. In fact I had the privilege of listening to His Holiness Narasimha Swamiji about the benefits of one's surrender to Lord Sainath in the early forties at Mysore, when Swamiji used perform 'Sai Pooja' in different houses.

Perhaps my being touchy 'Down Row Puller' during harvest days must have amused Lord Sainath, who is omnipresent and omniscient. Last year, Sainath must have prompted my uncle to read my thoughts and advise me when I suddenly blurted out on an afternoon: "Listen..... gathering the down row is a very important job, and you are the person best suited to do it — you are shorter and quicker. If we did not have you to gather the down row, we would not get done nearly as fast." He looked out over the fields, "Yes, I would hate to see the shape of this world if we did not have some good down-row pullers."

Now, when I get too puffed up with my own importance, I recall my uncle's advice and remember that Lord Sainath knew the value of small, seemingly unimportant acts of service. He cleaned and dressed the wounds of a leper and even acted as a menial to Javar Ali, to prove it. Our Lord Sainath knew that it would take a lot of good 'down-row pullers' to gather His beloved crop of humanity into His Kingdom.

*H. V. Srinivasan,
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DO NOT FORSAKE ME

Why, Sai, Why have you forsaken me?
Is it that my worship smacks of hypocrisy?
Is it that my faith lacks sincerity?
Why, Sai, Why have you now forsaken me?

Wasn't there a time when I just said,
"Sai, I look to you; please look after me
And then you came and comforted me?"
Why, Sai, Why have you now forsaken me?

Isn't because I came to Shirdi already twice
Isn't because I now pray indeed hard
That you chose to show no love towards me
Why, Sai, Why have you forsaken me?

With sons stationed in positions mean
With daughter disinclined continue study
What for me is left except to look to you
Why, then, Sai, Why have you forsaken me?

People say, books read, "Say, Sai Sai Sai
And He shall never desert but be with you"
And here I have believed it at once true
Why, then, Sai, Why have you forsaken me?

You are my prop, you are my support,
Mother, father, master, Lord of my heart.
I once again pray, pray you look to me
Please Sai, please do not forsake me.

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SAI-Life

Contraction is strife,
Expansion is Sai-Life

MASTER AND SLAVE

Master is Shirdi Sai Baba,
For SAI is the guardian of our fate;
Slave is Shirdi Sai Baba,
For SAI is ever indebted to our SAI-Love!

VOW NOT, BOW TO

Vow not to Shirdi Sai Baba,
For He is not a bribe-taker;
Bow just to Shirdi Sai Baba
For He is only a boon-giver!

WHO IS SAI?

Love is He,
Infinite is He,
Eternal is He,
Who that He?
SAI is that He!

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FERVOUR OF SAI-LOVE

“Gathered together on the sacred bodily tract — the field of good and evil actions — what did my opposing tendencies do? Which side won today in the ceaseless struggle? All my children — the crooked, tempting, evil tendencies, and the opposing forces of self-discipline and discrimination — come now, tell me, what did they do?”

BHAGAVAD GITA L:1

One of the vital points on the SAI-directed life is to see every day as a new beginning. And above all in importance is practising Sainath's presence from the moment we wake up until we fall asleep at night. I decided to take part in the Akhanda Sai-nama Saptha Sapthaha, non-stop recitation of OM SAI SRI SAI JAYA JAYA SAI for 49 days at Vijayawada. I took part in the final week of the programme, as the more you put your mind on Lord Sainath, the more you will find it possible to cope with all of life's experiences, whether they be negative or positive.

When I landed at the Vijayawada Railway station on the 11th February 1986, I was really wondering as to how I would find my way to the Sai temple near Stella Mary college, where the Akhanda Sainama Japam was being done. At that moment one autorickshaw driver came near me and told me in Hindi: “Chalo Sab. I shall take you where Sai-nama Sapthaham is going on”. Though wonderstruck as to how he could know my destination, I simply got into the autorickshaw and reached the Sai-temple.

It was quite a distance from the Railway station and I offered him five rupees. He retained two rupees and returned the balance of Rs. 3/- I was still wondering as to how two-rupees is enough and then out of curiosity I asked him as to how he guessed my destination. He replied to me that he was also a Sai-devotee and since he had seen me in Shirdi several times, he guessed that I had come to participate in the Sai-nama Japa Yagyam. He pulled out his purse and showed me that Sai-Baba picture in 'Ashirvad' pose. I was more surprised as it resembled the picture, which was gifted to me by Chavadi-Swamiji which I always carried in my purse. The auto-driver sped off and only after he left it occurred to me that Sai Baba Himself came in the guise of an auto-driver to take me from the Railway station to the Sai-temple. In an instant I could recall the



Nanded incident wherein Sai Baba acted as a coach driver to Bapugir-Buva. My joy knew no bounds and was reminded of J.P. Vaswani's poem:-

“What is there I would not give to win Thy Love, O Beloved.
Like a gambler, I have gambled away all that I saved,

“Birth after birth, in the hope that Thou will come and smile at me.” I entered the temple and offered my respects to Lord Sainath for this unique grace on me. After settling down comfortably, I joined a batch which was chanting OM SAI SRI SAI JAYA JAYA SAI.

My eyes were searching for Sai-brother D. Shankaraiah who was the chief organiser of this programme. He was performing ‘Dhuni-Pooja’ and on my complimenting him, he told me: “I seek no power; I seek nothing, for I have given all to Sai Baba. I have cast my desires into this ‘Dhuni’ for one desire: to behold Lord Sainath’s face. On the altar of my heart I have burned all lesser desires. One glimpse of His face, one glimpse of that mighty light, is all I seek.” That is the way Sai-brother Shankaraiah is living and the ideal he is still striving to instil in all.

Even in that divine atmosphere there were a few Sai-brothers who were moaning as to the use of this Nama-Japam. That is the mistaken supposition that we have only to sit and pray and Sainath will give us everything we need. Without real spiritual effort to conquer our imperfections; without sincere endeavour to dive deep in Sai-communion, without physical effort to look after ourselves and to fulfil our responsibilities and be of service to Sainath in this world; the divine law of fulfilment will not work for us. For such doubting Thomases, I reminded Sai’s assurance: “Simple remembrance of My name as ‘SAI, SAI’ will do away all the sins of speech and hearing.

The ‘NAMA JAPAM’ helps man to overcome frailties. It teaches him to change himself, his everyday habits, so that he becomes a better individual, not merely what is called a “Street angel and a house devil” — one who speaks beautifully before others, but is not that kind of a person in his own home. Nama-japam teaches the individual to introspect — as Robert Burns says to ‘see ourselves as others see us’. Nama-Japam gives one that power.

It is worth recording a Sai-brother's experience: "I feel unique joy day and night. Day passes into night and I forget to realise the passing entirely. Sai has become one with me. Sometimes I breathe, sometimes I do not breathe. I see that I have shed everything except that one SAI-consciousness."

On the concluding day of this 49-day programme, i.e. on the 13th February 1986, I had 'Maha Prasadam'. I could feel Baba feeding each one of us.

As I took leave of everybody to catch the night train, I could hear Lord Sainath whispering into my ears: "I am happy that you have come to Vijayawada. I am glad you are growing spiritually. I am the ever-living Spirit, undying; I shall be watching over you with a million eyes."

My soul constantly hums: OM SAI SRI SAI JAYA JAYA SAI.

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ATTUNEMENT WITH SAI

"When you see a good man, try to emulate his example, and when you see a bad man, search yourself for his faults."

— Confucius

Our attention should be so rivetted on Lord Sainath that we are not inwardly affected by changing circumstances in our outer life; sorrow and disappointment should not move us, nor should material pleasures unduly attract us. I remember a conversation between H.H. Saipadananda Radhakrishna Swamiji and a Sai-brother. The devotee told Swamiji: "Well, a state like that would surely be most dull and uninteresting." Swamiji replied: "On the contrary, when one is absorbed in the divine Sai-bliss, in the consciousness and awareness of Sai's presence, one enjoys the good things of this earth with greater appreciation, but without the attachment and sorrow that usually result from engaging in worldly activities."



We should learn to be neither attached to pleasure nor fearful of pain. As Sai-devotees, we should accept what life gives without being too much elated or too much discouraged. This should be the state of a true Sai-devotee. It is not some great strength that we can gather suddenly when we need it to face a big problem. This Sai-consciousness has to be built up gradually within us, by training ourselves to react properly to everyday problems and occurrences.

In May 1986, I developed pain and a swelling in my groin area. When I went for a check-up at the Karnataka Medical College Hospital at Hubli, the doctors diagnosed the condition as 'Direct Inguinal Hernia' and suggested an immediate operation. I was nearing seventy and naturally was afraid to face a major operation at this age. Moreover my wife had undergone an operation on her uterus in January 1985 and her sufferings were still fresh in my memory. So I was in a dilemma as to whether to undergo an operation or just carry-on.

Usually in such doubtful circumstances I cast lots before the holy feet of Lord Sainath. In this case, Sainath commanded me not to undergo operation right then but to wait for sometime. I abided by the Sai-will. My wife and children chided me up for my blind faith and insisted on my undergoing immediate surgery. Somehow Sai prompted me not to heed to their advice.

As the days went on, the swelling increased and so the pain. I was even wondering if Sai's decision to postpone my operation was wise. I had difficulty even to walk around and lead a normal life. I patiently bore this suffering and prayed to Sai Baba: "Lord, I am suffering on account of my bad karma. I am unable to bear this pain. You have healed Sri Bhimaji Patil, Dr. Pillay, Master Khaparde and so many others by your spiritual powers. Am I not eligible for your grace? Kindly bestow your grace on me or if the inevitable has to happen, kindly allow me die in the consciousness of yourself.

This silent suffering went on for a few months. In October 1986, my brother, R. Subramanian of Madras came to Hubli to join in the performance of the annual ceremony for our late mother. When he saw my agony he suggested that I should make a trip to Madras and consult Sai-brother Dr. Vira Reddy who is an expert in surgery. Earlier, I had the good fortune of meeting Dr. Reddy at the holy soil of Shirdi on the GURU POORNIMA day in

July 1985 and was really impressed by his humility and sense of deep dedication to Lord Sainath.

I was in Madras in the third week of November, 1986 on yet another Sai-mission of participating in the wedding of Sai-brother M.V. Venkatesam's daughter. I extended my stay at Madras to participate in the 'Aradhana' celebrations of Swami Gnananda Giri of Tapovanam. My brother was persistent in taking me to Dr. Vira Reddy.

So on the 6th December, 1986, I went to Dr. Vira Reddy at his Nursing Home. This Sai-brother was delighted to see me. He conducted a detailed check-up and all relevant laboratory tests. He advised me to get it operated as soon as possible as the hernia might get strangulated which is a very dangerous condition leading to instant death. Accordingly, I was operated on the 11th December, 1986 by Dr. Reddy himself at his Nursing Home.

Just the day prior to my operation, I received the November, 1986 issue of Sri Sai Leela and Sai-Udhi from Shirdi through my brother, Sri R. Subramanian, at the Nursing Home itself. What a great blessing? Sai's dictum: "WHY FEAR WHEN I AM HERE" flashed across my mind.

The post-operative period was quite eventless. Dr. Reddy and his Sai-half, Dr. Mrs. Saraswathi Reddy and their colleagues looked after me very well. The whole hospital vibrates with Sai-consciousness. Every where one can see Sai Baba's portraits. Verily Sai Baba was with all the patients in that Nursing Home.

Two weeks after my operation, I was able to go home. Dr. Reddy refused to accept any money from me either for the operation or for my stay in the Nursing Home. He just smiled and told me to put whatever I wished to give him in the 'HUNDI' at Shirdi on my next visit there. What a magnanimous heart that I have come across? My eyes shed tears of Sai-joy. May Lord Sainath bless him and his Mrs. Saraswathi Reddy with many more years of Sai-seva.

Dear Sai-brothers' and Sai-sisters: Become anchored in Sai and you will find it very easy to cope with life with its problems.

BOW TO SRI SAI, PEACE BE TO ALL

*R. Radhakrishnan,
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SHRI SAI-SAT-CHARITA AND THE SACRED UDI

(The Gold I Found In My Life)

Dear Sai Brothers and Sisters, I had visited the Holy Land of SAI BABA, Shirdi in 1983 and the greatest book I found was the Holy Sat-charita and the greatest gold I found was the Sacred Udi of SAI BABA, by His divine inspiration.

After leaving the Holy Land of Saibaba, Shirdi, while travelling by bus to Bombay, something inspired me to read the Sai-Sat-Charita and I started with chapter one. As I began reading, I felt like keep on reading for I began to know more about SAI BABA's love for me, and He captured me with his string of love and took me closer to Him. I read daily one chapter before going out on my regular job and believe me, it is not I, (I repeat) not I, but SAI BABA works out every thing for me all through each day of my life.

The Sacred Udi of SAI BABA has cured me and my family from various difficulties and troubles. Whenever any member of my family has any pain, or fever or whatever be the suffering, we do not apply Vicks, or any pain reliever, but, the gold we found in our lives — *The Sacred Udi of Sai Baba* and believe me, we are a happy and healthy family, with SAI BABA's Grace.

My Greatest experience reading a chapter of Sai-Sat-Charita a day and having Udi with water keeps the doctor away and SAI BABA to stay with us for ever and ever.

BOW TO SHRI SAI — PEACE TO ALL.

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HAPPY NEW YEAR TO YOU

(Shri Sai Baba's Maxims)

Hari will protect him who has faith and patience.
As soon as a devotee calls me with love, I will appear.
Purity is better than Kingship, far better than Lordship.
Place entire faith in My words, your object will be accomplished.
You must always adhere to truth and fulfil all the promises that
you make.

Nothing will harm him who turns his attention to Me.
Extraordinary, invaluable, inscrutable is His method of work.
What God gives is never exhausted, what man gives lasts far less.

Yes, you can place your burdens on Me.
Even after Mahasamadhi, I shall be with you the moment you
think of Me.

At every step I have to take care of you; else what will happen to
you God knows.

Repeat My name; seek refuge in Me.

There will never be any dearth or scarcity of food and clothes in My
devotee's home.

One has to think and carry out what he reads, otherwise it is of
no use.

You should not stop even for a second at any place where anybody
talks ill of a Saint.

One who loves Me most, always sees Me.

Utter God's name, read scriptures.

*B.S. Narayana Murthy, B.A.
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SAI MALIK THE ONLY SAVIOUR

I would like to let all SAI Devotees know how I was cured of my serious sickness by our SAI Malik's Miracle.

Actually there have been innumerable experiences in my life from time to time, but it is not possible to narrate all. If Baba wishes, the same will be narrated in due course of time. I had prayed to SAI SAMARTH saying if I get cured of my sickness with sacred Udhi (without taking any medicine and undergoing an operation) I would write for all SAI Bhaktas this Chamatkar (Miracle) through SAI LEELA Magazine.

We had gone to Shirdi on 19-7-1986 for Guru-Purnima Utsav and returned on 22-7-1986. We go to Shirdi every year. After a week, on 29/30-7-86, I noticed a big lump (tumor) on my right breast. I with my elder sisters consulted our family doctor on 2-8-86. He on examining it suspected to be something very serious and advised to get myself examined by a surgeon. We fixed up an appointment with a surgeon on 4-8-86 and he too after thorough check up advised an operation. He prescribed some tablets and also X-Ray before the operation.

I felt terribly seared but did not show it out, since my sisters were with me. I remembered Sri Baba's words "WHY FEAR WHEN I AM HERE". My sisters also got nervous but had to encourage me though. I had and have full faith in our SAI BABA. After reaching home, a date was to be fixed up for the operation. On hearing the same, I clearly told them that by application of Udhi and with Baba's Grace, my lump could be cured and not by any surgery. They did not oppose and said "If you have that much faith, then we all also pray to BABA to help you out of this calamity."

On 7-8-86 (Thursday) we went to Panvel SAI BABA Temple, a replica of SHIRDI SAI SAMADHI MANDIR. I handed over the surgeon's letter to our beloved Guruji Narayan Baba and prayed to him to please relieve me of this anxiety. Though he was in his mouna (observance of silence), he raised his hands up and pointing to BABA's Murti, consoled me that we should lay our burden on our BABA, who will bear the same. On 10-8-'86, we again went to meet our Guruji in his private meeting room to speak of our illness. He on seeing us, blessed us and taking out the surgeon's letter from

his pocket said (with his actions) that there was no need for the operation. He advised that I should apply Udhi Paste (Vibhuti mixed with water) five times a day after reading "SAI MAHIMA", five times every day. He also suggested TIL-OIL MASSAGE on Monday, Tuesday and Thursday after chanting Maha Mantra "OM SAI RAM" 108 times.


I was prepared to do anything by which I could avoid taking any medicine and undergoing the operation. We had performed five continuous Thursday Poojas in the Temple. I would not hesitate to add here that I was really so much relieved of my worry and anxiety that I showed my keen desire to Guruji that we felt like visiting Shirdi and with his permission we should plan our programme. As per his advice, and BABA's wish, we went to Shirdi on 13-8-'86 and returned on 15-8-86.

While sitting in DWARAKA MAI near Dhuni, I was recalling Baba's words. Baba had told Mr. Balasaheb Mirikar in Chapter XXII of "Sai-Sat-Charita". "This is our Dwaraka Mai, where you are sitting. She wards off all dangers and anxieties of the children, who sit on her lap. This Masjidmai, (its presiding deity) is very merciful, she is the mother of the simple devotees, whom she will save in calamities. Once a person sits on her lap, all his troubles are over. He who rests in her shade, gets bliss."

On our return from Shirdi, I noticed that the lump started reducing gradually. This is all due to BABA's kindness, Udhi's great curative powers, merciful Baba's blessings and Guruji's prayers. I continued applying Udhi paste, till the lump fully vanished. I am extremely happy to inform you all my sisters and brothers through this article, that I was completely cured of my sickness on Dassera Day (12-10-1986). Baba has very kindly taken away my disease. I remember Baba's words, (which are stated in Chapter VII, of Shri Sai-Sat-Charita) "see how I have to suffer for my devotees, their difficulties are mine." The saints suffer pains for their devotees.

To offer our thanks and gratitude at the Lotus Feet of our Sai Malik, we again visited Shirdi on 5-11-1986 and returned on 7-11-1986.

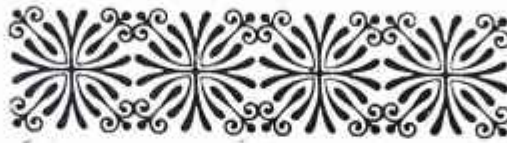
I am sure you all must be glad and thrilled to know this Leela, which is sure to increase your faith and devotion to Baba more and



more and which will protect you from troubles of all kinds here and hereafter.

BOW TO SHRI SAI SAMARTH AND PEACE BE TO ALL

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WHICH ARE YOU

Which are you? — Egg or Potato?

Odd as that question may sound. It is something I think about whenever trouble comes. I have thought about it ever since my 18-year old grand daughter suddenly fell ill and was called by Lord Sainath to His Heavenly abode. A Sai-brother who heard of our grief came to comfort us.

“A tragedy like this is similar to being plunged into boiling water,” he said, “if you are an egg, your affliction will make you hard-boiled and unresponsive. If you are a potato, you will emerge soft and pliable, resilient and adaptable. Which do you want to be?”

It may sound funny to Lord Sainath, but there have been many times when I have prayed: “Oh Lord Sainath, let me be a potato!”

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SAI — THE GUARDIAN

Whenever my husband had to be away overnight on a business trip, I used to be nervous about staying in the house with only our two small children for company.

Then came the time when we were stationed at Guntur and my husband was on a week-long trip. Once again I dreaded the nights ahead until the afternoon our six-year old Karthik showed me crayon drawing he had made in the school, for my inspection. Yes, it had the right shape. It really did look like our house. But what was that strange object on the top?

“It is very nice”, I complimented him, “You did a good job. But what is this?” I pointed to the odd, man-like thing perched on the roof.

Looking at me as if he thought me a little stupid, he casually answered, “Why, Mummy, don’t you know? That is Sai Baba taking care of us.”

‘Oh, Lord Sainath,’ I thought: ‘Thank you for the faith of this little child in you’. Karthik knew and remembered and I had forgotten, that Lord Sainath had promised: ‘Why fear when I am here’.

That evening, as I tucked the picture away with Karthik’s other school mementos, my fear of the dark night was tucked away too — buried forever.

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SRI BABA IS OUR GUIDE AND SAVIOUR

In continuation of my earlier article in Sai Leela on how Sri Sai Nath came to my rescue, indescribably divine as it was, in saving my young daughter Sow. Syamala from an acute and undiagnosed stomach ailment by Himself even operating on her for about half an hour and removing the 7 stitches after a couple of days of the surgery, I would like to give below another instance in which Sri Baba forewarned us of an impending heart attack to befall the same my daughter on a particular date and how he guided us for the treatment of the affliction, commonly very much dreaded as it is, and even kept the so-called specialists of the famous C.M.C. Hospital of Vellore in South India simply baffled and made them look poorer in the matter of diagnosis of the illness and the treatment thereof.

As Sri Sai Bhandhus are already aware of, I, along with all my family members and some of the neighbours used to conduct Sri Sai bhajans in my humble abode every Thursday. And invariably Sri Baba used to possess Sow Syamala, my daughter, on the occasion and give necessary guidance and solutions to the problems of the devotees present, if and when they are put before Him.

While in Vellore, in March, 1969, after the bhajans on a Thursday, while the devotees were dispersing themselves, Sri Baba suddenly possessed my daughter and called out "Ranga, Ranga, though to our knowledge there was then no such person of that name. But there was indeed a good Sai Devotee whose late father bore the name of Sri Ranganathan Chetty and whose house was known by the name 'Ranga Vilas' and the business as 'Ranga Jewellerys'. Sri Jayarama Chetty, son of the above-said late Ranganathan Chetty, who was one of the participants of the bhajans, suspecting the call was perhaps for him, returned and stood beside Sri Baba (in the body of Sow. Syamala). There-upon Sri Baba informed him that one of his close relatives would have to be looked after by him in the C.M.C. Hospital as the devotee would suffer a sudden cardiac arrest in a few days time. Mr. Ranga (Sri Jayarama Chetty) assured Sri Baba that he would carry out His behest and then returned home.

In the following May, 1969, Sri Jayarama Chetty had planned a short visit to Ooty, a hill station in Tamil Nadu, with his college-going children for a stay of a fortnight, as it was then the summer


vacation for the children. He was actually scheduled to leave on the 18th May but on the 15th May, a Thursday, as usual after bhajans, the spirit of Sri Baba descended into Sri Syamala and asked Sri Chetty in a sharp tone if he remembered what was told earlier of the necessity of his attendance to one of his devotees in the C.M.C. Hospital and if so as to how he was planning to leave the town for some other place. When Sri Chetty replied that he would immediately rush to the hospital and attend to the patient, Sri Baba held him back saying the patient had not yet been admitted to the hospital and that he would duly be informed if and when the admission took place. A little later Sri Baba added that the patient was none other than Sow. Syamala herself who would suffer a heart attack on the 21st and would need to be admitted to the hospital.

My wife, Smt. Ramanamma who was listening to the conversation hitherto, ran to Sri Baba with tears in her eyes and implored as to why at all Sow. Syamala should suffer such a dreaded disease at such a young age and even that be so why should she be admitted to hospital when He (Sri Baba) was with them all. Sri Baba after maintaining silence for just a while, replied that things were only happening according to one's own karma and no one could ever escape the consequences of one's own action, mental, physical or spiritual. He further added that He would of course take every care of Sow. Syamala who, on her part, should face the situation boldly as a lot more would have to be done by her in her later life. Sri Baba further said that there would be no necessity for an operation whatsoever on Sow. Syamala.

With a view to keeping myself financially ready to meet the incidental expenses when the contingency arose, I dashed to Madras on the 19th May and withdrew Rs. 1000/- from my S.B. account and returned to Vellore the same evening.

The next day i.e. on the 20th, I attended my office and gave necessary instructions to my staff on the work to be carried out the next day i.e. on the 21st as I would be on leave on that day. It was quite late when I returned home.

As I reached home I saw Sow. Syamala watching some children playing around. A while later, she returned and entered a room and fell down flat bodily and was totally unconscious. By God's Grace, she sustained no injury. At that hour of the day, I could not avail the services of a doctor at once. However a doctor



in the neighbourhood on knowing the development in my house had tendered his voluntary advice to hospitalize Sow. Syamala immediately. As of necessity, I phoned up Sri Jayarama Chetty and informed him of the situation. As a true devotee of Sri Baba he rushed to our house and on his advice we removed Sow. Syamala to C.M.C. Hospital and admitted in the casualty ward as custom would have it. She was laid on the examination table and all the necessary tests were carried out but surprisingly no diagnostic opinion was forthcoming nor any special treatment could therefore be contemplated by the so-called specialists. After about half an hour, my daughter returned to her consciousness and continued as such for the next 5 days.

As a result of the apparent normalcy in the condition of the girl, fortunately or unfortunately my wife queried from a doctor of the ward if Sow. Syamala could be taken home to which the reply was in the affirmative. The doctor then went ahead preparing the discharge papers and as for ourselves, we were packing off our belongings and about to leave. Just then, Sow. Syamala suffered a very severe stroke and the doctors after examination concluded that the condition was rather serious and as perhaps warranted by the contingency they put her on the oxygen. None of us was permitted even to go near her for the entire night. But, however, the patient returned to consciousness after an hour of great anxiety and turbulence for us all. We had noticed some convulsion before the return of consciousness of Sow. Syamala. She continued to be quite normal till the completion of the 7th day of admission.

We then got her discharged and returned home and Sow. Syamala continues to be quite normal ever since. Respected Sai Bhandhus, I am sure you have found this Leela of Sri Baba not only awe inspiring but very interesting too from the way Sai Baba saw to it that diagnosis eluded the expertise of the so-called eminent doctors so as to drive home, perhaps, the wisdom that the human cannot, nay, should not walk erect with the pride of specialist knowledge in a particular field or subject as without the Grace of the Supreme Power they can not reach any measure of achievement in any sphere of life but also from the fact that our Sri Baba can manipulate a disease or trouble to a devotee so as to simply speed up the enjoyment or otherwise of karma and can cure the illness in his own immitable method and eclat.

All that is expected of us by this *avatara purusha* is that we should be pure at heart, utterly egoless, have abiding faith in His abounding Grace and wait with patience unwaveringly till His succour reaches us.

Sri Sainath Maharajki Jai

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MISERY IS MENTAL

Misery is an attitude of the mind. Suppose something is lost we feel very unhappy because we are so attached to that thing. In those moments if we keep our mind calm and serene and feel that God gave and God Himself took away what was lost, we shall not feel that much unhappy. It is, therefore, solely the attitude of our mind that is surely responsible for our sense of happiness or otherwise. When our mind is in tune with God, let us say Shri Shirdi Sai Baba, we shall be above the petty pleasures and pains of the world. Further, what is felt as happiness at one time is felt as suffering at another. There is no prescribed standard to measure happiness or misery or rather there can not be. Misery and happiness are relative terms and are the outcome of an uncontrolled and undisciplined ignorant mind which has no faith in God.

Let us all, the devotees of Shri Shirdi Sai Baba, place our minds always in tune with HIM and thus attain supreme happiness.

Bow to Shri Sai and peace be to all.

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SAI BABA'S ANGER IS SAI LOVE

Generally, we read in all books that Lord Sai is incarnation of love. He has shown exemplary love to human beings, animals, birds and insects also. He is much pleased when devotees offer love to all. His philosophy or religion can be summed up in one word 'Love'.

In some cases, we read that Baba was in towering rage etc. But his apparent anger was his manifestation of love.

We may view some cases:-

1. In Shama's (Madhavrao) serpent bite case, Baba was angry towards serpent's poison and not towards Shama.

2. In B.V. Deo's stealing of rags case Baba has imparted most valuable lessons to all (i.e.) we can approach Baba directly. No intermediate agent is required for it.

3. In Haji Siddik Falke's case Baba teaches that spiritual ego is dangerous. We should never be proud of our any Sadhana (Japa, Dhyan, or pilgrimage etc.). We should always be humble.

4. In Sapatnekar's case Baba has driven away the prejudicial thoughts from his mind.

Thus, in Sai Sadhana offering of love is pre-requisite. In a nutshell in Sai path, our life should be like an arithmetic in which (1) friends are to be added. (2) Enemies to be subtracted. (3) Joys to be multiplied (4) Sorrows to be divided.

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A MIRACLE OF SHRI SAINATH

I am a subscriber for 'Shri Sai Leela' the official Organ of Shirdi Sansthan. I was very much pleased to read the experiences of Sai devotees in the Sai leela magazine. He (Sainath) was kind enough to show his grace on me recently, When I had been to New Delhi on some official work. I am extremely delighted to narrate about His leela.

I am an employee of a Public Sector Undertaking. I was assigned with the job on 22-2-'87 of arranging visas for our Engineers within a scheduled date, as they were required to proceed to U.S.S.R. on urgent work by 10-3-'87. Being a staunch believer in 'SAINATH' I left everything to Him, because it was the first time I had to attend such a type of job as also it was my first visit to New Delhi. With my usual devotion to Him I had prayed 'SAINATH' and accepted the assignment. On 23-2-'87, I went to Secunderabad Rly. Station for arranging my reservation to New Delhi by A.P. Express on 24-2-1987, solely depending on 'BABA' because it is very difficult to get reservation, even a week in advance. Baba sent a person (whom I used to meet once in a year during Sri Swamy Ayyappa Pooja) to reservation counter and arranged for A/c Chair Car reservation. I left my house with Baba's Udhi and boarded A.P. Express for New Delhi on 24-2-'87. Being my first visit I was afraid as to how to go to our Guest House at Asiad Village. By the grace of Sainath I was guided by one of the co-passengers. Accordingly I got down at Hazarat Nizamuddin Rly. Station and went to Guest House by auto. The Guest House incharge received me with a smile and allotted a room without any delay, eventhough it used to be difficult to find a vacant room in our Guest House, since all the rooms used to be normally occupied by our top officials. I could get a room on this occasion only by the grace of Baba. I proceeded to Russian Embassy for submission of visa applications, where I was guided by the concerned, the procedures for obtaining visas by the grace of 'SAINATH'. The visa authority refused to accept the application for want of one copy each of photographs, whereas I was having only two copies. I was very much disappointed, because I had to go back to Hyderabad/ Secunderabad for bringing another copy of photograph. Again, I prayed for the help of 'SAINATH' who gave me a thought to get photostate copy of photographs, the concerned officer also accepted the same only by the grace of Baba, because generally they



do not accept. The next day i.e. on 26-2-'87 I proceeded to the Embassy to complete other formalities. I received good response from the concerned authorities and agreed to give me visa on 2-3-'87 i.e. within 6 days, whereas it takes 25 days, normally.

On 28-2-'87 I proceeded to Haridwar, since I had a desire to do 'Pindapradhanam' to my late father at Brahma Khund of Haridwar. I requested Baba to lead me as I was not knowing anything. On reaching the Bus stand I was surprised to find a Bus which was ready to leave for Haridwar and it started immediately on my boarding, as if, it was waiting for me. At Haridwar, a Purohit came to me and completed all the formalities to my satisfaction without demanding abnormal payment and accepted whatever I offered to him. It was a surprise to me, because, at such places mostly the demand is heavy. I returned to Delhi on 1-3-'87 evening.

I was also proud of myself thinking that I could complete the work on my own and approached Embassy for collection of visas on 2-3-'87. I also forgot 'SAINATH' entirely on this day and not even carried Udhi of Baba with me, which causes a lot of miracles. But, when I was enroute to the Embassy somebody hinted to me that I would be failing in getting visas, because I had neglected and did not carry Baba's Udhi. Accordingly, I was disappointed at Embassy, when the concerned officer refused to give me appointment upto 3.30 p.m. and even at 3.30 p.m. he expressed his inability to issue the visas, since no clearnace was received from their Government. He also expressed that it might take 5 to 6 more days for receiving the clearance. This completely upset my programme, because I was holding first class confirmed ticket for Secunderabad by A.P. Express of 4-3-'87 and our engineers are scheduled to leave on 10-3-'87 after obtaining foreign exchange etc., on my return. Apart from this I was asked to be at Secunderabad by 5-3-'87 with visas. I was in a disturbed mood and realised that this might have happened, because I had neglected to carry Baba's Udhi and realised my mistake. Immediately I started chanting the name of 'SAIRAM' and prayed Him to help me in this critical juncture. Then again I approached the officer for his help in getting the visas. Now he has changed completely and asked me to see him on the next day. I came to my room and chanted the name of 'SAIRAM' and prayed Him to come to my rescue after fully surrendering myself to Him. On 3-3-'87 I got up early and appealed to 'SAINATH' having full confidence, to guide me in the work and

proceeded to Embassy. I was informed that the concerned officer was on sick leave and other officers asked me to come the next day, since it was not possible to issue visas in his absence. But having full confidence in 'BABA' I explained the urgency and requested for the needful. But they expressed their helplessness. It is a surprise that on the last minute an officer who is unknown and not connected with the visa section appeared there stating that he would try to help me. He took all the particulars of Engineers, enquired from visa section, and confirmed that the visas were ready and collected by the officer who was on leave. He even took the trouble of searching the visas from his drawer and handed over to me. Who knows, it might have been Sainath Himself who appeared on the scene to render His helping hand to me. Because, Sainath has said to Shama (Madhava Rao Deshpande) (Sat-Charita III Chapter) that if a man utter Baba's name with love, He shall fulfil all his wishes.

Here I proudly would like to inform all of you that I am very much grateful/indebted to Shri Ch. Sambamurthy, R/o. H.No.1-8-426, Chikkadpally, Hyderabad-500 020, who initiated me into 'SAI'S CULT' during 1963-64. He is in the service of Sainath for the last 50 years, and having dedicated his life to this cause, he performs poojas on every Thursday, and about 50 to 100 devotees attend. He tells Sai Leelas to every devotee. He also celebrates the festivals of Sainath i.e., Mahasivarathri, Sriramanavami and Gurupoornima on a grand level by arranging Harikatas, Bhajans, Laksha Archana etc. Distributes clothes to the physically handicapped, Fakirs and other deserving people and concludes the celebrations with poor feeding.

He is known to most of the Sai devotees in Andhra Pradesh, Madras etc. He visits Shirdi every year. He is generally called by devotees as Baba or Guruji.

Here I would like to affirm that I could succeed in my assignment only with the grace of 'SAINATH'. Sainath has also proved His words "IF YOU LOOK UP TO ME, I WILL LOOK AFTER YOU".

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WORDS NOT TO LIVE BY

In February, 1985 we were on a holiday-trip to Texas. The guide who was showing us around reminded me of something familiar. His facial expression resembled the features of Guru Deva Saipadananda Radhakrishna Swamiji. As soon as this flashed in me, I started telling this Texas-brother as to the greatness of Lord Sainath and Radhakrishna Swamiji. He too was very much impressed by 'two-pice Dakshina' — 'Sradda' and 'Saburi' — enunciated by Lord Sainath.

Something made him take us to a West Texas Bible Camp. He told that as Sai-devotees we may be interested in something which would be a memorable event.

He guided us across a small burial ground half-hidden under a clump of cotton trees. Inside a rustic iron fence were four pink marble gravestones.

"The camp you see today might not have existed without this cemetery", my guide-brother said, and then went on to tell me why. "In the early days, when the camp was only a dream, somebody was always saying — 'if we had the money we'd build,' or 'We can't build now', or 'It's impossible to go ahead'. We were stymied until we came up with a dramatic idea for getting rid of our stumbling blocks. We buried them!"

I looked closer at the gravestones. "HERE LIE WORDS THAT HINDER" said one, and on the other three, were carved the words: "IF"....."CAN'T".... and "IMPOSSIBLE".

What a spiritual lesson that Lord Sainath made me learn from one whose features reminded me of Saipadananda Radhakrishna Swamiji. Indeed Sainath's ways are unique!

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FROM SAI-SHIVA TO SAI-BRAHMA

(Subtle Experiences of a Sai Devotee)

It is a memorable evening of August 1986. The Boeing moves steadily over the skies of Uttar Pradesh. The golden rays of the evening sun are shining on the clouds below as if to create an impression of surging golden waves dashing against crags on the shore. I feel exhilarated at the sight of the golden waves of the vast ocean which is an unforgettable experience as it were. Slowly the plane comes down and the Air Hostess announces the touch down. I am ready with the belt on around the waist. I got a bird's eye-view of Varanasi with the scenic curves of the sacred Ganges steadily flowing ocean wards. I decide to have a glimpse of the ancient temples with their glorious past, just before settling down for a lunch. I move on to the narrow lanes of Varanasi with shops on both the sides with an eager eye and a thirsty heart.

On the very earlier day, I had been to the sacred confluence of the Ganges, Yamuna at Allahabad and had dipped my feet in the holy waters, sprinked some drops on the forehead in veneration. The Ganga has sprung from the feet of Lord Vishnu and has been received and held on the head by Shiva in high esteem in his clotted locks. I saw the waters of the sacred Ganges merging with the dark Yamuna while the dormant Saraswati hidden somewhere beneath. The confluence is just symbolic. I wade through the currents of the merging and surging waters in a boat. I see both the rivers meeting after flowing together in two different black and white streams over a distance. I now proceed further to the Shiva's shrine the thousand petalled lotus on the head representing the holy kalasa in human body.

I proceed further through the narrow lanes, over-crowded from all sides with the bulls, the vehicles of Shiva, moving freely around. Gradually I see the golden and majestic peak of the ancient temple trident above and the flag fluttering with breeze. The temple has an exceptionally small pindi of shiva with the Brahmins sprinkling waters of abhishek atop. One of the Brahamins flings up a garland of white flowers with celestial fragrance which falls round my neck. The cool touch of the flowers was both rejuvenating and elevating. I go into deep meditation before the legendary Shiva. A strange feeling of coolness spreads around the top portion of my brain and my mind becomes quiet and sublime. The external



temperature is 41 degrees celsius. However, it had no impact on me, though I move a round in the hot sun to sight the manikarnika and dashaswamedha ghats of Kashi, the holy abode of Lord Shiva, who is none other than Sai.

A few days after, I had an occasion to visit Shirdi soon and sat in deep meditation before the photograph of Saibaba in the Masjid where I again felt the touch of the saint at my eyebrows and the crest of the head. I revive my experience at Varanasi and Allahabad.

It is once again in September, 1986 that I undertake a plane journey to Rajasthan and visit the historical and majestic city of Jaipur with its pink palaces. From there I cover by car 100 kms. on road to Ajmer to have a darshan of the Pushkar Tirth which is said to be the seat of Brahma. The place is full of temples of all God-heads. The principal and presiding deity of Pushkar is Lord Vishnu with the idols of Shridevi and Bhudevi on the both sides. The Brahma with four heads is said to have performed a sacrifice here at the call of Lord Vishnu which has rendered the place holy. I then see the world famous Dargaha of Garib Niwaz Khwaji Mohiddin Chisti, one of the most holy places of Asia where devotees from all countries of the Middle East and Far East throng to pay their visits. The halo of the mosque is extraordinarily powerful and it imparts the message of secularism, love and service from the 12th Century onwards. I find the Dargah so vibrant and powerful that I clearly experience the aura of grace around the remains of the Sufi saint. The shrine embodies the universal power of Allah in such a tremendous measure that sincere prayers of the devotees within the shrine premises are instantly answered. I came to know that this is the experience of both Hindu and Muslim devotees for eight centuries in the past. I find the shrine in Ajmer even as powerful as the famous shrine of the saint of Shirdi in Maharashtra. I am, therefore, stunned to feel and store the spiritual vibrations emanating from the shrine in my nadi chakras. The potency of the Saint's grace is awe-inspiring and I bow before him as Sai Nawaz in silent reverence. My homage to the great Garib Niwaz of Ajmer who was a replica of our Sai and who gave me this rare occasion to be in his company at the holy Darga in Rajasthan.

Chakor Ajgaonkar M.A.,

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श्री साईलीला जनवरी १९८८

हिन्दी विभाग

अनुक्रमणिका

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साँई वन्दना

साँई, चरणों में तेरे करता प्रणाम,
करता प्रणाम।

भुला अपना सब कुछ, दुनिया का काम,
करता प्रणाम।

मन में है तेरा ही, तेरा है नाम,
करता प्रणाम।

साँई लीलाओं का करता बखान
करता प्रणाम।

दो अक्षर का है, प्यारा 'साँई', नाम,
करता प्रणाम।

तू ही मेरा कृष्ण है, तू ही मेरा राम,
करता प्रणाम।

— सुरेन्द्र सिंह कुशवाह
युनाइटेड बैंक ऑफ इण्डिया,
२३२, अन्धेर देव,
जबलपुर (म.प्र.).

श्री साईं सत्चरित

अध्याय ६

श्री गणेश, श्री सरस्वती, श्री गुरु, कुलदेवता, श्री सीता,
श्री रामचंद्र तथा श्रद्धास्पद गुरु श्री साईंनाथ की वन्दना

१. चाहे सांसारिक जीवन हो अथवा आध्यात्मिक, जब सदगुरु हमारे जलयान के कर्णधार हैं, तो वे उस पर सवार (सभी) यात्रियों सहित उसे गन्तव्य स्थान तक खेकर ले ही जावेंगे।^१
२. सदगुरु का विचार मात्र तुरन्त श्रीसाईं का स्मरण करा देता है और जिस क्षण आप उनका स्मरण करते हैं, उसी क्षण वे आपके सिर पर अपना वरद हस्त रखकर आशीर्वाद देते हुए आपके समक्ष प्रकट हो जाते हैं।
३. जब उनका वरद हस्त आपके ललाट पर पवित्र अग्नि से (प्राप्त) ऊदी लगाता है और आशीर्वाद देने के लिए आपके सिर पर रखा जाता है, तब हृदय आन्तरिक आनन्द के लबालब भर जाता है और नेत्रों से प्रेम छलकने लगता है।
- ४-५. गुरु के कर-स्पर्श की रहस्यात्मकता अद्भुत हैं, क्योंकि वस लिंग (सूक्ष्म) शरीर को भस्म कर देता है जिसे चिता की ज्वाला भी नष्ट नहीं कर सकती। वह ऐसे लोगों तक के मन को स्थिर कर सकता है, जो भगवान अथवा उनकी कथाओं के आकस्मिक उल्लेख तक से चिढ़ते हैं और उल्टा-सीधा बकते हैं।
६. उनके कर-कमलों का स्पर्श मात्र (किसी भी) व्यक्ति को

१. "करनधार सदगुरु दृढ़ नावा । दुर्लभ साज सुलभ करिपावा ॥"

-श्रीरामचरितमानस (उत्तरकाण्ड)

उसके पापों से, जो उसके अनेक विगत जीवनों में संचित हुए हैं और चरम-बिन्दु पर पहुँच गए हैं, मुक्त कर देने के लिए पर्याप्त हैं।

७-८. जैसे ही आपके नेत्र उनकी मनोहर मुखाकृति पर टिकते हैं, वैसे ही अव्यधिक आनन्द से आपकी स्वांस अवरूध्द होजाती है, आपके नेत्रों से आनन्दाश्रु प्रवाहित होने लगते हैं और आपका हृदय सत्वगुण के आठों रूपों से* भर जाता है। वह आपके अन्दर परमात्मा के साथ आपके तात्त्विक एकत्व के बोधका सृजन करता है, आपके अन्तःकरण में परमानन्द की अनुभूति कराता है, द्वेत-भावना को नष्ट करता है और परमात्मा के साथ (आपके) तादात्म्य को प्रतिपादित करता है।

९. जब भी आप पवित्र ग्रन्थों तथा पुराणों का पाठ करते हैं, (तभी) आपको पग-पग सद्गुरु का ध्यान आता है, साई राम और कृष्ण बन जाते हैं और अपने स्वयं की कथा कहने लगते हैं।

१०. भागवत श्रवण करते समय कृष्ण इस रूप में आपके सामने आते हैं जैसे वे साई के ही प्रतिरूप हों और अपने भक्तों के हितार्थ उध्दव-गीता का गान करने लगते हैं।

११. आकस्मिक वार्त्तालाप तक में, साई के जीवन की घटनाएँ तथा कथाएँ किसी बिन्दु को सोदाहरण स्पष्ट करने के लिए अनायास अपना स्थान ढूँढ लेती हैं।

१२. लिखने के उद्देश से जब आप (अपने) हाथ में कागज

* सात्त्विक परिवर्तन के आठ रूप (आध्यात्मिक रूपान्तरण अथवा हर्षोन्माद) जो शरीर तथा मन को स्पन्दित कर देते हैं, ये हैं: निष्चेष्टता, प्रस्वेदन, रोमांच, वाणी की विश्रृंखलता, कंपकंपी, विवर्णता, अश्रु तथा अचेतनता।

और कलम ग्रहण करते हैं, तब शब्द आपको सूझते नहीं हैं। किन्तु उनके अनुग्रह से वे अनायास (निर्बाध धारावत्) प्रवाहित होने लगते हैं।

१३. जिस क्षण अहं भाव अपना सिर ऊपर उठाता है, उसी क्षण वे उसका दमन कर देते हैं। उच्चतर चेतना का बोध कराकर वे शिष्य में पूर्णत्व की भावना उत्पन्न कर देते हैं।
१४. जब आप तन-मन के शक्तिमान साईं के प्रति आत्मसमर्पण कर देते हैं (शब्दशः मनसा, वाचा, कर्मणा) तब सद्गुण, सम्पदा, प्रेम तथा मोक्ष स्वतः बिना माँगे ही प्राप्त होजाते हैं।
१५. कर्म, ज्ञान, योग तथा भक्ति के चतुर्मुखी मार्ग, यद्यपि प्रत्येक एक-दूसरे से भिन्न है तथापि सभी आपको ईश्वरानुभूति का पथ प्रदर्शित करते हैं।
१६. भक्ति का मार्ग बबूल के कंटकाकीर्ण वन से गुजरनेवाले मार्ग की भाँति विषम तथागड्ढों से परिपूर्ण हैं। यद्यपि वह संकटपूर्णता से संकीर्ण है, तथापि वह निश्चित रूप से सीधे भगवान तक पहुँचा देता है।
१७. माँ की चिन्ता के अनुरूप, गुरु आपको कठोरता से चेतावनी देते हैं कि अपने गन्तव्य स्थान तक पहुँचने का सबसे निरापद तथा सरल मार्ग पथ के कंटकों से बचते हुए पदानुक्रमण करता है।
१८. जब मन के फलोद्यान का भक्ति से सिंचन किया जाता है, तब विरक्ति मुकुलित होती है, ज्ञान कुसुमित होता है (तथा) परमात्मा से एकत्व (की भावना) फलीभूत होती है और उसका आनन्द फूट कर बह निकलता है, जिससे जीवन-मरण (के चक्र) से निश्चित मुक्ति होजाती है।
१९. पुरातन परमात्मा स्व-सर्जित हैं। वह त्रिगुण सत, चित तथा

- आनन्द हैं। प्राकृतिक रूपों तथा गुणों के कारण, जो आत्मा को आवृत्त किए हुए हैं, वह अनुप्राणित हुआ और उसने अपने को अपने भक्तों के लिए प्रकट कर दिया।
२०. जैसे ही ब्रह्म उपर्युक्त तीन गुणों के माध्यम से प्रकट हुआ (वैसे ही) माया (सृष्टि की भ्रान्ति) सक्रिय हुई और उसने सत्व (नीतिपरायणता/सामंजस्य), रज (क्रियाशीलता/गति) तथा तामस (जड़ता/अज्ञान) को आलोड़ित करके अपने स्वरूप को प्रदर्शित किया।
२१. जब मृत्तिका (चिकनी मिट्टी) को कोई विशेष आकार प्रदान कर दिया जाता है, तब वह वस्तुतः उसी पात्र के नाम से पुकारी जाने लगती है। किन्तु जैसे ही वह (पात्र) टूट जाता है, वैसे ही वह अपना नाम, रूप तथा अभिज्ञान (पहचान) खो देता है।
२२. सम्पूर्ण जगत माया (सृष्टि-भ्रान्ति) से उत्पन्न हुआ है। वे (जगत तथा माया) कार्य-कारण की भाँति परस्पर सम्बन्धित हैं। यह ऐसा ही है जैसे माया ने रूप धारण कर लिया हो और (वह) जगत बन गई हो।
२३. माया जगत के पहले भी अस्तित्व में थी किन्तु उसने अपने को प्रकट न किया था। वह परमात्मा में प्रच्छन्न थी और उच्चतम चेतना में अन्तर्विष्ट थी।
२४. प्रच्छन्न अथवा प्रकट माया सदैव उच्चतम चेतना का अंग रही है। इस प्रकार माया परमात्मा है, उससे अभिन्न।
२५. माया ने तमोगुण (जड़ता), निष्प्राण तथा गतिशून्य से भौतिक जगत की सृष्टि की। यह उसका प्रथम कार्य था।
२६. माया के रजोगुण (गति) से, परमात्मा की चेतनता की

- सहायता से चेतना-जगत प्रकट किया गया, जो दोनों के स्वरूपों से युक्त था।
२७. फिर माया के सत्व गुण (नीतिपरायणता) से बुद्धि का सृजन किया गया, जिसने दिव्य आनन्द से परिव्याप्त होकर सृष्टि की सम्पूर्ण प्रक्रिया पूरी कर दी।
२८. इस प्रकार माया जो महान रूपान्तरों के लिए प्रभाववशय हैं, जब तक क्रियाशीलता हेतु आलोड़ित न की जाय तब तक पूर्वोक्त वस्तुओं का सृजन नहीं करती और उसके तीनों गुण अप्रकट रहते हैं।
२९. माया तब तक प्रकाशित नहीं होती जब तक वह अपने तीनों गुणों में सक्रिय नहीं होती। जब वह निष्क्रिय होती है, तब वह अप्रकाशित रह सकती हैं।
३०. माया परमात्मा की सृष्टि है और विश्व माया की सृष्टि हैं। “यह सब ब्रह्म है” का अर्थ है इन तीनों का एकत्व — जगत, माया तथा परमात्मा।
३१. जो (लोग) इस एकत्व की अनुभूति के लिए आकुलता से इच्छुक तथा कृतसंकल्प हैं, उन्हें वेदों का आश्रय लेना चाहिए।
३२. तात्विक की अतात्विक से विभेद करने की क्षमता, वेद, श्रुतियाँ तथा स्मृतियाँ, गुरु तथा परम सत्य (महान सूत्रोक्तियों) की अनुभूति अतिशय आनन्द प्रदान करते हैं।
३३. साईं का यह आश्वासन है कि उनके भक्तों को कभी भी भोजन तथा वस्त्र का अभाव न होगा।
- ३४-३५. “यह मेरा सिद्धान्त है कि जो (भक्त) एकाग्रता से मेरी आराधना करते हैं और हार्दिकता से मेरी सेवा करते हैं, उनके लौकिक तथा आध्यात्मिक कल्याण की मैं चिन्ता करता

हूँ।” यह भगवद्गीता का अभिवचन भी है, जिस पर विश्वास करने के लिए साई आपको आदेश देते हैं। भोजन तथा वस्त्र के लिए क्योंकि आपको उनका अभाव न रहेगा।

३६-३७ भगवान के दरबार में सम्मान प्राप्त करने की चेष्टा कीजिए, संसार की वाहवाही लूटने की अपेक्षा उनका अनुग्रह प्राप्त करने का प्रयास कीजिए। संसार आपकी प्रशंसा में झूम सकता है, किन्तु क्या उससे आप अपना दिमाग फिरालेंगे? अधिक उत्तम होगा कि आप अपनी प्रखर भक्ति से अपने इष्टदेव को दयार्द्र होने के लिए प्रेरित करें और उसके आनन्द को प्रस्वेदन* द्वारा अभिव्यक्त करें।

३८. ऐसा प्रयास करने में आपको आनन्द की उपलब्धि हो! आपकी सभी इन्द्रियाँ ऐसी भक्तिनिष्ठ प्रेरणा से अभिभूत हों, जिससे इन्द्रियभोग सम्बन्धी इच्छाएँ पूर्णतः रूपान्तरित होजावें और वे भक्तिनिष्ठ आराधना में प्रस्फुटित हों। फिर कौन सी इच्छाएँ अवशिष्ट रहेंगी?

३९. ऐसी भक्ति आपकी निरन्तर तल्लीनता बने और अन्य किसी वस्तु के लिए आपकी रुचि न रहे। आपका मन साई के नाम के निरन्तर जप में लगा रहे और वह अन्य सभी वस्तुओं को विस्मृत कर दे।

४०. तब मन अपने को देह, गेह तथा धन-सम्पत्ति से विलग कर देगा और अपने को दिव्यानन्द से संलग्न कर लेगा। वह स्थितप्रज्ञ तथा निरुद्वेग होजाएगा और परिपूर्णता का अनुभव करेगा।

* अष्टभावों में से एक। कृपया इसी अध्याय में छन्द क्रमांक ७ की वाद-टिप्पणी का अवलोकन करें।

४१. सन्तुष्ट मन पवित्र (आत्माओं) के साहचर्य (सत्संग) का (सबसे अधिक) निश्चित प्रमाण हैं। विचरणशील मन को ईश्वर के प्रति समर्पित कैसे माना जासकता है?
४२. अतएव, पाठकों (श्रोताओं) को साई की इस जीवनी पर ध्यान देना चाहिए और (उसका) श्रद्धापूर्वक पाठ करना चाहिए, जिससे उनके हृदय भक्तिभाव से परिप्लावित होने लगें।
४३. जैसे-जैसे कथा की प्रगति होती जाएगी, वैसे-वैसे उससे सन्तोष की उपलब्धि होती जाएगी और आपका मन सुस्थिर होजावेगा, उद्विग्नता का निराकरण होगा और प्रसन्नता व्याप्त होगी।
४४. कथासूत्र को पुनः ग्रहण करते हुए हम अब मस्जिद के जीर्णोद्धार के वर्णन तथा श्रीराम-जन्म की कथा से सम्बन्धित कीर्तन के साथ आगे बढ़ेंगे।
- ४५-४६ गोपाल गुंड नामक एक भक्त के, जो अपना समय बाबा के नाम का अनवरत जाप करने में व्यतीत करते थे और जिनकी बाबा के प्रति असीम निष्ठा थी, कोई सन्तान न थी। बाबा के अनुग्रह से कालान्तर में उन्हें पुत्ररत्न की प्राप्ति हुई और इससे उनका हृदय आह्लादित हुआ।
४७. गोपाल गुंड को लगा कि शिरडी में बाबा के पावन स्थान पर प्रति वर्ष मेला (यात्रा) अथवा उत्सव (उर्स) मनाया जावे, जो सबको उत्साहित करेगा।
४८. तात्या कोते, दादा कोते, माधवराव तथा सभी प्रमुख ग्रामवासियों ने इस विचार को पसन्द किया और उसके लिए तैयारियाँ आरंभ कर दीं।
४९. तथापि, ऐसे वार्षिकोत्सव नियमों द्वारा नियंत्रित होते थे, जिनके

अन्तर्गत जिल्हाधिकारी की अनुमति आवश्यक थी।

- ५०-५१. जब (सन्दर्भित) अनुमति प्राप्त करने के प्रयास किए गए, तब ग्राम के कुलकर्णी (राजस्व विभाग के पदाधिकारी) ने दुर्भावनावश आपत्ति करदी और अड़ंगा लगा दिया।
५२. किन्तु बाबा की इच्छा अन्यथा थी और वे शिरडी में ऐसे उत्सव को मनाने के लिए अपना आशीर्वाद पहले ही दे चुके थे।
५३. जब ग्रामवासियों ने इस प्रकरण का अनुसरण किया और भरसक प्रयास किया, तब अधिकारियों ने जनता की इच्छा का लिहाज करते हुए अपना पूर्ववर्ती आदेश वापिस ले लिया।
५४. उस समय से, बाबा की अनुमति से, रामनवमी (राम के जन्म-दिवस) को इस वार्षिक मेले का दिन निश्चित कर दिया गया। तात्या कोते प्रबन्ध-व्यवस्था की देखरेख करते हैं और निरन्तर बढ़ती हुई संख्या में जनसमुदाय एकत्र होता है।
५५. इस अवसर पर भजन गाये जाते हैं और विभिन्न प्रकार के ढोल-नगाड़ों की संगत में पूजा की जाती है। सभी दिशाओं से लोग एकत्र होते हैं।
५६. समारोह के साथ दो नवीन पताकाएँ शोभायात्रा में लेजाई जाती हैं। उन्हें मस्जिद की गुम्बद से बाँध दिया जाता है और बाद में उन्हें फहराया जाता है।
५७. उन दो पताकाओं में से जिन्हें भव्य शोभायात्रा में ले जाया जाता है और जो गुम्बद की चोटी पर ऊँचे लहराती हैं, एक निमोनकर की है और दूसरी दामूअत्रा की।
५८. अब इस विवरण को ध्यान से सुनिये कि उर्स के उत्सव को मनाने से, जो शिरडी का गौरव है, रामनवमी के उत्सव को मनाने का विचार कैसे उद्भूत हुआ।

५९. इस प्रकार उर्स से ऊद्भूत होकर रामनवमी का उत्सव सर्वप्रथम शक संवत् अट्टारह सौ तेतीस (सन् १९११ ई.) में मनाया गया और आज तक उसे मनाया जा रहा है।
६०. आरंभ में यह विचार सुप्रसिद्ध कृष्ण जागेश्वर भीष्म* के मस्तिष्क में आया, जिनको लगा कि सबके कल्याण के लिये श्रीराम के जन्म को मनाना चाहिये।
६१. तब तक केवल उर्स तथा मेला प्रति वर्ष मनाया जाता था, जिनमें पर्याप्त संख्या में लोग उपस्थित होते थे। इनसे ही उस वर्ष रामजन्म का आनन्ददायक उत्सव उद्भूत हुआ।
- ६२-६५. एक बार काका महाजनी मेले के एक दिन पूर्व शिरडी आपहुँचे। दूसरे दिन प्रातःकाल वे पूजन की सामग्री के साथ मस्जिद जाने के लिये पूरी तरह तैयार थे; वे बाबा के दर्शन हेतु तथा उर्स का समारोह देखने के लिये उत्सुक थे। भीष्म द्वारा जो वाड़ा में फुर्सत में बैठे थे उपयुक्त समय पर उनका इन शब्दों के साथ स्वागत किया गया : क्या आप एक अच्छे संकल्प में जो मेरे मन में है, मेरी सहायता करेंगे? क्योंकि उर्स प्रत्येक वर्ष उस दिन मनाया जाता है जिस दिन रामनवमी पड़ती है, अतएव क्या यह उत्तम विचार नहीं है कि रामनवमी का उत्सव मनाने के लिये इस अवसर का लाभ उठाया जावे?
६६. काका महाजनी को यह विचार अच्छा लगा और उन्होंने बाबा की अनुमति प्राप्त करने के लिए भीष्म से अनुरोध किया, जिसके उपरान्त उसे अविलम्ब कार्यान्वित किया जा सके।
६७. किन्तु ऐसे समारोहों के साथ कीर्तन अवश्य होता है और

* एक वैदिक विद्वान, कीर्तनकार तथा श्री सद्गुरु साईनाथ-सगुणोपासना के लेखक।

- शिरडी जैसे ग्राम में उपयुक्त कीर्तनकार की खोज करने की मुख्य कठिनाई थी।
६८. भीष्म ने तत्काल अपने को कीर्तनकार बनने के लिए इस शर्त पर प्रस्तुत कर दिया कि काका महाजनी उनके साथ हारमोनियम पर संगत करेंगे और सुंठवड़ा* का प्रसाद वस्तुतः राधाकृष्ण बाई द्वारा तैयार किया जावेगा।
- ६९- अतएव, यह निश्चय किया गया कि इस उत्तम कार्य के हेतु
७०. बाबा के पास तुरन्त प्रयाण किया जावे, क्योंकि अविलम्ब निष्पादित उत्तम कार्य से तत्काल सफलता सुनिश्चित होती है।
७१. जैसे ही काका महाजनी ने मस्जिद में पूजन आरंभ किया, वैसे ही स्वयं बाबा ने उनसे प्रश्न किया कि वे वाड़ा में किस विषय की चर्चा कर रहे थे और काका को कोई उत्तर नहीं सूझ सका।
७२. बाबा ने यह पूछकर तुरन्त यही प्रश्न दूसरे ढंग से भीष्म से किया "बुवा (भीष्म) को क्या कहना है?"
७३. तब काका महाजनी ने स्मरण किया और बाबा के समक्ष अभिप्रेत योजना प्रकट कर दी, जिसका उन्होंने तुरन्त अनुमोदन कर दिया। और उत्सव मनाने का निर्णय ले लिया गया।
७४. दूसरे दिन बड़े सवेरे इसे दृष्टिगत रखते हुए कि बाबा लैंडी (बाग) गए हुए हैं, मन्दिर के वृद्ध कक्ष में कीर्तन की विधिवत तैयारियों के बीच एक पालना रख दिया गया।
७५. निर्धारित समय पर श्रोतागण एकत्र हो गए। जैसे ही बाबा ने प्रवेश किया वैसे ही भीष्म उठकर खड़े हो गए और

* घी तथा शक्कर से मिश्रित शुष्क सोंठ के चूर्ण का विनिर्मित पदार्थ।

काका महाजनी हारमोनियम पर संगत देने के लिए बैठ गए। तब बाबा ने महाजनी को बुला भेजा।

- ७६- जब काका को यह बतलाया गया कि बाबा को उनकी
 ७७. आवश्यकता है, तब आशंका से उनके कंठरोध होने लगा। वे सोच न सके कि बाबा क्या चाहते हैं और केवल यह आशा करने लगे कि बाबा उत्सव मनाने के विषय में भूल न होंगे। काका विक्षुब्ध होगए और विस्मय करने लगे कि बाबा किस कारण इतने उत्तेजित हैं। क्या कीर्तन बिना किसी बाधा के सानन्द समाप्त होजाएगा?
७८. धीरे-धीरे डगमगाते कदम बढ़ाते हुए चिन्ता से सराबोर काका मस्जिद तक गए।
७९. बाबा ने उनसे पूछा कि पालना क्यों रखा गया था और संक्षेप में उसका कारण तथा योजना बतलाए जाने पर वे प्रसन्न हुए।
८०. तब उन्होंने पास की दीवाल के गवाक्ष (आले) से एक माला ली और महाजनी के गले में डाल दी और दूसरी भीष्म के लिए दे दी।
८१. पालना के विषय में बाबा के प्रश्न से बड़ी चिन्ता व्याप गई थी किन्तु काका को माल्यार्पित होते देखकर प्रत्येक व्यक्ति को राहत मिली।
८२. भीष्म बहुश्रुत व्यक्ति थे। तिस पर वे धार्मिक ज्ञान में सुदक्ष थे। स्वभावतः कीर्तन ने श्रोतागणों को मोहित कर लिया।
८३. बाबा भी आह्लादित हुए। जिस ढंग से वे कीर्तन और भजन के साथ उत्सव मनाना चाहते थे, वैसा ही उन्होंने पालिया था।

८४. समारोह की अवधि में गुलाल, जिसे इधर-उधर उड़ाया गया, के कुछ कण बाबा के नेत्र में प्रविष्ट हो गए जिससे वे (उनके नेत्र) लाल होगए और वे उस समय जब राम ने कौशल्या के राजमहल में जन्म लिया नरहरि (एक राक्षस का वध करने के लिए विष्णु के अवतारों में से एक) की भाँति भयानक दीखने लगे।
८५. उनकी भयानक नर-हरि सदृश मुखाकृति वास्तव में रामजन्म के समय उनकी प्रचण्डता की अभिव्यक्ति थी, जो अहंभाव की दानवीय शक्तियों तथा मनुष्य की अन्य अनिष्टकर प्रवृत्तियों को नष्ट कर देगी।
८६. बाबा सहसा कुपित होगए थे और वस्तुतः नृसिंह का रूप धारण किए हुए प्रतीत हो रहे थे (नर-सिंह के रूप में विष्णु ने अपने चौथे अवतार में हिरण्यकश्यपु का वध किया था)। उन्होंने ढेर सी गालियों और अभिशापों की बौछार करना आरंभ कर दिया।
८७. राधाकृष्ण (बाई) उद्वेलित थीं और सोचने लगीं कि अब पालने के टुकड़े-टुकड़े कर दिए जावेंगे। उसे इस विकट परिस्थिति से कैसे बचाया जाय (यह) उनकी समस्या थी।
- ८८- उनका आग्रह था कि पालने को उतार लिया जाए और काका
८९. महाजनी ऐसा करने के लिए वस्तुतः एक कदम आगे बढ़े, जिसे देखकर बाबा अत्यधिक क्रोधित हुए और उनको रोकने के लिए झपट पड़े। अतएव, यह कार्य रोक दिया गया और बाबा ने अपनी स्वस्थचितता पुनः ग्रहण कर ली।
९०. दोपहर में जब बाबा की आज्ञा प्राप्त करने की चेष्टा की गई तब सबको आश्चर्यचकित करते हुए बाबा चीख उठे, "पालने

को उतारने की क्या जल्दी है, क्योंकि उसकी अभी भी आवश्यकता है?"

९१. यह आवश्यकता क्या होसकती थी ? क्योंकि बाबा के शब्द भी व्यर्थ नहीं होते थे। थोड़े विचार के उपरान्त उनके ध्यान में आया कि उत्सव अभी अपनी समापन (अवस्था) पर नहीं पहुँचा है।
९२. यद्यपि समारोह इस प्रावस्था तक पहुँच गया था, तथापि अगले दिन गोपालकाला (भोज तथा आमोद-प्रमोद जो उत्सव के अन्त में होता है) तक, उसे समाप्त नहीं माना जासकता था।
९३. अतएव, दूसरे दिन गोपालकाला (के उत्सव) तथा कीर्तन के उपरान्त बाबा ने पालना उतार लेने की अनुमति प्रदान कर दी।
९४. अगले वर्ष, रामनवमी के उत्सव के लिए भीष्म सुलभ नहीं थे और कीर्तन के लिए बालाबुवा सातारकर को आमंत्रित करना पड़ा।
- ९५- किन्तु उन्हें कवठे जाना था, अतएव काका महाजनी बालाबुवा
९६. भजनी को, जो आधुनिक तुकाराम के नाम से प्रसिद्ध थे, उक्त उद्देश्य हेतु लिवा लाए। यदि वे भी सुलभ न होते, तो महाजनी स्वयं कीर्तन करने के लिए तैयार थे, क्योंकि उन्हें इस अवसर के लिए दासगणू की रचना कंठस्थ थी।
९७. अब ध्यान से सुनिये कि बालाबुवा सातारकर तीसरे वर्ष उत्सव के उपयुक्त समय पर किस प्रकार शिरडी आ पहुँचे।
९८. बाबा की ख्याति सुनकर वे उनके दर्शनार्थ आना चाहते थे, किन्तु मार्ग में उन्हें किसी के साथ की आवश्यकता थी।
९९. बालाबुवा स्वयं कीर्तनकार थे। वे सतारा ज़िले के निवासी थे, किन्तु उस समय वे बंबई में परेल में अस्थायी रूप से ठहरे हुए थे।

शिरडी डायरी

१-२-१९१२

मुझे जागने में आज कुछ देर हो गयी किन्तु प्रार्थना समाप्त कर समय पर परमामृत कक्षा में उपस्थित हो सका। पुस्तक का आज समापन हो गया और हम कल से इसकी पुनरावृत्ति प्रारम्भ करेंगे। तब मैं मसजिद गया, साई महाराज के साथ बैठा और उनके साथ साठेवाड़ा तक गया। वहां लोग नियमित रूप से उन्हें नमन् करने के लिये एकत्रित हुए थे। मैं उनके समूह में शामिल हो गया और उनका नमन् किया और बापू साहब जोग के कमरे में लौट कर पञ्चदशी का पाठ प्रारम्भ करते हुए उसके प्रथम दश पदों, जिसमें वास्तव में समस्त सृष्टि रचना का समावेश है, का विश्लेषण प्रारम्भ किया। फिर मैं अपने कमरे वापस लौटा, कुछ पत्र लिखे और उन्हें भेजा, मध्याह्न आरती में शामिल होने मसजिद गया। वह ठीक ढंग के पूरी हुई। अहमदनगर के श्री. मनिकचन्द्र जिन्होंने इसी वर्ष एल. एल. बी. की उपाधि प्राप्त किया है, वहां से आकर यहां दिन भर रूके। आरती से लौटकर हम लोगों ने अपना भोजन किया और मैंने बैठ कर साखरे बुवा द्वारा सम्पादित ज्ञानेश्वरी का पाठ किया। दुर्भाग्य से अन्य संस्करणों की भांति इससे भी मेरी समस्त कठिनाइयों का निवारण न हो सका। बाद में श्री. दीक्षित ने रामायण पाठ किया। शिरडी के मामलेदार श्री. साने और श्री. साठे डिप्टी कलक्टर तथा सब डिविजनल आफिसर आये और बैठकर बातें करते रहे। उन लोगों के जाने के बाद हम लोगों ने रामायण पाठ पुनः जारी रखा और मैं सायं साई बाबा के घूमने जाने के समय पर मसजिद दर्शनार्थ गया। बाड़ा आरती के बाद हम लोगों ने सेज आरती में हिस्सा लिया। भीष्म ने भजन न गाकर सखाराम की प्रकृति भागवत का पाठ किया और रात्रि में श्री.दीक्षित ने रामायण वाचन किया।

साई बाबा के घूमने जाने के पूर्व आज सायं जब हम लोग मसजिद में एकत्रित हुए, साई साहब ने श्री. दीक्षित से दो सौ रूपये मेरी पत्नी, जो उस समय साई साहब की टांगे धो रहीं थी, को देने के लिये कहा। यह आदेश अवर्णनीय था। कहीं इसका अर्थ यह तो नहीं था कि मैं दान की धनराशि से अपना अनुपालन करूं? मैं इससे तो मृत्यु को ही अधिक श्रेयस्कर समझता हूं। मैं ऐसा सोचता हूं कि साई साहब ने चाहा और अन्ततः मेरे राव को चूर कर दिया जैसे कि वह मुझे गरीबी और दूसरों के अनुदान (दक्षिणा) का अनुभव कराना चाह रहे हैं।

नोट :- मैंने १ फरवरी, १९१२ की डायरी का पन्ना पलटा और आपके द्वारा इंगित खण्ड पढ़ा। यह सही ढंग से मेरी भावनाओं का प्रतिनिधित्व करता है। हमारे सद्गुरु साई महाराज ने आदेश दिया था। सर्वज्ञ होने के कारण सभी कुछ यहां तक कि मेरे अन्दरूनी विचारों को भी जानते थे और कभी भी आदेश का पालन किये जाने के लिये जोर नहीं दिया। अब मेरा ध्यान विषय की ओर आकर्षित किया गया है। मुझे ऐसा प्रतीत होता है कि मेरी पत्नी तब परिश्रम और गरीबी का जीवन नहीं

पसन्द करती थीं। काका साहब दीक्षित ने वह जीवन पसन्द किया था तथा प्रसन्न थे। इसीलिये साई महाराज ने उनसे दो सौ रुपये—यह कि मेरे जीवन को "गरीबी" और "धैर्य" दिये जाने की बात कही थी।

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मैं काकड़ आरती के लिये जाग गया और उसके बाद पञ्चदशी कक्षा आयोजित की लेकिन किसी प्रकार पञ्चदशी की विषय वस्तु पर बोलते हुए उसका पाठ शुरू किया। यह अपने विषय की सर्वश्रेष्ठ रचना के सम्बन्ध में है तथा इसका स्थान कोई दूसरा नहीं ले सकता। मैं साई महाराज के उनके बाहर जाने के पहले दर्शनार्थ गया और उनके साथ साठे वाड़ा तक गया तथा बाद में मध्याह्न आरती में शामिल हुआ। आज एक पत्र अमरावती से मुझे वकालत (प्रैक्टिस) पर वापस लौटने के लिये मिला। मैंने माधवराव देशपाण्डे से साई महाराज से कहने के लिये कहा और उन्होंने ऐसा कहने का वायदा किया।

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मुझे आज सोकर उठने में देर हो गयी और ऐसा प्रतीत हुआ कि वहां सुस्ती का दौर था। बापू साहब जोग विलम्ब से थे, इसी प्रकार श्री. दीक्षित भी तथा लगभग हर व्यक्ति। अपनी प्रार्थना समाप्त करने के बाद मैं मसजिद गया लेकिन साई बाबा ने मुझे मसजिद में बिना प्रवेश किये ऊदी लेने को कहा। मैंने वैसा ही किया और बापू साहब जोग के कमरे में जाकर उनके, उपासनी और श्रीमती कांजलगी के साथ पञ्चदशी का पाठ किया। हम मध्याह्न तक पढ़ते रहे तत्पश्चात् साई बाबा की आरती में गये। इसके बाद हम लोगों ने अपना दिन का भोजन किया। मैंने थोड़ा आराम किया और तब दासबोध का पाठ किया। श्री दीक्षित ने दोपहर बाद रामायण का पाठ किया। साई बाबा के एक स्थानीय भक्त गनोबा आबा उसे सुनने आये। वह उसके बहुत से पद्य जानते हैं तथा अनेक कंठाग्न है। वह साई बाबा के पास उनके घूमने के समय गये। माधवराव देशपाण्डे ने बतलाया कि उन्होंने साई बाबा से मेरे अमरावती वापसी के विषय में कहा और साई बाबा ने यह कहते हुए — कि वह (मैं) एक वयोवृद्ध व्यक्ति है तथा अपनी "आबरू" में दाग नहीं लगने देना चाहते है — आवश्यक स्वीकृति देने से इनकार कर दिया। उन्होंने कहा कि लगभग दो सौ व्यक्ति एक पड़ोस के नगर में गए और वे दंगाई करार देकर गिरफ्तार कर लिये गये और माधवराव का नाम भी बेगुनाह उन दंगाइयों की सूची में सम्मिलित कर दिया गया और यह कि इस विषय में परेशानी थी। रात्रि में वाड़ा आरती और सेज आरती हुई और मैं दोनों में सम्मिलित हुआ। भीष्म ने भजन नहीं गाये लेकिन बदले में भागवत वाचन किया और तब दीक्षित की रामायण हुई।



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