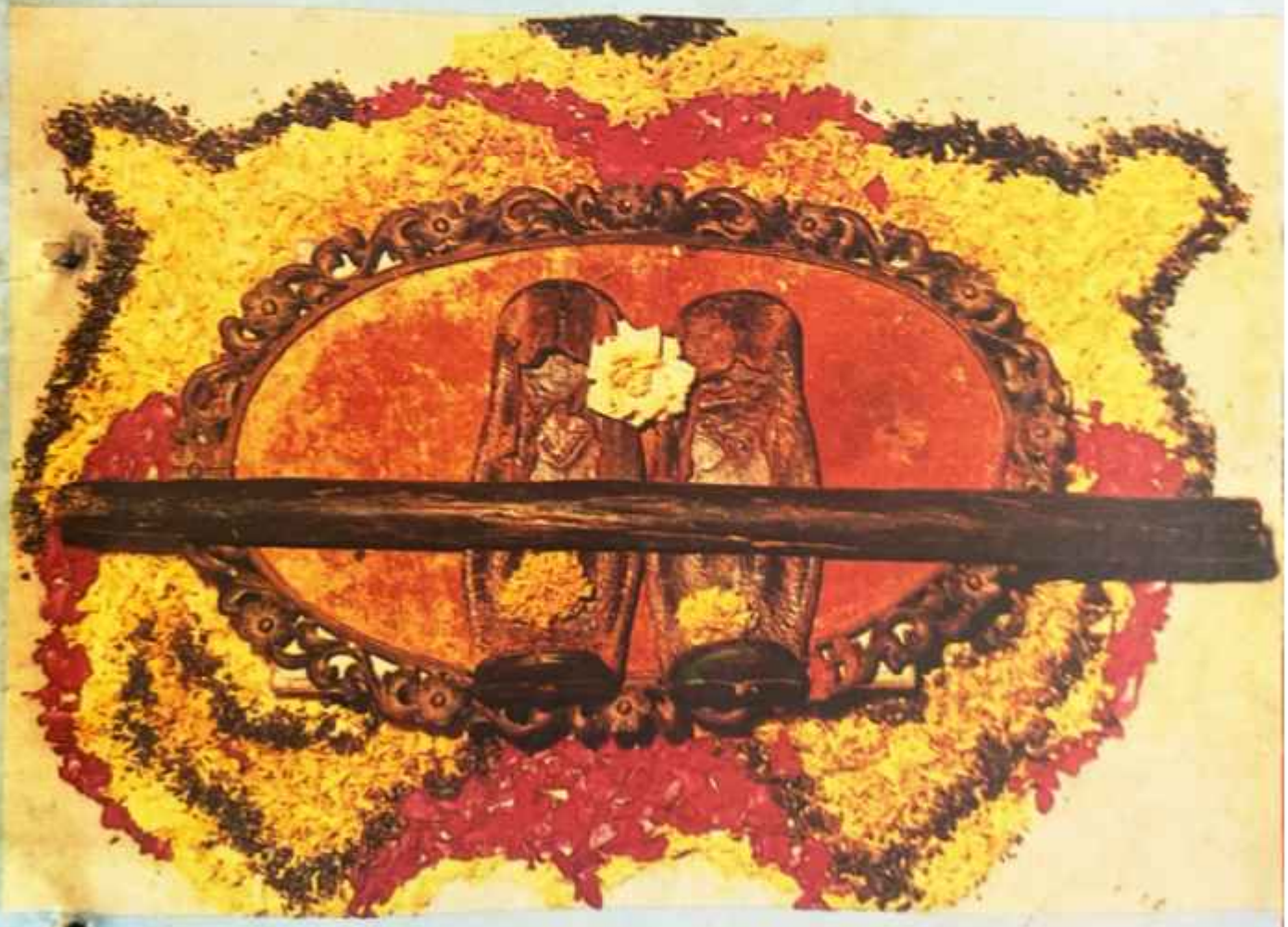


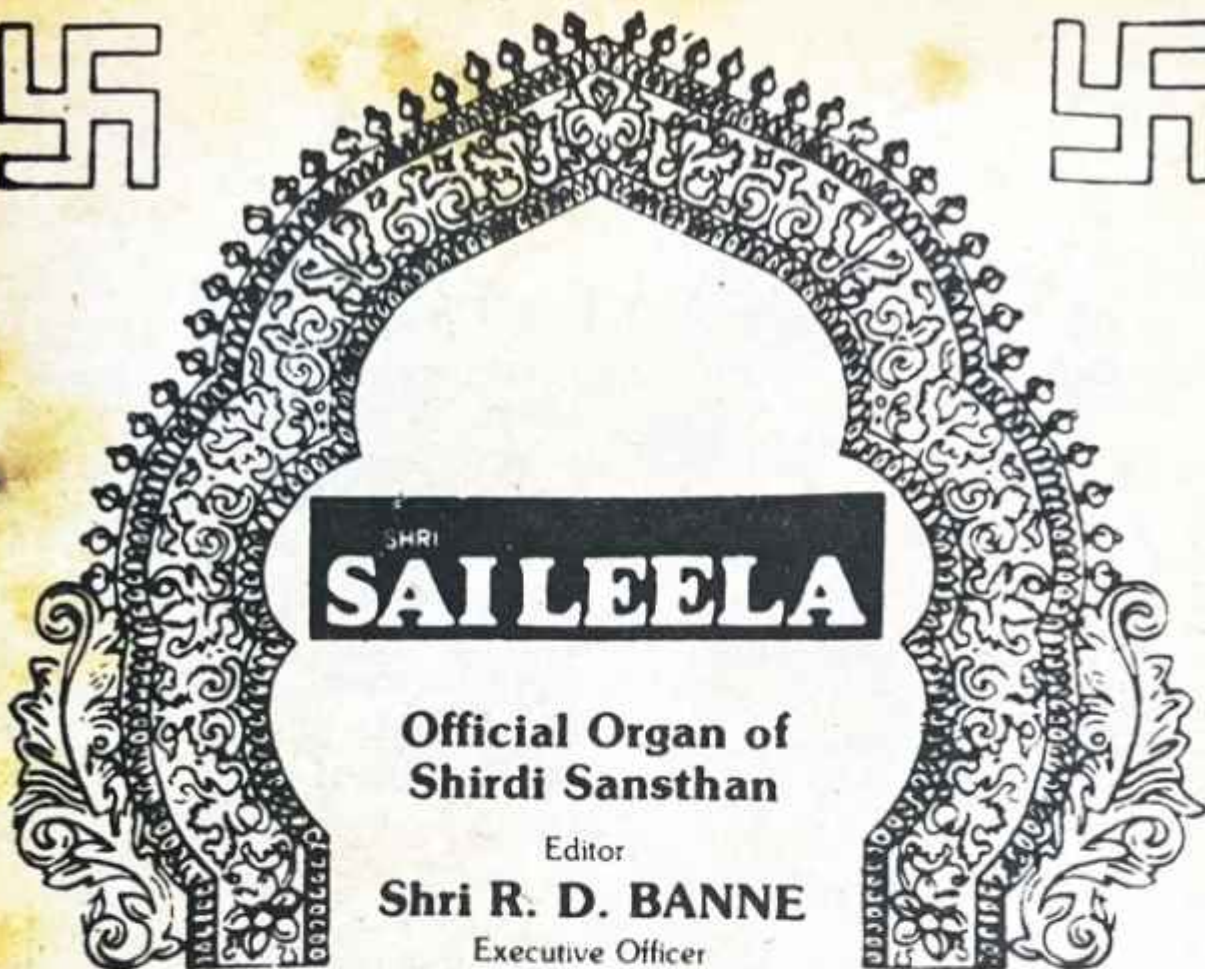
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SHRI
SAI LEELA

OFFICIAL ORGAN OF SHIRDI SANSTHAN





**Official Organ of
Shirdi Sansthan**

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Shri Sai Baba

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BABA all the world over is the aim and
object of Shri Sai Leela**

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SHRI SAI LEELA

JUNE — 1988

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THE COORG SOJOURN

I was toying with the idea of a short summer sojourn to that beautiful wooded district of Coorg in Karnataka which was known for its verdant landscape of hills, dakes and plantations of coffee and oranges. I had company in the form of friends from Bangalore who were not only willing to accompany me but also make arrangements as per my wish. Initially I hesitated for it meant going to Bangalore and performing the rest of the journey by road. When my friend Pushpa however offered to arrange a good vehicle, I agreed thinking that Baba gave me a push to proceed.

At the time I was in correspondence with Sai brother Dr. Vijay Kumar and when he learnt of my proposed trip, wrote to say I should visit HYSODLOUR where there was a Sai temple and meet Swami Chinappa who looked after the mandir. I made a note and wrote to Pushpa, also a Sai bhakt, that Hysodlour had to be on our itinerary, since we never missed Baba's shrines.

Our Coorg intinerary started with the Nagerhole game sanctuary where we saw plenty of wild life in its natural habitant, often from close quarters. As the Forest Bungalows had limited accomodation and were booked, we had to fend for ourselves but by Baba's grace the local officials fixed our overnight halt at a beautiful plantation bungalow at Kutta, picturesquely perched on the Western ghats overlooking Kerala.

The next morning we told our escort, a local police official we had to stop at the Sai mandir and he seemed to know where it was on our way from Kutta to Virajpet. At noon we stopped at the Sai shrine which stood in wilderness. All members of my party-Pushpa, her husband Vijay, daughter Asha, son-in-law Surendra and others were Sai bhakts, so all were pleased to be in the temple. Swami Chinappa came and received us warmly. We made our obeisances and waited for the noon aarti sung soulfully by Swamiji and his niece and another young girl. After prasad we had a small chat with Swamiji who told us that he had been in the temple for the last four years since its opening on Akshay trutiya and that not long ago they had observed the forth anniversary. Generally, being away from the village, few people came on working days but they did come on Thursdays and special days whenever there was bhajan and they were fed. I gathered, Swamiji who wore ochre garments was unmarried and had earlier worked in Indian Airlines in Calcutta, prior to dedicating himself to Sai seva in this wilderness. He belonged to a place nearby where he renounced his property, to come and live in the temple. His niece who was a graduate was not inclined to gruhasthashram joined him

in Sai service. We spent more than an hour in SAI BLISS and had to reluctantly proceed with the planned journey. Chinappa Swami and his niece stood in the temple courtyard and waved till we were out of sight. It reminded me of my one and only meeting with Radhakrishna Swamiji in Bangalore several years ago when I felt an instant affinity with the bearded Swamiji who was so kind, loving and comforting that drew tears when he stood waving from his compound as I got into the car and drove away after a very soulful meeting and a promise of another one in Delhi which alas was not to be, at least physically. Such a lively experience BABA gave us at Hysodlour.

In Mercara we learnt about the Nath Panth and the Shri Nath Nivas meditation centre and met some Nath Panthis of Coorg at a coorgi wedding. I was keen about meeting their guru Shri B.K. Subbaiah and Shri C.V. Shanker very kindly took us to meet him at his Modur estate not far from Mercara. Subbaiahji was most gracious and we inquired if we could spend a few minutes talking to him. What words of knowledge, wisdom and spirituality we heard in spell bound silence! The few minutes stretched to $\frac{3}{4}$ of an hour without our realizing it. I told Subbaiahji that there was mention of the Nath Panth in the Sai Charitra and we were eager to know more about the system of meditation they practised. As we rose to leave, in an open drawer near where I sat were piles of books and on the top of one pile was a book on Sai Baba which Pushpa pointed to me. "Baba is always near you" said Subbaiahji with a smile. "I won't let HIM be away from me nor will I remain away from HIM", I replied. Our visit to the Nath Panth guru whetted our spiritual appetite and we felt we had to return there.

Our visit to Bhagmandala was a revelation. The temple of Shiva, Vishnu and Ganesh we saw in a spacious courtyard was in the Nepalese style of architecture-very beautiful and a proof of our cultural unity. Tal-Cvery is where the river appears annually at a certain time when devotees assemble in large numbers to worship the sprouting stream.

Back in Bangalore we visited the new Sai mandir with Sai brother Kuber who escorted us to the ashram of Mother Shivamma Tai, the 97 year old saint who met Sai Baba in Shirdi in 1918. A Sai shrine is a part of the ashram and Mataji showed us round. We saw the cellar under the temple which Mataji had earmarked for her samadhi right under the feet of Baba.

The Coorg sojourn would be incomplete without a meeting with that celebrated son of the soil Field Marshal K.M. Cariappa who became a legend in his life time. I felt I was facing history as I stood before this great soldier who was graciousness personified. I silently

thanked Sai Baba for the marvellous experiences, He bestowed upon me and how I felt He was guiding me to the right places and people. Praise be to our SAI!

—Vidyut Maneklal,
212 Lady Jehangir Road,
Bombay-400 019.



AN ANECDOTE OF DEVOTION

The three letters SAI means a lot for the devotees of Baba. Baba's love and affection for his devotees are of a inestimable value and they are the prized possession which each Sai devotee treasures. In various ways Baba attracts devotees towards him and it appears as if he is a magnet attracting the devotees from various corners of India and abroad, too.

The Sai devotees feel so indebted to Baba that they feel even by serving him day and night they will never be able to give back all that they have received due to his grace. It is heart-warming to know that Baba is always with us to pull us out of our personal miseries and problems. Baba's love is like a beacon light which shows the devotees the correct path to pursue in life. It helps us to distinguish between truth and flasehood. There are various problems and worries which each of us have to face but Baba's loving face gives us the determination and strength to fight each and every calamity. Had it not been for Baba, all of us would have been floating aimlessly in life without any aim or goal. Baba has asked us to do our duty with the utmost care and patience. All our other desires and ambitions will be fulfilled if we only pray to Baba keeping the two most important principles in mind that is Shradha and Saburi.

The life of a human being is very short. but even then we while away our time by quarreling over petty things which in turn lead us to unpleasantness and enmity. Thus to sum-up I whole heartedly appeal to all the Sai devotees to once again pledge themselves in service at the lotus feet of Baba.

JAI SAI RAM SRI SAI RAM

—Deepa.



REAL DEATH

1. TO EAT, DRINK AND BE MERRY
TO READ NOVELS, DRINK AND SMOKE
TO GOSSIP, CAVIL AND SCANDALISE
IS REAL DEATH !!!
2. TO GAMBLE AND PLAY CARDS
TO OUTRAGE OTHERS' WOMEN
TO INJURE OTHERS' MIND AND BODY
IS REAL DEATH !!!
3. TO EARN MONEY UNLAWFULLY
TO WASTE THE TIME USELESSLY
TO LOSE ONE'S HONOUR AND NAME
IS REAL DEATH !!!
4. TO SPEAK ILL OF OTHERS
TO BACK-BITE, REVILE, CARRY TALES
TO CHEAT, FALSIFY AND DUPE
IS REAL DEATH !!!
5. TO LEAD A SENSUAL LIFE
TO HAVE A LUSTFUL LOOK
TO WASTE VITAL ENERGY
IS REAL DEATH !!!
6. TO IDENTIFY ONESELF WITH THE BODY
TO FORGET ONE'S DIVINE NATURE
TO LIVE AIMLESSLY
IS REAL DEATH !!!
7. NOT TO STUDY DIVINE SCRIPTURES DAILY
NOT TO REMEMBER GOD AT ALL TIMES
NOT TO SERVE SAINTS, GURU, AND GOD
IS REAL DEATH !!!
8. NOT TO HAVE THE WISDOM OF GOD
NOT TO HAVE A DIVINE HEART
NOT TO DO CHARITABLE ACTS
IS REAL DEATH !!!
9. NOT TO HAVE BALANCED MIND
NOT TO HAVE EQUAL VISION
NOT TO HAVE THE GRACE OF GOD
IS REAL DEATH !!!

AUM SHANTI

—DR. BABAJI, I.C.S.,
U.S.A.

THE IDEAL OF KARMA-YOGA AS FOUND IN GITA

According to the Hindu view of life as set forth in Bhagavatgita, there are three important pathways leading to the summumbonum of life as well as the realisation of the reality. These are paths of knowledge, devotion and action—Jnanayoga, Bhaktiyoga and Karma-yoga. The Gita accepts all the three methods as quite suitable for the realisation of the highest good (Purushartha), but it lays special emphasis on Karmayoga which is dealt with here.

The term "Karma" is used in Gita (a) in a very wide sense, signifying any action or deed, anything which is done voluntarily or habitually (b) in the sense of duties or social obligations and (c) in the sense of sacrifices, observance of rites and ceremonies, devotional acts, acts of prayer and worship.

The Gita does not forbid the observance of Vedic rites and ceremonies, but on the contrary, it permits ordinary men to perform them in accordance with the rules laid down in Sastras. In fact, the Sastras are not to be disobeyed. But the performance of such sacrifices and rites merely for the attainment of heavenly bliss or for securing mundane benefits is not at all favoured by the Gita. They should be performed out of pure sense of duty with a firm faith in God. The utility of Yagnas (sacrifices and rites) has been described in the Gita chapter III. Lord Krishna Himself says "I am the recipient and Lord of all modes of worship or all sacrifices." It is worth-while mentioning in this connection that Gita blames such sacrifices and rites only when they are performed out of desire for selfish ends or for the display of pomp and pride. There are passages in Gita which disparage the old ritualistic religion but is tolerant of such ritualistic religion and even goes so far as to declare the "disinterested" or (niskamabhava) performance of sacrifices or rites is a matter of one's "Duty".

At the time of the Gita many different views of right conduct prevailed, viz. the vedic theory of the observance of rites and ceremonies, the Upanisadic doctrine of a search after truth, the monastic ideal of giving up action and the theistic view of worship of one God. The Gita in its Karmayoga summarises all those prevalent doctrines about the right conduct of man, and tries to round them all into a consistent system. Vedic sacrifices do not lead us to freedom from bondage. They have only an instrumental use and prepare the mind for higher freedom. But Yajna performed as a sacrifice to or worship of God and in a spirit of disinterestedness is quite as efficacious as any other method. Thus the Gita transforms the Vedic theory of sacrifice and reconciles it with true spiritual knowledge. The



sacrifices are attempts to develop self-restraint and self-surrender. The God whom we worship is called "Yajna-purusha or Yajneswara" (the Lord of sacrifices)

The Gita lays down certain general principles for the regulation of human conduct. It advises us to follow the golden mean. The two extremes of SAMBHOGA and SANNYASA of self-indulgence and self-privation should be avoided, Regulation, and not extirpation of natural impulses and desires, is the true rule of life. The Gita teaches that it is through self-renunciation that self-realisation comes; but this renunciation does not mean complete inaction or abstention from work, nor does it mean total annihilation of feelings, passions and desires. It means *giving up of selfish desires and control of appetites and passions*. This moderation, golden mean or the middle course is an important point in Gita. It has been recommended in several important passages. Thus declares Gita (Chapter VI verse 16 & 17) "There is no discipline in him who eats too much nor yet in him who fasts completely; neither in him who indulges in too much sleep, nor yet in him who sleeps not at all".


We must try to rationalise or spiritualise the whole of our nature we should (in the words of an American Poet) "Act, act in the living present, heart within and God O'erhead". Our motto should be "Duty for duty's sake". Duty should be performed whatever may befall us without any consideration for its "fruits", results or consequences. However trifling or unpleasant a duty may be, it should be performed because it is our duty to do so. As members of a social order or organisation we have a number of social obligations. Our position in our society, our social relations and the circumstances in the midst of which we are placed give rise to a number of duties, and we should discharge all these duties in a disinterested fashion with a firm faith in God. In short, it insists on a disinterested devotion to duties or social obligations.

As partial reproduction of one universal self, as "beings made in the image of God", we should all contribute to the universal good according to our mite. The Gita teaches cosmopolitanism, universalism and Humanism. It is the logical consequence of its metaphysical view that one Universal Spirit dwelleth in all. We see, then, that according to the Gita, the path of action or Karmamarga is as important as any other path which will lead to salvation and eternal bliss. It is through the performance of duties that King Janaka and others attained highest perfection and bliss.

The central point in the ethical teaching of Gita is **ACTIVISM**. It points out that activity is quite natural to man. None can remain even for a single moment inactive every man is forced willy-nilly to

perform actions by the qualities (gunas) springing from (parakriti) or nature. In short complete cessation of action is out of question. So long as a man lives, he is bound to act more or less in some form or other. Life depends on action. To cease from activity means death, no less for the moral or spiritual life than for the physical. If no man can abjure activity altogether, how can this natural activity be properly directed, regulated or disciplined? Karmayoga really implies such regulated disciplined activity. One should never abandon ones specific work, whether it be high or low. Thus the Gita opposes the theories of inactivism, escapism or quietistic life. It advises participation in actions, in the affairs of life though always with an unselfish spirit. The Gita holds that man should do his duty simply because it is his duty, and with perfect indifference to the results. This view about being indifferent to the results or not desiring fruits of our action appears to many of us as rather disappointing and damping our interests. But there is a very scientific or cogent reason behind this dictate. We all know that for completion of any work, a certain quantity of effort has to be put in the work before its successful completion or to get its results. Now when we undertake any duty or sadhana we are not aware of how much total effort will be required for obtaining the results nor are we aware how much effort has already been put behind this work or project in our previous incarnations. It is a view in totality of our various previous incarnations which we generally do not think about. Therefore the results can only be achieved when total effort has been put and in most cases either we start a new project in the present life or we have already put in part of our efforts in previous incarnations. So Gita tells us to be indifferent to the results as we will meet with disappointment if we do not get the desired results as the result depends on total effort applied in various lives. Hence we will get the results when the time comes and we should not worry about it. The Gita holds in common with the traditional philosophical systems that liberation is the highest goal of life. For the Gita liberation ultimately means "Bhagwat Prapti" i.e union with God or God Realisation. But one who attains liberation in this life (called Jivanmukta) is not free from the obligation to perform the duties of life. A Jivanmukta individual is also required to perform his duties, as otherwise he will be setting bad examples to others and may thus bring about social degeneration and stagnation in his own life.

According to the Gita. God is the Highest Self (Purushottama) and He is the highest object of adoration. But God should be worshipped, not simply by recital of prayers, performance of devotional acts and observance of rites and ceremonies, but through the *performance of the ordained duties of life*. Thus Gita is thoroughly opposed to NISHKAMYA or Inactionism and always insists on NISHKAMA



-KARMA, i.e. disinterested devotion to duties or social obligations. Indeed, with Gita, "Work is Worship."

Referring to Himself, Lord Sri Krishna, who is an incarnation, remarks "Although I have no duties to be done, although there is nothing unattainable or to be attained by me, still I do discharge my duties for the teaching of mankind. If I refrain from action, people will imitate me and thus bring about their own ruin and social corruption (Gita Chapter III, verses 20-26)

—S. M. Banerjee,
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SAI-BLISS AT SINGAPORE

"A labourer utilises the human life merely for its sustenance. A scholar makes use of it for erudition. The wise man metamorphoses the human life into the divine."

—Sri Ramakrishna Paramahansa

The enigmas of Shirdi Sai Baba's miracles and of how He Himself came into being, almighty and powerful, have been pondered in every heart that yearns to know about Lord Sainath. No Scripture has fully elucidated these seemingly unanswerable questions. From the very depths of my soul and from Lord Sainath, I received a few answers which give a true perception what Sainath is.

I had the privilege of visiting Singapore and a few other places in the second week of October, 1986 along with my mother, Smt. Sulochana Devi. We were happy to visit all places of tourist importance. In fact we felt 'at-home' when we visited a few temples of Shiva, Srinivasa, Kali and others. As I paid my obeisance to Lord Sainath—the Almighty existing in all these holy places, my mind mused over Lord Krishna's statement in the Gita (IV:6): "Unborn, though I am, Changeless, Lord of creation and Controller of Cosmic Nature! Yet, entering Nature I wear the Cosmic garment of My own Maya, which does'nt change Me." I was told that Indians residing at Singapore have got these temples built by specially bringing renowned architects from South India.

On the 16th October, 1986, we visited the Shiva temple and were relaxing outside the precincts. I contemplated on Sai Baba's life which demonstrates its philosophy that it is not necessary to flee the responsibilities of material life. I felt that by bringing Lord Sainath into wherever He has placed us, no matter what our environment is in the mind wherein Sai-communion reigns, Heaven must come. Even as I was wonderstruck at the affluent life at Singapore, my mind prayed to Shirdi Sai Baba: "A heaven without Thee, O Sainath, I want not! I love to work in the factory if I can but hear Thy voice in the noisy wheels of the machinery. A material life without Thee, my Lord, is a source of physical misery, disease, crime, ignorance and unhappiness."

Exactly at that moment, I heard the chorus of a bhajan: "SAI BABA—KRIPA KARO..." I listened to the soul-stirring bhajan for full five minutes. I made sure I was not dreaming, but the bhajan left a deep impression on me. As all waves in the ocean become merged in the ocean, so all the finite objects manifesting from the finite causes lose themselves in their Eternal source. I was lost in the Sai-bhajans in the true spirit of Rigveda verses: "... Not being was not, Being was not then, The one breathed Windless, of its own power. Beyond this there was naught whatsoever. The root of Being in Not-Being was found by sages tracing it into understanding in their hearts..." (Rig Veda X: 129).

I immediately enquired of an onlooker as to where exactly the Sai-bhajans are being held. He directed me to a spot behind the Shiva temple. I rushed there along with my mother.

I saw a group of Sai-bandhus performing melodious Sai-bhajans. I prostrated myself before Sai Baba's picture. There was a divine atmosphere. Sai Baba gave me the revelation and understanding of His continued grace on me, in the same way Shama felt when he went to Prayag decades earlier. I could feel the way Sai Baba's love was translated into terms of fathomless wisdom.

I stayed there for over 45 minutes. My soul melted at fathomless depths. Everything began to emit astral flames. My body and the forms of Sai-bandhus performing the bhajans, the glowing city of Singapore and the far empyrean became dancing lights, while atoms of Sai-grace flew. Finally nothing remained but mellow luminosity in which all creation twinkled in an unending phenomenon.

'O Sainath! In my heart I bow again and again to Thee; Eternal light in whom all forms commingle.'

I am sharing this experience with all Sai-brothers and Sai-sisters so that when you constantly feel the blissful after-state of Sai-bhajan,



you will live in ecstasy, you will be one with the ever new joy of your soul and whosoever will be around you will be like you—even as the constant touch of sandalwood makes the hand fragrant. “Their thoughts fully on Me, their beings surrendered to Me, enlightening one another, proclaiming Me always, My devotees are contented and joyful.” (Gita:X:9)

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



SET YOURSELF RIGHT

“It is not for us to set the world right. It is for us to set ourselves right and through our example, let God influence those around us.”

—J.P. Vaswani

At the heart of everyone—everything—is goodness. And this is true of every experience, howsoever unpleasant it may appear to be. Life is a mixture of the “pleasant” and the “Unpleasant”, of joy and sorrow. As William Blake puts it in a poem: “Joy and woe are woven fine, a clothing for the soul divine!” And as the Psalmist declares: “Weeping may endure for a night, but joy cometh in the morning”. Joy and sorrow follow each other as day follows night. But when suffering comes, the period of tribulation appears to be interminably long. A year of joy is but as a day; and a day of suffering appears longer than a year.

Sai Baba tells us that suffering is a part of life, and suffering is a teacher. We would miss some of the best lessons of life, if suffering did not come to us. Many of us alas do not recognise this truth and do all we can to avoid a seemingly painful experience. The second way—to resign themselves to the experiences which fall to their lot. They do not resist; they become resigned. Often times such persons are heard to say: “What cannot be cured must be endured.”

But Sai Baba tells us a third way of meeting the trouble. That is greeting every unpleasant experience as a friend. Do not try to run away from trouble; you cannot do it. Do not let in trouble, simply because you must. But move forward to greet it with the words: “Welcome friend, what message do you bring to me from Sai Baba?” And you will find that every trouble is a soiled packet—soil-

ed on the outside—but which contains a precious gift. Every unpleasant experience is a package which hides a wealth of wisdom and strength. A Sai-devotee who knows this greets suffering with a smile. He is a true victor, and his way is the way of victory!

I was working in the Co-operative department of former Hyderabad state. I was thinking that good and hard work would yield promotion and position. Man is called a wanting animal and his needs are many and varied. I had applaue from every quarter and naturally was pining for promotion. But Sai Baba's will was otherwise. I had to hand over charge to a person who had been deprived of promotion five years earlier. Though I was working in a clear vacancy of a gazetted post for five months, I lost a chance. No praise of my work came to my help. When I was expecting again in a permanent vacancy of the new scheme, the States re-organisation came into effect in 1956 and I was allotted to the new Mysore state, where my seniority was reduced from 2nd to 169th. My hue and cry for maintaining the seniority and status quo went in vain and without any promotion I retired in the new state.

At the time of my retirement I mused over the famous lines of Swami Ramdas: "Do not go over the past. The voracious time has swallowed it up. Let the future not worry you, since what is ordained is sure to take place. In the present, take heart, having perfect trust in the Almighty. Your faith in God be the healing balm for the sharp pains of life. Faith is no faith if it cannot grant you endurance, resignation and peace."

My faith in Shirdi Sai Baba has paid me rich dividends. Just before I retired, my son secured admission to an Engineering college without a copper as donation. At present he is a Senior Engineer in a Public Sector firm. Similarly Sai Baba blessed me with a good alliance in an engineer for my second daughter. I can only say that by Sai Baba's grace, I am leading a peaceful and contented time in the evening of my life.

Dear Sai-brothers and Sai-sisters: Suffering is the very spice of life. Suffering is the glorious dawn that heralds the coming of the blazing sun and a brilliant day of absolute freedom and joy. Verily blessed is he for whom suffering is no suffering. Surely he will enjoy the very nectar of immortal bliss and peace.

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



TIME TO LOVE IS SHORT

“Let ‘I cannot’ be eradicated from your vocabulary. Time is gliding away for a few days only lasts this reunion with friends and kinsmen. Gather up your possessions brother, no one accompanies you on your final journey.”

—Sri Anandamayi Ma.

The hospital was unusually quiet that bleak December morning; quiet and still like the air before a storm. I stood in my room and glanced at my watch. It was just 10 a.m. I took my stethoscope and headed for the male ward. It had one patient, Mr. Perumal. A man all alone, a man strangely silent about his family.

As I entered the ward, Perumal looked up eagerly, but dropped his eyes when he saw it was only me. I pressed stethoscope over his chest and listened—strong, slow, even beating. Just what I wanted to hear. There seemed little indication he had suffered a slight heart attack a few hours earlier. We were planning to send him to a Major hospital in another hour’s time.

He looked up from his starched bed. “Sir, would you” he hesitated, tears filling his eyes. Once before he had started to ask me a question, but had changed his mind. I touched his hand waiting. He brushed away a tear. “would you call my daughter Selvi who works in the school. Tell her that I have had a heart attack. A slight one, you see. I live alone and she is the only family I have.” His respiration suddenly speeded up.

I turned his nasal oxygen upto eight litres a minute . “Of course, I will call her right away” I said studying his face. He gripped the sheets and pulled himself forward, his face tense with urgency. He again called me “Sir, could you get me a pen and paper?”

I dug out a scrap of paper and a pen from my pocket and set it on the bedside table. “Thank you, Sir” he said. I smiled at him and left.

I walked back to my room. I contacted his daughter over the telephone. Her soft voice answered. “This is Doctor speaking. I am calling about your father. He was admitted this morning with a slight heart attack and”

“No” she screamed into the phone startling me. “He is not dying, is he?” It was more a painful plea than a question.

“His condition is stable at the moment” I said, trying hard to sound convincing.

Silence. I bit my lip.

“You must not let him die” she said. Her voice was so utterly compelling that my hand trembled on the phone.

“He is getting the very best care and we are shifting him to Kotagiri or even to coimbatore”.

“But you don’t understand”, she pleaded, “My father and I have not spoken for almost a year. We had a terrible argument over my boy-friend. I ran out of the house. I . . . I haven’t been back. All these months I have been wanting to go to him for forgiveness. The last thing I said to him was: ‘I hate you’.”

Her voice cracked and I heard her heave great agonizing sobs. I sat, listening, tears burning my eyes. A father and a daughter, so lost to each other. Then I was thinking of my own mother, many miles away. It had been so long since I had said, ‘I love you’.

As she struggled to control her tears, I breathed a prayer to Lord Sainath: “Sai Maharaj, let this daughter find forgiveness.”

“I am coming there right now....” she said. Click. She had hung up. I could sit no longer at my desk. Lord Sainath literally made me hurry to the male ward in a run. I opened the door.

Perumal lay unmoving. I reached for his pulse. There was none. With lightening speed, I levelled the bed and bent over his mouth, breathing air into his lungs. I positioned my hands over his chest and compressed. One, two, three—I tried to count. At 15, I moved back to his mouth and breathed as deeply as I could. Again I compressed and breathed. Compressed and breathed. He could not die!


“Sai Baba” I prayed, “His daughter is coming. Don’t let it end this way.” The door burst open. Nurses and other staff poured into the room pushing emergency equipment. A tube was inserted through his mouth as an airway. Nurses plunged syringes of medicine into the intravenous tubing.

Nothing. My own heart pounded: “Sainath, don’t let it end like this. Not in bitterness and hatred. His daughter is coming. Let her find peace.”

Somehow Perumal had gone for ever. Our efforts failed. A Nurse unplugged the oxygen. The gurgling stopped. One by one they left, grim and silent.

Lord Sainath: how could this happen? How? I stood by his bed, stunned. A cold wind rattled the window. Everything appeared bleak. How could I face his daughter?

When I left the ward, I saw her against the wall. A Nurse stood



talking to her, gripping her elbow. Then the nurse moved on, leaving her slumped against the wall.

Such pathetic hurt reflected from her face such wounded eyes. She knew. The Nurse had told her that her father was gone.

I took her hand and led her into my room. We sat neither saying a word. She stared straight ahead at a picture of Shirdi Sai Baba hung in my room, glass-faced, almost breakable looking.

“I am so sorry” I said. It was pitifully inadequate.

“I never hated him, you know I loved him” she said.
“Sainath, please help her” I thought. Suddenly she whirled towards me: “I want to see him.”

My first thought was—‘Why put yourself through more pain. Seeing him will only make it worse.’ But I got up and took her to the ward.

She leaned over the bed and buried her face in the sheets.

I tried not to look at her, at this sad, sad good-bye. I backed against the bedside table. My hand fell upon a scrap of yellow paper. I picked it up. I read:

“My dearest Selvi: I forgive you. I pray you will also forgive me. I know that you love me. I love you, too.”

—Daddy.

The note was shaking in my hands as I thrust it into Selvi’s. She read it once. Then twice. Her tormented face grew radiant. Peace began to glisten in her eyes. She hugged the scrap of paper to her breast.

“Thank you, Lord Sainath” I whispered, looking at the window. The fog at the window had melted away, gone forever.

Life seemed as fragile as a fog outside the window. But thank you, Lord Sainath, that relationships, some times as fragile as fog can be mended together again but there is not a moment to spare.

I crept from the ward and hurried to my desk. I would write to my mother: ‘I love you.’

—Dr. G.R. Vijayakumar,
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Nilgiris, Tamil Nadu.

THE ROLE OF SAI BABA IN MY LIFE

I came to know about Shirdi Sai Baba only 6 years back. My grandfather was a devotee of Sai Baba for three decades. It was with him, I had the opportunity of visiting Shirdi. During my journey to Shirdi I read some books on Sai Baba. Though I was not very much impressed about him that time, things are very much different now. So, I would like to share many happenings in my life after coming under Baba's grace. My belief in Baba began as a humble devotee, but now I see that Baba helps his devotee, just by the utterance of his name in times of need.

I was a student when I first visited Shirdi. After having the blessings of Baba, I passed out in the final year in flying colours. This was the taste of first happy experience due to Baba's grace.

After the degree, I was sincerely on the look out for a good job. As I was now eligible to take up the Bank officers exam, I took up the examination after sincere study. I was thrilled when I got a call letter for the interview because my performance in the exam was satisfactory and not extraordinary. After the interview, I received a regret letter that I did not stand in the required ranking of the Examination Board. Though I was very disappointed, I knew Baba would certainly help me in some way or the other.

For being patient and having faith in Him for sometime, reward was indeed great. Again I received a letter from a Bank that I have been selected and appointed as an officer. I had tears of joy and my heart was overwhelmed with joy and I thanked Baba.

Indeed I was very happy to get the appointment and to that joy was shortlived. When I learnt that I had to report for duty in an unknown place and in a different state. The language, culture and the people's way were so alien from the place of my domicile; that I hesitated to accept the order straightaway. But some innate courage which was nothing but Baba's care for his devotees goaded me to accept the offer as a challenge. This was inspite of the discouraging remarks by some of my relatives and friends. I had infailing faith in Baba and finally reported for duty at the strange new place.

Now, I must sincerely say that this was about 2 years ago and today, I am staying alone, learnt the new language and carrying on peacefully inspite of being hundreds of miles away from my other family members. This is all because of Baba's grace.

In May 1986, I casually took up the CAIIB exams for bank employees and with the little time I could devote to study; I faced the ex-



am with tension. My performance in one paper was not upto the mark. So I thought that I would have to take up the exam once more; but Baba had willed the other way.

On 14th Aug 1986, I was greeted by the letter from the Indian Institute of Bankers. I was sure that the letter carried the result of the examinations (May). Thinking that I will not pass it in first attempt, I opened the cover, Lo! to my greatest surprise I had passed in all the subjects. My eyes could not believe what they were seeing. My mind was carried away to distant land of joy and felt the grace of Sri Sai Baba the Great. He had not only tested me but also showered flowers of miracle on me.

Another incident which shall ever stay evergreen in my mind is as follows:

I was going to my native place as a prospective bridegroom was coming to interview me. So I started the journey homewards on 9th October 1986. I had to make a night journey by bus. When the bus stopped for meals, I got down to answer nature's call. As there was poor lighting in that place, I could not see the floor very clearly. While going inside I noticed a dark patch in my way and I crossed it ignoring without giving a second thought as to what it was.

While coming back the same way, my eyes had accustomed to the darkness and I stood rooted to the ground when I saw what the black patch was. It was a pit which was 3 feet wide and 3½ feet deep. My heart beat hard at the thought of only had I kept my foot on the patch. I was too shocked and sat motionless in the bus for half an hour. It took some time to recover from the shock. I just imagined what would have been the consequences if I had fallen in the pit, when I was making a journey to see a prospective groom.

I would like to convey one thing to the readers—work sincerely for any goal in your life but believe in one supernatural power above ie. God. This will enable a person to maintain a balance between heart & head and give the required courage to face LIFE. In my case, after becoming a devotee of SAI BABA, I have understood life better and I thank Baba for helping me to be what I am today.

—A Devotee.



CATHOLICITY OF SAI BABA

“Dattatreya is a unique bestower of knowledge. He is looked upon as the Great Teacher by all, but He Himself looks upon the entire creation as His Guru.”

—Ganapathi Satchidananda Swamiji

Sai Baba is in an uninterrupted at-one-ment with all other incarnations of Godhead. Unless this truth is grasped it is not easy to understand the Hindu scripture which says: “The one Spirit, all pervasive as the space is manifest as the Ishwara (personal God), Guru (perfect Master) and the Self”. When there are so many realised saints how can we refer to one perfect Guru? The truth of this statement is borne out by Sai Baba’s demonstration of his oneness with several perfect ones.

When Mhalsapathy prevented Sai Baba from entering the Khandoba temple, Sai Baba remarked: “All Gods are one. There is no difference between a Hindu and a Mohammadan. Mosque and the temple are the same. Yet I will respect your susceptibilities and not enter the temple.

Sai Baba is the greatest teacher of liberation while one is still in the body and the state of a true philosopher. He is the greatest hunter for the souls of men. All He needs is our two pice ‘Dakshina’—Shradha and Saburi.

Once Kaka Dixit was talking ill of Jesus Christ and Christianity at his lodging. Later when he went to Dwaraka-Mayee and tried to massage Sai Baba’s feet, the latter got annoyed and told him: “Get away. Do not massage me.” Kaka Dixit was aware of the omnipotent nature of Sai Baba and as such immediately realised that Sai Baba’s refusal to accept his services was on account of his criticism of Lord Jesus Christ. He immediately repented and sought Baba’s forgiveness. When he approached again to massage, Baba did not refuse.

Sai Baba was against conversion from one religion to another. When Bade Baba brought with him a recent Hindu convert (Ibrahim) to Islam to Dwaraka Mayee, Sai Baba, slapped that convert on the cheek and said “Ah! You have changed your father!”

On this religious catholicity of Sai Baba, I am often reminded of a story narrated by my Gurudeva—H.H. Ganapathi Satchidananda Swamiji. The story is about a king who wanted to find out which religion was the greatest.

He invited the leaders of the different religions to assemble in his court and speak about the merits of their own religion. However after



a while, there was much confusion and conflict among the leaders, each claiming that his religion was the greatest. Finally after many days, the king became very disillusioned and fed up. He thought that he would go and find out for himself which was the greatest religion. As he was about to leave the palace, an old man, — Lord Dattatreya in disguise,—approached and told him that he would show him the greatest religion. They walked until they came to a river where the old man said: “We must cross the river and sit in the shade of that tree on the other side. There I shall reveal which is the best religion to you. Go and find a good boat for us.”

The King saw many boats a little away and ordered a beautiful one to come for them, but the old man rejected the boat, saying that the wood was beginning to rot. The king brought another but the old man said that the oarsman was too weak to row them across. In this way, the King brought boat after boat, but each time the old man refused it, finding some fault or the other. When the King could bear it no longer, he angrily exclaimed: “Why should I listen to you? I am the king. I know which boats are good. They may not be perfect but any one of them can take us across. I won’t wait for your decision.”

So saying, he led the old man to a boat nearby and they crossed and arrived at the spot the old man had pointed to under the tree. They sat down and the King said: “Now we have reached at last. Tell me which is the best religion.” The old man smilingly replied: “Ah, but now your lesson is finished. Now you know how to find the best religion.”

Then he disappeared and, in a flash, the King realised that just as he had chosen a boat, which, though not seeming perfect, had carried them safely across, and so too, any religion he liked would serve his purpose.

That is why Sai Baba said: “This is a Brahmin, a white Brahmin, a pure Brahmin. This Brahmin will lead lakhs of people to the SHUBHRA MARGA and take them to the Goal, right upto the end. This is a brahmin’s mashid,”

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BHAGAWAN SAI OF SHIRDI, THE MOST UNIQUE OF INCARNATIONS.

A devotee of Baba of Shirdi sometimes finds himself at his wit's end to form a picture of Him in his mind and express his feelings adequately to the outside world. Not that Baba requires such a performance to establish His greatness for does the Brahman Eternal depends upon human aid to make Itself realised by all? But the craving for self expression is a human trait which cannot be suppressed. The individual soul thus pours out its adoration of the Universal soul in whatever means and methods it is endowed with supported no doubt by the sympathy and compassion of the Entity, the object of its worship.

That Sri Baba of Shirdi is the earthly manifestation of the Universal Soul cannot be denied or even thought of to be denied. The more one learns of that Being existing in Shirdi, the more is one imbued with one might call spiritual exhilaration of that Form and that Form performing acts or "Leelas" to enrich and elevate the ordinary mortal to a higher level of moral and spiritual consciousness. Are not Megha and Shama supreme illustrations of "Bhakti" incarnate and is not such a "Bhakti" a most elevated form of deification without questioning or sophistication? Are not Chandorkar, Dixit and Rege lofty examples of mortals mystically surrendering themselves spiritually to what they found as Eternal Brahman in Baba? How many and how many were transfixed by the magic of His person and transported by the nectar of His utterances? The all pervasiveness of the Brahman is the highest teaching of Hinduism embedded as a gem in the Geeta of Sri Krishna and the Upanishads of the "Rishis". Without the background of Sanskrit one cannot read or understand these holiest of scriptures and what is more external aid is also needed. But in the case of Baba of Shirdi by His simple sayings the knowledge of the Brahman is imparted by Him into you without you feeling any strain or effort for the simple reason, Baba was both God and Guru at the same time and so endowed with divine power.

The following select examples taken from the earthly life of Baba will convince even the simplest of souls about the truth mentioned above.

One Hansraj because of asthma should not have taken curds but persisted in doing so. So Baba as a cat went to his house and drank all the curds reserved for his midday meal. One day Hansraj espied the cat and beat it before it could go to his curds. Next day when the devotee went to the masjid Baba showed on His shoulder a fresh weal though it was a cat he had beaten. What is the moral? Baba the Universal Soul assumes the form of a cat to succour a devotee of His! The



cat and Babā are thus one but what is more ennobling one's mind is the love of Baba to his devotee and His submitting on Himself a blow from the devotee. Can one pick up a grander illustration of the link between god and man?

The example of Upasani Maharaj (as according to even Apostle Narasimhaswamy) is the nonfructification of the effort of even such a Being as Baba of Shirdi of shaping of a mortal to perfection in the metaphysical plane. The only answer for such a negativeness seems to be the previous "Karma" of Upasani was the impediment and Baba of Shirdi was an emphatic exponent of "Karma".

In the case of Upasani Maharaj two incidents Baba creates by His own mystic power to illustrate and emphasise the principle of nonduality. One day Upasani prepared a "Naivedya" for Baba and this was watched by a black dog. When Upasani carried and placed his offering before his Deity, the latter refused to partake of it pointing out to Upasani how he had missed to recognise Baba as the black dog. Another day the offering that Upasani prepared was looked upon by a dirty beggar and this time also refusal of the offering was followed by Baba explaining to Upasani that the beggar was Himself. Twice Upasani was tested by the Bhagawan and twice Upasani failed to recognise the universality of the Brahman.

There are in the life of Bhagawan of Shirdi many more illustrations of the teaching of the fundamental truth on Hinduism, viz. monism or nonduality. Pundits and scholars may reach the heights of eloquence in explaining this fundamental principle. The difference that is obvious is it is more often rhetoric in pundits and scholars that shows itself, but in the case of Baba of Shirdi it is the meaning that is easily understood by the common man.

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“PERFECTION AND SELF WITHIN”

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


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

“I am a farmer by birth and occupation”.

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

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

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



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

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THE LORD'S SHARE

In the days of yore, the Lord's acre was a tradition. Each village had set apart some planted land 'Lord's acre' so that the revenue from its crops could support the village temple. This is indeed a noble policy which would make people God-conscious.

Here is an experience I would like to share with Sai-brothers and Sai-sisters, so that they could influence their prosperous employers to infuse religious fervour among the employees.

When I was at Detroit, U.S.A. in 1984-85, I was employed in a concern dealing with Dry cleaning and Darning of fabrics. Our Employer wrote to each of the 80 employees of his concern telling them of his Lord's acre week plan. He would open a special account in each employee's name and every week would deposit one dollar a day in the account. That seven dollars would be given to the Church, Temple (as quite a number of employees were from South India) the Gurdwara or the mosque. It could be designated to any charity at the discretion of the employee concerned. He could also add upto seven dollars to his own account as his donation and the Company would deposit an additional amount to match it. At the end of the week, the entire amount would be sent to each person's Church or charity as a special offering.

It is needless to mention that all the employees and mass welcomed the idea and made donations. Our Company is grateful for the blessings it has received, and the Lord's acre week is a way of saying 'Thank you'.

Perhaps Sai-brothers in India too would think of such plan before GURU POORNIMA as an offering of our thanks to Lord Sainath for His sustained compassion on us.

—Mrs. Usha Ranganathan,
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Chikmagalur Dist, Karnataka.

SAI CONTEMPLATION LEADS TO ASTRAL SKY

*I am the miraculous merge of the mental and vital egoes
I am the unbeaten sound of the sonorous Anahat drums
I am the lustrous and sentient divine spark of Light
O, Devotee you do hold fast my arm of subtle power to enter into the
Eternity''*

—*Saigeetayan*

- As I have emphasized the need for purification of body, mind, intellect and the ego by different sadhana processes in my previous articles which are in a sequence, I deviate here a bit to visualise and train the normal processes of mind of an ordinary human being towards the Godhead. Here I deal mainly with a God minded Sai devotee who is not an avowed or regular aspirant tradding the devotional or aspirant's path.
- Every individual has mental oberrotions which are of the nature of thinking, contemplating, remembering and cocentrating aimlessly on various random topics of personal interest. This process is unending and cannot come to a halt for any amount of time ordinarily. This is an integral and inevitable part of the flow of consciousness of a living being. The flow of mind is mainly on desired objects or unfulfilled longings which mainly centre round money, women, power, self respect and enjoyment. This is because, a child is taught about his own belongings all the life time and as it advances in age it automatically realises and appreciates the importance and material value of money, power, publicity and physical happiness. It is therefore difficult to preach and convert a materialistic man to a way of self denial and renunciation, surrender of ego and dedication. It is also difficult to engender love for an unseen entity like the divine power of Godhead.
- However, the difficulties, diseases and unhappiness in life turns a man temporarily atleast to seek refuge in some divine power and test whether a simpler solution is readily available. This is the first sign for realising something unearthly beyond the reach of senses or organs. *Greatness of Saibaba and other humanatarian saints is in assisting and slowly converting materialistic minded but unhappy persons to something higher beyond the mundane life and mundane powers.* Baba generally answers the first prayer and drifts the soul steeped in ignorance to a higher goal. Although many beneficiaries remain again on the materialistic level, some devotees become aware of higher values and need for undertaking Godward discipline and sadhana

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- The preliminary aspirant or layman in the field must slowly divert his love attention, thinking, towards the form, name and the actions of Baba and imbibe his sayings in mind. This contemplation must slowly bloom into concentration on his name and form. *The surrender and dedication will slowly purify mind, actions and ego and make the individual to take more interest in selfless deeds, social service and helping others.* When the contemplation grows into meditation, the scattered love, attention and attraction will slowly focus on Baba alone and the devotee will become a *devotee* in the real sense. All other so called devotees are only “*shadow*” devotees
- The further regions are progress though difficult are sure to be attained by Baba’s gurukripa. The vital airs will gradually tend toward eternal “*padukas*” on the headtop. The bonds of desire rooted in “*Swadhistan*” chakra will be unfettered and the dynamic ego, at “*manipur chakra*” will be curbed and restrained. The ego consciousness at the ‘*Anahat chakra*’ will expand into universal ego. This purified cosmic ego will be the stepping in of God in the heart. The higher vital airs above the ‘*Vishuddhi*’ Chakra will free itself from the aberrations of memory, desire ripples of mind and take the *Prana* straight above to the Atman’s seat at the middle and top portion of “*Shatadal*” and “*Sahasradal*” chakra. This will automatically occur by pure grace and determinations leaving apart the wordy jargon of yogic phraseologies.

—Chakor Ajgaonkar, M.A.
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A MAN FOR ALL AGES

“*We build our character by the bricks of habit that we pile up day by day. Each seems a little thing, but before we are aware of it, we have shaped the house we live in.*”

—Saipadananda Radhakrishna Swamiji

Great thoughts and noble ideas from the past can provide spiritual food for us all today. His Holiness Saipadananda Radhakrishna Swamiji found food for his soul through the practice of the presence of Lord Sainath by chanting ‘Vishnu Sahasra Namam’ incessantly. He stayed for over two decades at Sai Spiritual Centre, at Bangalore and his continued presence is felt even years after his ‘Mahasamadhi’ in January, 1980, which has helped Sai-devotees far and wide. His mission as an ‘Apostle of Love’ knows no hourglass.

Sri Radhakrishna Swamiji found indescribable joy in his practice of the presence of Lord Sainath and his utterances are classic in themselves and here are a few excerpts from the Spiritual Diary of my husband, Dr. G.R. Vijayakumar.

When Illness Befalls

(to a devotee who complained of his ailments)

“I do not pray that you may be delivered from your troubles, but I pray to Lord Sainath earnestly that He would give you strength and patience to bear them as long as He pleases. Happy are those who suffer with Him. Many do not comprehend these truths, nor is it to be wondered at, since they suffer as lovers of the world, and not as lovers of Sai Baba. They consider sickness as a pain of nature, and not as from Lord Sainath; and seeing it only in that light, they find nothing in it but grief and distress. But those who consider sickness as coming from the hand of Lord Sainath, as the effect of His mercy, and the means which He employs for ironing out their Karma find in Him great consolation.”

“I wish you could convince yourself that Lord Sainath is close behind our thoughts, more effectively present with us in sickness than in health. Let us comfort ourselves with the sovereign Physician both of the soul and body.”

When Facing Danger or Difficulty

(To a devotee, in reference to his suspension from service)

“God has given Sri . . . a good disposition and a good-will; but there is in him still a little of the world. I hope the affliction which Sai Baba has sent him, will give a wholesome medicine to him, and make him take stock of himself. Let him think of Sri Sai Baba as often as he can, especially in the greatest danger. A little toning up of the heart suffices. A little remembrance of God, through Vishnu Sahasra Namam, is very acceptable to God and He will solve all the problems.”

When Thoughts Wander During Prayer

(To a devotee who complained of unsteady mind)

“Our mind is extremely roving; but, as the will is the mistress of all our faculties, she must recall them and carry them to God. Sri Ramana advised us to still the mind by Self-enquiry into ‘Who am I’? Let us humble ourselves before Sri Sai Baba. I do not advise you to use multiplicity of words in prayer; many words and long discourses being often the occasions of mind wandering. Hold yourself before Sri Sai Baba like a poor, dumb, paralytic beggar at a rich man’s gate.”



“One way to still the mind easily in the time of prayer, and preserve it more in tranquility, is not to let it wander too far at the times. That is where Sr Vishnu Sahasra Namam helps you to keep it strictly in the presence of God.”

Practising The Presence of Lord Sainath

(To a devotee who asked about Swamiji himself)

“I renounced for the love of Sai Baba, everything that was not His, and I began to live as if there were none but He and I in the world. I cannot imagine how religious persons can live satisfied without the presence of God. For my part, I keep myself retired with Sri Sai Baba in the very centre of my soul as much as I can; and while I am so with Him I fear nothing, but the least turning away from Him is to me insupportable. The continuous chanting of ‘Sri Vishnu Sahasra Namam’ does not much fatigue the body. Sri Sai Baba will not permit a soul which desires to be devoted entirely to Him should take other pleasures than with Him.”

Dear Sai Brothers and Sai Sisters, there is not in the world a kind of life, more sweet and delightful than that of Sri Radhakrishna Swamiji’s continual walk with Lord Sainath. Only those can comprehend it who practise and experience it. But let us do it with the motive of love, because Sri Lord Sainath would have us also so walk. As I was about to conclude this article, Sri Sai Baba prompted me to have a glance at ‘BABA’S CHARTERS AND SAYINGS’ (compiled by H.H. Narasimha Swamiji). In a flash, I opened page 178 and my attention was focussed on the foot note there. It was a quote from Atharva Veda:

“If two persons sit together and scheme, King varuna is there as a third and knows it. He that would flee beyond the heavens far away could not flee from King Varuna. King Varuna sees through all that is between heaven and earth and also all that is beyond. He has bounded the winks of men’s eyes.” (Atharva Veda IV: 16-2,4,5)

The Sai-sport here is that even though I have this book with me for over eight years, my attention was drawn on these lines only now. Is this not an indication that we should continually practise the presence of Lord Sainath close behind our thoughts?

—Mrs. Seetha Vijayakumar,
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Tamil Nadul

SHRI SAI DEVOTION

We, most of Sai Devotees, would marvel if we address ourselves honestly how far we deserve the Grace of Sai Baba, or whether we are at all deserving of even a drop of His mercy. It is useless to comfort ourselves with the thought that He is infinitely so great and we are immeasurably so small that such questions need not worry us at all. He is there always to respond to our call as a mother does when the baby cries. But then are we innocent and pure as babies?

There is indeed very little that we can offer Him when every thing belongs to Him and we are privileged to enjoy the good things of life only out of His mercy. Yet there is something which even poor creatures as we are, we can give Him. And that is the only object that He demands of us. It is our LOVE. Says Sai Baba "You look to me and I look to you". Here in lies the tenderest and yet unbreakable bond that binds His devotees to the Lord.

Let us then consider what is LOVE of which so much has been thought and said by saints and sages. LOVE is a wish to understand and comply the desire of the person we love. To understand and comply with the desire of the person we love needs sacrifice on our part and that is the essence of Devotion or LOVE to the Lord. Here it means that if we want to be true devotees, we must make every effort to fulfil His desires and directives. We are to give our heart and soul—anything that we consider dear or important to the Lord. It is not certainly too easy to do this as it sounds or looks. We have inherent so many evil habits and tendencies, which is also encouraged by our circumstances we are placed in life. It calls for the greatest amount of effort and discipline on our part. It has been called by our ancient forefathers "TAPAS" or "SADHANA" (spiritual exertion of higher order). Sai Baba has Himself indicated in one of His dialogues with a devotee of His as to how this form of spiritual service should be rendered to the Master. He asks us to cast away all pride. The devotee should not feel that he possesses the service, but rather he should know that his service belongs to the Master who will at His will or pleasure call upon the devotees to render it. That should be the spirit says Sai Baba, in which we should serve Him.

The prayer that we offer Him in our own particular way individually is indeed one form of devotion. But a still higher and beneficial form consists of bringing down His blessings that can be had by worshipping Him by a large mass of devotees jointly as many devotees are doing at Sai Samajes, and thereby helping us to lead happier and more peaceful kind of existence. A study of comparative religions of our humanity shows that the Masters or Avatars of latter religion given to humanity like Islam and Christinity introduced compulsory ritual mass prayers on various occasions. The scientific



reason for introducing the mass prayer can be understood if we consider that the spiritual force generated by a single individual will be weaker than the joint force generated by a gathering. This joint spiritual force will automatically in turn bring back much powerful and beneficial benediction of the Lord, as the entire cosmos is strictly governed by God's law which is fully scientific. This explains why Shri Sattya Sai Baba has laid so much stress on Bhajans & Kirtans jointly by the devotees. Because it generates powerful spiritual force benefitting large number of people.

The next higher form of devotion is to try and see Him in every being and in one's ownself and worship Him. Sai Baba has warned His devotees against making the mistake of conceiving Him as a human being three and a half cubits in stature and wearing the "Kufnee" (Gown). Unfortunately quite a few devotees, through sheer ignorance conceive Him only in His Shirdi form. This amounts to dragging Him to human level. But in reality He is the Universal spirit pervading all creation and He is to be discerned with the true and unerring eye of devotion in every form of God, Avatar and everyone; in the flies, the ant, animals and flowers and in all things animate and inanimate large and small, beautiful and ugly, and served in all humanity and devotion. Lack of this outlook in most of us in today's world has formed so many compartment, among the humanity giving rise to differences, hatred, enmity, jealousy and pride of religion, caste, creed, sex and status. Baba has even warned His devotees against showing rudeness to any one by virtue of one's own position or any other circumstances. If one can not give alms to a beggar one is expected to plead one's inability in a polite manner.

Yet another form of showing devotion is by doing things which are acceptable to Him, such as Nama Sankirthan, chanting of Sri Vishnusahasra name, the reading of Srimad Bhagwatam and the Bhagwat Gita and other religious scriptures of His Leelas. Reading of such books every day for even a short leisure gives the benefit of Sat Sangh. The purpose of Sat Sangh is to keep our minds engaged in Godly thoughts, so that the mind which is very fickle, and can not remain idle for even a moment, should start thinking of evil and self-centred ideas thereby polluting our heart and God only dwells in a pure heart like that of an innocent child. So, out of love and regard for Sai Baba at least let us read them and sing the Sai Bhajan and join such gathering where these sacred books are studied and holy Name sung.


Another cause dear to Baba is feeding & helping the poor. The basic truth behind this directive is that we as human beings, who are affluent or have adequate means to lead a reasonable material life, are really the custodians of God's property—as everything belongs

to Him and we are only the custodians till we retain this body. He has made us the custodian to put our resources for good and beneficial use for ourselves as well as help the less fortunate brethren of ours. The world in which we live is an unfinished world. It is not wise, it is not happy, it is not pure, it is not good, it is not even sanitary. Almost everything has yet to be done to it. Now this is a prodigious task to recreate the world. Gods way of making worlds is to make them themselves. God works always with agents, and this is our way also when we want great things done, and this was and is Sai Baba's way when He has undertaken upliftment of humanity. Hence His first task was to make a collection of men as devotees in to a Sai Society or Seva Dal. His sermons and directives are the aims of His Society. Baba's Society, of the different things it is like, of whom its membership consists, what they are to do or not to do. His Society has a programme and it deals with real world. Not of the surface world, but of the world as it is, as it sins and weeps and curses and suffers and sends up its long cry to God. The value of this kind of service can not be overestimated. Suffice to say that it expands and purifies our heart and like the quality of mercy, it is twice blest, blessing him that gives and him that receives.

Many of the well to do devotees generally try to excuse themselves from this mission of mercy to poor by thinking that their own resources are not adequate to fulfil their own demands and requirements. But if we honestly analyse the cause of this created inadequacy we will find that because we are in the belief of creating and expanding our wants and desire everyday so we feel unfulfilled. Hence Baba has said to put a **CEILING ON OUR DESIRES** so that we can save a little for our unfortunate brethren. Let us remind ourself that if we fail to fulfil our obligations as Gods agent and custodian the retribution is bound to follow us according to law of karma. Feeding and helping the poor and the distribution of Udhi . . . Vibhuti, is Baba's unique gift to suffering humanity, are two of the greatest services that one might undertake in the name of Sai Baba.

Merely recounting Baba's miracles and benefits derived by oneself cannot be considered a high form of devotion at all. Though recipient or experiments, can receive no ill effects from Baba's miracles, they may not always obtain all the good effects which are potentially there. To every such miracle there is a spiritual string attached. If the recipient fails to perceive the string or lets it slip unheeded through his fingers, then he has lost a great opportunity. He may have gained a jewel, a healing, a solution to his business problem, an amazing escape from some deadly peril, but these are small things compared with what he might have gained.

If he continues to dodge the spiritual string i.e., turn towards



Sadhana of Godhead, then in time he will become surfeited with viewing miraculous phenomena. They will no longer delight or impress him. Furthermore, they will not continue to serve him, and when the point is reached that the miracles and benefits work no more his way—that he no longer gets the material gains he expects—he will drop away from Baba's following. He has missed and sailed passed the narrow inlet to that glorious harbour for which all human ships are searching. And how long must he wait, how many years, how many lives, for such another chance—only Baba knows!

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HOW LORD SAINATH ENTERED MY LIFE

How do I start the story of how Lord Sainath entered my life?

My wife and her parents had been devotees of Baba for many years. I, personally, have been and am a devout Hanuman Bhaktha since my childhood—in fact at whichever temple I worship, the deity appears to me in the form of Hanuman. As such, I accepted my wife's devotion to Shri Sainath—a mere mortal to my way of thinking then—with benevolent disinterest. I would drive her to the local Sai Mandir in Vishakhapatnam, where I was working in 1978, and wait outside in the car, till she finished her prayers and came out until that fateful day, when Lord Sainath revealed Himself to me.

I distinctly remember it was a Thursday—Baba's day. I was to go on tour later in the evening, and was with my Administrative Officer, collecting my travel papers, when I was told that I was needed urgently in the telex room. I rushed to the telex room. My brother, in far away Erode was on the other side of the Telex machine. The message made me stop in my tracks. My father was dangerously ill and was sinking. Could I come to Erode immediately? I explained to my brother that I had important work in Calcutta, and asked him whether the situation warranted my cancelling my trip. Something seemed to hold my brother back. After some hesitation, the telex machine clattered into life. No, I should proceed to Calcutta, but immediately on completion of my work, I should go to Erode.

I returned home, packed up my suitcase, and before going to the station to board the Coromandel Express, I accompanied my wife to

the Sai temple—a Thursday evening routine. This time, some instinct forced me also to go in. I was struck by the serene look on Baba's face. The marble image of Baba was an exact replica of what I was to see in Shirdi later. But for the present, I stood transfixed by some kind of super natural force. The local pandit, an old man whom I had never seen before, offered me the sacred Udhi. As if in a trance I applied it to my forehead. Then on an impulse I told the Pandit, "Baba, I have a problem, my father is not well, what are Baba's intentions?" The Pandit looked at me, and then started me by saying, "Baba says don't worry. This has happened to you before as well, and Baba saved your father then too. All will be well!" I was amazed, because two years ago when I was posted in Moscow, I had received a similar message that my father was unwell. All arrangements had been made for me to fly back to India when I received the good news that he had recovered. But how did this old man in Vishakhapatnam know about it? I put it off to one of those inexplicable things and continued with my planned trip to Calcutta.

A week later I was in Erode. My heart bled to see my father at the Christian Missionary Hospital. It appeared that he was literally on his death bed. My mother and brother were at his bed side. The attending doctor came in, and when he came to know that I was the eldest son, he took me aside. The news he gave, shattered me. My father had cancer of the Sternum. Because of excessive smoking there were hardly any lungs left. There was no point of retaining him in the hospital any longer. My mother had not been informed. Since I was from the Armed Forces, why did I not move him to the Military hospital at Pune, where some kind of help may be possible?

I didn't know what to do. I had come on four days casual leave. Without saying anything to my mother, I wandered aimlessly out of the hospital, into the dusty streets of Erode. My feet took me to a wayside shop, where garish pictures of Gods, Goddesses, film stars and politicians stored at me. Suddenly my eyes were drawn to a picture of Sainath. Even from behind that framed glass, His hypuotic eyes seemed to reassure me that all was well. I bought it and returned to the hospital with a strange sense of peace. I gave it to my brother, and asked him to keep it at the bedside table. At least my father's last days would be under His gaze. My brother remonstrated. It was a Mission hospital. No private pictures were allowed. Even if it was, may be they would accept only Christ's picture. I brushed aside all his protests and insisted that Baba's picture should be there. Then with a lump in my throat I took leave of my father. He could barely recognise me, but I could feel the satisfaction in him that I had come all the way to see him.



The next 2 days were a blur of commuting between home and hospital. There was no change in my father's condition. In fact there was a slight deterioration. We all prepared for the inevitable. My casual leave came to an end, and I returned to Vizag with a sense of foreboding. Back in Vizag, in spite of the flurry of activities, my mind was forever expecting the midnight call or the postman at the door with that dreadful telegram.

And then within ten days it arrived. I couldn't believe my eyes. It was a letter written by my father. The handwriting was shaky but the spirit was not. He had been discharged from hospital, and had returned home. The doctors were dumbfounded. There was no evidence of Cancer, and they were at a loss to explain his sudden recovery.

Well, my father lived for six more years after that till he succumbed to bronchial pneumonia. And we have been totally convinced that Lord Sainath is Hanuman Himself. There have been many ways, since then, in which He has revealed Himself to me, guided me, consoled me, given me company when I needed Him the most. It is strange that Thursdays in particular have assured a new meaning for me. The toughest decisions that I have to take are taken on Thursdays, and my most complicated problems confront me on that day. So also the good news that I receive are on Thursdays. Sainath is very much alive, and present here with me. We have been to Shirdi, no five occasions since then, and each was a memorable one. Sai is with all of us, and He reveals Himself to us, in the most unexpected manner. And once He has done so, life is not the same again.

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LIVING WITH GOD OR EARTH

The title may appear fanciful or extravagant in thought but it was a reality experienced by people who lived in the village called Shirdi in the Ahmednagar district of Maharashtra in the latter half of the previous century and almost nearly the twenties of the present. Realisation of God is the aim or the spiritual ambition of people imbued with piety or hankering after for solace or peace when they review their lives imperfect and unfulfilled in diverse ways and when they reach twilight of their lives wish and pray for redemption of their lapses so as to achieve a smooth peaceful end. Gandhiji's aim in life he used to say was to see god face to face showing his immense faith but alas! he feel a victim to an assassins bullet before realising his ambition. Ramakrishna Paramahansa and Ramana Maharishi were supreme godmen or evolved beings who inspired in others undoubted belief in the existence of a Supreme Being. Gandhi was a politicoethical personality, while Ramakrishna Paramahansa and Ramana Maharishi were purely ethical personalities. Though all three rose to heights of divinity unsurpassed they were still human beings.

In distinction from these great souls mentioned above, there existed a Being in Shirdi by name Sai Baba. What is the distinction it may be asked? While Ramakrishna Paramahansa, Ramani Maharishi and Gandhi were indeed supersouls, Sai Baba of Shirdi was an Incarnation of the Supreme Being. So while the former three had attributes of god compelling the respect or veneration from others, Sai Baba of Shirdi was God himself in human form even as Sri Rama and Sri Krishna. And so ordinary humans who lived with Him, saw Him, every day listened to His words and witnessed his "Leelas" or miracles must have experienced within themselves feelings of a superior plane difficult to be expressed outside but all the same did find expression in diverse ways. Highly fortunate indeed were those contemporaries of Sri Sai Baba evoking in these at the present day with wholesome belief in their mind and heart about the existence of Brahman Eternal, a sense of envy, a sense of longing a sense of unfulfilment that they have missed the same good fortune. The next best for such men and women will be reading all the available literature of Baba, surrendering to Him completely as God supreme, supplemented by the reaction He implanted in His followers accepting Him as God or earth and such a course is bound to obliterate the gap and bring in them consolation and hope to brighten as well as pacify their minds.

What were the impulses generated in the minds of Baba's contemporary devotees, what were the emotions that vibrated in them by



the mystic power of the god who had incarnated in their midst as a human being? It were the waves of beatitude and enlightenment that lashed on them not with fury to overwhelm them but to rock them as though in a cradle like a fond mother to her child. Baba the god was the giver and His devotees were the recipients. When the giver was god himself the receipts must have been in proportion to His grandeur and sublimity. But there seems to be a check here. The bounties received by the devotees were not uniform in quality and quantity but based on their past "Karma". This fundamental of Hinduism "Karma" was emphasised by Baba either by His nectar like words or by His divine actions. So bounties Baba's devotees received but these bounties varied from one to another; their presence with Baba however was a gift incomparable, a treasure locked up in their lives and certainly must have been passed on to their successive generations. The families of those completely surrendering to Baba prospered as Baba Himself gave them the word of assurance of their well being.

Bayaja Bai, Dixit, Rege, Radhakrishna Mai and Mhalsapathy can be cited as devotees of Baba, of the highest rank. Their submission to Baba was complete; there was no shadow of a doubt of their regarding Baba as God and it was spiritual bliss unalloyed that all of them experienced with Baba. Though in social status there was a wide gulf separating Dixit, Rege and Radhakrishna Mai on one side and Mhalsapathy and Bayaja Bai on the other side, so far as their worship of Sai as God Eternal all of them were on an equal level. Spontaneity and fullness of heart marked their adoration of Sai.

A man who brought to Shirdi many distinguished devotees of Baba, was Nana Saheb Chandorkar, a scion of a highly respectable brahmin family and socially highly placed as a deputy collector. Besides assisting in the Sai movement Chandorkar was the recipient of considerable spiritual wealth from Baba. Though not spontaneous as in the case of Dixit, Rege and others Chandorkar's worship of Baba as God was a process of evolution culminating in his washing Baba's feet reverently (or offering "Arghayu") and taking home the "Paada Teertha" (which by the way Mr. Pradhan had the good fortune to share). His complete faith in Baba is also shown, when a friend of his accosted him in the open road to seek his help to cure his ailing wife, Chandorkar in the absence of Baba's "Udi" in his person, simply took some dust off the road and praying to Baba applied it on the forehead of his own wife! If bliss was experienced by Dixit, Rege and company by their contact with Baba enlightenment of the highest order was the reward that Chandorkar reaped:

Raghunath Dabholkar or Hemadpant (the tile bestowed by Baba himself) was drawn to Shirdi both by Dixit and Chandorkar. Though in social level far below the latter pair Dabholkar had a sound

education (not off scholastically but self learned) and a natural gift of writing in verse in his mother tongue Marathi. A doubting Thomas regarding the greatness and efficacy of gurus, even at his first contact with Baba he felt the feeling of spiritual elevation and gradually as in the case of Chandorkar became convinced of the Divinity of Baba. Whatever may be the impulse behind his writing the biography of Baba, the whole world has been benefited by Hemadpant's monumental work "Sri Sai Sat Charita". What the only Bible is for Christians Hemadpant's work is one of the many Hindu Bibles emphasising the great teachings of Baba in the form of His miracles His utterances and His actions while living and moving with His devotees. "Sri Sai Sat Charita" came in print only after Baba's Mahasamathi and as Hemadpant himself admitted it was solely Baba guiding and writing the work by His spirit. A dream vision followed by the presentation of a picture of Baba (by a muslim) just in time for the commencement of a holy feast in his house were the best gifts Hemadpant got from Baba's Hands.

If it was Baba's divine purpose of chastening and refining individuals, no better examples exist than Das Ganu Maharaj and Madhava Rao Deshpande or Shama, the chastening in the case of Das Ganu and refinement in Shama. After saving Das Ganu twice from clutches of the law and after weaning him from his earthly ambition of becoming of a police Sub-Inspector and his passion for stage acting, Baba by His mystic power transformed the ordinary police constable into a matchless Haridas, who made use of his "Kirtans" to propogate the personality and greatness of Bhagvan Sai, thereby drawing thousands of devotees to Shirdi for darshan and blessing of that unique Incarnation. Deriving both temporal and spiritual gifts from Baba in abundant measure, Das Ganu did not rise to the heights of Dixit or even Mhalsapathy the simple village goldsmith in his not surrendering fully to the Divinity of Baba, because of his egotism lingering with him though in a small part. But Das Ganu's works on the Bhagvan and his brilliant songs on Him will live for ever shedding the reflected lustre of Baba on him.

Shama and also Megha to an extent are shining examples of unquestioned devotion of Baba as God supreme accompanied by a process of refinement or in other words both became by the divine craftsmanship of Baba shining gems from uncut stones. Both Shama and Megha were poor brahmins unlettered for practical purposes. But look at Megha being transformed into a Siva worshipper of Baba in the complete or absolute sense, an elevation to an exalted state from one what may call nothingness. Shama's worship of Baba matched with that of Megha, but at the same time Shama rose several steps higher than Megha in being considered by the outside world as a most



intimate devotee of Baba, working as Baba's intermediary, courier and representative. The highest gift conferred on Shama by his Bhagvan was Shama's initiation into the reading and recitation of "Vishnu Sahasranama" (illiterate though Shama was) and what was more making Shama master the holy text next in importance only to the Geeta of Sri Krishna. Such was the intimacy between Baba and Shama, that Baba once proclaimed that He and Shama had known each other for no less than seventy generations!

Damodar Rasane or Damu Anna as he was called and Rao Bahadur Dhumal can be cited as examples of devotees of Baba or whom Baba showered temporal bounties in full. Religious and spiritual matters are not worthy of recording in both although in the case Dhumal the "Sadgati" offered to his wife by the Bhagvan reflects on the spiritual side to a little extent. Both Rasane and Dhumal did not entertain even a shadow of doubt about Baba being God incarnate and so their surrender to Him was complete and their belief in Him unshakable before and after His "Mahasamadhi".

"I will be with you whenever you think of Me and wherever you think of Me" addressed to Rasane, and "At every step of yours I am taking care of you" addressed to Dhumal by Baba certainly reflects the love of Baba in unbelievable measure to both. It is indeed a height of attachment inconceivable and a modern worshipper of Sai will be filled with delight and exaltation of mind just only to think of this God devotee relationship.

The subject of Baba of Shirdi and the numberless worshippers of Him while He was in flesh and blood is inexhaustible, difficult to be encompassed in an article of a Journal. The illustrations written above are only a represent a small segment of the Shirdi spectrum. Even this however sheds a wealth of light on what may be academically called Sai phenomenon or Sai movement.

The question is bound arise to any sincere devotee of Sri Sai at the present day about the numerous common folk in Shirdi participating in the daily worship of Baba, one at midday in the mosque or Dwarakamayee and the other in the night in the Chavadi. Lest one forgets the supreme uniqueness of both the worships was, it was the living Baba it was who was adored as according to "Aagama" rules and procedure, a fact ever to be remembered. To these common folk the acceptance of Baba as God incarnate was not preceded by any strain or effort, but was not only spontaneous but also full. How they delighted in the decoration of His person during the Chavadi worship and how they drank the lustre of His! It is not these physical acts that are significant but the enormity of the love and devotion behind these acts that fill us at the present day with wholesome admiration not un-

mixed with envy to those simple unspoiled by doubts or reflections, pouring their adoration straight from their hearts.

A reference to Upasani Maharaj is inevitable in the context of the subject matter of this article. Great Upasani Maharaj was by his background and his austerities. His recognition of Baba as God incarnate cannot be subjected to any doubts or reservations. But Upasani's past karma it was that impeded the complete spiritual enlightenment that Baba had designed for him. It was almost an accepted fact that Upasani Maharaj would succeed Baba for the gadi or which Baba firmly sat. But fate intervened to cut short the period Baba had fixed for his complete spiritual training, and though Upasani outlived Baba by many years, the gadi was denied to him and that in the opinion of genuine Sai worshippers was most fitting and proper. An incarnation of God cannot be replaced by any person however highly placed or there cannot be another Sai of Shirdi other than the Sai worshipped then and worshipped now, and worshipped in the future.

Shirdi Sai Naamam

Smaranena Athi Madhuram

Shirdi Sai Sat Charitam

Geeta-upanishad vaakya Samaanam,

Shirdi Sai Leela Amrita Saagaram,

Snanepi Snanepi Santhushta Saadhanam

Shirdi Sai Divya Udi Prasaadam

Sarva roga nivaranam, sarva siddhi sadhanam

Shirdi Sai Natha mandahaasa vadanam

Darsena, darsena, santhyascha Santhatham

Shirdi Sai Nath, Hindu Nahi! Muslim Nahi!

Saakshaat Para Brahmame Sahi!

Sai Ram! Sai Ram! Sai Ram!

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SAI BABA CULT AND THE FUTURE OF RELIGION

There are thousands, if not tens of thousands, who are perfectly convinced that Sai Baba was fully divine or, in the words of the orthodox, an Avatar, though, as soon as we use that term, troubles arise and dissidents come forward to differ. So the best thing to say is that Sai Baba had in him the all-round perfection of divine qualities in such a manner as to fulfil our idea of God. That is what Sri G.S. Khaparde said, and what many others have said who are learned enough to draw distinctions between divinity and a divinely gifted human being. Metaphysics apart, let us confine ourselves to the usage of terms according to popular parlance and go on in this article with the explanation of Baba's position in respect of the future of religion. So far as India itself is concerned, the future of religion in India is largely a question of the fusion of the two great trends which appear to be so widely different, namely, Hinduism and Islam. The differences have led frequently to the breaking of heads and burning of temples, and recently even the breaking-up of the political unity of the country. So, the achievement of something like a basis for the unity of Hinduism and Islam is itself a very great and momentous task and may be justly viewed as affording a solution to the country's problem of fusing the two into one. So we might first take the question of Hindu-Muslim religious differences, and see how far Sai Baba was able to draw these communities nearer so as to give some ground for hope that Islam and Hinduism might one day combine and produce a blend that will satisfy the really earnest amongst the adherents of both religions and form the foundation of India's main religion of the future. In India itself the Muslims are so numerous that any failure to take note of their religious needs in trying to shape the future of Indian religion must spell a failure. Happily for us, however, Sai Baba has chalked out some outlines which give very good promise of a blending of these two. We shall see what history has to teach us about the blending of these two religions in the past. Great souls have always existed who appreciated the advantage of fusion, and they worked hard to achieve success in this matter. Akbar's name must naturally be given the highest prominence in point of time and in point of width of views, as he was not merely an emperor with both Hindu and Muslim subjects, but one of the most liberal rulers that the world has ever seen. The idea that God is one, and, therefore people professing all religions should come together and worship Him in a common place with love and almitiy among them, being the children of the same God, treating one another as brethren was the noble idea of Akbar. This must always command the assent of every right thinking individual. The difficulty arises only when a thinker convinced of the above position as being right, tries to make others accept it and

propound not an individual faith, but a popular formula for a popular religion that would please both these communities. Akbar did not however, care to go into the metaphysics or the technique of this question, but did what was the most practical and best thing to do for the promotion of his object. He as an emperor, commanded the obedience and allegiance of both the religionists and he ordered the leading followers of both religions to come together and worship God in a common place and called the faith which he thus propounded 'Din Ilahi', that is, God's religion. Every religion must be God's religion and the essence of all religions must be God's religion. God has no special religion. Religion is that which binds, 'Re' back 'Ligo' to bind. Religion is that which binds people back together in society for purposes of worship and other similar matters. Religion is a social phenomenon, and it necessarily includes something which will appeal to the average or even the lowest level of intellect prevalent in any society.

Ten Reasons why One should worship Sai Baba of Shirdi.

- 1) First and foremost because, in the words of Hemadpant, the author of Shri Sai Satcharita, He has taken a vow to give you what you want.
- 2) And that too immediately "Cash down" You ask with sincere devotion (shradhha) and patience (saboori) and there is the result.
- 3) He is so easily pleased. No hard penance, no unbearable fasts, not even difficult concentration and control of senses. In his own words "You look to Me and I loot to you". Can there be anything simpler than this.
- 4) He has left his mortal body 66 years ago and even today thousands of devotees have experienced His presence, having met their demands. What more guarantee is required?
- 5) Not being bodily present as a human being today, there is no danger of being cheated in His worship. In case of as many Avatars, Bhagwans and Yogis, cropped up at present in the country, one is not sure if one is following the real preceptor (Sadguru).
- 6) No money is required to worship Baba. He is pleased even with flowers, fruits, leaves or even water devotionally offered. You do not have to spend for travelling upto Shirdi also. He is available even from where you are even beyond seven seas.
- 7) Ashes'udi from the fire burning eternally in His Dwarkamai is the cheapest and most infallible medicine of all diseases. The cost is only two paise faith and patience.
- 8) His life mystery write ten by Hemadpant contains all the wisdom of Vedas, Upanishads and Geeta in the form of simple stories and



anecdotes. Reading them alone and following the advice there in, one can reach the goal of liberation without fail.

- 9) Repetition of His Name 'Sai' is so short, so sweet and so easy to pronounce! No twisting of tongue and no difficult accents.
- 10) Last but not the least. He, on fulfilling your demands in this world, ensures that you do not get caught, in the dangerous network of this 'Sansar'. Slowly He moulds you, guides you and takes you step by step to liberation (Moksha) which is the key to eternal and ever lasting bliss.

"Bow to Shri Sai and Peace Be to all"

Those who believe in God have a distinct advantage over those who do not believe, as far as mind-control is concerned. When faith in God is sincerely cultivated, we get potent help for controlling the mind. Through the practice of devotion, zeal for God is developed and this zeal for God can work wonders by way of removing obstructions to the control of the mind. In the words of Sri Ramakrishna:

As the tiger devours other animals, so does the 'tiger of the zeal for the Lord' eat up lust, anger and other passions. Once this zeal grows in the heart, lust and the other passions disappear. The gossips of Vrindavan had that state of mind because of their zeal for Krishna.

When lust, anger and other passions disappear the mind becomes purified. A pure mind is easily controlled. But the non-believer will have to work at it the hard and long way for unless he gives up his unbelief he cannot develop zeal for God.

Sri Krishna teaches:

Even a devotee (not to speak of a saint) of Mine who is not the master of his senses and is troubled by sense-objects is generally not overcome by them owing to his powerful devotion

The psychological process through which purity of mind comes to the believer is simple. When he develops love for God, his mind dwells on Him, for we naturally concentrate on whatever we love. We assimilate the qualities of whatever we concentrate our mind on. Therefore when we concentrate our mind on God, we assimilate what the Gita calls daivi sampad, divine qualities. Purity of heart, control of the senses, absence of anger, tranquility absence of fickleness are some of the divine qualities which a true lover of God gets without deliberately striving for them. In other words he attains control of the mind in a spontaneous way.



RELIGION OF LOVE

In the religion of love one cannot have ill feelings or hatred even in one's mind. When man feels that his religion is the religion of the Universe, that everything and everyone belongs to him, he cannot help loving all, irrespective of caste, creed, colour and nationality.

This is one of the problems discussed by intellectual workers on purely rationalistic lines. The author of Thirukkural says that it is only true knowledge which enables you to see the Reality behind the final outward forms of things, which means the truth which remains after the analysis of the entire Triad namely, Self, World, and God that is Brahman. We need not enter into questions of Dvaita or Advaita, though there are people who say that to deny the separate existence of a human soul is to commit suicide, that on ultimate analysis two things remain namely the self undestroyed and the God whom the self reaches. There are also many other divergent views. The ultimate truth is complex and not capable of a simple statement, and thus the intellectuals go on contradicting and fighting. How does Baba deal with his devotees when they are faced with this problem? Chandorkar and other graduates who had studied philosophy, Sankara's commentary on the Gita, and other works, were confronted with these problems and sometimes they discussed these at the wada at Shirdi. Baba did not profess to be a University professor offering solutions for problems to be published to the world, but dealt with each man individually as he approached him as Guru. Baba's solution was always on the lines of getting over theoretical difficulties by adherence to practical methods. By sticking to Baba with full faith, these problems could be solved. Unless there was the proper approach, there was no solution.

The Light That Never Fades
 As the Sun in Summer
 Clears off the clouds that gather,
 To the entire earth it supplies
 Heat and light alike;
 The trusted guide as
 God's visible representative,
 Bothers not of any caste and creed;
 But at the poor and the rich it looks
 So great SAINATH shines in Shirdi.

This Neem tree that saves many
 By shelter under its extending branches.
 Its shade that blesses many a needy,
 With unfathomable mercy
 When it swings its branches:



Men seek solace under
While birds sit on it and sing.
“Let Sainath guide us for ever
To help us love each other”

As the lovely rose
That by its fragrance
Draws closer many
Bees and butterflies;
Some for its honey
While some for fear
Of that strong wind
That blows across
That garden with trees
Withered and flowers fallen;
For hope of peace to
Restless minds and thirsty souls,
So great Sainath shines in Shirdi.

Towards Him I turn
For His help in time
That Saint of Shirdi,
Who lives for all times;
In the minds and hearts

Of those who seek Him;
When life's path is
Dim, dull and dark
Sainath shall be the light

CONCLUSION

Astrologically the year 1995, particularly month of November, portends gave danger to the security of the country. We can only hope that astrological indications will be given due consideration by those, who are in power and all efforts will be made to ensure that India is well prepared to repulse any enemy, however, the strong he may be.

Pluto's entry in Sagittarius will commence a new era of space travels. Spacestations and interplanetary travels will become a definite reality. This transit will also crumble the strong influence of religion and the humanity would be prepared for the conception of “Vishwa Kutumbakam”. Pluto's entry into Capricorn in 2008 will complete one more phase of this “Kayakalpa”. This time the startl-

ing events could be connected with the Government of India. Pluto will vigorously churn the existing pattern of governmental functioning and some remarkable form would emerge out of the churning.

In harmony with power and Love,
In tune with infinite Lord of all,
At one with Omnipresent Soul,
In union with Heavenly call,
At peace with equal, high and low
Seeing Self, above, below,
O, What a peace and bliss and joy!
The whole of Nature I enjoy;
I sing the music of the spheres
Cut capers in the dance of Stars,
In seas I leap and shout forth cheers
Oh joy! How fast am I and faster!
I cannot suppress a laughter.

JAI SAI NATH

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GURU—DISCIPLE SAAKAR—NIRAKAR BRAHMAN



To an unenlightened onlooker a guru sermon to his disciple may appear as if the Guru is same because both of them have the same outward human form. That which differentiates the Guru from the disciple is the inner illumination which keeps the Guru's mind merged in the cosmic mind which is not externally noticable. The perfect Guru even after full realisation and merging in Brahman continues to work in the world quite like any ordinary person merely with his body merely with his Senses and merely with his mind, but all the while his inner faculty is never de-linked from the union with Brahman.

While the Guru goes into meditation his advanced disciple can see not the Guru as he was before as human being but as the disciples own Ishta-Devta e.g. Dattatreya, Panduranga, Ganesh or any other God or Goddesses. Barring a few exceptions disciples as a rule do not have and need not have direct experience of Nirakar Brahman but it is enough for them to reach the stage of Saakar Brahman, in his Guru for achieving final emancipation.

Ram Krishna Paramhansa made this clear by saying that every disciple need not labour to achieve salvation but it is enough if he surrenders entirely to his Guru who like the passengers in a train reach the ultimate destination through a driver-cum-guard taking a train to the ultimate destination. A seekar is like a traveler of a desert a Brahma Gnani is one who has dug a well in a desert, with pulleys, bucket and cement tub. Each seeker need not dig a well for water. This seekar is like oasis of the desert and Nirakar is like crossing the desert. The apostles of Jesus when they complained that while Jesus was frequently referring to the Father in heaven but not showing the father to

them. Jesus explained "Don't you see the Father. When by my touching a person the blind see, deaf hear and the Polio patient lying in bed from birth, rises up and runs away carrying the bed with him and the dead rise up. Don't you see the Father in all these incredible miracles, which no human can achieve. I in Father, and you in me, you are a Father".

When a Guru in outward human form becomes one with the supreme being internally he doesn't cast away or transcend the human form but the human form itself blossoms out like a beauty bud like the original human form of Lord Krishna expanding into the Vishwa-Roopa and that of Hanuman showing similar transformation of his body into Vishwa-Roopa to Bhima, when an advanced disciple attains some stage or other to the Realisation of Brahman his body itself has blossomed out into the union with Brahman.

"Brahma Vid Brahmaiva Bhavati" Then he shouts something like in the Sikh Guru Granth Saheb, Wahi Guru! or what the in expressible wonder is this and Truth is stranger than the wildest fiction. Every human being is capable of attaining this stage by his own deligions and unflagging concentration without the help of any Guru or Gods or any worship or puja etc.

Man has got the capacity to pierce through the outer crust of Maya to the imprisoned splendour within, but the help of a Guru or Saakar God make this final achievement easier as explained in the 12th Chapter in Gita. Difficulty in achieveing the union with Nirakar Brahman is this that the instrument through which he has to do this his mind (intellect) which is a finite thing as a part of unreal Maya and the finite unreal thing cannot as a rule visualise or comprehend the infinite.

Man understands the things of this world by the power of the infinite at man within, but he has no faculty to know the knower. The Knower is the subject and all things known and knowable are objects, but if he has a faculty to know the Knower, then Knower becomes the object and the faculty which knows the Knower becomes the subject. Just like we find things in the light of the sun but there is no need for a light or torch to see the Sun.

Sai Baba felt very unhappy and impatient with his disciples to whom He granted everything they wanted in the hope that they will eventually ask for Brahman-Gnan which is what I want. There is nothing holier or more glorious than slandour atman within.

- H.H. Swamy,
Karunananda.



Marble statue of Sri Sai Baba, which was installed on 26-2-1988 in the Sai Baba mandir was situated in 7th line, Arundelpet, Guntur (A.P.). The foundation stone was laid by Sri Avatar Maher Baba on 21st Feb. 1954. the mandir was constructed in the year 1955. The oil portrait was installed therein. Regular Pujas and Abhishekas are being performed on Sri Padukas. Baba's marble murthy was brought from Jaipur and installed in the mandir on 26th Feb. 1988 in the presence of thousands of devotees.

—B. Dattatreya,
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Guntur-522 002.

श्री साईलीला

जून १९८८

हिन्दी विभाग

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भजन — १

साईं प्रतिमा, घट भीतर हो,
साईं स्तुति गीत, अधर में हो,
साईं प्रतिमा-----

तुम आदिदेव, परमेश्वर हो
तुम मातपिता, जगदीश्वर हो,
तुम अखिल विश्व, जग श्रृष्टा हो,
तुम हृदय की धड़कन में हो,

साईं प्रतिमा-----

तुम व्योम बसे, सागर में हो
तुम सारे जग के, पालक हो,
तुम निखिल विश्व के, हृदय हो,
तुम सुमनों के, सुवास में हो,

साईं प्रतिमा-----

तुम काली माँ, तुम अम्बा हो
तुम अतक, रुद्र भयंकर हो,
तुम आँधी में, तुफानों में,
तुम भूमण्डल की, हलचल हो,

साईं प्रतिमा-----

तुम जीवन की हर, आशा हो
टूटे मन की, अभिलाषा हो,
तुम संकट मोचन, साईं हो,
तुम इस 'गोपाल' घट भीतर हो,

साईं प्रतिमा-----



भजन — २

श्वासों में तुम हो, धड़कन में तुम हो
सपनों में तुम, मेरे नैनों में तुम हो,
कैसे करूँ मैं, तुम्हारा वंदन

क्या-क्या करूँ मैं, नैवेद्य अर्पण
किस विध तुम्हें मैं, रिझाऊँ नंदन
कहो नाथ साईं, शिरंडी रघुनंदन,
श्वासों में तुम हो-----

जन्मों का मैं मूढ़ मैं हूँ अदानी
रचता हूँ मैं ढोंग, जैसे हूँ दानी
मैं, मैं, हूँ करता, फिरता अभिमानी
हे नाथ तेरी, दया मैं न जानी,
श्वासों में तुम हो-----

जीवन है क्या, सार मैंने न जाना
निस्सार को ही, सदा सत्य माना
छोड़ा उसी ईश का, नाम जपना
दौड़े चले आते, हित छोड़ अपना,
श्वासों में तुम हो-----

साईं पुकारे तुम्हें, एक पापी
पापी सदा का, ये आत्मघाती
'गोपाल' आता, शरण नाथ तेरे
भक्ति दो साईं, बस तुमको ही टेरे,

गोपाल कृष्णा गुरुरानी,
प्रवक्ता, क्षेत्रीय शिक्षा संस्थान,
कुमायूँ हिल्स, अल्मोड़ा, उ.प्र.

मैं साईदर्शन चला ।

मैं साईदर्शन चला ।

आनेका तो आ जाइए

साईमंदिर खुला ।

मैं साईदर्शन चला ।

कृपामयी हो दृष्टी तुम्हारी

हे प्रभु तुम हो साक्षात्कारी

भटक रहा हूँ इस धरतीपर

अभी ही रास्ता मिला ।

मैं साईदर्शन चला ।

श्रद्धा और सबुरी की दीक्षा

देते हो तुम लेकर-ही परीक्षा

मैं तो साई दास तुम्हारा

मन करता हूँ खुला ।

मैं साईदर्शन चला ।

अंतिम है यह मेरी प्रार्थना

भूल न जाऊँ मैं तेरे चरण

माँग रहा हूँ वही दान मैं

बनकर भोलाभाला ।

मैं साईदर्शन चला ।

श.ना. अवचट,

कल्याण, आग्रा रोड,

विठ्ठलवाडी, केशव भुवन,

कल्याण.



दीना-नाथ साई

दीनानाथ दीनेश्वर दीन को उबारिए
दुखियों के दर्द साई दौड़ दौड़ हारिए ।

तुम नही आए तो और कौन आएगा
गहड़ छौड़ कौन नंगे पांव धाएगा,
पोर पोर ऋणि तेरा, शरण हमें धारिए
दीना-नाथ दीनेश्वर दीन को उबारिए

संतों में परम हंस सद्गुरु हमारे प्रभु
भक्तों की पीर हरण शिरडी अक्तारे तुम,
होकर कृपालु नाथ दीन को निहारिए
दीनानाथ दीनेश्वर दीन को उबारिए ।

मन्दिर गुरुद्वारे और मसजिद अशांत हैं
चरण तेरे साई मगर सागर प्रशांत हैं,
नफरत की ज्वाला पर प्रेमरस वारिए
दीनानाथ दीनेश्वर दीन को उबारिए ।

नीच है कामी क्रोधी पर बालक तुम्हारे हैं
अपराधी होके भी लाल हम तुम्हारे हैं,
आशीष अब लुटाईए कोप को हारिए
दीनानाथ दीनेश्वर दीन को उबारिए
दुखियों के दर्द साई दौड़ दौड़ हारिए ।

— विजय,

७६, पटौदी हाऊस,
नई दिल्ली-११० ००१.



श्रीचरणोंमें आत्मनिवेदन

आत्म निवेदन कर रहा
कीजिए साईं स्वीकार
तुम्हारी जय जयकार
प्रेम भक्ति शक्ति दीजिए
करे ये भक्त सदा पुकार
तुम्हारी जय जयकार
तू ही राजा तू ही योगी
तू ही सत्य चमत्कार
तुम्हारी जय जयकार
कृपासिंधु दीनबंधु तुम्हें
बारंबार करें नमस्कार
तुम्हारी जय जयकार
दया कृपा बरस रही साईं तेरे द्वार
लूट रहे हैं भक्त सभी आकर तेरे द्वार
आत्मनिवेदन कर रहा, कीजिए साईं स्वीकार
तुम्हारी सदा ही जय जयकार
विश्वपालक सबका मालिक एक
दिया है जग को आपने, यह प्रेम संदेश
सभी प्रेम से स्वीकारते, बाबा तेरा यह आदेश
एक राष्ट्र है एक ही भाषा प्रेम से
स्वीकार किया है इस सत्य को
रामकृष्ण साईं सब में, बसते प्रेम से
ओम् श्री साईं सादर नमस्कार
आत्म निवेदन कर रहा कीजिए
साईं स्वीकार, तुम्हारी जय जयकार

— जगू महाराज,
२४९, शांतिनगर,
दमोहनाका,
जबलपूर (म.प.).



‘श्री साईसत्चरित’ की पारायण-विधि

(श्री साईलीला के अगस्त १९८७ के अंक के अंग्रेजी सम्पादकीय का हिन्दी अनुवाद)

ऐसा कहा जाता है कि श्री एकनाथ महाराज के एक पड़ोसी थे, जिन्होंने यद्यपि ब्राह्मण कुल में जन्म लिया था तथापि वे अधार्मिक तथा असंयमित जीवन व्यतीत करते थे। उनके प्रति दयार्द्र होकर नाथ महाराज ने उनको छन्द-प्रति-छन्द ‘श्री विष्णुसहस्रनाम’ का पाठ करना सिखलाया। इसने उनके आत्मशुद्धीकरण और अन्ततः मोक्ष प्राप्त करने में सहायता की। यह वही ग्रंथ ‘श्री विष्णुसहस्रनाम’ था, जिसे बाबा ने शामा को, उसके विरोध के बावजूद तथा रामदास बुवा के, जिसका वह था, बहुत खीझने पर भी प्रदान किया था। शामा को आदेश दिया गया कि वह उसे धीरे धीरे और सावधानीपूर्वक पढ़े, जिससे वह समझ में आये और आत्मशुद्धि का पथ प्रशस्त करे। इसी उद्देश्य से श्री दिक्षित तथा श्री जोग से यह कहा गया कि वे ‘नाथ भागवत’ ‘भावार्थरामायण’ तथा ज्ञानेश्वरी जैसे ग्रंथ उच्च स्वर में तथा श्रोताओं के लिये व्याख्या करते हुये पढ़ें, जिन्हें बाबा ने उन्हें सुनने के लिये विशेष रूप से भेजा। श्री देव, श्री दाभोलकर तथा अन्य भक्तों को भी ऐसे ग्रंथों के पढ़ने के लिये प्रोत्साहित किया गया। ये ग्रंथ आकाशदीप के समान हैं, जो संशयों का उन्मूलन करते हैं और हमें सही मार्ग के अनुरूप चलने के लिये निर्देशित करते हैं। इसी अर्थ में वे आत्मशुद्धीकरण में सहायता प्रदान करते हैं।

जो बात इन ग्रंथों के साथ है, वही ‘श्रीसाई सत् चरित’ के साथ भी घटित होती है, जो धर्मशील तथा निष्ठावान व्यक्तियों के लिये एक जीवन-प्रणाली उद्घाटित करती है। उसके छंद, उपाख्यान, मनुष्यों के अनुभवों तथा दार्शनिक प्रतिपादनोंसे भरपूर है। किन्तु ये रत्न की पत्नी के सदृश हैं, क्योंकि यह तो बाबा का व्यक्तित्व है, उनकी शक्तिवान विद्यमानता तथा अमूल्य शब्द हैं, जो इन कहानियों, अनुभवों तथा दार्शनिक प्रतिपादनों को महत्ता प्रदान करते हैं। यह ध्यान देना अत्यन्त रूचिकर है कि अमूल्य उपदेश, सामान्य व्यावहारिक दिग्दर्शन तथा सदाचारी जीवन के सिद्धान्त इस ग्रंथ के पृष्ठों में किस प्रकार बिखरे हुये हैं। यह कि मनुष्य को परमात्मा द्वारा सृष्ट सभी जीवों का सम्मान करना चाहिये, यह कि मनुष्य को समझना चाहिये कि निर्धन, दीन-हीन तथा गूंग भी क्षुधा के उन्हीं यंत्रणाओं से पीडित होते हैं जिनसे हम होते हैं, यह कि हमें भलीभाँती और पर्याप्त रूप से भुगतान किये बिना किसी से कभी मजदूरी नहीं लेना चाहिये, यह कि, दूसरे की बुराई करना अनुदारता है....ये सिद्धान्त तथा इनकी भाँती अन्य सहस्रों रोचक कहानियों तथा उपाख्यानों में गुंथे हुये हैं। सामान्य प्रज्ञान के इन शब्दों में अधिकतर कुछ भी नवीन तथा असाधारण नहीं हैं।



किन्तु श्री साईसत् चरित के पढ़ने और बार-बार पढ़ने पर ही हम इन्हे लक्षित करना आरंभ करते हैं, उन पर चिन्तन करना आरंभ करते हैं और वे हमारी नित्यप्रति की समस्त क्रियाओं की जाँच के रूप में कार्य करना आरंभ कर देते हैं। जब हम उनका अनुसरण करने में असफल होते हैं, तब हम अपने को धिक्कारने लगते हैं। (इस प्रकार) आत्मशुद्धीकरण पहले से ही क्रमिक रूप से आरंभ हो जाता है।

यह ध्यान देना भी रोचक है, कि कितने भक्तों ने यह पता लगाया है, कि जब उनके मन उद्वेलित होते हैं और उनके समक्ष समस्याएँ खड़ी होती हैं, तब जिस क्षण वे 'श्री साई सत्चरित को किसी भी पृष्ठ और अध्याय पर खोलते हैं, तब उसी क्षण और वहाँ उनकी समस्या का सन्तोषजनक रूप से उत्तर मिल जाता है।

किन्तु इन ग्रंथों के पाठ करने की एक प्रणाली है- चाहे वह 'श्री साईसत्चरित' हो अथवा अन्य कोई। कोई उसका पाठ सात दिन में पूरा कर सकता है, कोई तीन दिन में अथवा केवल एक दिन में। दिनों अथवा पारायण की संख्या का महत्व नहीं है, किन्तु पढ़ने के ढंग का महत्व है। यदि पठन सरसरी तौर पर हो अथवा आकस्मिक हो अथवा यंत्रवत् और आनुष्ठानिक हो, तो उसका महत्व बहुत घट जाता है। तब कोई ग्रंथों को कैसे पढ़े, जिससे वह लाभान्वित हो? बाबा ने स्वयं इसका उत्तर दिया है--विभिन्न अवसरोंपर भक्तों को सम्बोधित किये गये अपने वचनों द्वारा। उदाहरण के लिये, हम पढ़ते हैं कि बाबा श्रीदेव के स्वप्न में उपस्थित हुये और उनसे बोले कि ज्ञानेश्वरी को धीरे-धीरे सावधानीपूर्वक तथा विचारपूर्वक पढ़ा जाना आवश्यक है, जिससे उसे सम्यक रूप से समझा जा सके। हम श्रीमद्भगवद्गीता के चौथे अध्याय के तेतीसवें श्लोक का चांदोरकर द्वारा किये गये भाष्य पर बाबा की विवेचना को भी पढ़ते हैं, जहाँ उन्होंने थोडासा भिन्न किन्तु अधिक उपयुक्त प्रतिपादन सुझाकर ऐसे ग्रंथों के आलोचनात्मक तथा अधिक विश्लेषणात्मक अभिगम के महत्व पर प्रकाश डाला है।

फिर, जब श्री दाभोलकर ने यह अनुभव किया कि 'गुरु चरित' के बारम्बार पारायण करने में श्री साठे के साथ अधिक अनुग्रह किया गया और वे स्वयं बाबा की कृपा प्राप्त करने के लिये यथेष्ट सिद्ध न हो सके, तब बाबा ने उन पर अविलम्ब यद्यपि परोक्ष रूप से इस तथ्य का गहरा प्रभाव डाला कि ऐसे प्रकरणों में किसी को अपनी तुलना दूसरों से नहीं करना चाहिये और यह कि निष्ठा और सबूरी महत्वपूर्ण हैं। संयोगवश, उन्होंने श्री दाभोलकर का ध्यान नित्यपाठ में इन ग्रंथों को अधूरा छोड़ देने की अवांछनीयता की ओर भी आकृष्ट किया। जो आवश्यक है, वह है मन का संयम।

पढ़ते समय पूरी तरह एकाग्र हो जाने में समर्थ हो जाना भी संयमित मन का प्रतीक है। इस प्रकार का पठन व्यक्ति के मस्तिष्क पर ग्रंथ के मूलतत्त्व की छाप डालता है। जो कुछ भी पढ़ा जाता है, उसका मनन किया जाना चाहिये, मन में उसे बारम्बार लाते रहना चाहिये और तब उसे पुनरावृत्त पठन एवं चिन्तन द्वारा और आगे पुष्ट किया जाना चाहिये। यहाँ तक कि ग्रंथ का वास्तविक वैशिष्ट्य उभर आये, व्यक्ति की विचारधारा में आत्मसात हो जाये और उसकी सत्ता का अंग बन जाये।

तभी वह स्वाभाविक रूप से तथा स्वतः व्यक्ति की क्रियाओं में रुपांतरित होने लगता है। उसके प्रति व्यक्ति का स्वयं सचेत न होना भी संभव है। ऐसा बाबा ने उस सहायक जिलाध्यक्ष से कहा था, जिसे बड़गाँव के एक संत ने 'विचार-सागर' शीर्षक ग्रंथ प्रदान किया था और शिरडी में बाबा के दर्शन करने के लिये कहा था। बाबा ने उससे कहा कि अब जब तुमने उस ग्रंथ को सावधानीपूर्वक पढ़ लिया है, तुम्हें उसका प्रज्ञान दैनिक जीवन में व्यवहार में लाना चाहिये अन्यथा उसका कोई अर्थ नहीं है। जैसा कि महान स्थितप्रज्ञ दार्शनिक एपिक्टेटस ने कहा है, "यह जान लो कि मनुष्य में तब तक दृढ़ विश्वास सरलता से आविर्भूत न होगा, जब तक वह प्रति दिन उन्ही बातों को नहीं बोलेगा, उन्हीं बातों को नहीं सुनेगा और साथ ही साथ अपने जीवन में घटित नहीं करेगा।"

सर्वोपरि, जब हम श्री साई सत्चरित जैसे ग्रंथों को पढ़ते हैं, तब हमें उनमें निष्ठा और श्रद्धा के साथ पैठ करना चाहिये। एक अर्थ में सभी महान ग्रन्थ पोलिश किये गये मणिम के समान हैं, जो भी पदार्थ उनके सामने रखा जाता है, उसे वह यथार्थतः प्रतिबिम्बित करता है। इन महान ग्रंथों से भी आपको ठीक उसी अनुपात में वह (वस्तु) वापिस मिल जाती है, जिसे आप उसके निकट लाते हैं। यदि आप उसके निकट निष्ठा को लाते हैं, तो वह आपको उसमें परिपुष्ट कर देगा; यदि आप उससे बुद्धिमत्तापूर्ण परामर्श चाहते हैं, तो वह अपने प्रज्ञान के समृद्ध भंडार को समक्ष खोलकर रख देगा। अन्ततः व्यक्ति को यह जानना आवश्यक है कि वह किस वस्तु की माँग करे और उसे वह निश्चितरूप से मिल जावेगी।

हिन्दी अनुवादक : प्रो. जनार्दन प्रसाद श्रीवास्तव,

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रीवा (म. प्र.)-४८६००१.



श्रीसाईराम : शरणागति

श्रीमद्भगवतगीता के अठारहवे अध्याय के ६६ वे श्लोक में भगवान श्रीकृष्ण ने अर्जुन को 'सम्पूर्ण धर्मों का त्याग करके अपनी शरण में आने की आज्ञा दी। इसे कहते हैं, भगवत्-शरणागति और शरणागत भक्त, जो अपने सब कर्म चित्त से साईराम को अर्पित करता है। जिनको संसारने त्याग दिया ऐसे पतीत साईशरण लेकर मुक्त हो जाते हैं।

जो मनुष्य श्री साईनाथ की शरणागति को स्वीकार कर लेता है, उसमें चिन्ता, भय, शोक आदि दोष नहीं रहते। संसार का सम्बन्ध केवल माना हुआ है और भगवानका सम्बन्ध वास्तविक है। संसार के सम्बन्ध से मुख्यतः मनुष्य पराधीन बनता है, पर भगवान की शरण में आनेसे स्वाधीन बनकर श्रीसाईसमान चिन्मय बनता है।



संसार की किसी बातको लेकर अपने में कुछ भी अपनी विशेषता दीखती है, वही वास्तव में पराधीनता है। जैसे, कोई धन को लेकर अपने में विशेषता मानता है तो यह विशेषता वास्तव में धन की ही हुई, खुद की नहीं। वह अपने को धन का मालिक मानता है, पर वास्तव में वह धन का गुलाम है। परन्तु जो भगवानपर ही निर्भर रहते हैं, उनको अपनी कुछ विशेषता दीखती ही नहीं। श्रद्धा और भक्ती से उनको साईराम की ही अलौकिकता, विलक्षणता दीखती है। इस विषय में एक रोचक कथा रामायण में आती है। श्रीरामचंद्रजी, सीताजी और हनुमानजी जंगल में एक वृक्ष के नीचे बैठे थे। उस वृक्षपर एक लता छाई हुई थी। लता के पुष्प और पत्तों से वृक्ष की शोभा बढ़ रही थी। वृक्ष बहुतही सुहावना लग रहा था। भगवान श्रीराम हनुमान से बोले, देखो, यह लता कितनी सुन्दर है। इस लता के कारण ही पशु-पक्षी उस वृक्ष का आश्रय लेते हैं। भगवान के मुखसे लता की प्रशंसा सुनकर सीताजी हनुमानजी से बोली - तुमने देखा और ख्याल से सुनी बातों से समझा होगा कि लता का ऊपर चढ़ जाना, फूल-पत्तोंसे छा जाना ये सब वृक्ष के कारण ही है। वृक्ष के सहारे बिना लता स्वयं क्या कर सकती है। यह महिमा वृक्ष की हुई। श्रीरामजी कहते हैं - यह महिमा तो लता की ही हुई। हनुमानजी सीताजी से बोले- हमें तो तीसरी ही बात सूझती है। सीताजी ने पूछा - वह क्या है? हनुमानजी ने कहा - मुझे वृक्ष और लता की छाया की महिमा नजर आती, इन दोनों की छाया में रहना ही अच्छा लगता है।

इस तरह भगवान और इनकी दिव्य शक्ति का आश्रय ही भक्त के लिये श्रेष्ठ है। मनुष्य जब श्री साईराम के शरण हो जाता है, उनके समाधी-स्थल शिरडी में आकर श्रद्धा से साई चरणों का सहारा ले लेता है तो वह संसार के विघ्न-बाधाओं से निर्भय हो जाता है।

श्री साईराम के साथ सम्बन्ध जोड़कर श्रद्धा के भावपुष्प अर्पित करके अनेक भक्तोंका कल्याण हो ही गया, पर किसी तरह से भी जिन्होंने भगवान के साथ सम्बन्ध नहीं जोडा वे भगवत्प्राप्तिसी वंचित रह गये।

जो मनुष्य भगवान की भक्ति से प्रेरित होकर हमेशा सत्कर्म करता है उसका जीवन धन्य होता है। साईनाम ही उसे स्वाभाविक ही बड़ा प्यारा लगता है। साईशरणागत भक्त भजन के बिना रह ही नहीं सकता।

— वि. म. हटवार,
रेशिमबाग, नागपूर-९.



अपने साई

'साई' कितना प्यारा नाम है। छोटे, बड़े, बुढ़े, जवान सभी को यह नाम प्यारा है और आदर से साई के आगे सारे झुक जाते हैं। जो एक बार साई कहा तो कहता ही चला जाता है साई, साई, साई ----- उसकी जबान पर साई की रट लग जाती है। और वह साईचरणों के दर्शन कर आत्माविभोर हो उठता है। कैसा प्यारा नाम है यह! यह नाम सभी को भा जाता है। और आदर के साथ साई...साई पुकारने लगता है। संकट समय हो या रोज की परेशानीयाँ उनके पाँव छुलो, धुली माथे पर लगाओ और कहो.....

साई तुम्हरे चरण

पावन कर दे पापी मन

लेके आस मैं भी आया

साई दो दर्शन

फिर देखो तो सही दिल कैसे मजबूत बन जाता है और दृढता बढती जाती है, छोटी-मोटी परेशानीयाँ कब गायब हो गयीं इसका पता भी नहीं चलता। दिल से निकली श्री चरणों की पुकार कभी बेकार नहीं जाती, श्री साईबाबा कृपा कर ही देते हैं। और हम उपकृत हो आँसू छलकाही डालते हैं। जिसका कोई नहीं उसका रखवाला श्री हैं।

श्रद्धालु लोग फकिर को साई के ही नाम से पुकारते हैं। बाबाने फकिरों जैसा वेष अपनाया और नाम भी। एक तरफ देखो तो मुसलमानोंसे लगाव और दुसरी तरफ देखो नाम उलट कर साई, ईसा। ईसा मसिहा की तरह खिश्तियों के भी प्यारे बने। और 'ई' से ईश या ईश्वर बनकर हिन्दुओं को भी समेट लिया। कैसे हैं मेरे बाबा, सभी में एकता दिखाई ओर जादू की तरह सभी को मोहित कर डाला। इस "साई" नाम में कितनी ताकत है। कोई पहचाने तो जाने। इस अस्थिर जमाने की घडियों में बाबाने अनेकोंको संभाला है और संभाल रहे है और संभालेंगे।

कैसे अजीब संत है मेरे बाबा! किसी धर्म या जाती को अलग नहीं समझा। सब धर्म एक हैं। सब का मालिक एक है। कितनी ताकत और दृढता है इन शब्दों में।

हिन्दु, मुस्लीम, सीख इसाई,

सब है भाई भाई-

पथ है अनेक

लेकीन मंजील है एक।

यही था मेरे बाबा का संदेश। साई किसी एक धर्म, पंथ या जाती के नहीं है, सब के है, अपने हैं, अपने साई।

जय साईनाथ

— सौ. मधुराबाई द्विवारे,

द्वारा डॉ. युवराज द्विवारे,

बीदर कर्नाटक - 585 401,



सा विद्या या विमुक्तये

१. शिक्षा ही जीवन है।
२. बिना शिक्षा के जीवन निरर्थक है।
३. शिक्षा एक स्वानुभूति है, न कि केवल सूचनामात्र।
४. ज्ञान सदैव प्रज्ञात्मक होता है, न कि सूचनात्मक।
५. बिना शिक्षा के मानव जीवन एक पाशविक जीवन है।
६. शिक्षा पशुत्व से मानव और मानव से देवत्व की ओर गमन है।
७. शिक्षा अपूर्ण से पूर्ण की ओर; ससीम से असीम ओर; तथा स्वार्थपरता से निःस्वार्थ की ओर उठाव है।
८. शिक्षा मानव का सर्वाङ्गीण विकास है।
९. शिक्षा एक कला है, न कि मात्र अभिव्यक्ति।
१०. शिक्षा हमें सत्य, ज्ञान, तथा अमरता की ओर ले जाती है।
असतो मा सतगमयः, असत्य से सत्य की ओर ले चल
तमसो मा ज्योतिर्गमयः, अन्धकार से प्रकाश की ओर ले चल
मृत्यो मा अमृतगमयः, मृत्यु से अमरता की ओर ले चल।
११. शिक्षा चरित्र का निर्माण करती है।
१२. बुद्धिपरता; उच्चनैतिकता; सार्वभौमिकता तथा आध्यात्मिकता शिक्षा की उच्चतर शिक्षायें हैं।
१३. शिक्षा समाज की सुन्दरता; धर्मकी सत्यता; तथा राष्ट्र की शुभता है।
१४. शिक्षा शाश्वत जीवन की प्रेरणा है।
१५. शिक्षा की महत्ता समय गुजारने में नहीं, अपितु समय का सदुपयोग करने में है।
१६. शिक्षा जडत्व का चैतन्य में पूर्ण परिवर्तन है।
१७. शिक्षा की वास्तविकता ज्ञान देने में नहीं, ज्ञान प्राप्त करने में है।
१८. ज्ञान-प्राप्ति ही सच्चे अर्थ में मुक्ति है।
१९. मुक्ति ही शिक्षा का अन्तिम उद्देश्य है। (सा विद्या या विमुक्तये) - श्रुति वाक्य।
२०. स्वानुभूति; पूर्णविकास; एवं मोक्षता शिक्षा की अन्तिम परिणति है।

— डॉ. माणिकलाल व्यास,
एम.ए., पी.एच.डी.
फलोदी (राजस्थान).



तर्खड कुटम्ब-पिता व पुत्र

नाम रामचंद्र आत्माराम तर्खड,
 उपनाम बाबासाहेब तर्खड उनका,
 यद्यपि थे वे प्रार्थनासमाजी,
 रहे भक्त बाबा के भी ॥ १ ॥
 स्त्री-पुत्र दोनों उनके,
 परमभक्त थे बाबा के,
 इच्छा पुत्र की माता की,
 कुछदिन शिरडी वास की थी ॥ २ ॥
 बांद्रा छोड़ने की इच्छा,
 पुत्र के उनके नहीं हुई,
 पिता उनके प्रार्थना समाजी,
 कैसे घर में पूजा होगी ॥ ३ ॥
 बाबा पूजन घर में अपने,
 पुत्र नित ही किया करते,
 पूजन छूटने के भय से,
 शिरडी को सहमत न थे ॥ ४ ॥
 जानकर माँ-पुत्र की इच्छा,
 पिता ने आश्वासन दिया,
 बाबा पूजन करने का,
 जिम्मा पिताने ले लिया ॥ ५ ॥
 पिता के आश्वासन से,
 माँ-पुत्र दोनों वे,
 अपने पिता की आज्ञा से,
 शिरडी को प्रस्थान किये ॥ ६ ॥
 दो दिन तक पिता ने,
 बाबा की विधिवत पूजा की,
 चौथे दिन पूजा में,
 नैवेद्य अर्पण की भूल हुई ॥ ७ ॥
 क्षमायाचना बाबा से उनकी,
 पूजा में त्रुटि हो गई,
 दिये बाबा को उलाहना भी,
 प्रार्थना उनके दर्शन की ॥ ८ ॥

घटना विवरण पूरा-पूरा,
 शिरडी पुत्र को लिख-भेजा,
 पढ़ा पुत्र ने पत्र पिता का,
 चरणों में बाबा के रख दिया ॥ ९ ॥
 दोपहर की यह घटना थी,
 उसी समय शिरडी में भी,
 मध्यान्ह आरती प्रारम्भ हुई
 श्रीमती तर्खड से बात बाबा की ॥ १० ॥
 भोजन पाने की इच्छा से माँ,
 बांद्रा तुम्हारे घर गया था,
 देखा घर में ताला लगा
 किसी प्रकार घर में प्रवेश किया ॥ ११ ॥
 पूजा घर में जाकर देखा,
 खाने को तर्खड कुछ नहीं रखा,
 आज तुम्हारे घर से माँ,
 भूखा ही मैं लौट आया ॥ १२ ॥
 अभिप्राय न कोई समझ पाया,
 पुत्र तर्खड समझ गया,
 घर में त्रुटिमय हुई पूजा,
 तुरन्त शिरडी से लौटना चाहा ॥ १३ ॥
 हुई आज्ञा बाबा की,
 शिरडी में ही करो पूजा,
 पुत्र ने पिता को तुरन्त ही,
 घटा, शिरडी में लिख दिया ॥ १४ ॥
 आग्रह पुत्र का पिता से था,
 विधिवत हो बाबा की पूजा,
 आदान-प्रदान दोनों पत्रों का,
 बांद्रा-शिरडी में एक साथ हुआ ॥ १५ ॥

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



साई उद्घोष

धरती पर स्वर्ग बसाने आया था
टूटते विश्वासों में विश्वास जगाने आया था
हम जान सके न सँजो पाए
वह कौन था?
खाली झोली; उदास मन
भीगी आंखें; फटा तन
पीड़ा और अवसादों में भरमाता अन्तर्द्वन्द
और दुनिया से ऊबे से
निराश्रित हो, जब हमे खड़े थे — एक ओर
और वह आया — फकीर ही तो था
भर दी हमारी झोली
खुशी में मन डुबा गया
आखें भीगी पोंछ डालीं
बड़ा विचित्र दाता सा ही था वह
खुद तो भिखारी दिख रहा था
दे रहा था दुनिया को सारी
ममता और वात्सल्य का समुद्र उसमें उमड़ रहा था!
राम की मर्यादा दिख रही थी उसमें....
कृष्ण की कर्म गरिमा समा रही थी उसमें...
वो कभी दुर्गातिनाशिनी दुर्गा सा प्रचंड शक्ति का...
अवतार दीख पड़ता था;
और कभी अल्लाह का कोई सूफी...
दिखता था कोई पैगम्बर या —
शिव सा कोई अवतार था उसका
नाना सा व्यवहार था उसका
हर जीव, जड चेतन
सारा जगत और प्रकृति सारी का
वह प्रिय था...
सभी पद्नत थे उसके
तुम मेरे प्रश्न मेरी जिज्ञासा का उत्तर खोज रहे होगे!
शायद समाधान पाकर, प्रसन्न हो रहे होगे!
तुम सोच रहे होगे,
वह किसी ईश्वर का नाम का पर्याय होगा —...

या शायद ईश्वर होगा
 लेकिन वह ईश्वर न होकर ईश्वर था
 वो साकार में निराकार और
 निराकार में साकार था!
 वह पृथ्वि पर शान्ति का धाम
 पवित्र सिद्ध मंत्र और पवित्र कामद् तीर्थ बन गया!
 वह नर भी था, और नारायण भी!
 'वह ईश्वर का फकीर अवतार था!'
 लोग उसे समझ न पाए,
 वह कौन था?
 वह आज भी दुनिया के हर कोने-कोने में समाया है!
 सब ओर से उसके नाम; जय घोष सुन रहे है!
 दुनिया के हर नर-नारी दौड़ पड़े हैं उसकी ओर
 शिरडी के मंदिर की पताका लहराकर
 क्षितिज पर जा लगी है —
 जहाँ से संसार का हर कण साईमय बन रहा है!
 और वह मुस्काते उवे- मंद-मंद
 अपने कार्यों को करने में लगा है!
 उस लोगों ने; बच्चों से बूढ़ो तक ने
 हिन्दू, सिक्ख, ईसाई, मुस्लिम सभी ने
 साई कहकर बुलाया है!
 उसका धर्म विश्व प्रेम और
 सभी मानवों सी एक जाति है!
 उसे जगत साई कहकर बुलाता है!
 और वह अनाम ईश्वर का अवतार दोड़ा आता है!
 वह सतयुग का वामन
 त्रेता का राम
 द्वापर का कर्मयोगी कृष्ण और
 इस युग का साई कल्कि ब्रह्म अवतार है!
 युगों से हमने सुना है —
 वह मानवता की रक्षा करता आया है!
 वह मानव में महामानव सा अद्भुत अलौकिक दिखा था!
 ईश्वर की विलक्षण सामर्थ्य थी उसमें —
 एक युग को घटनाओं की तरह जिया उसने —
 जिसे आज भी हम 'साई-चरित्र' पवित्र कथाग्रंथ में
 पढ़कर मनोरथ पूर्ण करते हैं।

शिरडी का हर कण एक देवालय की सामर्थ्य समाए है ।
 इसी शिरडी के बीच साई की पवित्र बनी समाधि है!
 भक्तों के दुःख-ताप जलाने को यहीं —
 साई ने एक धुनी लगाई है!
 यहीं कामना पूरण करनेवाली
 बाबा की द्वारकामाई है!
 यहीं संजीवनी वो बुटी है —
 जिसका एक पत्ता कड़ुवा एक मीठा है!
 जिसके सेवन से बाबा की निर्मल ज्ञान कृपा मिलती है!
 यहीं आकर श्री साई चरणों में —
 हर त्रस्त-दुःखी अशान्त मन को —
 बाबा की प्रेम, दया कृपा का सामीप्य मिलता है!

ओम् शान्तिः शान्तिः श्री साईनारायण नमः

— डॉ. एम. के. पांडेय,
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भीमाजी पाटील

जिला पूना के भीमा पाटील,
 वक्षस्थल में रोग हुआ,
 आगे चलकर रोग यही,
 राजक्षमा में बदल गया ॥ १ ॥

चिकित्साएँ सारी करके भी,
 लाभ न उनको हुआ कोई
 निराश हताश भीमा जी,
 प्रार्थना की ईश्वर की ॥ २ ॥

बाबा के परम भक्तों में,
 नानासाहब चांदोरकर थे,
 नाना को पत्र भेजके,
 उचित परामर्श उनसे किये ॥ ३ ॥

नाना ने परामर्श दिया,
 उपाय एक ही शेष रहा,
 शरणागति साई चरणों की,
 उपाय अन्तिम शेष रहा ॥ ४ ॥

नाना पर विश्वास हुआ,
 शिरडी को प्रस्थान किया,
 लाकर शिरडी में उनको,
 मसजिद में लिटा दिया ॥ ५ ॥

नाना-शामा उपस्थिति में
 बाबा उनसे यों बोले,
 पूर्वजन्मों के बुरे कर्मों के,
 भोगं ये भोगने होंगे ॥ ६ ॥

ऐसे बचन सुन बाबा के,
रोगी तो था हताश हुआ,
करुणामय स्वर से बोला,
अस्साहाय हूँ — अन्तिम आशा ॥ ७ ॥

दया की, भीख माँगता,
श्री चरणों में हूँ आया,
मुझ दीन पर करो दया,
लेकर आया यही आशा ॥ ८ ॥

सुन प्रार्थना भीमाजी की,
बाबा द्रवित हो गये,
बोले बाबा भीमाजी से,
सान्त्वना उनको देते हुए ॥ ९ ॥

अच्छा ठहरो, करो न चिन्ता,
अन्त दुःखों का शीघ्र होगा,
मसजिद सीढ़ी चढ़ते ही,
दुःखी, सुखी हो जाता ॥ १० ॥

बहुत दयालु फकीर यहाँ का,
रोग निर्मूल कर देगा,
सबपर रखकर प्रेम-दया,
फकीर सबकी रक्षा करता ॥ ११ ॥

उल्टियाँ खून की रोगी को,
हर पाँच मिनट में होती थी,
बाबा सम्मुख रहा जबतक,
हुई न उसको कोई उल्टी ॥ १२ ॥

बाबा के श्रीमुख के,
दयापूर्ण उद्गारों से,
पल्टा खाया रोग ने,
बाबा के श्रीबचनों से ॥ १३ ॥

रोगी को ठहराने को,
भीमाबाई घर बताया,
इस प्रकार के रोगी को,
घर न यह स्वास्थ्य कर था ॥ १४ ॥

आदेश था बाबा का,
कौन इसे टाल सकता,
भीमाजी पाटील को,
इस घरमें ठहरना था ॥ १५ ॥

अब बाबा की कृपा देखो,
स्वप्ने देकर रोगी को,
हर लिया उसको रोग को,
बाबा तुम तो धन्य हो ॥ १६ ॥

स्वप्नों में ही कष्ट भोगा,
रोगी तो अब स्वस्थ हुआ,
बाबा चरणों में शीश झुका,
घर को रोगी लौट गया ॥ १७ ॥

निष्ठा भक्ति भीमाजी की,
श्री चरणों में अटूट हुई,
इतिश्री की सत्यनारायण वृत्त की,
अब तो धुन थी साई वृत्त की ॥ १८ ॥

साईनाथर्पणमस्तु

— एम. सी. पन्त प्राचार्य
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(कुमाऊँ हिल्स).



साई कृपा

मेरे पिताजी की रीढ़ की हड्डी में खराबी आ गई। जिससे उन्हें काफी तकलीफ रहने लगी। दर्द के कारण उनका चलना फिरना मुश्किल हो गया। असहनीय दर्द रहने लगा। डॉक्टरों ने काफी इलाज किया किन्तु कोई फायदा नहीं हो रहा था। हड्डी रोग विशेषज्ञों का कहना था कि धीरे धीरे आराम होगा किन्तु यह फायदा भी ३०-४० प्रतिशत से ज्यादा नहीं हो पायेगा। उन्होंने कुछ एक्सरसाईज बतायी एवं दवाईयां दी किन्तु कोई आराम नहीं मिला। लगभग ७-८ माह ऐसे ही गुजर गये।

मैं साई भक्त हूँ एवं साई को ही अपना सर्वस्व मानता हूँ। १९ मई ८६ को मैं शिरडी बाबा के दरबार में आया। वहां उनसे प्रार्थना की एवं वापसी में ज्यादा मात्रा में उदी लेकर आया। वापस आने पर मैंने पिताजी से कहा कि अब आप केवल साईबाबा से ही प्रार्थना करे एवं यह उदी रोज पानी के साथ लें एवं जहां दर्द रहता था, वहां लगाने लगे। बाबा की कृपा से कुछ ही दिनों में धीरे धीरे फायदा होने लगा और लगभग एक माह में पूर्णतः आराम हो गया।

साईबाबा की दया से आज एक साल हो गया है, वे पूर्णतः स्वस्थ हैं तथा जहां डॉक्टरों का यह कहना था कि ३०-४० प्रतिशत से अधिक लाभ नहीं हो पायेगा वहीं बाबा की उदी से शत प्रतिशत आराम हो गया। आज भी वे नियमित रूप से प्रातः बाबा से प्रार्थना करते हैं एवं उदी का प्रयोग करते हैं।

— बी. के. शर्मा,

बी.एस.सी., एम.ए.

श्री जगदीश टाईपिंग इन्स्टीट्यूट,

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