

November 1988)

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SHRI

SAI LEELA

OFFICIAL ORGAN OF SHIRDI SANSTHAN





SHRI
SAILEELA

**Official Organ of
Shirdi Sansthan**

Editor

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Shri Sai Baba

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

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

A decorative border of small, repeating floral motifs surrounds the text. At the top center, there is a small, faint illustration of a building or structure.

A QUOTE FOR THE MONTH

People complain of the ingratitude of others. Shylocks trying to exact usury on what little good they happen to do. Peace! Peace! little grumblers! God has not only one hand. All hands are His. All eyes are God's eyes, and all minds His mind. In your dealings with anybody, did you ever care whether the person pays you back by the same hand as he used in the act of receiving? He may employ the other hand. What of that? Your customer is not the hands but the wielder of the hands. So, really your business is with God (Law) and not with the mere forms that seem friends and foes. God is never remiss in the discharge of His dues. Any unselfish act lays God under debt. He may not pay you by the hand which He employed in receiving, but through some other hand (person), you will be paid with interest. Why fret and worry, you restless infidel? None, none but your own sweet Self (Law Divine) has an exclusive rule over the universe.

— *Swami Rama Tirtha*

SHRI SAI LEELA

NOVEMBER — 1988

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THE GARLAND OF SAI GEMS

(Contd. from August, '88 Issue)

1. Saburi is the mine of virtues, Consort of good thought. Nishta (firm faith) and Saburi (patience and perserverance) are like twin sisters loving each other very intimately.

2. Remember that Guru's tortoise like loving glance gives us happiness. Do not try to get Mantra or upadesh from any body. Make Me the sole object of your thoughts and actions and you will no doubt attain Paramartha (the Spiritual goal of life). Look at Me whole heartedly and I in turn look at you similarly. Sitting in this Masjid I speak the truth, nothing but truth. No Sadhanas nor proficiency in the Six Shastras are necessary. Have faith and confidence in your Guru. Believe fully that Guru is the Sole Actor or Doer. Blessed is he who knows the greatness of his Guru and thinks Him to be Hari, Hara and Brahma (Trimurthi) incarnate.

3. To get the knowledge of the Self, Dhyana (meditation) is necessary. If you practise it continuously, the Vrittis (Thoughts) will be pacified. Being quite desireless, you should meditate on the Lord who is in all the creatures and when the mind is concentrated, the goal will be achieved. Meditate always on My formless nature which is knowledge incarnate, consciousness and bliss. If you cannot do this, meditate on My Form from top to toe as you see Me here night and day. As you go on doing this, your vrittis will be one pointed and the distinction between the Dhyata (meditator) Dhyana (act of meditation), Dhyeya (thing meditated upon) will be lost and the meditator will be one with the consciousness and be merged in the Bramha. The mother tortoise is on one bank of the river and her young ones are on the other side. She gives neither milk nor warmth to them. Here, mere glance gives them nutrition.

The young ones do nothing but remember (meditated upon) their mother. The tortoise glance is to the young ones, a downpour of nector, the only source of sustenance and happiness. Similar is the relation between the Guru and desciples Hear this story, meditate on it and assimilate its spirit. Then you will always remember and meditate on the Lord who will Manifest Himself to you.

4. Unless there is some relationship or connection nobody goes anywhere. If any men or creatures comes to you, do not discourteously drive them away, but receive them well and treat them with due respect. Sri Hari (GOD) will be certainly pleased if you give water to the thirsty, bread to the hungry, clothes to the naked and your verandah to strangers for sitting and resting.

5. If anybody wants any money from you and you are not inclined to give, do not give, but do not bark at him like a dog.

6. Let anybody speak hundreds of things against you, do not resent by giving any bitter reply. If you always tolerate such things, you will certainly be happy. Let the world go topsy-turvy, you remain where you are, standing or staying in your own place, look on calmly at the show of all things passing before you. Demolish the wall of difference that separates you from Me and then the road for our meeting will be clear and open. The sense of differentiation, as I and thou, is the barrier that keeps away the disciple from his Master and unless that is destroyed, the state of union or atonement is not possible.

7. "Allah Malik" i.e. God is the sole Proprietor, nobody else is our Protector. His method of work is extra-ordinary, invaluable and inscrutable. His will be done and He will show us the way and satisfy our hearts desires. It is on account of runanubandha (former relationship) that we have come together, let us love and serve each other and be happy. He who attains the supreme goal of life is immortal and happy; all others merely exist, i.e. live so long as they breath.

8. "Do you known our Dwarakamaye? This is our Dwarakamaye (pointing out the place where Baba reside) where you are sitting. She wards of all dangers and anxieties of the children, who sit on her lap. This masjid maye (its presiding diety) is very merciful. She is the Mother of the simple devotees whom she will save in calamities. Once a person sits on here lap, all his troubles are over. He who rests in here shade gets bliss".

9. "God lives in all beings, serpents, scorpions etc., obey His command. Unless He wills it, nobody can do any harm to others. The world is all dependent on Him and no one is Independent. So

we should take pity and love all creatures. The Lord is the Protector of all".

(to be contd....)

— *Shri D. Thirugnanam, M.A.,*
Sri Sai Laxmi Nivas,
1450, 13 Main, II Stage,
West of Chord Road,
Bangalore-560 086.



WHAT IS GOD, FORM AND CONTENT

This is an ancient question that baffled many. Till eternity this shall remain a mystery and many more answers will confuse the structure of God, Form and Content, however much it is tried from the ordinary point of mundane view. One thing remains the fact that the answer is, the God. Form and content are always and ever revealed itself from the beginningless beginning and endless end of creation as the same and unchanging One.

God is described as Omnipotent, Omni-present and Omniscient. His Power expands to all regions and space and there is no area where His power or potency is not felt. This gives place to the presence of Lord everywhere simultaneously in equal grace and elegance. This also bequeaths the power of all knowing to the great force that is described as Lord. Shall we say then that these three qualities of Omni-(potent, presence and scient), succinctly speak of the existence of the thing called God.

His Form is that, that He is realisable in every object that is cognisable to the five senses. Beyond this also He exists in formless state and also to be made known in forms ubiquitous.

His content is the varied power of movement of growth and destruction with all qualities attributable to God. Gods content to me appears both negative and positive, without which the free flow of His Grace and Power in myriad forms cannot be observed at all. So to say that he cannot be painted with one colour, form or force, but He represents both good as well as bad. All of us knew that good and bad are relative terms. What is good at one time may be

bad at other time. Similarly, what is bad at one point is good at another circumstance. It explains that God's nature is both opposites. It is because of this nature and content He was able to create, sustain and destroy everything that He himself brought forth into existence.

In the Contents, the All Knowing nature of Him bestows Him with immense power of knowing all that is happening and endlessly created everywhere so that He can ceaselessly operate it to restructure them to the need and necessity to perpetuate the game of creation and everlasting nature of sublimness is inculcated to reverberate everything with the feeling representing the Whole....the Almighty.

It is in the above task, the Lord Himself took the form of SAMARTHA SADGURU SAINATH of SHIRDI. If we compare Sai Baba's activities as are known to us, He has lived up to the ideals, we have described above, about Lord. He has successfully performed the three functions of Creation, Sustenance and Destruction.

He has showed us many a time that He is not only the Form we see, but He represents all beings of creation and has directed us to make them all happy and peaceful. There were many examples of His practical demonstrations. He is the lowest of lowest and the highest of Highest. It is therefore our duty to rever and make happy all creatures to the extent possible. We must serve the created world as Beloved Sai Baba Himself. If this we could achieve, we shall certainly be the recipients of His Grace and be absorbed in Him at the end.

GLORY BE TO SAI

— O.V.G. Subrahmaniam, FFII.,
18/286, Ambari Agraharam,
Machilipatnam, Kistna Dt.,
Andhra Pradesh-521 001.



MY EXPERIENCES MAKE ME SAY.....

Sai — Sai is 'Everywhere',
And, not a single care;
Nor a burden bare,
Can ever dare to stare.
So mighty is his glare,
That mountain-problems tear.

An apple, a day, they say,
Keeps the Doctor away.
An utterance of "Sai" everyday,
Keeps all troubles at bay;
And Sai with us, will ever stay.

Call "Sai", "Sai", 'Everytime,'
Morning or at sleeping time;
Happy or in difficult time,
Because, He helps you any time;
So, of all your habits, make it prime,
To chant Sai, Sai, everytime.

Sai is in 'Everything'
In things living or dead,
In pleasure or in pain,
In happiness or in sorrow,
In things big or in small,
But, always in His bliss remaining;
Sai, is in Everything.

Sai is in 'Everyone',
Caste or creed, He sees none;
All are humans, all are one,
And for all, the master is one;
And for him too, all are one,
As He is...in Everyone.

“Sai” is in Every “where”,
“Sai” is in Every “thing”,
“Sai” is in Every “day”,
“Sai” is in Every “one”,
“Sai” is in Every “time”.

So, SAI, My dear, is in Every — Every “word”.

— *N. Rama Krishna,*
S/o. N. Rama Rao,
Education Officer, K.V. Sangathan,
A-16, Vikrampur,
Secunderabad-500 003.

SAI THE SUPREME MASTER

Shri Sainath, seen in profound meditation from his early days, made devotees feel that they were in the very presence of God. He promoted humility, grace of mind and charity of heart. It uprooted all feelings of disharmony and elevated devotees to a level where they could give more and more of themselves. They found peace in a life of devotion. Khaparde, Das Ganu, Balaji Newaskar, Tatya Patil, Mahalsapaty, Bapusaheb Jog, Nanasaheb Nimonkar, Kaka Saheb Dixit, Shama and Megha drawn from different sections of society exemplify the glorious heights to which Baba elevated his devotees.

Baba worked out effectively the concept of unity and co-operation and gave it the necessary content and substance. His care of poor and afflicted, feeding of the people and care of the places of worship exercised a profound influence on the minds of the people. He choose to suffer on behalf of his devotees rather than use divine power to rid himself of pain.

With His catholicity of outlook He was well-equipped to deal with orthodoxy. He constantly reminded the devotees of their duty towards the family deity and did not approve of conversion. To a convert he is said to have observed. ‘So, you have changed your Father’.

Sainath’s abiding interest in Gardening is significant. He made people realise that man cannot flourish without nature.



Sainath's grace has enabled devotees to develop the area of work of a very satisfying nature. It included Annadan, Vastradan, Care of sick and disabled and pursuit of knowledge. These have proved to be dependable tools of mental hygiene. The pursuit of multi valued goal has created new warmth, respect and affection in the minds of devotees.

— *Dr. V.S. Rao, M.A., M.Litt., Ph.D.,
1183, Modi Bada,
Jabalpur -482 001,
M.P.*



O! Sai! Pour Sympathy O'er My Soul

O! Sai! Omnipotent! Omnipresent!
From subtle to gross
From the small particle to the biggest mountain
Everywhere, visioned thine myriad forms.

I prithee! O! Master Spirit!
For thine sympathy pour o'er my soul!
Freed my life from eclipsed eternity
Soothe my blubbing soul for thy compassion!

O! Nullisecundas Yogi!
Let me be thy poorest deciple
Let me wear thy foot-dust on my sinciput!
Let me remind of your Highness! every now and again
Let me ever be begging for thy sympathy!

— *K. Balaji, B.A.(Lit),
Sriramapuram (Vill.& P.O.),
(Via) Pisattoor, Chittoor (Dt.),
Andhra Pradesh-517 587.*



MISFORTUNES OF MANKIND

“If all the misfortunes of mankind were to be equally distributed among the whole species, those who now think themselves the most unhappy would prefer the share they are already possessed of before to the one that would fall to their lot by such a division”.

— *Socrates.*

How correct he was in his observation of human species. We all are some way or other unhappy! We demand better life than what is given to us but we forget that there is no one in mankind who is fully happy. In fact truth lies in mind. Attitude towards life is the essential element of Happiness.

When misfortunes befall, our entire thinking becomes insane; we start cursing God, but when fortune smiles we are so possessed with it that we seldom lose sense of balance. We forget ill-luck is as natural as fortune, after all they are the beauty of life.

“God sets His footsteps on the stormy sea of our life. And rides upon the storm”. To remind you, He does this Healing through you and you alone. But alas! we human beings have got little patience so as little faith. We ask from God miracles, but have we questioned our cowardliness of becoming parasites in life rather than becoming or trying to deserve calling self ‘God’s child’.

“Let each man think himself an act of God. His mind a thought, his life a breath of God”.

— *Bailey.*

We harp on our failures, crises, handicaps and misfortunes but we never mention to ourselves what good God has bestowed upon us with so much of faith.

Certainly God is unimaginably patient in judging us till death by reposing his faith but what is amusing is we are not ready to put same Godly faith in our living attitude with patience.

“Life is a beautiful journey only wise can enjoy it”. And it is this we must remind ourselves before complaining, criticising, cursing, limping. Help yourself and keep your God’s head High by your actions. You are his servant and in Qoran it is aptly said, “The servants of the merciful are those who meekly walk upon this earth and if the fools speak to them they say ‘PEACE’ .



You must deserve this life in order to do that your actions should always be guided by spirit of just good of humanity which is slowly getting least attention these days. We are becoming more and more self-centred and in the process our behaviour, thinking, actions are becoming detrimental to the interests of the society as a whole.

Whatever time, whatever space which is awarded to us by him must be utilised in following his ideals. These ideals alone can lead us to salvation. LOVE, SINCERITY, HONESTY, TRUTHFULNESS, are some of them. Ideals of HIM are the need of the hour, if at all our future generations need "PEACE" or otherwise! Whatever destructive tendencies we see today is nothing but manifestations of loss of judgement and loosening of balance of mind on the part of the community.

It is not difficult to have PEACE in the world but it demands 'Will' as said by Vivekananda.

"Look back on yourself from the state of the amoeba to the human being? Who made all that? Your own will? Can you deny that is Almighty? That which made you come up so high can make you higher still. What you want is a character, strengthening of the will".

This Almighty WILL alone can build more happy and peaceful future of our entire brotherhood.

— Vidyadhar A. Kamat,
H-5/83, New MHB Colony,
(Under H.I.G.), Gorai Road,
Borivali (W), Bombay-400 092.



ARE WE REALLY PATIENTS?

A patient will consult a doctor for cure. The doctor will examine, prescribe medicines, regulate food habits and if necessary, admit the patient in the hospital and confine him to bed.

We all know that the doctor will go on changing the medicine, the potency, the diet restrictions and even physical movements.

At the end, if the doctor is confident, he may relax all restrictions and allow the patients to lead the normal life after all the tests/examinations/prescriptions are over. In this process, the doctor may operate the patient and sometimes remove a part of the body which is considered harmful to the very existence of the person or sometimes blood is transfused and vitaminised food administered. In this process the medicine may be bitter; the injection painful. But for speedy recovery the process has got to be undergone.


Now, the patient is no more a patient and he is a healthy man; healthier than his own friends, relatives and is a completely changed man as compared before sickness.

In the same way, we also often see that a person who is an ardent believer of God, is put to constant tests and examinations. These tests are bestowed on a devotee by way of poverty, suffering, disrespect in society and retarded growth in material prosperity and so on.

Often, a question lingers in our minds when we observe as to why people choosing the path of righteous living often suffer as compared to the others who are rough in their behaviour, egoistic in expression, and conduct discourteous to friends and cares least for human values, dignity, decency and yet, they prosper materially lead healthy lives and often enjoy all comforts of life. How and why this looks a possibility?

At this moment, we have to revert back to our earlier example of patient and doctor.

If you approach a doctor, he will examine you thoroughly. At this time one has to surrender his 'Ego' and be frank in disclosing his ailments. He should take the doctor into confidence and should reveal all his weaknesses; secrets, etc.



In the same way, we have to surrender, since we have chosen the path. He may at His discretion subject us to such tests as may look like suffering, discomfort, lack of opportunity to attain material wealth and a score of other seeming travail, but perks to a man who is righteous.

If His grace is there, the person is purified, his ego is erased, material attachments detached and elevated spiritually to be on the top to receive His unlimited Grace.

As we know, the dirt in a cloth is removed by soaking in water, applying soap, beating with a stick, twisting and turning it and finally cleaning in water and ultimately to see a completely dirtless pure cloth. In the process of cleaning, the cloth has underwent so many tests to get clean.

If it is so with a simple cloth, how about cleaning our own likes, dislikes, ego, passions, attachments, selfishness and a score of other negative qualities to become pure and honest?

The doctor is no other than the 'Guru', the clinical examinations are nothing but sufferings bestowed on us, and restrictions on diet, dress, etc. is symbolic to 'SATWIK' (pure food to regulate our tempers to lead simple living).

The operation process conducted by doctor is nothing but removing unwanted negative qualities.

To sum up; just as a patient believes the doctor and follows the prescriptions faithfully to get rid of the disease, so also the devotee, if he believes in the dictates of the 'Ultimate Supreme Will', will be able to understand, appreciate and reap what-so-ever the consequences that are bestowed on him. They are the more commands of the 'GURU' and the 'so called' suffering is the liberation from the bondage of all pairs of opposites like attraction and repulsion, likes and dislikes; and so on.

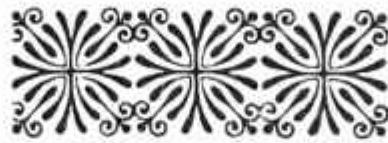
Heaven is no where than in the simple mind which is free from all negative qualities; full of compassion, forgiveness, equanimity, righteousness, peace, etc. The devotee is now a liberated soul, pure in mind and broad in outlook.

Let us all become real patients of 'God' and surrender unto HIM for the tests and examinations as He may prefer to prescribe to us to enable ourselves to recover from sickness of attachment, ego, selfishness, greed and jealousy etc.

May 'GURU' be our doctor.

Gold shines best only when it is put in the furnace.

— R. Ramakrishna Rao, M.A., B.Com., LL.B.,
Block-5C, Street-51,
Sector-8, Bhilai-490 006.



HOW TO STRENGTHEN YOUR FAITH?

I have come across quite a number of Sai-bandhus telling me wistfully, "Oh, I wish I had your faith". In my case, I find it hard to be patient with these people who just sit around and wish!

Wishing alone would not do. If you want to learn driving or to swim, you do not just sit on your chair and wish, do you? You join a Driving School and slowly learn to steer your way. Or you get into the water, even if you are not sure it will hold you up. You experiment until you acquire some skill. The same rule applies if you want Sai Baba to play a stronger part in your life.

In the first place, try exposing yourself to Sai Baba in every moment of your life. Faith is contagious, but you won't catch it if you stay away from the Sai-shrine, from the Sai Satcharitra, from visiting Shirdi.

But visiting Shirdi alone is not enough either. Success depends on a conscious effort to be open to the stream of Sai-power. There is no use going where it is if you won't let it in. You might as well try to take a shower wearing a raincoat and rubber boots.

What is more, it is essential to believe Sai. 'However oppressed and troubled one may be, as soon as he steps in the Masjid, he is on the pathway to happiness. The Fakir here is very kind and He will cure the disease and protect all with love and kindness.'



If you say "Oh, I could never have anything like that" you are blocking the flow of 'Sai-grace' just as definitely as when you shut off a stream of water by twisting the tap. Also keep remembering yourself that Sainath wants you in contact with Himself. Sai has assured: 'I always think of him who remembers Me.' And Sainath will help you if you really think of Him and are fully honest with Him about yourself, and hope and pray and try to believe.

If you are not satisfied with your 'Shraddha' in Sai, I suggest you try taking this long, honest look at yourself and see if anything inside you is holding you back. Anger, hatred, jealousy, resentment to other people. Fear and guilt. It is important to surrender these little luxuries. And of course, when you make a sincere effort to do that, you find that you can't let go of them without letting go of yourself. That is why Sai advised: 'A true Ramadasi should have no Mamatha but have Samatha towards all.'

If you do look honestly at yourself, you may be a little discouraged — or even appalled — by what you see. But you can be sure of this: Lord Sainath's interest in us is a lot more steadfast and trustworthy than our interest in Him.

'You look upto Me; I look after you'. These are prophetic words. Sainath will get through to us if we give Him any sort of chance. And the channel He uses is precisely the thing I am talking about Faith. All of us have the capacity for it, but we must learn to use it.

Let Sai Baba's assurance be ringing in your ears like a melodious tone: "Believe Me, though I pass away, My bones in my tomb will give you hope and confidence. Not only myself but my tomb would be speaking, moving and communicating with those who would surrender themselves whole heartedly to Me."

Believe these words one hundred percent. This is not self-deception. It is a valid and worthwhile spiritual experiment. And it may well have surprising results. Science experiments by beginning with a hypothesis — acting as if it were true — and finding out by trial whether it is or not.

I, myself, have seen it work, over and over again. That is why I tell the doubters and the shaky ones to try the way of believing as

against the way of not believing. If they do try honestly, and stick to it, more and more they will find themselves being swept along by a current not of their own making. Their level of faith will begin to rise, because the faculty of faith grows stronger with use, and, by acting as if, they will have been using it!

It was the great Psychologist, William James, who said: 'Religion is either a dull habit or an acute fever'. That is what Sai-bandhus need: Devotees who are burning with the knowledge and love and wonder of Lord Sainath. There is nothing like it. Try it and see.

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



FAITH AND PATIENCE

O' Samarth Sadguru Sai Nath Maharaj;
Make my heart, thy abode,
Make thy command, my will,
Make thy deeds, my faith,
Make thy work, my patience.

Every Sai-devotee must surely have come across these two words, for these words are said by his holiness, Sadguru Sai Nath Maharaj, to all His devotees. But then, really understanding them and acting upon them is not as easy as reading them.

So many times, despite our best efforts, we fail to act accordingly. There are times, when the ripples of circumstances, in the ocean and life, disturb our little boat of faith, and sometimes our patience also, is at stake. At such times, what can one do, but remember "Sai-Maharaj" and ask for His help.

Human being has always had an inclination towards the positive side. He has a tendency to look at the roses only and ignore



the thorns, although he knows that thorns are very much there, but an optimist as he is, he keeps ignoring them and this is the reason why his faith and patience are often put to test.

A human being, surrounded by attachments, weaknesses, passions and desires on all sides, cannot, however hard he may try, strictly follow this path of faith of patience. There are times when his feet are diverted to some other path and this happens even before he knows it. Some of us are fortunate enough to realize this very soon and make it to the right path again. But, some of us are, unfortunately prevented or rather compelled by the circumstances to divert. At such times our only abode being; the lotus feet of our 'Sad Guru Sai Nath Maharaj'.

It is not that we can't be among the fortunate ones too, but, we have to surrender ourselves completely to "HIM AND HIS DIVINE WILL". These are the times when our faith and patience are put to the real test. This is the time when the intensity of our devotion is seen.

Baba puts his devotees through severe tests and those who succeed in them, those who have firm faith in him, to them he showers 'bliss absolute'. True Devotion to Sai means, 'Complete and absolute surrender, at His feet'. Only then will we be able to walk on the path shown by Baba. The path of FAITH and PATIENCE.

Dear readers, let me conclude this article with Baba's promise, "He who spreads his hands with devotion before me, I am immediately with him, Day and Night".

BOW TO SRI SAI — PEACE BE TO ALL"

A HUMBLE PRAYER

In this journey of life, Baba, always be with me. Always guide me in all the good things I do. Help me to know the difference between the real and the unreal.

Never betray me of the faith and trust that I have in you. In this world of fantasies you are the only perfect reality. You are the only one who can take me across this worldly ocean to that supreme goal.

In you I see all the gods and goddesses. Always be in my heart and keep guiding me. Baba, please, never forsake me.

You are my only ray of hope in this world full of the darkness of sins.

My dear Lord, I pray to thee
With humble prostration;
Always be with me,
Always help me,
Always guide me.

— Miss Anuja Sumbli,
D/o. C.L. Sumbli,
Opp: Kar-Sarai,
Karan-Nagar,
Srinagar (Kashmir).

There are so many Sai devotees who are interested to buy 'Shri Sai Satcharitra' written by late Shri Hemad Pant and read it regularly, however, due to their financial condition, they can not afford to buy it. If such real Sai devotees who want to purchase 'Shri Sai Satcharitra' but are unable to do so due to their limited income may write to me sending their full address. 'Shri Sai Satcharitra' is available in almost all the languages and hence they are requested to write in which language they want this book. Only financially needy devotees can approach postally at the following address:

Bipin Kapilray Swadia,
307, B, Kamal Kunj, Datta Mandir Road,
Opp. Sangita Theatre, Third Floor,
Malad (East),
Bombay-400 097.



SWEET AND SOUR OF LIFE

“Our karma is the cause of our happiness and sorrow. Therefore put up with whatever comes to you. Allah is the sole dispenser and protector. Always think to Him. He will take care of you. Surrender to His feet with body, mind, wealth and speech and then see what He does.”

— Sai Baba of Shirdi

Sai Baba of Shirdi was a divine phenomenon. His methods were unique. Unlike the sages of the past or even of modern India, He influenced those whom He drew Himself, not merely through intellectual arguments and spiritual prescriptions, but by the direct awareness of His omnipresence. The granting of succour to devotees in distress the timely warning He gave in dreams, the assumption of different forms (and the latter confirmations that it was He who helped in that particular form), all these demonstrate the Vedantic truth that He is the immanent Being in all. He also demonstrated that He is immanent not only in humans but in animals as well; the dog that took away the roti offered to Him, and the fly that tested the food set apart for Him is He! Shirdi Sai Baba thus proved beyond doubt that the phenomenal world is as valid as the Absolute Reality.

Hundreds and thousands from all over the world have been drawn by Sai Baba's powers to cure and console, and often out of sheer curiosity. To each one who visit Shirdi, the Truth that Sai Baba is immanent in all is evidenced. Sai Baba knows us through and through and He floods us in divine love and blesses us with His grace, even 70 years of His Mahasamadhi.

Inspite of Sai Baba's assurance 'Why fear when I am here', many of us put the blame on others for our own shortcomings and misfortunes. Sai Baba wants us to learn that we are ourselves responsible for our troubles and difficulties. Sai Baba teaches us — 'your sorrows are your own making'. We are our own jailors and we are our own liberators.

Dear Sai Bandhus : You must learn to shoulder the responsibilities of your life and admit your own weakness without blaming or disturbing others. Remember the old saying : “The uncultured man always blames others; the semi-cultured man blames himself and fully cultured man blames neither”. This is in short Sai-philosophy.

Man’s mind is given to so much self-deceit that man does not want to face his own weakness. If he happens to see his weakness he will try to find some excuse to justify his action and to create an illusion. You must have the courage to face your weakness. Sai Baba says: “Easily seen are other’s faults; hard indeed to see one’s own faults”. You must have the courage to face your weakness.

Sai Baba is watching us in every moment of our lives. Remember that you may fool some of the people some of the time but not Sai Baba. Lord Buddha said: “The fool who does not admit he is a fool, is a real fool. And the fool who admits he is a fool, is wise to that extent.”

You are responsible for your relationship with others:

Sai Satcharita teaches us that whatever happens one should not feel hurt if he knows how to keep a balanced mind. You are hurt only by the mental attitude that you adopt yourself and towards others. If you try to see Sai Baba in every individual, no one can hurt you. Remember that no one can hurt you unless you allow him to hurt you. If another person blames or hurts you, remember Sai’s words: “He who clasps and cavils at others pierces Me in the heart and injures Me, but he that suffers and endures pleases Me most”. Whoever harms a harmless person, one pure and guiltless, upon that very fool the evil recoils like fine dust thrown against the wind — according to Buddhist philosophy.

Accept responsibility — Don’t blame others:

You must not blame circumstances when things go wrong. Try to solve your problems without showing a sour face. In times of difficulty think that you are soaked in Sai-grace and work cheerfully under the most trying circumstances. Be courageous enough to change if change is necessary. Be serene enough to accept what you cannot change. Be wise enough to know the difference. Sai Baba has sent you these difficulties to help you overcome them.



You are responsible for your inner peace:

Sai Baba is the Master of peace and not of confusion. If you surrender totally to Sai Baba, you can maintain your inner peace. You must know when to throw away your pride, when to subdue your false ego and when to change your false conviction. You can allow others to take away your inner peace, or you can preserve your inner peace — it is upto you!

The correct attitude towards criticism:

You must look objectively at the criticism that others give to you. If the criticism that comes to you is just well-founded and given with good intention, then accept that criticism and put it to use. However, if the criticism that comes to you is unjust and illfounded, you are under no obligation to accept this kind of criticism. Just remember the way Sai Baba dealt with Javar Ali or when a person criticised, how Sai Baba showed him a pig eating the night soil. If you know that your attitude is correct and appreciated by wise and cultured people, then do not worry about the ill-founded criticism.

Expect nothing and nothing will disappoint you:

You can protect yourself from disappointments by not having any undue expectations. If you expect nothing, then nothing can disappoint you. Do not expect reward for the good that you have done. Then you might ask: "If good begets good and bad begets bad, why should I have to suffer when I am completely innocent? Why should I have to undergo so many difficulties? Why should I get blamed by others despite my good work?" Sai Baba gives a simple answer — "you are facing a past bad karma that is ripening in the present. Continue with your good work and you will soon be free from such troubles. Remember Mhalsapatty — he had a miserable life but Sai Baba granted him salvation.

Gratitude is a rare virtue:

Sai Baba considered gratitude to be a great blessing; however, gratitude is a virtue that is rare in any society. Sai Baba wants us to be happy whether people are grateful or ungrateful for our help; we need only think that what we have done our duty as human beings to our fellow-beings. Ramana points out: "Brotherhood based on equality is the supreme goal of human society."

Compare not with others:

Sai Baba has given us several instances of His knowledge of His devotees through several janmas. "So long as you regard others as your 'equal' or as your 'superior' or as your inferior, you will continue to have problems to worry about." If you think you are better than others, you may become proud. If you think you are equal to others, you may stagnate. If you are inferior to others, you may become useless to yourself and to others.

Try to realise that equality, inferiority and superiority are all changing relative states — at one time you may be a beggar; at another time you may be a rich man. In the endless rounds within the realm of life and death, we are all equal, inferior and superior to each other at different times. So why worry?

Tolerance, patience and understanding:

Sai Baba insists on two-paise 'dakshina' from us — faith and patience. When others do wrong to you, you must take their action as an opportunity for you to get rid of your defilements and to develop your virtues. Forget and forgive the faults of others. "The more evil that comes to me, the more good will radiate from me" must be our attitude.

How to reduce mental pain:

Sai Baba wants us to learn the nature of world where we live. We can never expect everything in the world to be perfect and to run smoothly. There is no world and no life without problems. The physical pain and mental agony can be equated to the payment of rental for the 'house' occupied by you — 'rental' being the 'physical pain and mental agony' the 'house' being your physical body occupied by you on a temporary basis.

We must always count our blessings whenever we face problems. When Sai Baba is there to solve our problems, we should not worry unnecessarily. The Chinese have a useful saying for resolving problems "If you have a big problem, try to reduce it to a small problem, if you have a small problem try to reduce it to 'no problem'."

Why do good people suffer in life? Take the example of 'good and careful driver' and the 'bad and wreckless driver'. Even the good drivers meet with accidents, through the fault of bad and



reckless drivers. Thus on occasions, the good had to suffer, despite their goodness, because there are bad and reckless people just like the bad and reckless driver.

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HYSODLOUR AND ROOPENA AGRAHARA

The article "Coorg Sojourn" in the June issue of Sai Leela aroused the interest of Sai bhaktas in the Sai temples of HYSODLOUR in Coorg and the one attached to the ashram of Mataji Shivamma Tai, the 98 years old saint residing near Bangalore. Some wrote to me expressing their wish to visit these shrines and asked for information on how to reach these places. For the benefit of such devotees I obtained travel information from Swami Chinappa and give it hereunder:

HYSODLOUR in the Coorg district of Karnataka is accessible by road only. Nearest railhead is Mysore. The road route to Hysodlour is via Hunsur-Gonikopal-Ponnanpet and Hudikeri. Those proceeding from Mysore can take the State Road Transport buses at 6.00 and 13.00 hours operating on the Mysore-Nagarhole route via Gonikopal. Hysodlour temple is 9½ miles and one can take a private bus or taxi from Gonikopal.

From Bangalore direct buses ply to Gonikopal and one can change to a taxi or private bus going to Kutta. Bus conductors drop devotees at the temple gate if informed in advance.

There is no accommodation at Hysodlour but one could stay at the Forest Bungalow at Nagerhole Game Sanctuary by booking through the District Forest Officer, Mysore.

Mataji Shivamma Tai's ashram is adjacent to the Sai temple and is 15 kms. from Bangalore city railway station. Its address is: Sri Shirdi Sai Baba Temple, Roopena Agrahara, Madivala, Bangalore-68.

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TRANSFORMATION OF EGO-CONSCIOUSNESS

(We reproduce by courtesy of Ramakrishna Mission the Editorial which appeared in December 1985 issue of Prabuddha Bharat under the above title)

Finding equilibrium in life

The French chemist Berthollet (1749-1822) who accompanied Napoleon in his expedition to Egypt noticed sizeable deposits of washing soda (sodium carbonate) on the banks of some Egyptian lakes. They had evidently been produced by the action of saline water on the limestone (calcium carbonate) bordering the lakes. This surprised him because under normal conditions it is the reverse reaction—sodium carbonate and calcium chloride reacting to produce sodium chloride and calcium carbonate — that usually takes place. Berthollet concluded that the heavy concentration of sodium chloride in the lake caused by the excessive evaporation of water had driven the reaction in the opposite direction. This discovery led to the formulation of an important law of physical chemistry known as the Law of Mass Action. This law states that the direction and rate of a chemical reaction depend in part on the masses of the reacting substances.

A law similar to the Law of Mass Action seems to operate in the mental universe. A person's character is the sum total of the good and bad tendencies (samskaras) produced in him by his past experiences, and the nature and direction of his behaviour depend upon the way these good and bad tendencies react with each other. If the good tendencies are greater in number and strength, his actions will be good, moral, spiritual; and even if the evil tendencies in him get the upper hand once in a while, the good tendencies by their sheer mass will overcome them and put him back on and drive him along the track of virtue. The famous statement in the Gita that 'By the previous practice itself he is carried forward in spite of his limitations',¹ though it refers to effort made in the previous birth, is equally true of everyone's present life also.

The important implication of the above fact is that, human life derives its dynamism primarily from an inner source inherent in its being. In every human being there are, apart from basic biological



impulses, the urge for creativity, the urge to know, to love and to seek higher forms of fulfilment. At the same time various external forces, chiefly socio-economic and cultural, are acting upon man. One of the important functions of the ego is to regulate the expression of inner urges in accordance with the external forces and keep the human personality in a state of equilibrium.

The primary struggle in human life — in fact, in all forms of life — is to attain a state of dynamic equilibrium. Life belongs to the category of what scientists call 'steady state' but is not an unregulated uniform flux. It is a state of constantly self-renewing equilibrium. Without the maintenance of a more or less stable internal environment (a principle known as homeostasis) the physiological functions of the body cannot be carried out. In the same way, the mind can function creatively only if there is a stable psychological environment. Consciously or unconsciously every person tries to maintain the constancy of his psychological environment by making necessary adjustments in his relationships, emotions, beliefs, conceptions, attitudes and actions. When one state of equilibrium attained thus through much effort gets disturbed, he makes fresh adjustments and tries to attain another state of equilibrium.

For instance, a young man has to find a new equilibrium in life when he marries. This equilibrium becomes inadequate when he realizes that the work he had been doing is dissatisfying or that his marriage is a misalliance, or when he has to face critical situations brought about by his own folly or by somebody's maleficence. He then finds that he is unable to function creatively or find peace of mind until he finds a new equilibrium in his life. Failure to find a proper equilibrium in life may lead to various psychological problems like depression, alienation and neurosis.

How can a person find equilibrium in life? At first he may try to find it in the external world -- through change of job, through divorce, by trying to manipulate the people around him or by trying to forget his problems through alcoholism, reading of fiction or reckless living. As a matter of fact, the time and energy of many people are mostly spent in seeking external means of attaining equilibrium in life. But sooner or later they find that their efforts are fruitless. For one thing, external factors cannot be manipulated

beyond a certain limit. It is of course true that some of our economic and health problems can be solved by external means, but even in such instances it is often found that every problem solved has given rise to two more. Many of the developed countries of the West have succeeded in eradicating dire poverty, gross ignorance and exploitation of man, but these changes have also directly or indirectly intensified the existential sufferings of the people there. Problems such as anxiety, loneliness, moral laxity and meaninglessness are indications of the inability of people to find a suitable equilibrium in life. The external world cannot really solve the basic problems of life; it can only create them.

Need for transformation of consciousness

True equilibrium in life can be attained only by transforming one's ego-consciousness. As mentioned earlier, it is the ego that keeps up the equilibrium between inner urges and outer influences. This it does by developing a certain degree of consciousness. When owing to external or internal causes the equilibrium is upset, the ego can establish a new equilibrium only by transforming its consciousness. Attitudes, faith, relationships and behaviour pattern together constitute ego-consciousness, with 'I' as its core. Transformation of the ego means transformation of this whole constellation of consciousness. When difficult situations arise and we find we are unable to cope with them, we should know that the time has come for us to take stock of our present attitudes, needs, relationships and other aspects of the ego and to bring about a total transformation of our ego-consciousness.

The attainment of a state of equilibrium in life does not mean the elimination of all difficulties, which are bound to crop up as long as life lasts. What it really means is a state of consciousness in which we understand our problems clearly, are able to deal with them effectively, and at the same time succeed in actualizing our creative and spiritual potentialities satisfactorily. This important principle was put in a very simple way by Sri Ramakrishna in one of the precepts that he gave Holy Mother Sri Sarada Devi: 'Whatever is appropriate at a particular time, do that at that time; whatever is appropriate in dealing with a particular person, deal with him in that manner; whatever is appropriate at a particular place, do that there.'² It is difficult to think of a better rule of thumb for human conduct than this simple advice, and yet, no grown-up person need be told that, for all its simplicity, it is an extremely difficult



principle to be put into practice. Nor was this precept intended merely to teach how to cultivate pleasing manners or how to avoid fauxpas and ineptitude in social life. What was implied in the teaching was the cultivation of a larger awareness, an expanded ego-consciousness, which could take on all situations with equanimity allowing one freedom to maintain unbroken God consciousness under all circumstances.

It is not enough to attain some sort of equilibrium in life and lead a well-adjusted social life. The chief purpose of attaining equilibrium should be to free us from tension, worry, distraction and waste of energy caused by a disharmonious life so that we may turn inward at all times to the real source of knowledge, strength and peace deep within us. Transformation of ego-consciousness is an important and unavoidable aspect of spiritual life. During the early stages of spiritual life a certain degree of purity and transformation of the ego is necessary in order to acquire even a glimpse of inner Light. After that, as the soul progresses in spiritual life, the ego has to undergo corresponding changes. Every movement towards a higher level in spiritual awareness changes a person's outlook on the world, his relationship with people and his understanding of life. Every genuine spiritual experience produces profound changes in the ego.

We have already seen that something like the Law of Mass Action governs the operation of Samskaras. However, the ego can control the action of Samskaras to some extent. Moreover, the samskaras are an integral part of the ego-system and, when ego-consciousness changes, a wholly new set of samskaras gets activated. A person after leading an immoral life for some years may suddenly undergo an inner transformation and, when this happens, he finds new ideas, new urges, new sentiments operating in him. We find this phenomenon in the lives of Girish Chandra Ghosh, Kalipada Ghosh and a few others who became the disciples of Sri Ramakrishna. The Master awakened their dormant spiritual consciousness which totally transformed their egos. When a person undergoes such a transformation, he may find it difficult to believe that he once lived a low life or may wonder how he could do all those bad things. He may still feel the pull of his old tendencies, but the new samskaras fight with the old ones and soon put them out of action.

Some of our difficulties in life may have been caused by other people, and some by our own impulses. But the remedy is not to fight with those people or to sit brooding over our weaknesses. The real problem is the state of consciousness the ego is in. When ego-consciousness is transformed, many of our difficulties automatically get solved or appear solvable. At all events, it is unwise to look upon life as a perpetual fight with the people around us or even with ourselves. Human development should be looked upon simply as a movement from one equilibrium state to another through a series of transformations of consciousness. Many of our failures in life are caused by our failure to make this movement.

Transformation and translation

Before proceeding further it is necessary to point out the distinction between two types of changes that take place within us which the transpersonal psychologist Ken Wilber has termed transformation and translation³. Transformation is that process by which we move from one equilibrium state to another, whereas translation one concept is linked to another, and thus the child equilibrium state.

True knowledge is based on experience. Every person has a certain amount of knowledge derived from his own actual experiences in life. Based on that he develops his own views and concepts of the world. These constitute his own personal language. Even a little child has his own personal language, and goes to school with his own tiny amount of experience and small number of concepts. When he reads a book or is taught by a teacher, he can assimilate the new knowledge only by interpreting it in terms of his own personal language. This interpretation, which is a more or less subliminal operation, is a kind of translation. Through this inner translation one concept is linked to another, and thus the child develops a chain of concepts. Very often the knowledge thus gained may have nothing to do with the actual experiences of life which he has to acquire through other means in the course of growing up. As a child grows, his ego-consciousness undergoes continual transformation, irrespective of the knowledge gained from books.

In adult life much of the knowledge we gain from books and other people is the result of a personal translation process. The new knowledge acquired in this way may increase our understanding of



the world we live in, may enable us to appreciate or express beauty and abstract truths or to improve the economic conditions of living (though much of the knowledge so easily available in modern times is nothing but useless rubbish) but it all means one thing: adjustment to the equilibrium or state of harmony with the world, which we have already attained. If we wish to move from a lower equilibrium state to a higher one, we can do it only by transforming our consciousness — and this cannot be done merely by reading books. After reading some books on spiritual life and gaining some clear ideas about God, Atman, meditation and similar subjects, we sometimes come to the erroneous conclusion that our life has changed much or that we have become holier or more spiritual than other people. If introspection does not dispel this delusion in time, bitter experiences in life will do it soon enough.

The psychological *translation* described above effects only our surface consciousness. It does not alter our basic attitudes, emotional responses and behaviour patterns. These are controlled by forces originating in the unconscious and can be changed only by a psychological *transformation*.

Types of transformation of consciousness

Psychological transformation which radically alters our whole life is of three types: transformation within the unconscious, transformation of the unconscious into the conscious, and transformation of the conscious into the superconscious.

In the first type, though a person's outlook on life gets completely changed, the actual transformation is restricted wholly to the unconscious. He has no conscious control over it and may not be even aware of it. The transformation of consciousness that takes place spontaneously when a child grows into boyhood or girlhood and thence into adolescence belongs to this type. To it also belongs the sudden 'conversion' that happens in the lives of some people. A rich landlord of Bengal once overheard the little daughter of a washerman telling her father, 'When will you set fire to the *basana*?' She was referring to the dried sheaths of the banana-tree, the ash of which was used in laundering. But the word *vasana* also means the latent impressions produced in the mind by past experiences. This meaning struck deep in the heart of the rich man. He at once renounced the world and went to Vrindaban where he spent the rest of his life in austerities and became famous as saint Lalā

Baba. The lives of several saints like St. Francis of Assisi, Ignatius Loyola, Tulsi Das, Eknath and others in the East and the West were marked by such sudden conversions. In a less spectacular way such sudden conversions occur in the lives of ordinary people also. One such conversion is enough to free a man for ever from attachment to the world and propel him unceasingly to seek a higher goal in life. The exact psychological mechanism which brings about this kind of spontaneous transformation is not fully known.

This kind of transformation need not necessarily be a sudden occurrence; it may be a slow, long-drawn-out process extending over several years. This gradual transformation is quite common and many people seem to be undergoing a gradual inner change which they are not quite aware of.

In the second type of transformation the contents of the unconscious are changed into the conscious. As in the first, here also the main processes take place in the unconscious itself but the conscious mind has access to them. In most cases the transformation is triggered by a conscious effort of the ego.

The unconscious is like a dark underground chamber or cellar with several walls and labyrinths. It is the store-house of all instinctual drives and seeds of desires. The memories of all past experiences are preserved there. Some of these memories are in a dormant state, while others are very active and powerful but are kept pushed down by a psychological mechanism which Freud called 'repression'. The irrational fear of dogs, of being alone, of being in a closed room and similar difficulties that some grown-up people feel may have caused by the repressed memories of unpleasant childhood experiences. Constant feeling of insecurity, anxiety, depression or lack of zest for life may also be the result of conflicts between repressed desires. When repression is removed, the person feels greatly relieved and finds it easy to lead a normal well-adjusted life. Freud's main achievement was that he showed how repression could be removed by extending the conscious into the unconscious with the help of a trained psychologist. Psychoanalysis is based on the fundamental principle that some of the contents of the unconscious can be transformed into conscious experiences. It is generally applied only to deal with abnormal mental conditions.



But even in normal healthy living psychoanalysis can be, or should be, carried out by the individual himself without the help of a psychiatrist. Through this kind of self-psychoanalysis he can learn a great deal about his own mental life, desires, capacities, weaknesses and causes of his failures in life, and channel or sublimate the energy of lower impulses into higher aspiration and creative work. It is important to note that psychoanalysis is not mere passive knowing; rather, it is an active participation in the dynamics of the unconscious and progressive transformation of the unconscious into the conscious.

The key factor in this transformation is the integration of the past into the present. Our present attitude, reactions and behaviour patterns have been determined by our past experiences, especially those of childhood and adolescence. Many of these past experiences may have been unpleasant and we would like to forget all about them. But forgetfulness does not solve any real problem in life. Instead of trying to run away from our difficulties, from our lower desires and impulses, we should face them — ‘Face the brutes’ as Swami Vivekananda advised us to do. If the *samskaras* of past experience continue to disturb our present life it is necessary to dig them out and deactivate them. Delving into dark catacombs of the unconscious and rediscovering one’s own past may be a frightening experience for many people, but is vitally necessary.

It may be asked, what good will come out of this unpleasant task? In the first place, it is necessary for the integration of the personality. The present ego is built upon the forgotten egos of the past and, if they are not integrated properly, there will be divisions in the personality. No instinct or impulse can act without the support of some part of the personality. Lower impulses are all parts of discarded lower selves and, when these selves are absorbed into the present ego, those impulses will cease to trouble us. If you do not know your own past selves which constitute the foundation of your present self, if there are large areas in your mind which are beyond your control, how can you trust yourself, how can other people trust you? If one part of your personality acts contrary to other parts, how can you have peace of mind?

Secondly, integration of the past into the present is necessary to make our lives more real and our attitude towards the world

more realistic. Knowledge of ourselves will enable us to understand other people better and this will improve our relationship with them. In order to hide its past the ego often puts on various masks which appear as egotism, vanity, conceit, snobbery and arrogance. Very often humility itself is used as a mask by the ego. The integration of the past will make these masks unnecessary.

Integration of the past may involve repentance, *pascattapa*. This need not be a morbid act of self-condemnation or brooding over the past. It can be a healthy and positive form of *tapas* or austerity meant to purify one's heart. Sri Ramakrishna used to say, 'Tears of repentance wash off the dirt of evil committed in the past.' Christ taught repentance as a condition for receiving divine grace. This doctrine later on became an instrument of self-torture only when it was incorporated into priestcraft and the crude Christian theology of Original Sin. If the distinction between the stainless, uncreated, self-luminous, blissful Atman and the shadowy images of the ego is understood, and if the person is sufficiently mature and strong in mind, repentance practised as mental *tapas* for a short period can transform ego-consciousness quickly. Enlightened repentance creates such a strong impression in the mind that it prevents us from committing again the mistakes of the past. True repentance is not brooding over the past but preparing for the future.

If one has had a beautiful, happy childhood and adolescence but now finds the present life miserable, even then the integration of the past into the present is necessary. It will activate once again the springs of power and joy in the unconscious and make them flow into the wilderness of present life. It is said that when as a small boy Siddharta was once sitting under a roseapple tree, he experienced ineffable calm and peace. Years later when he renounced the world, he remembered that experience and was eager to recapture it, which of course he did under the Bodhi tree.

Whether a person's past was happy or unhappy, integration of the past into the present is not mere recollection, a passive act of thinking about the past. The past experience has to be relived, the past events are to be reenacted in the depths of the mind, with all the original intensity but with the knowledge, detachment and power that he now possesses. Says Mac Intyre: 'It is a great mistake



to suppose that what is involved in the awareness of unconscious motives and in the recovery of hitherto suppressed memories of forgotten incidents and phantasies that analysis provides is simply an intellectual apprehension. The painful emotions and scenes have to be revisited in feeling as well as in thought, and in the whole process there is a strong element of regression. It is because of this that the patient may first have to get worse in order that later on he may get better.'⁴ This is all the more true of self-integration.

The more one's past is rediscovered and accepted, the more the unconscious gets transformed into the conscious. This process becomes easy if one has already experienced what we have described elsewhere as 'ego-awakening'.⁵

We have discussed two types of transformation of consciousness. We now come to the third type: the transformation of the conscious into the superconscious. If the first two types of transformation represent man's struggle to rise from animality to full humanity, the third type represents his struggle to rise from humanity to divinity. Whereas the first two types change only the ego's mode of functioning, the third type changes the very structure of the ego itself. As the conscious gets transformed into the superconscious, the ego itself gets transfigured.

This transformation of the conscious and transfiguration of the ego constitute the primary concern of spiritual life. All spiritual disciplines like prayer, worship, meditation, and even Karma Yoga, are only different techniques for this change. Every time we pray or meditate intensely our consciousness undergoes a transformation, though the change may be so small that we may not notice it. As this transformation progresses, inner darkness changes into inner Light.

1. पूर्वाभ्यासेन तेनैव हियते ह्यवशोऽपि सः ।' *Gita* 6.44

2. *Jakhun Jemon takhan temon,*
Jahake jemon tahake temon,
Jakhane jemon sekhane temon.

3. *Ken Wilber, The Atman Project (Wheaton, Illinois: Theosophical Publishing House, 1982) Pp. 40-42.*

4. *Alasdair Mac Intyre in Encyclopaedia of Philosophy (New York: MacMillan 1967) Val. 3, p. 250.*

5. *See the July 1985 editorial.*

WHO IS SAI-DATTATREYA

“Salutations to Dattatreya who took His incarnation for the rejuvenation of righteousness (Dharma), who is the protector of Dharma, who bears the form of Dharma and who derives benefit from the happiness of the followers of Dharma.”

— *Ganapathi Satchidananda Swamiji.*

In 1911, on Datta Jayanthi Day, Balawant Kohojkar went to Sai Baba at Shirdi. It was around 5 O'clock in the evening. Sai Baba told everybody: “I am having labour pain and cannot bear it.” So saying, Sai Baba drove everyone out of Dwaraka-Mayi. He was evidently identifying himself with Anasuya. A little later, Sai Baba called all people in. Kohojkar went first and on Baba's gadi saw not Baba, but a small charming three-headed baby — Datta. In a moment, Datta disappeared and Sai Baba was seen instead.

Who is Lord Dattatreya? He has three heads, six hands, four dogs, one cow and one tree behind him. One hand holds a drum, one holds a round wheel, one holds a conch shell, one holds a rosary and one holds a water vessel.

Each of these has esoteric meanings. The trident is for killing the ego, the drum is used to awaken people who sleep in ignorance and the conch shell represents the ‘OM’ the original sound and the first word in Vedantha. The wheel is a symbolic of the universe with no beginning or end. He uses the wheel to take all kinds of karma from all people. Through his rosary, Dattatreya counts His devotees. The water-vessel does not contain ordinary water but the nectar of wisdom for those who ask for the satisfaction of desires, by they worldly or spiritual.

The four-dogs represent four Vedas. They follow Dattatreya as ‘hounds of heaven and watch dogs of truth’ and are owned by Datta, the greatest hunter for the souls of men. Finally, the tree behind is the Audumbara tree or wish-yielding tree. It fulfils the wishes of those who prostrate to it, no matter what problems are. The tree is bearer of nectar and wherever it is found, there Lord Dattatreya will be present.



Sai Baba identified himself with Dattatreya and in fact once remarked: "If Gods like Datta are on the way, easily accessible and if one does not take darshan of them, how can I help him."

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A PROSTRATION TO SAD GURU SRI SAI NATHA

I am a strange student, you have ever seen.
I do not have a good text to read,
Even if I have, I cannot read,
Even if I read I cannot understand what I read,
Even if I understand what I read I cannot live according to it.
I have other difficulties too.
I often forget what I read,
While I read my mind jumps from one thing to another,
Going far away from the focus, reaching a world of irrelevance.
I am a stupidest student.
Any Guru will feel me a burden.
I will have neither reverance nor faith in my guru.
My pride rules over my mind, though I have nothing to boast of.
I am the laziest person that one could ever be.
I lack constant work and endless efforts to advance in my
studies.
I am tired and cannot approach innumerable teachers.
I am poor and cannot afford to pay a handsome amount as guru
dakshina.
I am impatient but desire for masterly knowledge enormous in
no time.
With all these weeknesses I wandered and **wandered to have a**
guru,
Who is full of knowledge divine,
Who can teach his life oriented lessons endlessly,
Who possesses patience unique,
Who wishes to grow wisdom in his disciples,
Who is full of patience and sympathy and who pours his lessons
free of cost.

My wandering throughout this world made me sad, tired and
helpless.

At last I was introduced to Lord Sai Nath, the king of kings, the
ruler of our minds,

By my mother who is pious and wise,

And who is my first tutor coaching for the entrance examination
to the school of Shirdi Baba.

My joy knew no bounds when I came face to face with my lord.

Here is a guru simple and sacred with his knowledge overflowing,
Sitting on the banks of Godavari, waiting for his disciples.

It is quite amazing to perceive a preceptor who is impartial,

Quite contrary to the worldly happenings,

Who is full of patience and is easily approachable,

Who charges no fees, no donations for admission to his school,
whose knowledge and wisdom have no boundaries,

Who can at a time give his personal coachings

To millions and millions of people,

Who descends to our level to make us understand his teachings.

In spite of all my penuries and absolute foolishness

Accept me my lord as your disciple,

I completely surrender myself to you

And now it is your duty to redeem me.

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

MARKATA AND MARJALA

The baby monkey holds on to her mother with full strength during her childhood. Its safety depends entirely on herself, not the mother, whereas a kitten will only cry 'mew mew' and the cat carries it to a safe place, either on Atta or the oven. Its safety is entirely in the hands of the mother cat.

Sri Ramakrishna Paramahansa in addition to the above tells us that when a father and son walk on a narrow berm of a paddy



field, the son may hold his father's hand and may fall if the grip is loosened. But if the father himself holds the son's hand, he is fully safe in his hands.

So we Baba's devotees must make him hold us and lead us safely, How?

By following Baba's instruction with full faith, leading a truly virtuous life and completely surrendering at his Blessed feet, there is no fear. He will surely hold us and lead us safely.

— *S. Sampangi Ramaiah, B.E., A.M.I.E.,
Superintending Engineer (Retd.),
No. 34, 1st Main Road,
Lower Palace Orchards,
Bangalore-560 003.*

THE PAST RE-CREATES ITSELF

Devotees experiences on their visits to Shirdi come to our knowledge through the pages of "Sri Sai Leela" magazine, I too had an experience during my recent first visit to that sacred place, which I wish to share with the readers.

Having set my foot on that sacred soil, I made a number of visits to the hallowed spots viz. 'Samadhi Mandir', 'Dwarkamayee', 'Chawadi' and 'Gurusthan'. Suddenly I was overtaken by a strong desire to get transmitted into the past, to be able to 'live' in the presence and proximity of Baba. I wished the old times to recreate and every thing to get transformed and slowly this strong urge started taking a concrete form. The marble floors of Dwarkamayee changed to the old dusty courtyard, the brick mortar walls to old dilapidated mud and stone structures and the neighbourhood into the old Shirdi village with thatched mud huts. I could visualize Baba sitting in the place where He used to sit in the 'Dwarkamayee'. soon I realized that this was my own mind's creation of a scenerio which I wanted to see in Shirdi. Nevertheless it was a shower of grace from Him, but for which I could not have partaken of this blissful experience. It was also a fitting culmination of our repeated requests to Baba to permit us an entry into His abode, as if it was a demonstration of the sweet fruits of

'Saburi'. I may mention that though my wife and I have been near His lotus feet for more than a decade, all our attempts at visiting Shirdi used to get frustrated by petty obstacles. Therefore the case with which we could undertake the trip this time, is in itself a near miracle for us.

➤ Mere study of books on Sri Sai Baba of Shirdi, does not lead one far enough on the road to spiritual progress. On the other hand this tends to overload the mind making confusion of thoughts worse confounded. Baba Himself cautioned us against mere study of "Pothi". But I feel, from my own personal experience, that this constant study creates an insatiable hunger for getting answers and experiences right from the Master Himself and this perhaps leads to experiences and visions and flow of Grace from His hands.

Unserutable are the ways in which Sri Sai leads His devotees on the road to temporal and spiritual progress. Let us try and make ourselves worthy of His constant care and protection, by offering Him the twin offering of 'Dakshina', 'Nishta', and 'Saburi'.


Om Tat Sat

— S.B. Mathur,
157, Sector XII,
R.K. Puram,
New Delhi-110 022.

SACRED UDI OF SAI

On 19.8.1987, Wednesday, when I woke up from bed and opened my eyes I found my right eye's vision was not clear and I was getting some kind of shade in the eye ball and the vision was not clear. I use regular spectacles, even then I was unable to see and my vision was not clear. I was very much perturbed by this because I am a 'Diabetic Patient' suffering from years together. I felt that I am loosing my vision.

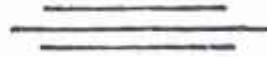
I am a daily worshipper of Lord 'SAI' and as usual I took my bath and stood before the 'SAI' Photo and a marble statue which I daily worship in my home and prayed to give me clear vision to my eye and not to put me in trouble by loosing the vision of my right



eye, and I applied sacred "UDHI" of Sai on the eye and after sometime i.e., half an hour later I got back the clear vision and the shade has disappeared. I was thrilled to see things clearly.

My experiences says that this miracle has happened due to the sacred 'Udhi' and the Sai's blessings showered on me. I am very much indebted to "LORD SAI".

— *A Krishna Rangam,*
H.No. 13-4-601,
P.O. Kulsumpura,
Hyderabad-500 267.



SAI LEELA

I am Sai Bhaktha for the last 14 years and come across many Sai Miracles who is always with his devotees and come for help as and one pray whole heartily for Him. I been to Shirdi many times and got the blessing of my most dear Lord Sai. There are so many events as and when my Lord helped me and guided me for the right path.

It was a morning of Thursday the 11th June '88 a day of my wife death and had to offer something to some poor money or sweet meat etc., since In was quite new in Bombay and was thinking over where to find out any deserving person as this have to do on this particular day. As usual I was on morning walk and my mind was only thinking about this problem, in the meantime I saw one sadhu who was coming from opposite side and as he came near to me I gave him Rs. 10/- which he gladly accepted and told me that Bacha, I am going to Haridawar and blessed me. I told him for which reason money is given to him and further he asked me how many sons you have. I told him only one. He blessed me that your son will look after you nicely in your old age. Though I have got more money in my hand but he did not claim any more and within no time he disappeared neither before nor afterwards I have come across any sadhu on this road, where daily I go for morning walk. It was definately Sai Baba who solved even my minor problem.

How I consider myself lucky that BABA appeared in Flesh on Thursday early morning. From this incident I felt certain that Sai Baba had come to help me in the guise of Sadhu.

My grateful homages unto Him.

JAI GURU DATTA SAI


— *Reporter Lieut Devi Sharan Kohli (Retd.),
K-51/206, Ekasar Road,
Yoginagar, Borivli (W),
Bombay 400 092.*

LORD SAINATH : HIS OMNIPRESENCE AND OMNISCIENCE

My Sadguru Sri Sainath has prompted me to communicate this small but miraculous experience. This clearly proves His omnipresence and omniscience form to protect His devotees as and when the same is needed.

During the middle of 1982 while I was in Ranchi, BABA arranged to offer me a very important and responsible assignment in New Delhi in the Ministry of Education, Government of India. I was so much excited that I did never think that at our Ranchi establishment BABA resides and He became a part and parcel of our family. Right from morning coffee till night meals, BABA should be offered first and then we would partake. The house was being looked after by BABA as our Sadguru and guardian. So I left immediately for New Delhi, handing over the residence with someone to look after. I did not even realise the consequences I was to swallow because of my utter negligence to my BABA. In between I had to settle down in Pune for some years and was hardly interested about Shirdi Niwas, where our BABA resides.

Around middle of 1986, when I was in Delhi and my husband was in Manipur, suddenly the thought came to my mind about the Shirdi Niwas and I could foresee that it was now high time that I should be back to Ranchi and re-organise the abode of BABA. My husband met one Sai devotee in Pune who was also having his house at Ranchi and who was an ardent devotee of BABA. My



husband narrated him the recent development related to our house at Ranchi that the care taker was about to grab the house and it was no longer an abode of Sainath. The Sai devotee assured my husband of all possible help. I was informed accordingly.

I came to Ranchi around middle of 1986 and stayed with the family for two days. I collected news that it would be extremely difficult to recover Shirdi Niwas without the help of any miracle or Baba's direct influence.

The house was in a most pitiable and wretched condition with the fencing removed, the articles of great importance missing and the amount of damage that was made by the care taker and his associates. My heart snobbed seeing the condition of Shirdi Niwas and I could realise the great blunder I had made by neglecting our Lord Sainath.

I came to Ranchi with two days at my disposal. The first day was entirely spent on collecting news about the house and the persons who could possibly help me in getting the same restored. The second or the last day ultimately appeared before me and I was absolutely shivering when I went on thinking about my forthcoming programme. Before starting for the work, I prayed to BABA and requested Him to extend all possible help and give me strength. I visited the Commissioner of Chotanagpur division, who fortunately was a lady and took keen interest in my problem. Through her only I met other State and District officials and all of them started helping me as if they all were instructed by someone to complete the work on that very day itself. Ultimately, with His help and guidance I could succeed in getting back my Shirdi Niwas after full five years. I could guess that BABA was all along looking at me and at my movements.

It was because of His desire that we have set up a Centre for Environmental and Developmental Research, an autonomous non-profit educational centre to serve the grass root community and organisations. We have been contemplating to construct a temple

where His Abhishek, Puja, Arati etc., would be conducted every day as it is done in Delhi and Shirdi. I am absolutely hopeful and determined that this will also be granted by Him since He took the trouble of helping me in recovering His abode at Ranchi.

— *Dr. Smt. Rama Chakravartti,*
Shirdi Niwas, 6/3, University Colony,
Bariatu, Ranchi 834 009.
BIHAR.

UNIVERSAL TRUTH

A : *Almighty* **S** : *Self* **S** : *Silence* **B** : *Bounty*
U : *Ultimate* **R** : *Realisation* **A** : *Awareness* **A** : *Abound*
M : *Mystery* **I** : *Insight* **I** : *Illumination* **B** : *Bliss*
A : *All Round*

SAI is UNIVERSAL TRUTH. SAI is COSMIC TRINITY (of creation, preservation and annihilation). SAI is PARABRAHMA. SAI is FATHER, MOTHER and EVERY THING. SAI is SHIVA-SHAKTI SWARUP. HE is that Space. HE is that Nature-force. HE is PURUSHA and PRAKRITI. SAI is NIRAKAR in REALITY. SAI is ADHAR in RELATION. HE is AJANMA BANDHU — Until HE takes us unto HIM. There is no retrace, but it is all “ONWARD MARCH” in the process of Evolution. SAI is NIRGUN of the meaningful sense. SAI is SAGUN of the purposeful essence. SAI is the Fountain Head of BLISS. The KINGDOM OF PEACE is HIS, where all SUBJECTS are blessed. Sitting under the shelter of NEEM, HE is the Protector and Nectar to all who come to his abode. The OMNIPRESENT, OMNIPOTENT and OMNISCIENT, SAT-CHIT-ANAND descends in the SWARUP from TIME TO TIME, The TIME IMMEMORIAL, to guard and guide the humanity towards the GOAL. HE is the PATH and the GOAL. Let the attempts and efforts to see HIM as the UNIVERSAL PRINCIPLE, gradually unfold and unveil the unfathomable secrets and subtleties of NATURE, paving the WAY towards JOURNEYING into the MERGER. The process of creativity and compassion springs from the ZONE OF SILENCE, THE UNLIMITED KINGDOM OF SAI, where all are WITHIN, but the RULER is yet UNSEEN. The MINERAL KINGDOM,



VEGETABLE KINGDOM, ANIMAL KINGDOM AND HUMAN KINGDOM and all the known and the unknown, the three worlds of PAST, PRESENT AND FUTURE, the three states of SLEEPY, DREAMY & WAKEFUL EXISTENCES, the set boundaries of milky ways, the galaxies and the planetary objects of the MATTER AND THE MIND. The BEGINNINGLESS and ENDLESS SOURCE OF ENERGY and SPACE are within HIM.

SAI BABA come as PERSONALITY from the stand point of TIME as an outward expression to set the UNIVERSAL HOUSE of Cause and Effect in certain order. Since HE is beyond the TIME-SCALE, HE in reality is not the PERSONALITY, but the INFINITY. How can any ENTITY comprehend the INFINITY? Rather, one can just identify HIMSELF with that FORCE and immerse in it. HE come down to reveal HIS infinity to be our own TRUE NATURE, presently being eclipsed by the FINITE relationships. HE sings the Eternal Musical Tunes of Melody to reveal the TRUTH for magical Illusions of the World. When we see him as the FINITE point, we capture the distance between a ME and HIM and place HIM in the LAW OF MOTION AND RELATIVITY. The GHATAKASH is the SPACE in the POT and the MAHAKASH is the SPACE of the COSMOS. When the POT is moved, the Matter moves and not the Space. It exists. When we establish the relationship, we formulate the ENTITIES, one to be GREATER and other to be SMALLER. How can the INFINITY be compressed into ENTITY? Our LIMITED MIND corner HIM into a certain MOULD, who is beyond all MOULDS and yet, HE accepts all MOULDS. HE is VIRAT. HE is SELF of all SELF. There is No Action-Thought-Mould without HIM. HE is FULLNESS. HE IS ABSOLUTE. Why is to condense the UNIVERSAL FORCE for a HOLD, as if the monopoly of any person, group, sect, region or religion of the parochial moulds. Why is to isolate HIM into misconceived narrowness of petty thinking and miserly actions? Why is to imprison HIM always into the Four walls of the earthen temples outside me as if a separate, different and distinct entity being forbidden the entry into the VAST INWARD EMPIRE OF SELF, which is HIS? Why not also try to visualise HIM, WITHIN MYSELF, as the ALL-PERVADING REALITY? Did He not demonstrate of a DOG fed of food having reached HIM? Did HE not suffer of a Dog beaten by the STICK, having reached HIM? HE is ALL-AWARENESS,

HE is ALL-POWERFUL and yet HE is ALL-MERCIFUL. HE is the WITNESS and nothing can escape HIS ATTENTION. HE is EVERYBODY, EVERY THING, EVERY WHERE including MYSELF. The ADORATION OF THAT GREAT GLORY is to gain that GREATER KNOWLEDGE to be capable of seeing everything with ripen Love, Compassion and the reality as HE saw. We may see ALL IN ALL as SRI SAI. We may see nothing without HIM and EVERY THING WITHIN HIM, the ABSOLUTE AND THE WHOLE, the NAME AND FORM in the TIME FRAME and the Cosmic FORCE in the INFINITY.

Like the Salt Idol venturing to measure the Depth of Ocean, the longing for the vision is hoped to be certainly GRACED in the SAI DARBAR of FAIR PLAY AND JUSTICE of the COSMIC EQUILIBRIUM. PRAY THAT AKILANANDAKOTI BRAHMANANDA NAYAKA RAJADIRAJA YOGIRAJA PARABRAHMA SRI SRI SRI SAT-CHIT-ANANDA SAGURU SAINATH MAHARAJ. Surrender to this Root of all Roots, the Glorious Feet of the Cosmic Lord through the Cosmic GURU. (For me, the Janakka, the Great Daughter of the Great Heavenly Father, the Shankara Linga Bhagavan).

It is for that VISION which is SCINTILATING, and ENCHANTING. It is for that VISION, which is ACCELERATING, ASTOUNDING AND ACCOMPLISHING.

YES....WITH THE CELESTIAL Offerings of FAITH AND PATIENCE (The SHRADDA AND SABURI SOUGHT BY SAI) it will be Accomplished. AUM SRI SAI BABA.

— Sai Bindu,
C-26, 52(2), Colaco House,
Near Power House, Aguem,
Margao 403 601, GOA.






BABA PULLS THE CHAIN

It was my 42nd visit to Shirdi via Puttaparthi. I reached to Shirdi on 26th November, 1987, and left it in the evening of 27th instant. It is mentioned in Shri Sai Satcharita, Chapter 8 in the last page of the same that those devotees, who sought the permission of Sri Sai Baba before leaving Shirdi and followed his directions, they reached their home safe, but those, who did not abide by His commands had to suffer a lot and had to face adversities of various types. Again in the beginning of Chapter 9, it is mentioned that if Baba asked someone to return home, he was bound to leave Shirdi. While going back to their native place, the devotees used to go to Baba to prostrate before Him and at the moment Baba gave a few instructions to them that was inevitable to observe. If someone returned back disobeying His instructions, then he had to face misfortune certainly. In this Chapter, Tatyia Kote Patil and an European gentleman's incidents are mentioned in detail. In Chapter 12, it is mentioned in respect of Kaka Mahajani that when he reached Shirdi with an intention to stay there for atleast a week and wished to participate in Gokul Asthami functions, Baba asked him immediately, when he was going back? Kaka Mahajani answered, "When Baba orders me to go back?" Baba asked him to go the following day. Baba's words were law and to comply them was a necessity. So Kaka proceeded for Bombay, the very next day. Bhau Saheb Dhumal came to Shirdi and after Baba's darshan, proceeded to Niphad to attend a Court case there, but Baba did not permit him to leave and so he was detained for seven days altogether. Ofcourse the result of this detention was profitable enough. In Chapter 30, it is written that no one can have darshan of a Saint unless He himself wills. In Chapter 18, 19 and 36, it is mentioned that due to some pious deeds of past birth, a person can reach to Shirdi.

Being aware of all these narrations, it has been my practice to go to Chawadi, Dwarkamayi, Samadhi Mandir, Gurusthan and Lendibagh and seek Baba's kind permission before leaving Shirdi. But I don't know why and how this time I sought Baba's permission to leave as usual but I also asked Baba to accompany me upto my residence at Betul and to take me safely to my home. Perhaps it was the first chance when I asked Baba to go with me.

This time my acute Asthma trouble of 22 years old had put me to an unbearable state, yet by Baba's grace, I could be present at Shirdi in September, October and then in November 26th of that year. So, I boarded three tier compartment at Manmad without obtaining reservation to it. The train might have covered hardly 40 KM. distance from Manmad when the Conductor of three tier compartment told me to get down at Bhusawal and try to get a place in general compartment. I requested him about my asthma trouble and submitted to him that under such acute trouble, it will not be possible for me in the age of 59, to get down at Bhusawal and again board the train in general compartment which is generally choked by the passengers who serve at Bombay for their livelihood. I could not stop throughout in this journey. I knew when the train stopped at Jalgaon and again at Bhusawal, but neither I got down the compartment nor the conductor disturbed me. It all was Baba's game. But after Bhusawal, though I had no sound sleep at all, but only Baba knows how I could not know the following stations of Burhanpur, Nehanagar, Khandwa, Khirakiya, Harda, Banapur, Hoshangabad etc., because before reaching the train at some stations, I had a small sleep. I was to get down at Itarsi Junction in the night at about 3.00 A.M. because the train was running very late. After getting down at Itarsi Junction, I had to go to Itarsi Bus Stand to catch the Bus scheduled for Betul. At such odd hours in Itarsi, unsocial elements finding someone alone with bag and baggage, stop him and start snatching the belongings and to save one's life, it is only the remedial course to surrender each and every belongings, i.e. money, watch, ring etc.

Probably the luck had destined me to be a victim of such happening that day at Itarsi, so Baba blessed me with such a sound sleep that the train halted at Itarsi Junction for half an hour but I could not be aware that the train has touched Itarsi. There was one youngman in my compartment who was going to Orainear Kanpur and he was aware of this fact that I am to get down at Itarsi. All of a sudden I heard a long whistle of the train which alerted me, I got up and started enquiring with the young co-passenger of Orai if the Itarsi station has come. He, after enquiry with other passengers informed me that the train has left Itarsi Junction much before and it has covered a long distance towards Hoshangabad. Please get down immediately. When I came at the door of the compartment



with both hands engaged with the handbag etc., I saw the train settled and giving long whistles. After getting down in quite lonely and at a dark place, I saw two scooterwalas on the road, because the halting train had blocked their way. Railway authorities were trying to find out the defaulter who might have pulled the chain to stop the train, but no-body else except myself was found getting down from the said train. So, the conductor enquired of me whether I had pulled the chain? I replied humbly that upto this old age, I never dared even to touch the chain, what of pulling to it. Then he asked what do you do? I told him that I am a Professor in a Government College of Betul. I slept and could not guess that the train is halting at Itarsi Junction. So I failed to get down there. They might have handed me over to Railway Police and anything indecent could have happened to me but they spared me. The train was still awaiting. Thus I enquired with those two scooterwalas to give me a lift upto Itarsi Station. They asked my destination where I had to go. I told them that I am to go to Betul. The scooterwalas told me that here is the Bus-standing in front of me and it is going to Betul. Please get in and catch the bus immediately. And so I had a seat in the bus scheduled to Betul. It was 3.30 A.M. now. I reached Betul safely in the morning of 28th November at 5.15 A.M. I spread over the bed-sheets in Baba's room, put a Jug of water to drink, set up a big framed photo of Sai Baba, garlanded it with Samadhi garlad (Pushpahar), which I had brought from Shirdi and weepingly asked Baba to please take a bit rest as you might be feeling tired in pulling the chain and stopping it before the bus scheduled for Betul for my sake.

Dear Sai brothers, if you have firm faith and belief in our Lord of Lords Bhagawan Sainath, rest assure that he is always behind you for your safety of life and to save you from incoming calamities. He is Lord Shankar, Omnipresent, Omniscient and Omnipotent and not less than it. May Lord Sainath ever shower His blessings on all those who have completely surrendered to His Lotus Feet. Om Shri Sai Yashahkaya Shirdivasime Namah.

— Prof. A.P. Tripathi,
Government Girl's College,
BETUL.

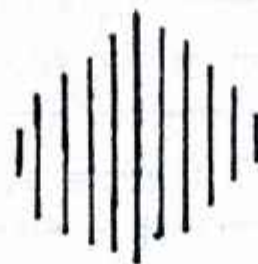
श्री साईलीला

नवम्बर १९८८

हिन्दी विभाग

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धर्म निरपेक्षता के अवतार

शिरडी के साई बाबा

— ठाकुर भूपतिसिंह,
संभागीय शिक्षा अधीक्षक,
कार्यालय संयुक्त संचालक लोकशिक्षण,
शिक्षा सम्भाग, जबलपूर, म. प्र.

(जन-जन के आराध्य शिरडी के साई बाबा की महिमा, जीवन परिचय एवं शिक्षाओं पर इस अंक से एक लेख माला श्री ठाकुर भूपतिसिंह द्वारा प्रारंभ की जा रही है, आशा है पाठक गण इससे लाभान्वित होंगे।)

भारत धर्म-निरपेक्ष देश है। सर्व धर्म समन्वय एवं वसुधैव कुटुम्बकम् हमारु शाश्वत आदर्श रहा है। जब जब हमारा समाज इस उदार आदर्श पथ से भटका है, तब तब हमारी पुण्यभूमि पर दिव्य अवतार साकार हुए हैं और उन्होने युग युग में आकर भटकी हुई मानवता को सन्मार्ग दिखाया है। मानव धर्म के सन्देश को प्रसारित करने वाले महान सन्तों ने अपने दिव्य आलोक से अज्ञान-अन्धकार को दूर करने की अजस्र परंपरा स्थापित की है। उक्त महान सन्त परंपरा में एक ऐसे असाधारण सन्त ने दक्षिण की पुण्यसलिला गोदावरी के तट पर उन्नीसवीं शताब्दी में अवतार धारण किया जिन्हें सच्चिदानन्द सदगुरु साईनाथ महाराज के नाम से जाना जाता है।

श्री साईबाबा के आज लाखों उपासक हैं जिनमें हिन्दू, मुसलमान, सिख, ईसाई, पारसी, जैन आदि विविध धर्मावलंबी सभी हैं। साईबाबा के जीवनकाल में उनके भक्तों की जितनी संख्या थी, उनके समाधिस्थ होने के उपरान्त वह संख्या हजारों गुनी बढ़ती गई। बाबा के लीलाकाल में सहस्रावधि भक्तगण उनके दैवी व्यक्तित्व के सान्निध्य में आये और उनका वरद हस्त पाकर मानव जन्म सार्थक करने में सफल हुये। आज संपूर्ण भारत के उत्तर से दक्षिण और पूर्व से पश्चिम सभी दिशाओं से लाखों उपासक श्रद्धा भरे मन से साईबाबा के दर्शन करने शिरडी आते हैं और शिरडी में साईबाबा की ईश्वरीय महिमा से अपने जीवन को धन्य बनाते हैं।

महाराष्ट्र प्रदेश में बम्बई-इटारसी रेल मार्ग पर मनमाड़ जंक्शन पर यात्री गण उतर कर बस द्वारा शिरडी पहुंचते हैं। मनमाड़ से शिरडी के लिए महाराष्ट्र राज्य परिवहन की बसें प्रत्येक आधे घंटे में उपलब्ध रहती हैं जो दो घंटे से कम समय में पावन धाम शिरडी पहुंचा देती हैं। शिरडी एक छोटा सा ग्राम है जिसकी प्रसिद्धि सच्चिदानन्द सदगुरु श्री साईनाथ महाराज के कारण ही समस्त भारत किंवा संसार में हुई है। भक्तों के आकर्षण का केंद्र शिरडी में साईबाबा का महिमाण्डित समाधि मंदिर है जहां बाबा ने सन् १९१८ में विजयादशमी पर्व पर चिरसमाधि ग्रहण की थी। समाधि के ऊपर बाबा की धवल संगमरमरी दिव्य विशाल प्रतिमा स्थापित है जिसके दर्शनमात्र

से सहृदय आस्तिकों को प्राणदायिनी प्रेरणा प्राप्त होती है। श्रद्धालुजन अपनी ऐहिक चिन्ताओं को भूलकर अनन्य आत्मिक शान्ति और अलौकिक संतोष का अनुभव करते हैं।

सहस्रावधि भक्तजन पंक्तिबद्ध होकर बाबा के श्री-विगृह के दर्शन की पिपासा शान्त करने नित्य उषःकाल से रात्रि-पर्यन्त आते रहते हैं जिनके हाथों में सुगंधित पुष्पमालायें और पूजा की थाली सुशोभित होती है। जब भक्तगण समाधि पर 'पत्रं पुष्पं फलं तोयं' अर्पित कर अपना मस्तक स्पर्श करते हैं तब उनके जन्म जन्मातरों के पुण्य सार्थक हो जाते हैं और भक्त-हृदय लोकोत्तर आनन्द से पुलकित हो उठता है। उषःकाल में भक्त समुदाय बाबा के मंगलस्नान की मनोहारी छबि देखने लालायित हो कर मंदिर प्रांगण में एकत्रित हो जाते हैं, उस समय बाबा की दिव्य प्रतिमा पर से वस्त्र परिधान हटा लिये जाते हैं। उनकी चमत्कृत शुभ्र स्फटिक के लावण्य से भरी मोहक रूप माधुरी मन-नयनों में समाकर अभूतपूर्व ब्रम्हानन्द रस को पान कराती है। दुग्ध, दही, घृत, गुलाब-जल एवं तीर्थों के पावन जल से पुजारी गण भक्ति भाव से मंगल वाद्यों के स्वरों के मध्य श्री साईनाथ को स्नान कराते हैं और पुनः सूखे वस्त्रों से उनकी पाषाणी काया को भली भांति पोंछ कर नवीन रेशमी वस्त्रों से सज्जित करते हैं। यह स्वर्गिक दृश्य भक्त-हृदय में सदैव के लिए अंकित हो जाता है। मंगलस्नान संपन्न होने के उपरांत प्रातः कालीन आरती की तैयारी होती है। बाबा के सिर पर वासंती वस्त्र धारण कराया जाता है और स्वर्ण मुकुट सुशोभित कराया जाता है। श्रेष्ठ श्रृंगार से विभूषित उनकी सम्मोहक छबि ईश्वरीय विभूति से जगमगा उठती है।

शिरडी साई मन्दिर में समवेत स्वरों में होने वाली आरती अति माधुर्य, संगीत स्वरताल वाद्य (ध्वनि विस्तारक यन्त्रों के माध्यम से) गुंजित होती है। उपस्थित बृहत भक्त समुदाय आरती गान में अवगाहन कर तन मन की सुधि भूल जाते हैं और समर्पण के भाव में लीन हो जाते हैं। प्रातः आरती के उपरान्त अभिषेकार्थी अनुशासनबद्ध मंदिर में एकत्रित होते हैं और क्रम से बढ़ते हुए श्री साईनाथ के चरणों पर अपना माथा स्पर्श करते हुए धन्य होते हैं। तदुपरान्त मध्याह्न संध्या कालीन और अन्त में रात्रिकालीन आरतियां होती हैं। रात्रि को भारत के कौने कौने से आये हुए कलाकार, संगीतज्ञ, गायक एवं कवि गण अपनी पुष्पांजलियां प्रस्तुत करते हैं। बाबा की समाधि और श्री-विगृह पर भक्तों द्वारा श्रद्धा सहित चादर चढाई जाती है विविध रंगों के परिधान अर्पित किए जाते हैं। सुगंधित एवं सुन्दर पुष्पों से गुंथे पुष्पहार प्रतिक्षण बाबा पर चढते रहते हैं। सुमनहारों का प्रतिक्षण चढना उतरना और पुनः चढने का अनवरत क्रम चलता रहता है। बाबा को पुष्प ही सबसे अधिक प्रिय रहे हैं। शिरडी का बाजार साई मय ही दिखाई देता है। सर्वत्र रंगीबेरंगी सुन्दर हार, प्रतिमाएँ, चित्र, अगूंठियां, भक्ति संगीत के कैसेट और साई साहित्य ही शिरडी की पावन संपत्ति है।

भारत की विविध प्रादेशिक संस्कृतियों का प्रतिनिधित्व करने वाले विविध वेषभूषा धारण किए हुए, विविध भाषा-भाषी विविध धर्मावलम्बी नरनारी आबाल-वृद्ध श्री



साईनाथ महाराज के समक्ष अपने अन्तःकी श्रद्धा संजो कर जो जो मनोकामनायें व्यक्त करते हैं, वे कभी निष्फल नहीं होती। जो भी विश्वासी जन बाबा की शरण में जाते हैं, उनके संकटों का निवारण होता है। अर्थीर्थी अर्थ पाते हैं, पुत्रार्थी पुत्र पाते हैं, आर्तजनों के दुःखों का निवारण होता है, जिज्ञासुजन अपनी आध्यात्मिक शंकाओं का समाधान पाते हैं और मुमुक्षुजन ईश्वर-साक्षात्कार का पथ प्राप्त कर मुक्ति दिशा की ओर उन्मुख होते हैं। शिरडी धाम की महिमा निराली है।

समाधि-मन्दिर के बाजू में वह पुरानी मस्जिद है जहां बाबा बैठकर भक्तजनों को अभय दान दिया करते थे। बाबा ने उसे द्वारका माई का नाम दिया था। द्वारकामाई में बाबा अपने लीलाकाल में जिस धूनी को निरन्तर प्रज्वलित रखते थे वह आज भी अहिर्निश जलती रहते हैं। उसकी पावन विभूति ('उदी') त्रय तापों को नष्ट करती है। जिस गद्दी पर बाबा कभी बैठा करते थे, वहां बाबा का विशाल चित्र भक्तों को प्रफुल्लित करता हुआ बाबा की सूक्ष्म विद्यमानता का संदेश देता रहता है। मस्जिद प्रांगण में स्थित वह शिला आज भी श्रद्धालुओं के विश्वास की आधार-शिला बनकर दृष्टिगोचर होती है। बाबा के समय का वह तुलसी कोट, बाबा जिस चूल्हे पर नारायण सेवार्थ अपने कर कमलों से रसोई बनाया करते थे, वह आज भी उनकी अन्नपूर्णा-छबी को साकार करता है। जहाँ बाबा ने कभी जल के दीपक जलाये थे आज भक्त जन नित्य तेल के दिए जलाते हैं।

बाबा अपने जीवन काल में एक रात्रि मस्जिद माई में शयन करते थे तथा दूसरी रात्रि जिस चावडी (विश्रामगृह) में शयन करते थे वह चावडी भक्तों की श्रद्धा का स्थल बना हुआ है। चावडी के अन्तरंग कक्ष में आज भी महिलाओं का प्रवेश निषिद्ध है।

समाधि मंदिर के दूसरी ओर वह पुरातन नीम का वृक्ष और उसके नीचे बाबा का गुरु स्थान भक्तों की कामना को पूर्ण करने वाला प्रेरणा स्थल है जहां बाबा अपने तारुण्य काल में आसनगत होते हुए शिरडी वासियों को मुदित करते रहते थे। उसके समक्ष प्रतिदिवस प्रज्वलित अग्निकुण्ड में भक्तगण लोवान और धूप चढाते हैं। गुरुवार और शुक्रवार को धूप अर्पित करना बड़ा फलदायी माना जाता है।

(शिरडी के अन्य दर्शनीय एवं उपासना स्थलों के संबंध में पाठक गण अगले अंक पढ़ सकेंगे।)

क्रमशः ...



शिरडी दिनचर्या

साई को करो प्रणाम, सद्गुरु को नमन करो ।
प्रभु का स्मरण करो, बाबा का ध्यान करो ॥

साई को करो प्रणाम्
भोर हुई है उठो बन्धुओ,
सबमिल मंदिर को जाओ ।
समय हुआ है एक ही स्वर में,
कांकड़ आरति को गाओ ॥

साई को करो प्रणाम, सद्गुरु को नमन करो ।
प्रभु का स्मरण करो, बाबा का ध्यान करो ॥

साई को करो प्रणाम्
दूध, दही, घी, गंगाजल,
स्वर्ण कलश जल भर लाओ ।
बाबा का स्नान हुआ है,
समाधि को सब नहलाओ ॥

साई को प्रणाम, सद्गुरु को नमन करो ।
प्रभु का स्मरण करो, बाबा का ध्यान करो ॥

साई को करो प्रणाम्
धूप, दीप, वस्त्राभूषण, श्रीफल,
रोली, चन्दन, अक्षद लाओ ।
समय हुआ है अभिषेक का,
साई पूजा सब पाओ ॥

साई को करो प्रणाम सद्गुरु को नमन करो ।
प्रभु का स्मरण करो, बाबा का ध्यान करो ॥

साई को करो प्रणाम्
ऊदी, माल, प्रसाद, आशिष,
साई बाबा से पाओ ।
पूर्ण हुई है मनोकामना,
प्रसन्नचित्त सब हो जाओ ॥

साई को करो प्रणाम, सद्गुरु को नमन करो ।
प्रभु का स्मरण करो, बाबा का ध्यान करो ॥

साई को करो प्रणाम्
द्वारकामाई, चावड़ी, मन्दिर,
शिव, मारुति के दर्शन पाओ ।
नीमवृक्ष की छाया लेकर,



खण्डोबा मन्दिर जाओ ॥

साई को करो प्रणाम, सद्गुरु का नमन करो ।
प्रभु का स्मरण करो, बाबा का ध्यान करो ॥

साई को करो प्रणाम
भोग, माल और अर्चना लेकर,
समाधि मन्दिर में आओ ।
मध्यान हुआ है भोग लगेगा,
मंगल आरति सब गाओ ॥

साई को करो प्रणाम, सद्गुरु को नमन करो ।
प्रभु का स्मरण करो, बाबा का ध्यान करो ॥

साई को करो प्रणाम्
प्रसादालय में साई भोग को,
धनि-निर्धन सब पाओ ।
भेद भाव को भूल सभी जन,
अपनी क्षुधा मिटाओ ॥

साई को करो प्रणाम, सद्गुरु को नमन करो ।
प्रभु का स्मरण करो, बाबा का ध्यान करो ॥

साई को करो प्रणाम्
एकचित्त हो बैठ मन्दिर में,
'साईचरित्र' का पाठ करो ।
प्रभु चरणों को देख एकटक,
सत्साई का जाप करो ॥

साई को करो प्रणाम, सद्गुरु को नमन करो ।
प्रभु का स्मरण करो, बाबा का ध्यान करो ॥

साई को करो प्रणाम्
भीड़ हुई भक्तों की भारी,
संध्या होने को आई ।
धूप, दीप और ज्योतिमाल की,
जगमग शोभा मन भाई ॥

साई को करो प्रणाम, सद्गुरु को नमन करो ।
प्रभु का स्मरण करो, बाबा का ध्यान करो ॥

साई को करो प्रणाम्
बाबा का शृंगार मनोहर,
साजबाज के स्वर हैं रूचिकर ।
मधुर स्वरों में आरती गाकर,
सद्गुरु का जयजयकार करो ॥

साई को करो प्रणाम, सदगुरु को नमन करो ।

प्रभु का स्मरण करो, बाबा का ध्यान करो ॥

साई को करो प्रणाम्

गुरुवार का दिन बाबा का,

पालकी दर्शन सब पाओ ।

फूलमाल से सजी पालकी,

मसजिद् से मन्दिर लाओ ॥

साई को करो प्रणाम, सदगुरु को नमन करो ।

प्रभु का स्मरण करो, बाबा का ध्यान करो ॥

साई को करो प्रणाम्

भावविभोर हुए भक्तजन,

साईलीला भजन करो ।

शीशानवाओ चरणकमल में,

पालकी संग चावड़ी जाओ ॥

साई को करो प्रणाम, सदगुरु को नमन करो ।

प्रभु का स्मरण करो, बाबा का ध्यान करो ॥

साई को करो प्रणाम

शयनपूर्व की शेज आरती,

निर्मल मन से सब गाओ ।

बाबा का अब शयन हुआ है,

सब समाधि से आज्ञा पाओ ॥

साई को करो प्रणाम, सदगुरु को नमन करो ।

प्रभु का स्मरण करो, बाबा का ध्यान करो ॥

— श्रीमती निर्मला पाण्डेय,

१, प्रोफेसर्स कॉलोनी,

नेहरू रोड, बड़ौत (मेरठ) २५० ६११.

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संकट-मोचन बाबा

अशरण-शरण दीन-हितकारी,
तुम सम साई! न है उपकारी ।
भक्तों के तुम त्राता पालक,
अति उदार हो जन-उद्धार के ।
जो मन से है तुमको भजता,
कभी नहीं वह पीड़ित रहता ।
कण-कण में है वास तुम्हारा,
सभी जगह फैला उजियारा ।
उपर-नीचे धरा-व्योम में,
गगन-विहारी सूर्य-सोम में ।
कहाँ नहीं हो साई बाबा,
भक्तों के आधार तुम्हीं हो,
जीवन रक्षक प्राण तुम्हीं हो ।
जीवन रक्षक प्राण तुम्ही हो ।
तुम व्यापक हो अन्तर्यामी,
मैं हूँ नाथ! सदा अनुगामी ।
जय सुख-सागर! ज्ञान-निकेतन,
जय बाबा! जय संकट-मोचन ।
अमर गूँजती अब भी वाणी,
अतिशय कोमल जन कल्याणी ।
अल्ला मालिक राम कन्हाई,
तुम में ये सब पढ़ें दिखाई ।
आशतोष आनन्द-प्रदाता,
ज्योतिर्मय जय! जय! वर दाता ।
भव-भय-भंजन जन-मन-रंजन,
तुम हो बाबा! कलुष-निकन्दन ।
हरो कष्ट तुम बाबा! मेरे,
मैं हूँ पड़ा चरण में तेरे ।

— लक्ष्मी नारायण मिश्र,
१२४/१३९ ब्लाक सी, गोविन्द नगर,
कानपुर (उ. प्र.).

अमर साई नाम

बाबा के उपकारों ने ही,
अमर कर दिया साई नाम ।
गही शरण साई की जिसने,
जब-जब उन्हें पुकारा ।
दौड़ पड़े साई तुरन्त ही,
पूर्ण कर दिया सारे काम ।
बाबा के उपकारों ने ही,
अमर कर दिया साई नाम ॥
ज्यों ज्यों कीर्ति बढ़ी प्रभु तेरी,
त्यों त्यों भक्ति बढ़ी भक्तों की,
जग में तेरी ही लीला का,
होने लगा सतत् गुणगान ।
बाबा के उपकारों ने ही,
अमर कर दिया साई नाम ॥
इन सत्कर्मों ने ही जग में,
अमर कर दिया साई नाम ।
बाबा के उपकारों ने ही,
अमर कर दिया साई नाम ॥
अपनी शरण मुझे ले लो प्रभु,
प्रगट हो चुकी मैं चरणों में ।
वरद्-हस्त यह बढ़ा रहे प्रभु,
बसे रहो मेरे नयनों में ।
कृपा-दृष्टि तुम ऐसी रखना,
अमर रहे यह साई नाम ।
बाबा के उपकारों ने ही,
अमर कर दिया साई नाम ॥



साई तुम ही एक सहारे

साई तुम ही एक सहारे,
करो पूर्ण सब काम हमारे।
अवढ़रदानी शिवशक्तीश्वर,
तुम ही सबके तारनहारे।
साई तुम ही एक सहारे।
विपदायें जब पड़े भक्त पर,
लेते हैं सब नाम तुम्हारे
विपदाओं से मुक्त कराके उनको
दुःख दर्द दूर करते तुम सारे।
साई तुम ही एक सहारे।
दीन दुःखी कातर अधीर,
सब ही है तुमको न्यारे।
क्यों भटके अन्यत्र कहीं जब
साई ही उनको है प्यारे।
साई तुम ही एक सहारे।
परम दयालु साई बाबा
देखो मेरी ओर जरा,
हमने तुम पर सब कुछ वारे।
साई तुम ही एक सहारे,
साई तुम ही एक सहारे।

कु. बिन्दु त्रिपाठी, एम.ए.

प्रो. ए. पी. त्रिपाठी,

मटन मार्केट के पास, कोठी बाजार,

बैतुल (म.प्र.).



भजन

आहा कितना सुन्दर है शिरडी का ग्राम।
हे साई बाबा तुम को है लाखों प्रणाम।
जहाँ कोई हिन्दू न कोई मुसलमान।
हे साई बाबा तुम को है लाखों प्रणाम।
चलों चलें हम शिरडी लेकर मन में विश्वास।
समाधी के दर्शन करके पूरी कर ले सब आस।
यह साई नाथ की नगरी है काशी के समान।।
हे साई बाबा तुम को है लाखों प्रणाम।
ले मुरादे तेरे दर पर जो भी जब भी जाए।
तेरी कृपा ऐसी कि झोली भर भर लाए।
संकट दूर भगाए साई नाथ का पावन नाम।
हे साई बाबा तुमको है लाखों प्रणाम।
नैय्या हमारी साई किनारे अब लगा दो।
आंखों के हमारे आंसू जल्दी से अब सुखा दो।
दर्शन दो हम को हे प्यारे साई राम।
है साई बाबा तुम को है लाखों प्रणाम।
आहा कितना सुन्दर है शिरडी का ग्राम।
हे साई बाबा तुम को है लाखों प्रणाम।

— जनकराज लारोइया,

सैक्टर १९/ए-४७५,

नौएडा कॉम्प्लेक्स, गझियाबाद,

(यु.पी.)-२०१ ३०१.

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मनोबोध संतवाणी

साध्वसाधून् धारयंतीह भूमिः साध्वसाधूंस्तापयतीह सूर्यः ।
साध्वसाधूंश्चापि वातीह वायुरापस्तथा, साध्वसाधून्पुनन्ति ।

— महाभारत, शान्तिपर्व.

अर्थ :—

इस जगत में पृथ्वी तो पापियों और पुण्यात्माओं को समान रूप से धारण करती है, सूर्य भी भले और बुरे व्यक्तियों को एकसा-समान-ताप प्रदान करता है, वायु भी साधु और दुष्टों को एक समान स्पर्श कर सुख प्रदान करती है; और जल भी पापी और पुण्यात्माओं को एक समान तृप्त-पवित्र-करता है — इसलिए हे जीव! तू इस पृथ्वी पर जन्म लेकर क्यों भेदभाव बरतता है?

संकलनकर्ता —

— हरिशंकर शर्मा,

एन ३/२२/१ सिङ्को कॉलोनी,

नासिक, महाराष्ट्र-४२२ ००९.

साई

नाम तेरे बहु तेरे है फिर भी कहते एक है ॥

साई तेरा नाम कितना प्यारा-प्यारा है ॥४॥

दिन दुखियों के भालन कर्ता सब के दुख को तू ही मिटाता

तू तो पालनहार है, हम सबकी पुकार है

साई तेरा नाम कितना प्यारा-प्यारा है ॥१॥

भक्त हजारो प्रतिदिन आते भावभक्ति की प्यास बुझाते

'श्रद्धा-सबुरी' तव शिक्षा पथ पर आशिष लेकर चलते है

साई तेरा नाम कितना प्यारा-प्यारा है ॥२॥

जीवनदाता सब सुखदाता तू तो सर्जनहार है

यशापयश में संजीवनी सम कलियुग का आधार है

साई तेरा नाम कितना प्यारा-प्यारा है ॥३॥

— प्र. अ. पुराणिक,

एम.ए., बी.एड.,

घरकुल, देवदास कॉलोनी,

सुभाषनगर, धुळे-४२४ ००१.

बाबा का सन्तोषपूर्ण भोजन

बात है यह एक समय की,
श्रीमती तर्खड शिरडी में थी,
मध्यान्ह भोजन बना हुआ था,
भोजन परोसा जा रहा था ॥ १ ॥

कुत्ता एक जो भूखा था,
आकर भौंकने वहाँ लगा,
एक टुकड़ा रोटी का,
तर्खड ने वहाँ डाल दिया ॥ २ ॥

संध्या समय, जब आया,
बैठी तर्खड, पास बाबा,
बोले तर्खड से बाबा,
प्रेम से मुझे आज खिलाया ॥ ३ ॥

रोटी कुत्ते को खिलाने से,
उसकी भूख मिटाने से,
मेरी भूखी आत्मा को,
बड़ी सान्त्वना मिली उससे ॥ ४ ॥

करती रहो सदा ऐसा,
उत्तम फल प्राप्त होगा,
बैठकर इस मसजिद में,
असत्य मैं नहीं कहूँगा ॥ ५ ॥

सदा ही अनुग्रह ऐसा,
मुझपर तुम करते रहना,
पहले भूखों को खिला,
फिर तुम भोजन करना ॥ ६ ॥

कथन बाबा का समझ न आया,
तर्खड ने था प्रश्न किया,
दूसरों पर निर्भर मैं रहती,
कैसे भोजन करा सकती ॥ ७ ॥

तर्खड से थे बोले बाबा,
कुत्ते को जो दिया टुकड़ा,
हृदय उससे मेरा तृप्त हुआ,
डकार अभी तक आ रहा ॥ ८ ॥

भोजन करने से पहले,
कुत्ता तुमने जो देखा,
वह भी मेरा स्वरूप था,
समझो सबमें स्वरूप मेरा ॥ ९ ॥

मैं ही सब में डोल रहा,
वास सबमें है मेरा,
जो सबमें मेरा दर्शनकर्ता,
मुझको सबसे प्रिय होता ॥ १० ॥

उपदेश ऐसा अमृतमयी,
सुनकर तर्खड द्रवित हुई,
बही नयनों से अश्रुधारा,
कंठ अवरुद्ध हुआ उनका ॥ ११ ॥

हर्ष का पारावार न था,
श्रीमती तर्खड धन्य हुई,
क्या नहीं उनको मिल गया,
हुई बाबा की असीम कृपा ॥ १२ ॥

— एम.सी. पन्त प्राचार्य,
रीजनल इन्स्टिट्यूट ऑफ एजुकेशन,
कुमाऊँ हिल्स, अल्मोडा (यू.पी.).



गुहार

बहुत दिननवा से आसरा लगवलीं,
 हैं मोरे साईबाबा ।
 कब होइहें दरशन तोहार,
 हैं मोरे साईबाबा ॥ १ ॥
 सुनिला के हे बाबा हई अर्न्तयामी
 हे मोरे साईबाबा ।
 जहां चारो ओरिया भक्तन के बाढ़,
 हे मोरे साईबाबा ॥ २ ॥
 एह पार नीम पाती, ओह पार दिया बाती ।
 ताहि बिचवा आसन तोहार,
 हे मोरे साईबाबा ॥ ३ ॥
 सबका न दिहल बाबा अन्न, धन, सोनवा,
 हे मोरे साईबाबा,
 नरेन्द्र के दे द गुरु प्रसाद,
 हे मोरे साईबाबा ॥ ४ ॥

— डा. नरेन्द्र आर. पाठक, बी.ए.एम.एस.
 C "प्रज्ञा कुंज", टेप फैक्ट्री के पीछे,
 बालकन जी बारी रोड,
 उल्हासनगर-४२१ ००२.



कवि — लेखकोंसे निवेदन

- ★ 'श्री साईलीला' मासिक पत्रिका के लिए साहित्य लिखते समय निम्नलिखित सूचनाओं की ओर ध्यान दें।
- ★ आपका साहित्य आध्यात्मिक-धार्मिक स्तर पर और संतोंपर आधारित हों।
- ★ आपका साहित्य बाई रेर हाशिया छोडकर और दो लाइनों के बीच में पर्याप्त जगह छोडकर हों।
- ★ आपका साहित्य कागज के दोनों बाजू में लिखा हुआ न हों।

भजन

अरज सुनो, अरज सुनो, अरज सुनो,
साईबाबा ।

सोना ना माँगू, चाँदी न माँगू,
रूप न माँगू, नाम न माँगू,
माँगू तेरा प्यार,
अरज सुनो, अरज सुनो, अरज सुनो,
साईबाबा ।

कांशी न जाऊ, काबा न जाऊ,
गोकुल न जाऊ, अयोध्या न जाऊ,
जाऊ तेरे द्वार,
अरज सुनो, अरज सुनो, अरज सुनो,
साईबाबा ।

भेद न जानू, , पुराण न जानू,
अल्लाह न जानू, इलाही न जानू,
जानू इक तेरा नाम,
अरज सुनो, अरज सुनो, अरज सुनो,
साईबाबा ।

— जे. के. पुरी,
१२२४, सेक्टर-१५ बी,
चडीगढ़-१६००१५.

श्रीश्रीश्रीश्रीश्रीश्री



जागो जागो साओी शाम

भोर भओी है, हुआ सबेरा
चिडीयाँ जागी, मिटा अंधेरा
जागो जागो साओी शाम
भक्त आये है तौधाम

पक्षी गाये, स्तोत्र तुम्हारे
झुक झुक कर, शिर तुम्हे पुकारे
रुक गये है नभके तारे
तेरे दरस के भूके है सारे ॥ २ ॥

मंगल प्रभात आई सुहानी
महक उठी है साओी नामकी
जागो जागो हे करूणाकर
सफल करो भक्तन के कारन ॥ ३ ॥

— सौ. शकुंतला शंकर जगतकर
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