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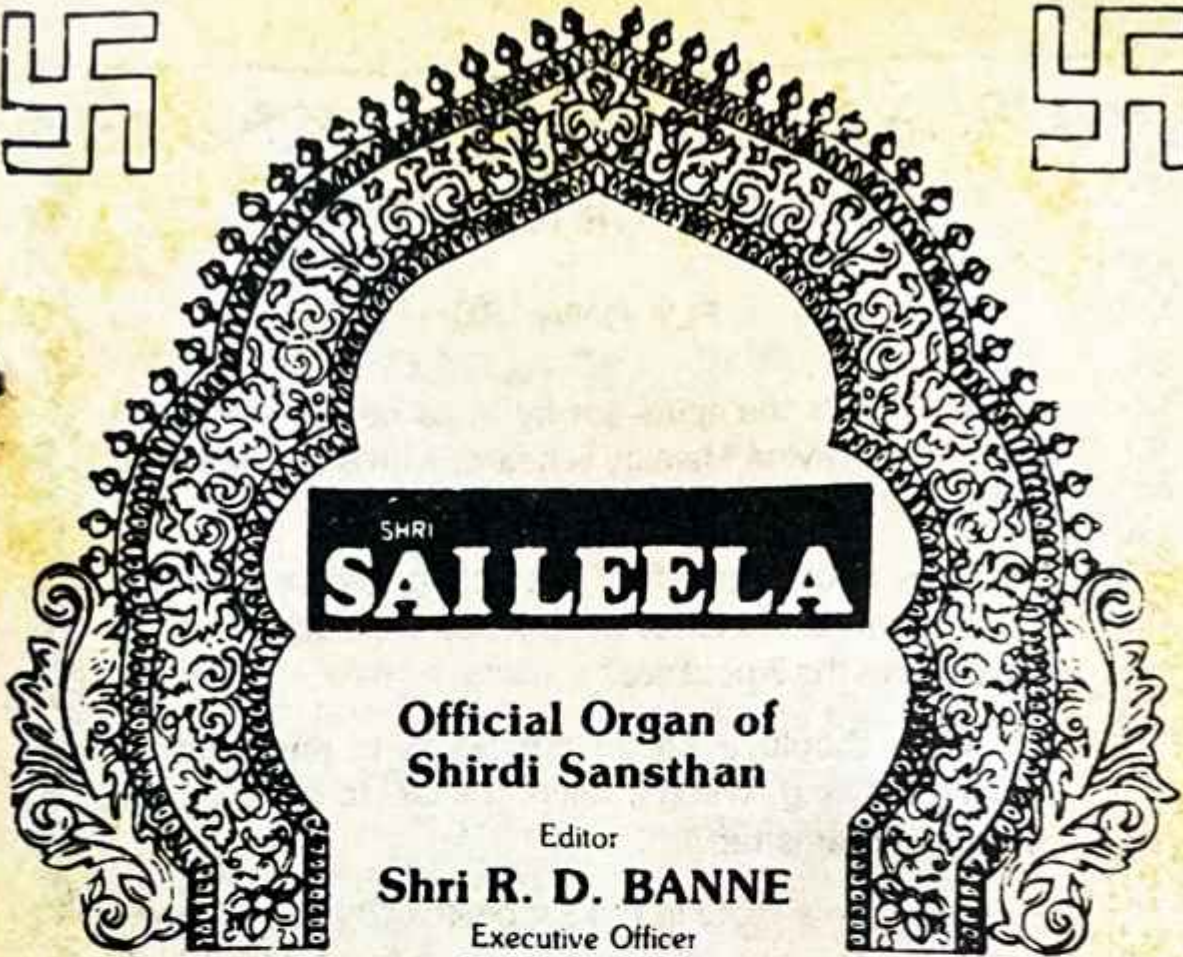
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SHRI

SAI LEELA

OFFICIAL ORGAN OF SHIRDI SANSTHAN





SHRI
SAILEELA

**Official Organ of
Shirdi Sansthan**

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Shri Sai Baba

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

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*The Editor does not accept responsibility for the views expressed in
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A QUOTE FOR THE MONTH

FLY ONWARD

Why does the spirit not fly to its home, when the voice of the Divine Majesty is heard, with a fair message to the soul, saying 'Ascend'?

How should the fish not spring swiftly into the water from the dry land, when it hears the sound of the waves from the limpid sea?

Why should a falcon not leave its prey and fly toward the king, when it hears the call to return, from drum and drumstrap?

Why, like a mote in the sunbeams should not every Sufi begin to shine forth in the sunshine of immortality that it may snatch him away from mortality?

He gives such grace, beauty, and newness of life, that he who turns aside from Him brings affliction on himself and is in error.

Fly, fly onward, O bird, toward the abode whence thou didst come, for thou hast gone forth from thy cage and thy wings are spread forth: make thy journey from the brackish water to the water of life.

Return toward the spirit's home, from the place to which thou didst enter in. Go on thy way, O soul, for we also are coming from this world of separation to the world of union.

Until when, like children, shall we fill our skirt with dust, stones and potsherds, in this earthly world? Let us leave the dust alone and let us fly toward the heavenly places.

Jalal al-Din Rumi
Sufi Mystic, 13th Century.

SHRI SAI LEELA

OCTOBER — 1988

CONTENTS

1. A Quote for the Month		2
2. Sai Baba on the Harmony of All Religions	M. Rama Rao	4
3. The Sai Baba Epic (V)	Kamaladevi Gunaki Basavaraj Gunaki	6
4. Ramayana — A Dip into The Law of Karma	K. Venkatramaiah	13
5. A New Light on Sai Baba's Teaching	Shalini Desai	20
6. Lord Sai Baba, My Entire Universe	R. Rukmini	24
7. What is Practical	A Reproduction	25
8. Let Sai Babahelp carry your load	R. Subramanian	29
9. Sai Nath Please hear me	Gopi T.V.	31
10. Overcoming Hatred	Dr. G.R. Vijayakumar	32
11. Who That Mysterious Moulvi was?	Dwarika Mohan Mishra	36
12. Sai's Miracle	E. Prameswara Iyer	40
13. Om Sai Ram	Kirti Asawale	42
14. Arrest of Baba	Y.C. Subba Rao	43
15. Miracle of Sri Sai	D.L. Kanta Rao	45
16. Baba Protects His devotees	K.N. Narayanaswamy	48



SAI BABA ON THE HARMONY OF ALL RELIGIONS

“As the different streams having their sources in different places all mingle their water in the sea, so, Oh Lord, the different paths which men take through different tendencies, various though they appear crooked, or straight, all lead to Thee.”

— Swami Vivekananda

Shirdi Sai Baba not only preached the harmony of all religions, but His life also was the harmonious blending of many religions. He demonstrated the essential unity of all religions and proving that in all cases the result was the same, namely the realisation of God. But before He came to preach His catholic doctrine of the unity of all religions, the followers of different faiths were at war with one another. Each religious community thought that it was only its own religion that was true and could lead to salvation, while all others were false and would bring eternal damnation. First there was the general conflict between the believers in formless Brahman and the worshippers of a Personal God with name, form and quality. Then among the worshippers of the Personal God there was much bitterness and quarrel among the devotees of Shiva, Vishnu, Shakti, Rama, Krishna etc., Lastly there was the clash and conflict among the great religions of the world, like Hinduism, Christianity and Islam.


When Sai Baba was physically present at Shirdi, heads were being broken, temples, mosques and houses were burnt down in the name of religion at Bombay and other places. But at Shirdi, each of these groups built or lent a hand in building the other's temples, mosques and houses. A Hindu Revenue Inspector gave Baba stones for the reconstruction of His mosque and Baba gifted them all away for the reconstruction of the Hindu temples in the village. The Hindus later collected thousands of rupees and reconstructed His mosque. Upasani Maharaj has put up at Sakori— 4 K.M. off Shirdi — a neat little mosque within twenty yards of the local Shiva and Maruthi temples, without any disturbance of public or private tranquility. Hindus and Muslims have always joined together for the processions and celebrations in honour of Sai Baba, and for prayers at the tomb and both partook of the 'naivedya' brought by both to Baba, after due pronouncement of 'Namaz'.

Sai Baba symbolised unity of all religions. Like Kabir He combined in Himself the Hindu borrowing of ears with muslim circumcision. He dressed like muslim fakir, but was painted, garlanded and ornamented like a Hindu image. He spoke to Muslims in their Hindusthani and to Hindus in their marathi and quoted the Kuran to the former and the Puran to the latter. He gave advice and help suited to each other and was the friend and father of all. He was strictly conservative and kept each group or individual to its or his customary observances and lines of progress.

The building in which Baba resided was the 'masjid' of the muslims but it was styled 'Dwarakamayi' by Baba Himself and the Hindus. It contained the niche in the western wall called 'nimbar' representing the 'Kaba' of Macca, to which all muslims should turn at times of prayer, and also a perpetual fire, with its sacred ashes, a platform round the sacred tulasi for pradakhina, and a garlanded portrait of Baba for pooja. Hindu scriptures were read there by day and the Kuran by night. And at noon, worship of Baba was carried on with Hindu hymns to the accompaniment of deafening music. Fully justified was Baba's remark — "This is Brahmin's mosque".

But this strange assimilation of the two religions into one was not achieved without the exercise of the vast powers, the intense love and watchful zeal of Sai Baba for many decades. And at times, especially at the outset, there were occasions for friction. But under Baba's care, actual friction was averted. These instances were very few — not more than 3 or 4 during a period of 3 or 4 decades, and they are the exceptions which prove the rule.

Sai Baba has shown that all religions have their own missions to perform in the history of the world. Each religion represents a great truth, each represents a particular excellence — something which is its soul. The fact that all these old religions are living today proves that they have kept their missions intact, their ideals high and their souls alive. Islam makes its followers all equal, that is its special excellence. Islam comes to preach to the world the practical brotherhood of all its followers. Hinduism stands for spirituality and preaches that the real man is the spirit or the self in him and that God is to be directly experienced within our self and not in the high heaven above. Renunciation and spirituality are the two great ideals of Hinduism, and it will live despite all its mistakes and perversions so long as these ideals live. In Christianity also the



central ideas are those of purity, prayer and preparedness by all means for the coming of the Lord, for the Kingdom of Heaven. So long as Christians keep to that ideal their religion lives.

As Sai-devotees our attitude towards all religions should be one of acceptance, not mere tolerance. As Swami Vivekananda says, "I accept all religions that were in the past and worship with them all. I worship God with every one of them, in whatever form they worship Him". Not only this, he goes further and says, "I shall keep my heart open for all that may come in the future, for God's book is still a continuous revelation, going on".

Let the whole world listen to the message of Sai Baba and live by it, so that all religions may live and flourish in harmony and peace.

— *M. Rama Rao,*
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THE SAI BABA EPIC — (V)

When was Baba born, and what was his age, or who were
His parents or what's His parentage and what
His religion, caste or creed was, are some problems
Which vex the mind of all true devotees of Baba
And though they are not quite material nor matter much
Shall have to be touched and answered, although
Those answers may not satisfy a logical or critical mind
Some say that when Sai Baba first came to Shirdi village
He was in His teens — a lad of about only sixteen years
After a stay there for years three Baba was not seen
In Shirdi for quite some time, untill He returned
With the marriage party of Chand Patel, when He might

Have been only about twenty years of age, quite young
 Thereafter He lived in Shirdi for a span of sixty years
 Until He shed His mortal coils in the blessed year 1918
 So that Baba might have been born some time in 1838 or so
 Then one Salubai Shelke of Shirdi village has told
 Das Ganu in 1896 that when she was married and that was
 When she was only a lad of ten years of age Baba came
 To Shirdi He looked not eight years nor sixteen years
 But like a middle aged man of about forty or fifty years
 Which means Baba must be well over hundred years in 1918
 It therefore is apparant that the age of Baba can't be
 Measured as well as His parentage, since they are shrouded
 In mystery that deepens more and more as one tries
 To unravel and search the same, with one's limited mind
 Baba being the Almighty God Himself in a Divine form
 Could not naturally be subject to laws of Nature nor
 Like others, be conditioned by time or by human parents.
 When as a witness, Baba was questioned once early in life,
 He'disclosed His age as millions and millions of years
 Which, however, though quite fantastic on its face,
 Must be true, because Sai Baba was a realised soul and
 Being God and always merging in the Almighty God, He lived
 In every creature, living, dead or yet to be born
 And meeting His men in their countless births and rebirths
 He tried to lead them on all to their cherished goal
 One day, while returning from His visit to Lendi garden
 Baba saw a passing shepherd leading his flock of sheep
 And forthwith bought from him two of his goats, paying
 Rupees thirty-two for them, four times the amount
 Beyond their normal or natural price, when Taty Patil
 And Shyama, who were then present, shocked at the bargain,
 Asked Baba why He squandered His money in that crazy way.
 Baba then told them both He was merely a Fakir who owened
 No house nor land nor had He any kith or kin, so
 He never stored up any money, as other people did,
 And fed those goats with four seers of gram or dal
 Which were bought by them at Baba's bidding and cost
 And freed them both later into that shepherd's flock
 They happened to be brothers in their former birth,
 Baba explained to the bewildered Taty Shyama and others
 And they used to always sit and stay by His side



The elder brother was an idle and lazy man, while
The younger one loved to work and had thus earned a lot
The elder envied his younger brother and his wealth
And wanted to kill him up to swallow all his money
So that both the brothers turned into deadly enemies
Who killed each other in a ferocious brawl and fight
For their misdeeds in their previous birth, they are now
Born as goats in this present life and as He chanced
To see them after several births He fed them up
Out of sheer pity and passion, because of their love to Him.
There's a Mahadev temple, near the place where Baba
Used to live in an earlier life and since the temple was
Old and ruined, his devotees desired to effect repairs
To the temple and collected funds, and made them over
To a local man, who was rich, asking him to carry out
The repairs, spending from his pocket, if need be
That man, a first class miser from top to toe, did not
Care for the work but quietly swallowed up all the funds
The people once more collected some more funds and again
Approached the miser to help them in the renovation work
Later, he purchased the jewels of his own pious wife
For a throw-away price and gave away as a gift from him
To the temple a barren and sterile land which was earlier
Mortgaged to him by a poor old local woman, Dubaki,
And thus cheated both his own wife and also God Mahadeva
The land being handed over to the temple priest who was
Highly pleased and happy, not knowing all the facts
One day terrific storms broke out and hit that place and
Both the miser and his pious wife were killed by lightning
And the poor old lady, Dubaki, also breathed her last
Then that miser was again born as a Brahmin in Mathura
And he was named Veerabhadrappa, while his pious wife,
Was born as a daughter to the priest and named Gouri
That Dubaki woman who had earlier mortgaged her land,
Was born in the family of Guravs and named Channabasappa
Thereafter, with Baba's blessings, Gouri was married
To Veerabhadrappa and both of them loved Baba and
Respected His word too, though Gouri's husband had not
Lost his uncommon love or greed for money and wealth.
Soon, the prices of the land gifted to God, suddenly rose
And it came to be sold for a fancy price — a lakh of rupees

Disputes thereafter started between the three regarding
 Their share in the proceeds of sale and their interest.
 And Veerbhadrappa did not heed the words of Baba
 But threatened, through greed, to kill up Channabasappa
 Who had surrendered to Baba and sought His help and advice
 And Baba had solemnly promised to save his life
 Soon both were dead, killed as a fact, in mutual fight
 Only to be born again as a deadly snake and a timid frog
 Inheriting their previous ill-will from their earlier life

And, one day, when the snake had caught the frog
 Near the waters of a river and the frog was croaking
 For help, Baba appeared there, at the nick of the time,
 And saved that frog from the jaws of death and thus kept
 Up His word He'd given Chanabasappa in his previous life
 Once Nana Chandorkar who was Deputy Collector of
 Ahmednagar

Was doing his yearly revenue work in Kopergaon town
 When Appa Kulkarni, the village accountant of Baba's Shirdi
 Told Nana that Baba wanted very much to meet the Deputy.
 Nana was surprised most, for he could not know nor guess
 What earthly business that Shirdi Fakir had had with him
 So he did not go to Shirdi, doubting Appa's motives
 Again Baba tried and again He failed to get Nana to Him
 When Baba tried for the third time, Nana agreed to go
 To Shirdi village to meet that Fakir on some future day
 Later, at his own convenience, Nana Chandorkar went
 To Shirdi and bowed to Baba staying in the Mosque
 He asked Baba if really He had called him to Shirdi
 And what was the purpose or reason that made Him call
 I am a Fakir, and I want no favours, Baba answered him
 I don't send for all the Toms and Dicks in the world to me
 The special reason for calling you here, my dear man,
 Is just to remind you of your former connection to Me
 Since four of your former births you've lived with Me
 Come to me, my man, whenever you feel like taking rest
 Stay here and renew your old and devout contact with Me
 That was the first visit of Nana to Shirdi village and
 Also his first meeting with Baba, at His own invitation
 And though Nana's surprised by Baba's words and did not
 Then believe in them, later he was soon convinced



That Baba's God Himself, unlimited by space and time
When Madhavrao Deshpande introduced Prof. Narke to Him
Baba told him that there was really no such need
As he knew the Professor since long — generations thirty
And to Shyama himself, when he was mediating to get
Baba's grace for an issue to Mrs. Aurangabadkar of Sholapur
After Baba's lunch, he was helping Him with water
To wash His hands, when Baba pinched his cheeks while
Shyama affected a protest to Baba for taking liberties
Baba told He's with him for seventy-two generations and
Never earlier had He done any such thing but that day
Since he felt like simply touching his cheek in a jest
Mrs. Khaparde, who served Baba with motherly love, once
Cooked her food and took it to the mosque at noon
Baba then, instead of waiting, as usual, for others
To bring their offerings or naivedya at once started
To eat her food, and when Shyama asked Him why he showed
That uncommon preference for the Khapardebai's food
Baba told him her food was really very sweet and tastéy
And explained that Mrs. Khaparde, in her previous birth,
Was born as a merchant's cow, giving out lots of milk
Then she was born in a gardener's house and later again
She was born in the family of a Kshatriya people, when
To a bania or merchant, she was given in marriage
Now she's born again in a Brahmin house and having met again
That pious lady after lots and lots of years He wanted
Simply to taste her food that's cooked with motherly love
Again Baba said that in one of His previous births
Dixit and Jog and Kelkar and Khaparde and Shyama and
Himself had all had a common Guru or Master for them all
Besides the above, there are several other strange stories
Which Baba Himself gave out of his previous lifes
Baba said that there was an young hungry man, who was
A destitute, wanting food, clothes, shelter and all
After years of wandering hither and thither for food
He came at last to the house of Baba's father, where
He was heartily welcomed by all the family and was given
Everything he wanted, there he lived happily for some time
And grew fat, he stole some ornaments from inside the house
And wanted to return to the place from where he'd come
Not knowing he was really born in the house of Baba's father

As a first step of his flight, he put the bundle
 Which contained the stolen goods in a street corner
 But being seen by passing people, he could'nt start forthwith
 But had to delay his flight and in the meanwhile
 Some other thieves stole away the goods he had stolen
 So he remained in the house of Baba's father some more time
 And having stolen some more valuable ornaments
 He actually left the house but unluckily for him he's
 Caught by the people and arrested for committing the theft
 Once when Baba had gone over to Aurangabad town
 He happened to see a Fakir quietly sitting in a Masjid there
 Near which had grown a tall and green tamarind tree
 That Fakir, who was at first, unwilling to let Baba in

At last agreed to Baba's entry and stay in the mosque
 That Fakir lived entirely on a piece of cake for food
 Which an old lady daily supplied him at mid day time
 Baba then volunteered to beg food for the Fakir and
 Amply fed him with the food He begged for full twelve years
 And when Baba left the mosque the Fakir wept at His parting
 Then four years later Baba went to Aurangabad again
 And saw the Fakir and was glad the Fakir was hale and well
 The Fakir thereafter came to Baba and lived in Shirdi
 Staying always in the Chavadi, under Baba's care.
 Baba had four other brothers and one of them
 Used to beg and bring home cooked up food and grains too
 His wife, however, was starving all other brothers
 And his parents were given food just enough to live upon
 Baba therefore secured a job or contract and brought
 Home His entire earnings or wages and fed the family
 Later that brother of Baba became a leper and was
 Shunned by all, including his father, who drove him away
 So Baba had to nurse and feed that brother till his death.
 Pointing to the wall being built near His Mosque
 Baba revealed in 1912, that there was a passage there
 And also that there was a tall and thin tree by its side
 An old pious and religious man from Jalna town
 Came to Shirdi and there-under sat for full twelve years
 Though his family in Jalna was put hardship by his act
 At last, heeding Baba's words, that man returned to Jalna
 Riding thither on a horse, Baba himself going there in cart

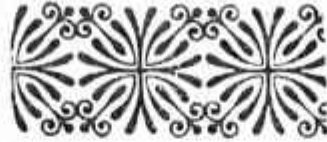


That man stayed later with his wife and children
Who're all grown up and then married his brother's daughter
But was laughed at with scorn and hate by all the people
By his new, young wife that old man begot a new son
And met his death when that son was only six years old
Later this boy was poisoned and killed by the Biraders
So his young widow never married again and later died
The boy was, however, was again born into the world
As Baba and soon died and again was born in Bombay
(May be a reference to the untimely death of Kelkar's nephew
And the birth of Baba in the family of Moreshawar Pradhan)
Some other time, Baba again said He'd brothers four
And he was the youngest of them and intelligent too
He used to play in His house that was quite big
And also in the Ashubha Khana, situate just nearby
Near that place used to sit a very old man who
Claimed that the Musjid and Ashubha Khana were his
Though he himself would not go into either of them
But Baba, however, often went inside both of them
And liked and approved what was being there-in done
That man later turned out to be His mother's father
So Baba always fed him with bread or some other food
That man was a leper, who soon died but Baba had never
Suspected that the death of the man was so close and near
When Baba went, He found the man was dead and gone
And there was a heap of rice, converted from his corpse
Later the rice disappeared and the corpse was also gone
And old man was again born in the family of Mangs
And Baba again gave him food and again the old man
Was born for the third time as a son of Kondagi in Shirdi
And this boy played with Baba and died in 1911 or about
Baba Himself once disclosed to Prof. Upasani Shastri of Poona
The brother of Kashinath Upasani, that he was a soldier
In India's first war of independence and fought the Aliens
On the side of the celebrated queen, the Rani of Jhansi
He also said that he knew Emperor Akbar as a boy
Who stood in awe and reverence before Baba, his Emperor
So it appears it is hard or almost impossible for us
The mortals to guess the age of Baba — the Immortal Soul
For Baba not merely knew the past, present and future

Of all other souls but also followed them up everywhere
And lead them all, like a mother, to their supreme goal

— *KAMALADEVI GUNAKI*

— *BASAVARAJ GUNAKI*




RAMAYANA — A DIP INTO THE LAW OF KARMA

Hindu philosophy of the Dynamic law of karma is proved by Newton's law of cause and effect. As the law of Karma is interconnected with the soul and not the physical body, the existence of the soul should be proved first. Karma follows the soul and not the physical body. The physical body is a temporary phenomena and exists only in one physical life but the soul is a permanent one and exists forever till it merges with the great cosmic light. Karma follows the soul and the physical body suffers as the result. Though the soul is inconceivable to human experience and knowledge, the existence of the soul can be proved as follows.

Even primitive man must have noticed the difference between the living and the dead. A living body is warm, breathes and shows various kinds of powers, which are entirely absent in the dead. The presence of something in the living which is absent in the dead is the individual soul. Studies of cases of extrasensory perception also lead to the conclusion that in every man there is something which survives the death of the physical body. This is yet another indication of the existence of the soul which is immortal and surpasses all the faculties of the man; finally all the arguments in favour of the theory of Reincarnation and the numerous varied causes of recollection of the incidents of the past lives are proof of the existence of a soul which has a past and a future beyond the present life.

The real nature of the soul is spread all over the body and it is consciousness as everybody knows. Everyone is conscious about the pains and pleasures of the body in part or as a whole. This



spreading of consciousness is limited within one's own body. The pains and pleasures of one's body are unknown to another. Therefore each and every body contains an individual soul, and the presence of the soul is perceived as the individual consciousness. That the body is changing every moment by the actions and reactions of different cells is admitted by modern medical science. Since every living entity is an individual soul, the body keeps changing every moment, manifesting as a child, as a youth and as an old man, although the same spirit soul which is there does not undergo any change. This individual soul finally changes itself, in transmigrating from one body to another. This body may either be physical or astral.

Every exercise of the human beings, in thought, speech and action, act as a normal cause and confers on the agent an amount of merit or demerit according to the act performed. This moral effect influences the subsequent fate of the individual concerned. Man, it is said, releases an equivalent energy with his actions, speech and thoughts which forms the basis of a future event. An energy, once released, has to expend itself in obedience to the universal law of Cause and Effect and its process of disintegration gives the results or phala. On a human level, the phala is in the shape of an event as experienced by human beings. This is referred as fructification of karma. According to the Karma Theory, Karma forces enter the region of ether and remain there for the duration of an interval at the end of which they fructify in the form of an event. Being released from the same source, they have a tendency to get together to form a kind of magnetic field of their own. Such portion of the karma (karma phala) as could not mature and give results during the lifetime of the individual will surround his soul when it comes out of its gross body. In this process, it is guided by the nature of karma (Prarabdha karma) to select a suitable environment for it to fructify. This is known as rebirth or reincarnation.


Man's karma being the product of his finite intelligence is but a feeble and unintelligent instrument. Karma produces results in two ways: (1) Vasanas or Samskaras (the immediate results) and (2) phala or fruit (a remoter result). The Vasanas or the immediate results are the recoil of the action back on the agent, leaving an

impression on his nature, character and tendencies. These are the seed-forms or potentialities arising from action which after due time begin to germinate as desires, tendencies, aptitudes etc. These Vasanas begin at once to give results and run on till they are counteracted or destroyed. Karma phala are more remote results consisting of pleasant rewards for good action and painful punishment for evil action. Such pleasure and pain generally take long periods to arrive and seldom arrive during the life in which the action occurs. Sometimes, though rarely, they follow close on the heels of action. The karma phala, as a rule, begins to operate out in the same birth in which the karma is done, but in later births. Anyway, under two circumstances it follows close on the heels of the action. They are (a) where the agent is doing (kriyamana) karma and may have no future births to face the karma phala or fruits of it and will have to enjoy the results in the same birth itself. In other words, a native whose birth is scheduled to be the last (in a

physical body) will have to face the results of his karma in that birth itself. (b) When the action (karma) is extremely wicked or highly virtuous, in which case the fruit is reaped in the same birth itself and very quickly.

The soul, according to its karmic results, enters a physical body and suffers or enjoys accordingly. Karma is divided into three categories. They are (1) Sanchita karma or Accumulated karma, (2) Prarabdha karma or Operative karma and (3) Kriyamana karma (Agni Karma) or prospective karma. Sanchita karma is like a granary where all the karmas are accumulated. The karma done in previous births lie latent like seeds stocked up in a granary for fruition in future births. Prarabdha karma is a small portion of Sanchita karma, which a soul is scheduled to suffer or enjoy in an appropriate physical body. Kriyamana karma is the one which has been done, is being done or is to be done in the present birth. Generally Kriyamana karma gets accumulated with Sanchita karma but in two exceptional cases it gets accumulated with Prarabdha karma directly. Those two situations are given in the former paragraph.

God is the goal or home to which humanity is drawn. Karma or activity, as we find it in the world i.e., desire-born activity, can never take one to the goal; on the other hand, it takes one in the opposite direction. In fact, acts performed with desire for worldly



objects develop such desire endlessly, so do acts performed without such desire develop desirelessness, vairagya and so do acts performed with love of God and in a spirit of surrender to him develop such love and spirit. That is why Lord Krishna in Gita says, “devote all your actions to me!”

Desire-born acts tend to perpetuate themselves, not merely, from day to day and year to year, but also from life to life, endlessly, as the unrealed balance of their fruit and the unexpended fund of desire — Samskaras or Vasanas — remaining at the time of death forces one to take fresh birth. According to Buddhism, the subsequent birth is determined by the thought process at the moment of death. In Bhagavad Gita (Chapter 8, Verse 6) the Lord says, “In whatever conditions one quits his present body, in the next life he will attain to that state of being without fail.”


Regarding destruction of karma vasanas, the obvious course is to counteract the same by directing the mind and soul to an object i.e., God, which will repel all vasanas. The force of past vasanas thus checked gradually may fade away — perhaps after many births. But one step that burns up all the karma vasanas and karma phalas is by merger in the supreme, which is done by (1) Bhakthi Marga or (2) Gnana Marga. That is why the Bhagwad Gita says, “the fire of Gnana burns up all karma, (vasanas and phalas) into the ashes”. A yogi who meditates becomes free from karma. As a yogi has no future births, sanchita karma cannot take effect and due to his meditation if there is any balance in sanchita karma, it gets burnt up. As he has no sense of agency he cannot produce kriyamana karma. The yogi feels no need or desire for karma. When it is performed he does not feel that he is the doer. Therefore the results do not affect him. So it is said he has no kriyamana karma. The results of such karma go to the Lord (because the yogi feels that act was done by the Lord and not by him) and the bondage of karma does not affect its creator. Therefore the karma done by a yogi escapes the Law of Cause and Effect and is differed.

According to Buddhism the following was observed by the Venerable Narada. There in his book The Dhammapada. “The deeds of an Arahant, a perfect saint, are neither good nor bad because he has gone beyond both good and evil. This does not mean that he is passive. He is active but his activity is selfless and is

directed to help others to show the path he has trod him self. His deeds, ordinarily accepted as good, lack creative power as regards himself in producing karmic effects. He is not however exempt from the effects of his past actions. He accumulates no fresh karmic actions. Whatever actions he does, an Arahant, are termed in operative, and are not regarded as karma. They are ethically ineffective. Understanding things as they truly are, he has finally shattered the cosmic chain of cause and effect."

As far as prarabdha is concerned most authorities say that is exhausted only by reaping the fruit. Even the yogi is not exempt from this. The arrow let loose from the bow must run its course and cannot be recalled. Like wise, prarabdha karma once released from sanchita karma should run its course and cannot be altered.

There are three types of worlds, namely, physical (earthly) astral, and causal and an undeveloped soul must undergo countless physical, astral and causal incarnations in order to escape from these bodies. The physical karma or desire of man in the physical world or earthly life must be completely worked out before his permanent stay in the other world called astral world, becomes possible. Two kinds of beings live in the astral worlds. Those who still have earthly karma to dispose of and who must therefore reinhabit a gross physical body in order to pay their karmic debts could be classified, after physical death, as "temporary visitors" to the astral world rather than as "permanent residents". Beings with unredeemed earthly karma are not permitted after astral death to go to the high causal world of cosmic ideals, but must shuttle to and fro from the physical and astral worlds only. These visitors to the astral world well there for a longer or shorter period in accordance with the weight of their physical karma, which draws them back to earth within a specific time. This period of stay may differ from a millionth of a second to hundred of years. On the other hand, those freed for ever from all physical karma, need return no more to the earth or physical world. Such beings have only astral and causal karma to work out. They will shuttle between astral and causal worlds obly. Astral karma must be redeemed by such beings before they can achieve after astral death a permanent stay in the causal world, so thinly partitioned from the Creator or God. Only when a being has no more desires for experience-in the pleasing-to-the-eye. Astral cosmos, and cannot be tempted to go back to it, does he remain in the causal world as a "permanent



resident” rather than a “temporary visitor” from the astral world. Completing there the work of redeeming all causal karma or seeds and past desires, the confined soul thrusts out of the three corks of ignorance and desires and emerging from the final jar of the cosmos body, commingling with the eternal or cosmic light. When the soul is out of the cocoon of the three bodies it escapes forever from the Law of Relativity.

The interpretation of man’s three bodies is expounded in many ways through his three fold nature. In the wakeful state on earth a human being is conscious more or less of his three vehicles namely physical, astral and causal. When he is seriously intent on tasting, smelling, seeing, touching or hearing he does so principally through his physical body. Visualising or willing he is working mainly through his astral body. His causal medium finds expression when man is thinking or diving deep in meditation. A man identifies himself with his physical body when he is awake. In sleep, during dreamstage he remains in the astral beings do. In his deep sleep he is dreamless and in contact with his causal body. A dreamer is contacting his astral and not his causal body. His sleep is not fully refreshing Dreamless or deep sleep only gives him refreshment.

The fact at times we observe in this world is that the wicked are prosperous and the virtuous are unfortunate. One who breaks the temple lives like a saint; one who resort to robbery and smuggling lives like a king; one who is an expert in black-marketing lives with all the comforts! On the other hand, one who is wise and virtuous finds it difficult to make both ends meet! Innocent persons get punished by the court of law a genuine worker does not find a proper place in his profession. A wicked person may lead a prosperous life as the result of his past good deeds; while a virtuous man may lead a frustrated life as the result of his evil deeds, a seeming injustice which often prevails in this world. According to the inexorable Law of Karma, when the evil acts of the wicked person starts to fructify then he preceives the painful effects of his wickedness and a virtuous person is convinced of the efficacy of his present good deeds only when, at the opportune moment, they fructify, giving him abundant bliss. This is what Lord Buddha says, “Even an evil doer sees good as long as evil ripens not; but when it bears fruit, then he sees the evil results. Even a good person sees

evil so long as good ripens not but when it bears fruit then he sees the good results" (verses 119 & 120 of Dhammapada by Narada Thera).

"By oneself alone; it is self-born it is self-caused; evil grinds the unwise as a diamond grinds a hard gem" (verse 161 of Dhammapada). A jataka story for this verse runs as follows: A devout Layman, bearing the doctrine throughout the night, was washing his face at a pond in the morning. At that time a thief who was being pursued by others threw his stolen goods near this man and fled. People, mistaking him for a thief beat the innocent man to death. Hearing this sad story, the Buddha stated that although the man was absolutely innocent he had Bhukti in kety Mahadasa for Rama. Jatayu darsana, Kabandha vadha, Sabari darsana, Hanuman's meeting, Sugriva's friendship etc., till Ashada. During Sravana to Karthika, stay in Rishyamooka. In Margasira, Sugrivanam. Pushya month finds him in search of Sita. In Magha enters the cave of Vali. On Phalguna suddha Trayodasi day Hanuman enters Lanka. On Chaturdasi, burning of Lanka, Return of Hanuman.

On the afternoon of Phalguna Pournima, Rama leaves Rishyamooka. Thus, seven months and fifteen days elapse. From the commencement of the exile. We complete 13 years and 11 months and 15 days. During the next fortnight, on the first day of the dark half of the month, the journey towards seashore. From the 4th day of the month till the 8th building of the bridge across the sea to Lanka. On the night of Ashtami, crossing of the sea. On navami morning the great fight begins. That night nagapasa bandha, and restoration by Garuda. Trayodasi ends with Indrajit. On Amavasya, death of Ravana. On Chaitra Suddha Dwitiya, Vibhishana's crowning; on Thrithiya trial of Sita; on Panchami reaches Bharadwajasramam on Shashti Nandigram; that same night entering Ayodhya; On Saphthami at 18 ghatikas crowning of Rama.

The identification of the above events are neither fanciful nor expedient; they are based on reliable texts like Valmiki's and other puranic writings. Our author has actually quoted those stanzas which made him arrive at each date. I have refrained from quoting them in extenso for they are in part three of the book.



Besides the historical interest this work provides to the student of Astrology it offers valuable data to check up on his knowledge in a unique case, for Sri Rama, unlike us mortals has certain exclusive characteristics, like the exaltation of five planets which surely interest and react among other planetary indications. It is easy to tabulate the events and the Dasa periods and equate them. I have refrained from giving them myself for the reason that I may spoil the fun, atleast in the case some painstaking friends. Further object is to provoke thought.

Those who know astrology can only indicate in a what will take place in future. Who else, except the Creator Brahma, can say with certainly what will definitely happen?

OMTAT SAT

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A NEW LIGHT ON SAI BABA'S TEACHING

There are several disciples of Shri Sai Baba all over the world. We can put them in two categories.

- 1) Those devoted to a perfect master (Sadguru).
- 2) Those devoted to mind and senses having simply worldly pleasures.

Both are worshiping God. But how can you love or worship somebody whom you have never seen? However masters (Sadgurus) having become one with the God know the past, present and future. They are in this world and simultaneously they are with God. Masters although they are no longer in the physical body they

are at the level of God irrespective of time and space. Masters initiate the true devotees of first type. These Masters do not want to fill their pockets nor do they want to rule the world. They do not wish for their own fame. They are concerned about our spiritual welfare and want to save us from birth and death, but we pay no heed to them, on the contrary we cruelly torture them. All scriptures under the sun tell that we must go to a living master. We can go back to the God, only through the path given to us by a living Master. In Upanishades we find the same thing. Vedvyas sent his learned son Shukacharya to King Janaka for self realisation. In Bible it is said "For had Ye believed Moses, Ye would have believed me for he wrote of me" (5-46). "Wrote of me" means he wrote about the necessity of the living Guidance to go back to the Father (God). The writing of every mystics explains the same spiritual truth. Every prophet whether Jesus or Sai Baba have been giving you the same law. If you go deep into the scriptures they will tell you the immense necessity of the living Master and drinking the nectar, Amrit or the living water that in turn may be divine light, Holy Spirit, Shabda or Name. Mohamedans call it Abi-e-Haiyat, all these expressions mean the same thing. Only those devotees initiated by living masters understand better what a prophet wants to say because their realisation is at a higher level than those who are just sunk in materialistic world. You may not find Sat-Chit-Anand, the Amrit, the living water simply in temples, churches, mosques, or synagogues but within everyone including you. Only your faith in the living master will enable you to see this. You will find "Sai Baba" the pure soul within the Shirdi of your own body and will enjoy the higher bliss. You need not visit the Samadhi for that or even if you visit Shirdi that makes no difference. Only what you need is the faith in the living master (Sadguru) that will make you see the truth that you are the witness of yourself. Your faith must not be shallow or shanky. Once you lift up your consciousness to the level of the masters radiant form within you, you will know that "I am He" (So Aham) and there is no difference between God and me. Then even if the whole world turns against you, you will never leave Me. The true disciple is a real lover who continues to see and hear the truth which is sternal that makes you free from birth and death. The devotees of God always remain devoted to their masters and become free from sin by doing the spiritual practice as directed by them. The others are dominated by mind and senses and have worldly values which causes them to do worldly things




causing accumulation of karmas that bind us to the World. This world is full of darkness and illusion. Masters come eventually to give the light of truth. Sai Baba was one of such masters. Saints come to save not the whole world but those who follow their teachings. Sai Baba said, "If you look at Me, I look to you". All sorts of devotees may have the different meaning according to their spiritual progress. The devotees initiated with masters will find out the real secret and enjoy the bliss for ever. Let us try to understand Babas teachings. At the outset, the question is whether Sai Baba is existing at present moment, who is going to look at you? The answer is yes. Sai Baba is not a simply bearded old fellow who was doing miracles once upon a time in Shirdi, but a bliss, a continuous life source, life force which is omnipresent." He is everywhere, then why don't you try to see him within you". He is not simply an idol, but a pure soul who is the master of your body the diving light that is within you. He is 'shorttrasya Shorta', 'Chakshusya Chaksha', 'Prunasyaperma', (ear of ear, eye of eye, pran of Pran) because of Him you understand, hear, see, listen and do breathing. In His light you do everything; He does not do anything of His own so try to look within. This is what Baba wants to suggest by saying "If you look at me". The moment you realize this you will enjoy the inner blies and then you will easily understand rather perceive the meaning of the other half of the sentence "I look to you". The devotees of the second type may think that if we worship SaiBaba, he will take care of us. Ofcourse the faith works but Why do you want to become Eklavya? Be Arjun yourself. Eklavya worshipped the idol of Guru Dronacharya and lost his thumb while Arjuna worshipped living Dronacharya and achieved the greater Guru lord Sri Krishna and ultimately drank Geeta Amrit.

The devotees initiated with masters will find out the real secret of Vachanmrut (the talk of such saints like Sai Baba). They do not come to save whole world but specifically to save those, initiated by masters. After a lapse of time, we forget the real teaching of the mystics. We just think outwardly rather about outer covering a wrapping, the body and lose the inner reality. We all just want to boast that my master is follower of Jesus, Buddha soon and so forth. In fact we never try to follow the real meaning hidden in teachings of such mystic, we do not want to go deep into the reality of their teachings because they are very difficult to follow. It is

hard to mould our way of life according to the real teachings of mystics. We ignore the facts and instead of trying to understand the teachings we are cheating ourselves every moment; we compromise with the teachings and go far away from the truth because we like to ask a mystic for the worldly boons or pleasures since our questions outside are worldly. We want only those answers which please us. We do not have enough faith to follow whatever master (Sadguru) says. If one tries to turn inside and peep within, he may find there are no worldly problems or questions but 'Sai' the pure soul (Shuddhatma) within, the bliss unending. And what would you ask of the master (Sai) inside? Simply pure love and grace will show you there is no problem of evading a problem!

Let us wake up
and drink the neetor of everending joy
The bees of desires
Sting us not
When Guru is playing
with this honey comb toy
So many are toys
Here and there
But He alone is the player
playing everywhere
"Look at Me"
from within He says
We search for Him
At outside always
With the mantle of mind
'Hide and Seek' is played
"Oh Rise up dear child
Before it is delayed!"
My Gurus words make me free
from all bonds of worldly thoughts
And I enjoy the fruit of divine bliss
That I evergot!
His grace and Divine Love
takes me beyond the space and time
and I simply remain Witness
of this Universal Rhyme!
"I will look to you"
When It is said



I touch my Gurus Lotus feet
and just bow dom my head

“Jay Sat-Chit-Anand”

—' *Shalini Desai (Saipriya),*
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LORD SAI BABA, MY ENTIRE UNIVERSE

I am the most learned, for, Lord Sai, the Omniscient is with me. I am the strongest, for Lord Sai, the superhuman is with me.

I am the most beautiful for, Lord Sai the divine beauty is with me. I am the happiest for Lord Sai the bestower of happiness is with me.

I am victorious, for Lord Sai, the divine boon giver is with me.

I know no fear for Lord Sai the fearless, dauntless is with me.

I am ageless and immortal for Lord Sai the immortal is with me.

I am the repository of everything for, Lord Sai the treasure house is with me.

With one person in the form of our Guru, Philosopher, Father, Mother, Friend and Guide, the entire universe is at my feet, I heartily feel.

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WHAT IS PRACTICAL?

(The following extracts are reproduced by the courtesy of "Prabuddha Bharat" of Ramakrishna Mission from the Editorial of February, 1972 captioned "Practical Vedanta")

We all want to be practical men and women. Our modern upbringing has successfully impressed upon us this idea that unless we are practical we cannot succeed. And nothing succeeds like success. Nobody wants to be branded a failure. Hence all want to be practical.

But what is practical?

The 'mental correlate' of the practical is said to be 'pragmatic'. Pragmatic is that which works, which sells, and which helps. It is obvious from this why in his lifetime, William James, the proponent of pragmatism, enjoyed more popularity than any other philosopher ever did, and also why his philosophy stayed 'a philosophy, for the philistinists'. But his enduring contribution to human thought appears to be here: he in effect indicated that the world of fact has to be respected. If a philosophy does not work, does not sell, or does not help, that by itself, need not prove that it is a great philosophy.

Truly the pragmatic is the practical, the practical is the acceptable. The question 'What is practical?' may be answered this way: that which works, sells, and helps is practical. But who judges these issues, under what terms of reference? In this world there has never been one commonly accepted concept of the practical. Very often what suits our weaknesses or strength and our desires, our conveniences — we call practical. In general it may be said every individual's concept of the practical is derived from his concept of himself, his world, what he wants to achieve in it and the manner he wants to do it.

In the Vedas it is said: a person is born in the world of his own making. And this world of his own making does not only mean his objective world, but also the subjective world constituted by his body-mind, tendencies and desires. One perceives as much as one conceives. And one conceives as much as one perceives. On the



percept depends the perspective. In the world of his own making a man may be completely ego-centric or utterly cosmo-centric or somewhere in between. Therefore the concept of the practical may vary among members of the same family or community, among people living in different times and countries, or people holding to different faiths, political or religious.

Not only that, the concept of the practical may vary in the different stages of a man's inner revolution. If you are a thief, to steal is practical. If you are not it is stupid. If you desire spiritual illumination, renunciation is practical. If you want worldly enjoyment, it is stupid.

Our concept of the practical is the idea of both our ignorance and wisdom, our strength and our weakness.



Technology is the modern man's pride. It is the hallmark of his stupendous practicality. If we can have a machine to work for us we are ready to mortgage the powers of our mind. In fact, in future we may be going to have machines in exchange of our minds. And that as a practical measure to boot! But when you are aware of higher values, you will keep your mind even if machine has to go.



In our timidity and blindness we imagine, if we think of high thoughts and become idealistic, we would become fools, for our interests will be lost and our world will topple over. But the wisest of the world have told us differently, that until we have lived for the highest we are never secure. We have not even known what is living. We read this grand but simple truth in the Book of Tao:

There were those in ancient times possessed of the One.
Through possession of the One, the Heaven was clarified,
Through possession of the One, the Earth was stabilized,
Through possession of the One, the gods were spiritualized,
Through possession of the One, the valleys were made fall,
Through possession of the One, all things lived and grew*

* Lin Yutang: *The Wisdom of China and India*, (The Modern Library, 457 Madison Ave; New York, 10022, Giant Edition), p. 605.

This exactly is the message which Vedanta holds up before peoples of the world. What exists is one. In that one we are whole and complete. When we function in the world bereft of this knowledge we are poor, puny things. Our problem can then never be solved.

To possess that knowledge intact and then function in the world is wisdom. Far from toppling down, your world will then thrive. Will your business fail just because you understand yourself and the world more clearly? Will all fun be lost just because you see through the joke of Maya and apprehend the glory of the Atman? And because we are so 'practical' we have not the faintest idea as to what it means to be living in the Atman. Yet it is perfectly possible for us to do so.

We race with time. If we are this little thing — body — then we must run and rush, grab and snatch. Then comes the palpitation in the heart, the flow of blood to the head: And we just crack up. Why all this? For being practical! Is it really practical to race with time and allow the timeless to do nothing with you?

Imagine the wonder of it: if life could be Atman-centred, if we knew how to live in the timeless, would it be very unpractical? If Christ is triumphant to-day, little men of Galilee are failures. Why do we not take this lesson? Because we, timid little things, are afraid to face the fact. Truth gives us no comfort. Light makes us miserable.

Vedanta declares a few ultimate truths about ourselves and the universe we live in:

(1) We are divine in essence. The individual soul is identical with the Supreme Spirit.

(2) All mankind and all existence are one. Here there is no multiplicity. And this can be experientially known.

According to Vedanta, that society is the highest where the highest truth becomes practical. Can we live according to the highest truth? Is it possible, is it practicable?



Mere acceptance of these truths of Vedanta is not enough. They must become the stream of our blood: they must become the



beats of our heart, the patterns of our thought and waves of our emotion and action. How do we do it?

Teachers of Vedanta in effect say: Hold on to the highest truth and spread it around yourself in order to create an area where great ideas can thrive.

Knock out from your minds all delusions of weakness and its degrading associates.

Say 'yea, yea' to all who say to the contrary, but stick to your vision of life.

Do not be puzzled by the talks of profit and loss that go on in the market-place. Few ever know what pays in the world.

While you function in time, let the spirit of the timeless or eternity always brood upon you in the manner the mother-bird hatching the eggs.

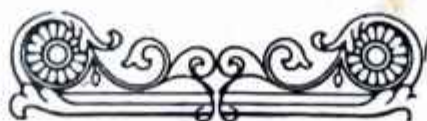
Do not condemn the world. Enlarge your consciousness through meditation.

Link every action with the task of manifesting the highest in the thought.

In the battlefield of life function as Sri Krishna has taught 'Remember the Lord and fight. And fight without attachment.

The fight should be carried on until the highest is manifested, until the ego-centric life becomes cosmo-centric.

Such a life is worth living; such a life is worth suffering for. Even if all humanity lives differently, and you alone live the cosmo-centric life, it will be as practical as to have a small lamp burning in a room where darkness has dwelt a thousand years. The future of the world is only as bright as that of practical Vedanta.



LET SAI BABA HELP CARRY YOUR LOAD

"Do the thing that is right, even when the boss isn't looking, because the boss is not a criterion. The real boss is standing alongside you every moment of your life."

Dr. Alfred P. Haake

It is not the weak who find Sai Baba, but a Sai-devotee who says, "My Lord, I have given my life to you, I have surrendered my heart to you. Do with me as You will". If we bring our consciousness into attunement with Sai Baba, He will certainly carry that load — so that the weight of it is on His shoulders. It does not belong to us.

I had the privilege of spending a few days in the company of Sai-brother, Dr. G.R. Vijayakumar in the lovely hill-station of Kil-Kotagiri in Nilgiris of Tamil Nadu. My brief stay between the 10th to 15th May was full of Sai-bliss. There was but one thought in my mind, "Sai Baba — Thou art my life. Thou art my love...." My soul was afire with divine Sai-love.

For my return to Madras I had reserved in the long distance Ooty-Madras Express (Route No. 648) on the 15th May 1987 and had to catch the bus at 4.30 P.M. Since Coonoor is 45 K.M. from Kil-Kotagiri, Dr. Vijayakumar felt sure that I could leave around 1.30 P.M. on that day. Since Tamil Nadu is known for good bus service and we had no doubt about the connecting buses at Kil-Kotagiri as well as at Kotagiri.

Unfortunately the bus I got into at Kil-Kotagiri at 1.30 P.M. faced several obstacles and took upto 3 P.M. to cover a distance of 20 K.M. to reach Kotagiri. There were several road-blocks and the driver had to slowly manover the distance. At Kotagiri, I got into another bus to go over to Coonoor and this started at 3.45 P.M. My heart had a missed beat as the long distance bus would start Coonoor at 4.30 P.M. and I anticipated that I would not be able to catch it on time, as it is impossible for the Coonoor-bound bus to cover 25 K.M. of ghat-road in less than 45 minutes. Anyway I left it to Sai Baba to take care of things.

My watch showed 4.30 P.M. even as the bus was 5 K.M. short of Coonoor. At that time, the Conductor reminded the driver about



the mail-bags, who in turn reversed the bus to the Post Office. Ultimately when the bus reached Coonoor bus stand, my watch showed 5.10 P.M. That means my long-distance bus would have left 40 minutes earlier.

Sai Baba closely watches the welfare of His devotees. When the long distance bus left Ooty bus stand, it developed some mechanical trouble and as such it was delayed by nearly an hour and therefore it arrived at Coonoor only at 5.30 P.M. My joy knew no bounds when I heard at Coonoor that the bus had not yet arrived, at the scheduled time. When gratefulness to Sai Maharaj I boarded the bus when it arrived at 5.30 P.M.

Suppose I had missed the bus, I would have been in deep distress. I had only Rs. 18.50/- in my pocket. Either I had to go back to Kil-Kotagiri to Dr. Vijayakumar or pawn my ring to make up for the expenses to reach back Madras. But Sai Baba prevented me from undergoing all these tribulations by developing mechanical trouble for the long distance bus when it started at Ooty.

My total surrender to Sai Baba paid me dividends. My seat number in the bus was 14 and my neighbouring seat No. 13 was allotted to a person bound for Villupuram. The Ooty-Madras long distance bus was going at a great speed as the driver had to make up for an hour of delay in starting at Ooty. On ghat road, in order to avoid hitting a lorry from the opposite direction, the driver suddenly applied brakes. In that jarring moment several of the boxes/suitcases kept in the rack fell below. One big suitcase just on the top where I was sitting fell down and it hit the head of the passenger who was sitting next to me, i.e. the person on the seat No. 13. What a miraculous escape I had. The injured person received a major injury and as such the bus was to be deviated to the Government Hospital at Mettupalayam, where he was admitted. While thanking Lord Sainath for saving me from that death blow I prayed to Him for a fast recovery of my neighbour who was proceeding to Villupuram. Again when the bus passed Villupuram, around 3.30 A.M. my mind mused over the ill-fated injury sustained by my neighbour, who should have got down there. I am sure that Sai Baba will go to his rescue and make him alright soon.

I reached Madras around 6 A.M. on the 16th May 1987. It was indeed a herculean journey from Kil-Kotagiri to Madras. I faced

obstacles and tribulations throughout, but my Sai Baba made me land safely at Madras. When we spiritualise our thinking, our mind is always immersed in lofty thoughts. Sai Baba's guidance sees to that. I am so grateful to Him, I can feel His presence in every moment of my life.

Think of the great examples of such divine saints as Theresa of Avila, who is so practical, who founded many Convents in spite of great obstacles, and yet was always enraptured with love for God, immersed in His love. And think of the struggles and misunderstandings that came to St. Bernadette. The story of her last moments intoxicates me. Despite all the physical and mental sufferings she was passing through, when she perceived the Divine presence she raised herself up on her bed, whispering, "I love you, I love you, I love you." That to me is perfection. That is the relationship with Sai Baba I wish for all. And it comes through spiritualising your thinking by those two coins advocated by Sai Baba: Faith and Patience. Is not that a beautiful philosophy? It is the highest way to live.

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SAINATH PLEASE HEAR ME

**Sai Nath, please give me protection,
I am seeking refuge in thy feet,
Sai Nath I am looking to your eyes for mercy
Please extend your blessing hand.**

**Sai Nath, please always be with me
While in sleep please come in my dream
Sai Nath, please destroy my ignorance
And give me light to find delight in your Holi feet.**

— Gopi T. V.

OVERCOMING HATRED

*"A little more patience in trouble and pain,
A little less willing at times to complain,
A little more kindness by you and me,
And Oh, what a wonderful world this would be"*

— Anon.

How can I become a more loving person? This is a question we often ponder. Many people are working on this problem today, but Sai Baba has prompted me to approach the question of love by attacking its opposite : HATE. AS a doctor, I have observed over many years, the effects of hatred on the very tissues and bones of my patients. Drawing on my contact with His Holiness Saipadananda Radhakrishna Swamiji, I am presenting this spiritual workshop which seeks to do two things.

- a) uncover areas in your life where hostility exists,
- b) show how a liberal application of love to these trouble spots can help you live more effectively.

Dear Sai-brothers and Sai-sisters: Here is a quiz. The quest for self-knowledge begins with this test. You must be completely honest, if you expect to derive any benefits from it.

Here are your test questions. Circle each item True (T) or False (F):

1. I will name those people responsible for my difficulties T or F
2. A God-fearing man is essentially a lazy person T or F
3. People often poke fun at me T or F
4. Those around me seem to enjoy life more than I do. T or F
5. There have been times when all looked so bad that I had passing thoughts of ending my life T or F
6. I gossip about my colleagues and neighbours T or F
7. Under certain circumstances I feel that caste discrimination is justified. T or F

- | | | |
|-----|--|--------|
| 8. | Many times I feel very helpless and ineffective | T or F |
| 9. | I am suspicious of people and their motives | T or F |
| 10. | During the day I seem to make a great number of little mistakes | T or F |
| 11. | I am very often a jealous person | T or F |
| 12. | I believe that children should be firmly spanked when they disobey | T or F |
| 13. | I often am critical of people around me | T or F |
| 14. | At times my thoughts are such that I would not tell anyone about them | T or F |
| 15. | I am easily annoyed by people with whom I daily move around | T or F |
| 16. | When somebody is a nuisance to me, I do not blame them | T or F |
| 17. | I am frequently annoyed by pets | T or F |
| 18. | If a shop undercharges me that is their look-out they overcharge me often enough | T or F |
| 19. | I am frequently bothered by headaches/ stomach aches | T or F |
| 20. | When someone has wronged me, I feel like getting even with them | T or F |

What is your hostility quotient?

Make a notation of the number of answers you marked true. If you have a very few — too few in all honesty — may be you should take the test again. Score yourself as follows:

- | | | |
|--------------|---|-------------------|
| 0 to 5 true | — | Low hostility |
| 5 to 10 true | — | Average hostility |
| Over 10 true | — | Strongly hostile. |

Replace hate with love

Let us assume that to some degree you have recognised the hostility within yourself. You would like to increase the flow of love inside your heart. In this workshop, we suggest three of the methods Sai Baba used.



I. Accept the fact that God really does love you:

Remember Sapatnekar in Chapter 48 of Sai Sat-charita. Sai Baba chased him away on more than one occasion when he first came to Shirdi. This opened a floodgate that had been sealed for years. A few months later, Sapatnekar — a transformed man — was accepted by Sai Baba. His faith in Sai Baba when he first visited was more or less like 'putting cream over the dirt'. He came to see himself with a new honesty, realising that while he had come to a loving God on the surface, underneath he considered him a 'mad fakir'.

Those who have feared God, perhaps considered Him as a harsh judge, one who punishes with severity and cruelty, can revise this picture through a programme of systematic reading of Sai Sat-charita.

Take your 'Sai Satcharita' and make a list of passages which show that Sai Baba loves His children. As a start, write down passages such as: ".....Be calm and quiet. Uge Muge Chup Karo. Everything will come to you by His will. God is the Master. Allah Malik...." A golden line such as: ".....Hari will protect him who has got faith and patience....." Read these passages over and over until virtually memorised.

Re-introduce yourself to Sai Baba. How do you address Him? He could be summed up in two words: 'OUR FATHER'. Seek out the works of Swami Sai Sharanand and B.V. Narasimha Swamiji, Arthur Osborne etc., who have expressed a great love for Sai Baba.

II. Learn to love by loving:

Sai-padananda Radhakrishna Swamiji when asked how one learned to love, said: "....You learn to speak by speaking, to study by studying to run by running and just so you learn to love God and man by loving. Begin as an apprentice.....Constant repetition of Vishnu Sahasra Namam will still your mind...."

This advice helped a devotee — a salesman with ulcers — get started on the right track. He has admitted that he had become an accomplished hater simply by practicing hate; he learned to see evil in the world by looking for it. Reversing the act called for a real act of the will. Radhakrishna Swamiji advised him to find some thing

admirable in every person he dealt with — besides each person's name he wrote the quality he liked most and read the list several times a day.

Try this formula yourself. Go further — whenever you find a sudden feeling of affection (even if it is simply for a character in a book) dwell on it, encourage it.

III. Loving by Acting as if.....

Even before loving impulses replace hostile ones, there is much one could do. Having prayed for love to enter certain situations, you can begin at once to act as if the prayers were granted.

My own mother, a sufferer of Arthritis, had isolated her biggest problem in hostility as centering around her daughter-in-law. Complaints about her daughter-in-law's extravagance, cooking and care of the household changed to complimentary things about the younger woman. "Pretty hands" was the best she could do in the beginning; but soon came 'cheerfulness' and then 'generosity'. With her devotion to Sai Maharaj, she set herself to do three helpful things a day for her daughter-in-law which she would refuse to count if they were discovered to her own glory. Whereas, before she had let the pain of her disease hang like a shadow over the household, she now presented a cheerful face.

Here then are three roads that different people have followed to replace hostility with love. Whatever road we pick, the end is Lord Sainath Himself, the object and source of all love. Nor is it a lonely way we must walk unaided; like the father of the prodigal son, He sees us while we are yet afar and runs with joy to bring us home.

— *Dr. G.R. Vijayakumar,*
Kil-Kotagiri Estate,
Kil-Kotagiri-643 216,
Nilgiris, Tamil Nadu.





WHO THAT MYSTERIOUS MOULVI WAS?

I humbly place the four mysteriously important incidents, the connecting and corroborating facts that had given spectacular turn at the necessary crucial moments of FOUR very illustrious persons, who played their respective multi-faceted roles in the social, religious and spiritual spheres of our nation.

Their contribution to the society as a whole, continue to carry the inexhaustible positive and constructive impact for which they are ever remembered, respected and revered and by the by give momentum to the divinely ordained colossal process for re-establishment of rapidly dwindling cherished values of life, so very essential in the reformation and re-generation of man-kind.

They are Bhagawan Sri Ramana Maharshi, Sri Upasani Baba, Anna Saheb Dabholkar (Hemad Pant) and Sri Chunilal Atmaram Bhavsar afterwards known as Sri Mota Maharaj who unexpectedly and surprisingly met a Moulvi at their time of need of which they were not bothered but their meeting significantly gave a positive turn in their lives.

Let us analyse the incidents

1. We should not construe that the sudden presence of the Moulvi, during young Venkata Raman's (Bhagawan Raman Maharshi was known in his purva-ashrama) train journey to 'Tiruvannamalai' when he left home for Arunachal and leaving behind a letter to his brother: 'I have set out in quest in accordance with His command. It is a Virtuous enterprise that this has embarked upon; therefore let none grieve over this act and let no money be spent in search of this. Your college fees have not been paid. Two rupees are enclosed herewith' as a mere co-incidence when we co-relate the similar incidents connecting the life of Sri Upasani Baba an Sri Annasaheb Dabholkar (Sri Hemad Pant) Sri Chunilal Atmaram Bhavasara, where surprisingly the sudden appearance of Mohamedan played the role of a guide for all of them.

THE MOULVI

"Young Venkataraman sat silent amongst the Passengers lost in the exultation of his quest. Several stations passed thus. A white

bearded Moulvi who had been enlarging on the lives and teachings of the Saints turned to him:

“And where are you going Swami?”

“To Tiruvannamalai”

“So am I, replied the Moulvi”

“What! To Tiruvannamalai?”

“Not exactly, but to the next station”

“What is the next station?”

“Tirukoilur”

Then suspecting his mistake, Venkatraman exclaimed in surprise: ‘What! you mean the train goes to Tiruvannamalai?’

“To Tindivanam”.

“Oh Dear! There is no need to go so far at all. We get out at Villupuram junction and change there for Tiruvannamalai and Tirukoilur.

Ref: Ramana Maharshi and path of self knowledge, Page 27/28, by Arthur Osborne

2. THE MOHAMEDAN

“So after a year or two of struggle with adverse circumstances Kasinath (Upasani Maharaj) could not get any thing there but lost his health and all that he had and returned home a broken man with uncertain future and ruined health. Soon after, he thought himself once again of holy pilgrimages and started with his wife, on 3rd April, 1910 to Omkareshwar lingam on an island in the middle of the river Narmada and Cavery and there tried to practise pranayamam himself and while his wife was seated at the foot of that huge lingam called (Somanath or Gouri Shankar) with a tall of about 6 to 7 feet.

He fell down unconscious and his wife sprinkled river water and that restored his consciousness. But his breathing was not restored to normal and remembering the usual practice of artificial respiration, he began to live his whole body and uttered groans so as to move the respiratory muscles of his chest slowly and with considerable groaning and effect, he began to breathe. But he felt that his breathing might stop at any moment. He was afraid of straining at stools or to go to sleep, lest during those times the breathing should stop. He tried to get medicine. But the doctors



stated that he had trouble in the course of his yogic practice and they could not provide him with a cure. Thinking that he should resort to Yogic only for a cure he went in April, 1911 to Rahuri where there was a Yogi Kulkarni by name. But that Yogi, after listening to his account, stated that he was not having any disease at all that his breathing was one of the accidents of Yogic practice that it should become normal again in due course, that his Yogic condition was far advanced and advised him to go to 'Sai Baba'. Hearing the name 'Sri Baba' uttered by the Rahuri Yogi, he said Sai Baba must naturally be a Mohamedan and I am a Sastri's son and to bow to a Muslim is out of question. Therefore Kasinath declined to go. But while staying with that Yogi he was walking in the streets and *met an old Mohamedan who* questioned him about his trouble and then gave him the advice. The trouble is 'Vatha' and which will be cured by your avoiding cold drinks drink of water as hot as your month can bear.

Dr. Kasinath had no respect for this advice and treated it as worthless and went away to Jejuri on his way to meet a Hindu Yogi, Pathak by name, of Moregaon. At Jejuri he again set up for Yoga practice under a thick prickly pear bush and there, after some time, he felt pangs of thirst. To quench it, he went to a stream and was about to drink its cold water. Suddenly *the same (Mohamedan) old man that appeared at Rahuri, 156 miles away,* was seen at this stream and he said 'why are you trying to kill yourself? I told you to drink hot water and to avoid cold water'. So he went into the village and was taking hot drinks only with that i.e. with what he first thought to be a worthless recipe, health was fairly restored, for he got good sleep which he never had before.

*Ref.: Life of Sai Baba, Vol. II,
Page: 233/234 by H.M. Narasimgha Swami*

3. THE MOHAMEDAN AGAIN

"Nana's argument for my Shirdi trip was convincing and delightful and so I decided to start for Shirdi the same night. I packed up my luggage and started for Shirdi, I planned to go to Dadar and to catch the train for Manmad there. So I booked myself for Dadar and got in to the train. While the train was to start, a Mohamedan came hastily into my compartment and seeing all my paraphernalia, asked me where I am bound to and I told him my

plan. He then suggested that I should not stop at Dadar for the Manmad Mail would not stop at Dadar at all. If this little miracle or Leela had not happened, I would not have reached Shirdi the next day as settled and many doubts would have assailed me. But that was not to be. As fortune favoured me, I reached Shirdi the next day before 9 or 10 A.M.

Ref.: Sai Satcharita, Chapt. II, Page 7

4. THE MUSLIM AGAIN

Sri Chunilal Atmaram Bhavsar subsequently known as "Sri Mota Maharaj" a great saint of Gujrat State, not of long ago, born on 4th September, 1898, who was blessed by Sai Baba and also by Sri Dhuniwal Dada of Saikheda, had his own experience of the miraculous appearance of a Muslim, who surprisingly came to him at the time of his spiritual need that was very crucial for him in giving him the great experience of non-duality and that which finally fixed him as a self-realised soul for ever. Sri Mota Maharaj was a 'Jivan Mukta', never cared for riches and publicity and when he left his mortal body on the banks of river Mahi near Baroda, even though he had millions of followers and devotees, he kept with him not a single paise and wanted his devotees not to waste money for construction of a Samadhi of bricks and mortars, over his body but if funds at all collected, should be spent for construction of Primary School rooms in the whole of Gujrat State.

The fact on the appearance of a Muslim:

Months passed like this and one day while Mota, after purchasing a ticket for going out of town, was entering the train, saw the same Sadhu on the platform, Mota stopped a while and bowed to him. The Sadhu, whose name was Shri Balyogi, said, "Return the ticket and take me to a lonely bungalow next to a lake. I have come to initiate you". Mota was in a fix. Where to find such a bungalow? Who will lend it to a poor person like me? However, he returned the ticket and went home, thinking all the while about the bungalow. And look! What a lucky coincidence!

For the past few days Mota was in the habit of wishing a Muslim gentleman standing on his way home. That day Mota did not wish him. So the Muslim gentleman called Mota and asked him



as to why he did not wish him and what was he thinking about so seriously. Mota narrated to him all that happened at the Railway station in the morning. Thereupon the gentleman said, "Oh! I have a lonely bungalow on the bank of a lake. It is unoccupied at present. Take this key and go." Mota was overjoyed. He ran to Shri Balyogi and took him to the bungalow. There Shri Balyogi initiated Mota with proper rites and thus began Mota's spiritual life. Since then Mota started to avoid company, preferred to be alone and practised hard penance.

Ref.: Sri SaiLeela, May, '86 Page. 31

From all the above four incidents, can we ponder over the facts as to the mysterious presence of THE MOULVI/MUSLIM/MOHAMEDAN on the four above occasions only to come to the definite conclusion that all the MOULVI/MUSLIM/MOHAMEDAN's are no other than the omnipresent, omniscient and omnipotent Bhaghawan Sri Shirdi Sai Baba, whose divine play and purpose are beyond our limited human comprehension and to which there is never any end.

*—Dwarika Mohan Mishra,
Journalist,
Talcher, Orissa.*



SAI'S MIRACLE

Last year I was trying to sell my plot in Chandanagar. Ramachandrapuram, but in vain. Nobody came forward to offer a reasonable price. I wanted to buy a flat in the city. As for first instalment for flat I pledged ornaments and paid off. Unless I sold my plot I could not pay off the remaining instalments. I prayed to to Baba "Lord Sainath I need money badly, I cannot sell my plot at throwaway price. If I get a hand-some amount I will offer Rs. 101/- to you.

On 06-07-1987, Guru Purnima celebrations were started in Sri Venkateswara temple premises at B.H.E.L., Ramachandrapuram, Hyderabad. In the morning I went and took darshan Kakad Arati. In the evening I went and listened to the discourse by a Swamiji Sri Vitthal Baba of Vanasthalipuram.

On 07-07-1987 I went and listened to the discourses of Sri Vitthal Maharaj. After that I took prasadam and went home by 8.30 p.m. My wife informed that two persons came to buy the plot. They wanted to see me. You had gone to the temple. They offered Rs. 38,000/- and said they would come again. I wanted Rs. 40,000/- now there was a difference of Rs. 2,000/-. What a miracle! See the work of Sai.

On 08-07-1987 in the evening I was sitting in the Bhajan Hall listening to the Upanyasam by Sri Vitthal Baba. There my son came and said, "Daddy the same people came, they want to see you". I got up in the middle and went home. 99% of the transaction was talked over.

On 9th, 10th and 11th July, 1987 as usual I attended the celebrations and witnessed Arati.

On 12-07-1987 it was the concluding day of Guru Purnima celebrations. I went in the morning, had darshan of Baba and returned home about 7.30 a.m. 5 persons came to my house at about 8.30 a.m. Two were the buyers, two others were their friends and one more man who is my friend and a Sai Devotee accompanied them. They examined the documents, went to visit the plot and came back around 11.30 a.m. They gave me Rs. 2,000/- as advance and agreed to pay the balance Rs. 36,000/- on or before 5th August, '87. I made out a receipt for them, for the amount paid to me.

See! How quickly things were executed by Shirdi Sai's Grace. By 12.30 noon on 12-07-'87 I went to attend Sai celebrations. The Annadanam was taking place under the supervision of Sri Vitthal Maharaj. It was later learnt that nearly thousand people took food. I happily joined the volunteers in serving the food.

By the By I must acknowledge my debt of gratitude to Sri Vitthal Baba of Vanasthalipuram.



In 1986, during Sai's Gurupurnima celebrations at BHEL heard his discourse for the first time and he said to the audience "Look at Sai's eyes and pray three times. Glance at Sai's photo from feet to head and back and then meditate. Your prayer will be answered. Not matter what you eat, no matter whether you take bath or not."

These words of Vitthal Maharaj penetrated into my heart. From that day I have been doing as the Swamiji said. My faith in Sai has been increasing.

— *E. Parameswara Iyer,*
Personal Department,
The Aluminium Industries Ltd.,
Lingampally Post,
Hyderabad — 500 133.

OM SAI RAM

**In this world of eternity
Oh! almighty Sai Ram
I shelter myself under the
roof of patience and faith.
For those who strive with patience and faith
shall never strive in vain .**

Om Sai Ram

**Meer utterance of his name
and all my problems
have vanished and gone.**

**Whenever I tried to reach
the topmost staple in order
to reach you my Sai Ram,
Rightly you directed me
deep into the oceans of Sai nam
and so, Om Sai Ram, Om Sai Ram,
vibrating right from the bottom of my heart
truely seeks my way
to the very gate of Sai dham.**

— *Mrs. Kirti Y. Asawale,*
6/31, Type IV, R.C.F. Colony,
Chembur, Bombay-74.

ARREST OF BABA

Those were the days, when Sai Baba had just set His foot on Shirdi soil. Some religious fanatics came to know that at the instance of Pujari, Baba was staying in the Khandedev temple and being a Muslim fakir, He was spoiling the sanctity of a Hindu temple. These Hindus under the cloak of religious bigotry decided to get Baba arrested for the offence of defiling Hindu Gods and temples. They even went to the extent of filing a criminal case against Baba in the Magistrate's Court at Bombay on the plea that at the instance of Baba, Muslims were entering into Hindu temples and interfering with the religious customs and traditions there. Summons were issued to the Amin for bringing Baba to the Court. Where upon Amin reached Shirdi in a hurry to serve the summons on Baba. In the mean time somebody set afloat the sensational news that Baba was arrested on a criminal charge.

Hearing this news, devotees flocked to Baba, who stood unperturbed in the temple. Amin reached Khandedev temple and searched for Him. He could not trace him any where. To his surprise, the Amin could find Baba in the form of a small smiling boy in a state of spiritual efficacy and bliss on the drop from a banyan tree. Seeing the beaming face of the boy, the Amin forgot the purpose of his mission and felt heavenly bliss. Having remained in that state for some time, he saluted Baba from a distance and left for Bombay.

After reaching Bombay, he narrated the miracle to the Magistrate and admitted his fault in not serving the summons, before the latter; Magistrate too after hearing the Amin, desired to experience this divine bliss and witness Baba in the form of Balakrishna. The Magistrate wanted to serve the summons on Baba personally. He reached Shirdi post haste and had the darshan of Baba in the Khandedev temple. The moment Baba saw the Magistrate before Him in the temple, Baba questioned him as to why he did not come there at the beginning itself with the summons. The Magistrate explained to Baba the purpose of his visit and requested Him to protect him in the discharge of his duty as a Magistrate. He begged Baba's pardon for this unpleasant duty cast upon him. Where upon Baba smilingly replied 'At last even now you reached Paramatma, discharging your legal duty in search of truth. Magistrate asked Baba — 'who are your parents?' Baba



replied — ‘The cause for this creation is the prime nature of my incarnation. We were all born with that nature. We also grow and carry on our worldly activities. We are all equal. We do not have any differences of race or religion, caste or creed at the time of birth but later developing and nourishing-ego in us which breeds differences and forgetting the fact that we are all brothers, we have developed hatred towards one another giving a go-bye to our brotherly love and affection. Due to this jealousy and hatred we have forgotten human element, rurling to the Court with vexatious petitions and criminal complaints. As a resident of this village, I exist here to eradicate their differences and bring about unity among the two communities i.e. Hindus and Muslims, just as an Officer you have got a duty to remove these differences and establish peace and harmony among the two communities.

The Magistrate did not find any wrong or defect in the assertion of Baba. Moreover, elders and Sarpanches in all villages are trying to do the same thing. Law also justifies such attitude and actions on the part of the villagers. The learned and judicial minded Magistrate found Baba not guilty and requested Baba to permit him to leave the place, as his duty was accomplished. There upon Baba blessed the Magistrate ‘Just now, your duty as a Magistrate has commenced in administering Law and establishing Dharma in Society. From that day onwards, Baba took the role of Lord Krishna of Dwaraka age and moved to the nearby dilapidated Mosque (Gupta Dwaraka) which He named as ‘Dwarakamayi’ and carried on His activities till His Maha samadhi.

— *Y.C. Subba Rao,*
Advocate & Notary,
Ongole-523 002,
Andhra Pradesh.



MIRACLE OF SRI SAI

To become a Life subscriber for the Telugu Fortnightly Journal "SAI BABA" published from Ongole, A.P. one has to send Rs. 250/- either in one instalment or in ten instalments of Rs. 25/- each or even in convenient less instalments. I am an annual subscriber of the said journal for the last two years. Luckily it so struck me that I should become a Life subscriber and immediately I sent Rs. 50/- towards first instalment on 18.9.'86. I am assigned 498 as Life Subscription No. I again sent Rs. 100/- on 24.11.'86 towards second instalment and the same was received in Ongole office on 28.11.'86. The balance amount of Rs. 100/- had yet to be sent by me. I was thinking of sending the same soon, but I could not do so for some reason or the other till 7.4.'87 though I was feeling much for the un-due delay in this regard on my part.

On 7.4.'87, I received an alarming telegram from my Son-in-law, Sri Sree Ramachandra Rao of Bagepalle about the premature delivery of my daughter Smt. Niveditha and the uncertain survival of the new born.

This caused confusion and anxiety, I prayed to the All protecting SAI BABA to make at least my daughter healthy leaving the new born to fate. Followed by my Sai-half, I left for Bagepalle to see my daughter on 8.4.'87. As already predicted, Smt. Niveditha, was healthy and the new born was no more. Smt. Niveditha, who is a staunch devotee of SAI, explained to me that she delivered very easily at home itself, but the 'Placenta' did not come out soon along with the baby as it ought to. She was taken to the Hospital by the neighbours where the said 'placenta' came out without much delay and thus avoided unnecessary anxiety by BABA's grace as delay in the coming out of 'placenta' after delivery would result in horrible telling consequences. I was quite happy to hear of such Baba's kindness to His trusted people.

I was there with my daughter at Bagepalle from 9.4.'87 to 18.4.'87 and we returned home on 19.4.'87 only. I am thinking of remitting the balance amount of Rs. 100/- towards life subscription of Ongole. Meanwhile the fortnightly journal 'SAI BABA' for the fortnight ending 30.4.'87 was received by me on 14.5.'87. In it I found to my utter astonishment a receipt for Rs. 100/- with details as noted below No. 334 dated 14.4.'87. Purpose: Final instalment of the subscription.' This is a miracle of miracles of Sri Sai. Though



I am a Sai devotee for the last more than three decades, this is the first time of its sort to witness such a convincing miraculous experience in my life. I was only contemplating of sending the balance amount of Rs. 100/- in only one instalment from December 1986 till 14.5.'87 when I received an authoritative receipt from Ongole office stating that an amount of Rs. 100/- was received in office on 14.4.'87 on which date I was in Bagepalli with my daughter. For the question, who sent this amount of Rs. 100/- in my name to Ongole office? The answer is very easy to say that the Engineer behind this work is the Omnipotent Sai. Perhaps with a view to intensify my faith in Him and to make me the torch for propagation of SAI faith by taking the same to the masses, Baba must have performed or better to say Sri Sai blessed me in this miraculous way.

It is appropriate to mention such of a wonderous act of Baba which occurred in the life of Sri Rao Bahadur S.B. Dhumal. In his narration of his experiences with Sri Sai, to His Highness B.V.N. Swamy (Devotee's experiences Part-I, Page 48) Sri Dhumal stated that he, in the capacity of Non-official President of the Nasik District Local Board from 1.11.1917 to 13.5.1925 (nominated by Government) he had to sign thousands of papers himself without the use of a facsimile seal every day. One day, when such papers were before him, a visitor to whom he had much regard came in and stayed talking with him till midnight and so his signing of the day's papers had to be postponed till the next day. The next morning, as he found no time to sign the previous day's papers, he sent them back to office. When he returned to the town that night, he found only that day's papers brought for his signature and when he wanted the previous day's papers, he found to his astonishment that they all bore his signature. It was a wonder to him because the peon had been sent away for his meal the previous midnight and how the thousands signatures had been affixed to the papers! He had no explanation to offer for it except mentioning Baba and His superhuman powers.

Similarly Sri Akkalkot Swami too made his devotee Sri Chinto pant experiences such. One day Sri Swamiji was invited by Sri Chinto pant for lunch. Though the Maharaj came in time, but sat before his dish for a long time. As the Swamiji was the Chief Guest of the house none else could eat before he did. Dajiba, the son of Chinto pant was a Clerk in Collector's office at Sholapur. He was in

a hurry to go to his office. He could not go to office without lunch, and to go to office after taking meal, it would be too late, as meals would be served only after serving Swamiji's lunch. Sri Chintopant, seeing his son's uneasiness, at last asked him to finish his lunch before the Swami did. But Dajiba was not prepared for such. It was Eleven 'O' Clock when the Swami finished his meal. In hurry Dajiba took his meal and also took leave of the Swami before going to office. In the office, he went straight to Head Clerk to explain for the delay and apologize for the same. On hearing Dajiba, the head clerk was wonder struck because he did see Dajiba at his desk in time and as a proof of his words he showed the attendance register where Dajiba found his name signed! It is a wonder of wonders for them at the miracle performed by the Swamiji. This incident took place in 1826. There is no difference between Sri Swami and Sri Sai.

Sri Sai is all powerful and all merciful. If one surrenders to Him completely, there is no need and necessity for him to take care of anything that is beneficial to him or needed by him. Baba takes upon his Four — Four shoulders to shoulder the responsibility of His devotees, irrespective of whether the devotee is praying to Him for anything or not.

Dear Sai brothers and sisters, develop complete faith in Sri Sai and be free from anxieties of any sort and thus have firm belief in Baba and in His pronouncement "I will not give up my men and I have to account for every one that comes to me". Baba is alive today and any one of you could experience His omnipotence even now provided by fall at His Lotus feet by completely surrendering yourself combined with Nista and Saburi.

— D.L. Kanta Rao,
Retd. Deputy Tahsildar,
Ponnapuram (Vil. & Post),
Nandyal — 518 503,
Kurnool Dist., (A.P.).



BABA PROTECTS HIS DEVOTEES

BABA PROTECTS HIS DEVOTEES TRUE TO EVERY WORD OF HIS PROMISE "YOU LOOK TO ME, I LOOK AFTER YOU"

It was on Sunday (14.6.1987) after lunch all in our family went out for an interesting T.V. programme in our friend's quarters. After the programme was over around 4.30 P.M. when we came back to our quarters, we found the big full-view mirror was lying on the floor broken into pieces. On checking we found the plate with nail-holes fitted to the mirror had become very weak and come off due to the weight of the large thick mirror.

I sleep at night just below by the side of the wall where this big mirror is fixed in a slanting position with steel wires. My children also spend a lot of time near this big mirror for dressing, combing their hairs etc. Had the mirror fallen while I was sleeping just below it or at the time my children were dressing or remaining near the big mirror, what would have happened? My head and chest portion comes just below the mirror whenever I sleep below. It would have inflicted severe head injuries to me or my children would have got serious injuries if they were on the spot. Why the mirror did not fall while I was sleeping at night or when my children were near it? Who stopped the mirror from falling down? From the condition of the fittings the mirror could have fallen any time. What is this miracle? IS IT NOT THAT SAI SAVED HIS DEVOTEES FROM A GREAT DANGER! A photo of SAINATH in sitting posture is also kept by the side of the mirror. We in our family strongly believe and consider it a Great Leela of SAINATH WHO PROTECTS HIS DEVOTEES FROM ALL TRAGEDIES true to every word of HIS PROMISE "YOU LOOK TO ME, I LOOK AFTER YOU (Your welfare)". In my house any direction one turns his eyes, he can see SAINATH Blessing photos, SAI Wall fixtures, SAI lamps. SARVAM SAIMAYAM.

OM SRI SAI

Ever under the Holy Feet of Sainath
Sainam always echoing in my mind.

— K.N. Narayanaswamy,
Block VII, Quarter No. 11,
Orissa Cement Colony,
P.O. Rajgangpur 770 017,
Dist. Sundergarh (Orissa).

श्री साईलीला अक्टूबर १९८८

हिन्दी विभाग

अनुक्रमणिका

क्रमांक	लेख/कविता का नाम	लेखक/कवि का नाम	पृष्ठ क्रमांक
१.	हे साई प्रभु! हे साई प्रभु!	— डा. विनयकुमार सिन्हा	५०
२.	जय श्री साई राम	— डा. रवींद्रनाथ शुक्ल	५२
३.	भगवान भक्त के वश में	— प्रो. आद्याप्रसाद त्रिपाठी	५३
४.	साई दर्शन	— डा. दुर्गाप्रसाद शुक्ल	५८
५.	पत्र-पुष्प	— चन्द्रशेखर सिंह ठाकुर	५९
६.	मोहमद के नाम से	— प्रा. गुंडेराव पटवारी	६०
७.	साक्षात चमत्कार	— कमलकुमार साबू	६१
८.	साई श्रद्धा की पूंजी	— विजय कृष्ण ठाकुर	६२
९.	भजन	— योगिता	६४

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 ओर हाशिया छोड़कर और दो लाइनों के बीच में पर्याप्त जगह छोड़कर हों।

★ आपका साहित्य कागज के दोनों बाजू में लिखा हुआ न हों।



बस, तेरी नजर मिल जाये प्रभु!
हे साई प्रभु! हे साई प्रभु!!

हे जग के पति, हे लोकेश्वर!
हे शिखरीश्वर, हे जगदीश्वर!
तू भूतों के मालिक, योगी भी हो,
तू दाता भी हो, तू भिक्षुक प्रभु!
बस, तेरी नज़र मिल जाये प्रभु!
हे साई प्रभु! हे साई प्रभु!!

तू अग्नि भी हो, तू पानी भी हो,
तू वायू भी हो, तू धन के पति,
यह सूरज भी हैंस, गुण गाये प्रभु!
यह चन्दा भी हैंसते आये प्रभु!
बस, तेरी नज़र मिल जाये प्रभु!!
हे साई प्रभु! हे साई प्रभु!!

ये सागर की लहरें आती हैं जो,
ये चलती हवा के प्राण भी हो;
इस बिजली को कौंधन तू ही प्रभु!
इस नभ के भी बादल तू ही प्रभु!
बस, तेरी नज़र मिल जाये प्रभु!
हे साई प्रभु! हे साई प्रभु!!

तू विष्णु भी हो, तू शिव प्रभु!
चाणक्यों के राजा कृष्णा भी हो!
तू शबरी के मालिक राम प्रभु!
तू मुनियों के राजा व्यास भी हो!
बस, तेरी नज़र मिल जाये प्रभु!
हे साई प्रभु? हे साई प्रभु!!

तू आश्रम प्रभु! विश्राम भी हो;
सब भूतों के पूर्ण विराम प्रभु!
तू वेद भी हो, वेदांग भी हो,
तू ब्रह्मा प्रभु! तू ब्राह्मण भी हो,
बस, तेरी नज़र मिल जाये प्रभु!
हे साई प्रभु! हे साई प्रभु!!

तू शुली पे लटके ईसा प्रभु!
 तू सिखों के सद्गुरु नानक भी हो!
 इस मस्जिद के अल्लाह तू ही प्रभु!
 तू गण के पति हे लोकेश्वर!
 बस, तेरी नज़र मिल जाये प्रभु!
 हे साई प्रभु! हे साई प्रभु!?

तू बाधा भी हो, तू हल हो प्रभु!
 तू शाखा भी हो, तू जड़ हो प्रभु!
 तू भय हो प्रभु! भयनाशक भी हो,
 इस जगती के पालक, नाशक प्रभु!
 बस, तेरी नज़र मिल जाये प्रभु!
 हे साई प्रभु! हे साई प्रभु!!

तू मुल्कों की मुक्ति हो जगदीश्वर!
 तू रोते-बिलखतों को आश भी हो
 जब तम के बादल घेरे प्रभु
 तू भूले-भटकतों की राह भी हो!
 बस, तेरी नज़र मिल जाये प्रभु!
 हे साई प्रभु! हे साई प्रभु!!

इन तारों की लड़ियों के क्रम तू प्रभु!
 इस चलती धरा की धुरी भी हो;
 तेरे साफेसे आभा निकलती प्रभु!
 तेरी कफनी में जग की है स्वांस प्रभु!
 बस, तेरी नज़र मिल जाये प्रभु!
 हे साई प्रभु! हे साई प्रभु!!

तू मंदिर प्रभु! तू पूजा प्रभु!
 दमकते नक्षत्रों को ऊर्जा प्रभु!
 तू योगी तथा अनुरागी भी हो
 तू रोते-बिलखतों की छांह प्रभु!
 बस, तेरी नज़र मिल जाये प्रभु!
 हे साई प्रभु! हे साई प्रभु!!

इन मूकों को भाषा तू ही प्रभु!
 इन रोते अपंगों के पांव भी हो;
 हे देवाधिदेवा तू ही प्रभु!



इन सारे प्रवासी के ठाँव भी हो!
बस, तेरी नज़र मिल जाये प्रभु!
हे साई प्रभु! हे साई प्रभु!!

— डॉ. विनयकुमार सिन्हा
बी.एससी., एम.एससी., एम.एस., पी.एचडी.
१४ अश्विनी सोसायटी, तिलकनगर,
ठाणा (पू) ४०० ६०३

जय श्री साई राम

जय श्री साई राम,
जय श्री साई राम
भक्तों के करते सब काम।
नहीं तुम्हें धन की अभिलाषा
दुखी मनो की तुम हो आशा।
हर पल करते रहते छाया
समझ न कोई तुमको पाया।
केवल प्रेम के भूखे हैं प्रभो
नित्य उन्हें ही आप जपो।
जाति पाँत का भेद नहीं है,
सब प्राणी में ढूँढ़, वहीं है।
तेरा साई राम
पगले तेरा साई राम।
जप ले जय श्री साई राम।
एकमेव अवलम्ब हैं वे
सारे जग में व्याप्त हैं वे
ऐसे प्रभु का नित्य लो नाम,
जय श्री साई राम
जय श्री साई राम
भक्तों के करते सब काम।

— डॉ. रवीन्द्रनाथ शुक्ल,
प्रवाचक, पर्यावरण जीव विज्ञान विभाग,
विश्व विद्यालय परिसर,
रीवा (म.प्र.).

भगवान भक्त के वश में

— प्रो. आद्या प्रसाद त्रिपाठी, एम.ए.

अध्यक्ष, हिन्दी विभाग,

ज. ह. शासकीय महाविद्यालय, बैतूल, म.प्र.

भगवान का विवादास्पद रूप चिरन्तन रहा है। एक मान्यता यह रही कि वह निर्गुण निराकार है, उसका कोई 'रूप-रंग-गुण-जाति' नहीं है, पर वह सर्वव्यापी है। दूसरी मान्यता यह रही कि वह निर्गुण-निराकार है अवश्य, परन्तु धर्म का पराभव होने पर भूतल पर धर्म-संस्थापनार्थ वह अवतार लेता है। श्रीमद्भगवद्गीता के 'संभवामि युगे युगे' के अर्थ को त्रेता में राम और द्वापर में कृष्ण तक मान्य करके आगे के लिए पूर्णविराम लगाने की आज की बौद्धिकता जन-समाज के कल्याण पथ का अवरोध बन गई है। ज्ञानमार्गी 'सन्तों'ने मूर्ति पूजा को 'पाहन पूजा' कहकर उसका मजाक उड़ाया। कबीर ने तो यहां तक कहा की 'पाहन पूजे हरि मिले तो मैं पूंजू पहार।' याते तो चकिया भली पीसि खाइ संसार।' कबीर इतना कहकर ही चूप नहीं रह गये। उन्होंने फिर कहा — 'दुनिया ऐसी बावरी पाहन पूजन जाइ। घर की चकिया कोऊ न पूजे जाकर पीसा खाइ।' वास्तव में यह ज्ञान, यह बुद्धिवाद और यह भौतिकतावाद वैज्ञानिकता के साथ जुड़कर अध्यात्म-पथ का सदा से अवरोधक बना रहा है। किन्तु मन्दिरों में जो प्राणप्रतिष्ठित मूर्तियां हैं, वे सजीव हैं, साकार हैं — इस सत्य को तर्कों के व्यामोह में झुठलाया नहीं जा सकता।

वृन्दावन के आधुनिक महात्मा भक्तमाली जी का प्रसंग तो जैसे अभी कलकी बात है। भक्तमाली जी भगवान कृष्ण के अनन्यभक्त थे और वृन्दावन में रहकर गृहस्थ-जीवन बिताते हुए भगवान श्रीकृष्ण की श्रद्धा-भक्तिपूर्वक पूजा-अर्चा किया करते थे। वे हारमोनियम के साथ भगवान श्रीकृष्ण की लीलाओं से सम्बन्धित भजन अत्यन्त मधुर कण्ठ से तल्लीन होकर गाया करते थे, जिसे सुनने के लिए भगवान स्वयं आकर उनके पास बैठते थे। आज का बुद्धिवादी यह सुनते ही पुछ बैठेगा — 'तुमने देखा क्या?' किन्तु तुलसीदास जी इस जिज्ञासा का समाधान देते हैं — 'सोइ जानइ जैहि देहु जनाई। जानत तुमहि तुमहि होइ जाई।' एक दिन भक्तमालीजी भगवान का भजन हारमोनियम बजाते हुए गा रहे थे। भगवान एक श्यामवपुधारी बालक के रूप में उनकी आँखों के सामने प्रत्यक्ष बैठकर भजनों का आनन्द ले रहे थे। बाद में बालक ने कहा कि 'स्वामी जी, अब आप गाइये। मैं हारमोनियम बजाता हूँ।' भक्तमालीजी भजन गाते रहे, बालक हारमोनियम बजाता रहा। बालक का मोहक स्वरूप देखकर भक्तमालीजी लुब्ध हो गये। उन्होंने भीतर जाकर पत्नी को आकर इस सुन्दर बालक को देखने का आग्रह किया परन्तु पत्नी ने उनका तिरस्कार करते हुए कह दिया — 'तुम देखों, मूझे नहीं देखना है' भक्तमाली जी पत्नी के इस तिरस्कार से क्षुब्ध हो उठे। उन्होंने बालक का नाम और गाँव पूछा। बालक ने अपना नाम 'लड्डू गोपाल'



और वृन्दावन के निकटस्थ उस गांव का नाम बता दिया, जहाँ भगवान के मन्दिर में निवास करने वाले श्रीकृष्ण को 'लड्डू गोपाल' कहा जाता है। भगवान शिशु रूप में घुटना मोडे पेट और बाएँ हाथ के बल चलने का प्रयत्न कर रहे हैं और उनके दाएँ हाथ में लड्डू सुशोभित है। दूसरे दिन भक्तमाली जी उस गांव में गये और लड्डू गोपाल का घर खोजने लगे, पर वहाँ एक भी घर नहीं था, केवल एक मन्दिर था। वहाँ जाकर लड्डू गोपाल के बारे में पूछताछ करने पर भगवान के पुजारी ने रोष प्रकट करते हुए कहा कि 'तुम हमारे सरकार का नाम लेते हो। यहाँ कोई लड्डूगोपाल नाम का लड्डू नहीं है। हमारे सरकार ही लड्डूगोपाल है।' भक्तमाली जी के पास वे चलकर गये, भजन सुना, हारमोनियम बजाया — यह सारा प्रसंग जानकर पुजारी भक्तमाली जी के चरणों पर गिर पड़ा और उनके अहोभाग्य की भूरि-भूरि प्रशंसा करने लगा, जिन्हें भगवान 'लड्डूगोपाल' ने उनके घर जाकर दर्शन दिया। वृन्दावन में तो ऐसी अनुभूतियों का भण्डार भक्तों के हृदय में भरा पड़ा है, पर उन्हें सुनने और जानने और जानकर उनपर विश्वास करने की फुरसत किसको है।

समर्थ रामदास भारत में मराठा राज्य के संस्थापक और वर्तमान महाराष्ट्र के जनक माने जाते हैं। भगवान श्री रामचन्द्र जी की भक्ति-भावना में अनवरत लीन रहते हुए भी उन्होंने राजनीति में रूचि ली। छत्रपती शिवाजी की भक्ति-भावना का लाभ उठाकर उन्होंने उनको माध्यम के रूप में अपनाकर मराठा राज्य की स्थापना की। भगवान श्रीराम के प्रति उनकी उत्कट भक्ति के बल पर उनको पवनसुत हनुमान का अवतार भी माना जाता है। उनके जीवन का प्रस्तुत यथार्थ कोरी कपोलकल्पना नहीं है, बल्कि दूध की धवलता-सा सत्य है। जो सहृदय पाठकों और सुधी भक्तों की अन्तश्चेतना के तारों को झंकृत करने में समर्थ है।

समर्थ रामदास ने चाफल नामक स्थान पर अपना आश्रम स्थापित किया था। आश्रम के भीतर ही एक मन्दिर बनवाकर उसमें उन्होंने श्रीरामपंचायतन — राम, सीता, लक्ष्मण, भरत, शत्रुघ्न और हनुमान की मूर्ति प्रतिष्ठित कराई थी और अनवरत भगवान राम के स्नान, पूजाअर्चा, आरती और नैवेद्य-अर्पण की प्रक्रिया में व्यस्त रहते थे। शेष समय में वे उपस्थित भक्तों के मध्य प्रवचन किया करते थे। एक दिन वे अपने प्रवचन में गंगा के माहात्म्य पर बोल रहे थे। गंगाजी की महिमा का वर्णन करते-करते समर्थ रामदास जी ने काशी में गंगा-स्नान के साथ-साथ काशी की यात्रा करने के महत्त्व पर विशेष जोर दिया, जिसे सुनकर श्रोताओं ने उनसे आग्रह किया कि वे काशी की यात्रा में साथ-साथ चलकर उन्हें काशी में गंगा-स्नान और भगवान विश्वनाथ के दर्शन का सौभाग्य प्रादान करें। समर्थ रामदास ने अपने शिष्यों से कहा कि 'तुमको काशी ले जाने का मतलब होगा मेरा चाफल छोड़ना। मेरी अनुपस्थिति में यदि तुम लोगों में से कोई शिष्य भगवान रामचन्द्र की पूजा-अर्चा में किसी प्रकार का विघ्न न पड़ने की जिम्मेदारी ले तो मैं तुम लोगों के साथ काशी चलने को तैयार हूँ। समर्थ रामदास का एक अनाडी और आलसी स्वभाव वाला शिष्य 'अज्ञान' यह जिम्मेदारी

लेने के लिए तैयार हो गया। समर्थ रामदास ने उसको समझाते हुए कहा कि 'मैं चार-छः महिनों के लिए काशी कि यात्रा पर जा रहा हूँ। यहां तुमको अकेले रहना होगा। रोज सबेरे उठकर स्नान-ध्यान करके भगवान श्रीराम की प्रातःकालीन आरती करो, पूजा अर्चा करो और अपने संप्रदाय की पद्धती के अनुसार भिक्षा मांगकर स्वयं भोजन बनाकर भगवान को भोग लगाओ। इस बात का ध्यान रखना कि भगवान किसी भी दिन भुखे न रहें।' अज्ञान ने समर्थ के आदेश को शिरोधार्य करते हुए उनके चरणोंपर वियोग-वेदना से अश्रुपात करते हुए प्रणाम किया। समर्थ ने अपने शिष्य की पीठ पर हाथ फेरते हुए उसे आशीर्वाद दिया और काशी-यात्रा के लिए रवाना हो गये।

दूसरे दिन सबेरे ही 'अज्ञान' सोकर उठा। स्नान-संध्यादिक से निवृत्त होकर उसने भगवान श्रीराम की विधीपूर्वक पूजा-अर्चा-आरती संपन्न की और गांव से भिक्षा मांगकर भोजन बनाया। उसे ज्ञात था कि गुरुदेव जब भगवान को भोग लगाते थे तो दरवाजा बन्द कर दिया करते थे। 'अज्ञान' ने छः पतलोंपर भोजन परोस दिया और मन्दिर का पट बन्द कर दिया। कुछ समय के उपरान्त जब उसने मन्दिर का पट खोला तो छहों पतलों पर भोजन ज्यों का त्यों पड़ा हुआ था। यानी भगवान ने भोजन नहीं किया, तब 'अज्ञान' कैसे भोजन करता? फिर अगले दिन वही क्रिया-इस तरह सात दिन बीत गये। 'अज्ञान' रोज भोग लगाता और पट खोलने पर छहों पतलों पर भोजन तद्वत् रखा मिलता और 'अज्ञान' भी भगवान के साथ भूखा रह जाता। आखिर 'अज्ञान' ने पूजा-अर्चा संपन्न करने के बाद भगवान श्रीराम से कहा — 'भगवान, आज सात दिन से आप भूखे हैं और मैं भी भूखा ही हूँ। अब तक तो मैंने धैर्य से काम लिया, परन्तु अब यदि आप भोजन करने नहीं आये तो मैं आपके चरणोंपर अपना सिर पटककर प्राण दे दूंगा।' ऐसा कहते हुए उसने वस्तुतः भगवान श्रीराम की मूर्ति के चरणोंपर जोर से मस्तक पटक दिया। इतने में ही भगवान श्रीराम ने उसका सिर पकड़ कर थाम लिया और बोले — 'अज्ञान, इतना हठ क्यों? भगवान कभी खाता है?' अज्ञान ने उत्तर दिया — 'भगवान, जिस प्रकार कभी न बोलने वाला भगवान अभी बोलने लगा है, उसी प्रकार न खाने वाले भगवान को खाना ही होगा।' भगवान श्रीरामने सभी को बुलाकर भोजन करने का आदेश दिया। हनुमान जी ने कहा — 'मैं नहीं आता। ऐसे रीति-भ्रष्ट लड़के के हाथ का भोजन मेरे शरीर को लगेगा नहीं।' भगवान ने हनुमान को समझाया — 'तुम उसकी निष्ठा पर ध्यान दो। हमको भोजना करना ही होगा।' अब भगवान राम के साथ सीता, लक्ष्मण, भरत शत्रूघ्न और हनुमान ने एक साथ बैठकर भोजन किया। अन्त में 'अज्ञान' ने आदेशात्मक स्वर में भगवान से कहा — 'भगवान, इस बार मुझको जितना कष्ट दिया, वैसा कृपा करके आगे मत देना। कल से मेरे बुलाते ही आकर भोजन कर लिया करना।'

अब अगले महिने तक इसी तरह 'अज्ञान' आरती के बाद छः पतलों पर खाना परोसता और सब भोजन करते। एक दिन 'अज्ञान' नाराज़ हो गया। उस दिन वह भगवान को स्नान कराने, पूजा-अर्चा और आरती के लिए बिस्तर से नहीं उठा।



जगदम्बा सीता ने उसे उठाने का प्रयत्न किया, लक्ष्मण ने उठाया, हनुमानजीने डांट-डपटकर के भी देख लिया, पर 'अज्ञान' टस से मस नहीं हुआ। तब भगवान श्रीराम ने आकर अज्ञान से कहा — 'क्यो अज्ञान, आज तुम क्यों नाराज हो?' अज्ञान ने कहा — 'भगवान, पिछले एक महिने से मैं कितना कष्ट उठा रहा हूँ, यह तो आप देख ही रहे हैं। इस काम में यदि सब लोग सहायता करे तो कितना अच्छा हो?' यह सुनते ही हनुमानजी ने सरोष गर्जना की, परन्तु प्रभु रामचंद्र ने कहा — 'अच्छा फिर बताओ, किसको क्या काम करना है।' अज्ञान ने उत्तर दिया — 'सीता माता भोजन बनावे, हनुमान जी भोजन बनाने के लिए लकड़ी ले आये, लक्ष्मणजी झाड़ू-बुहारी काम करें, भरत-शत्रुघ्न पूजा-अर्चा का काम संभाले और मैं गांव से भोजन बनाने के लिए भिक्षा मांग कर ले आऊं।' भगवान श्रीरामचंद्र ने पुछा — 'और मैं क्या काम करूँ?' अज्ञान ने अपने दोनों कानोंपर हाथ रख लिया। उसने कहा — 'मैं आपसे कोई काम करने के लिए नहीं कहूंगा। आप तो मेरे आराध्य भगवान हैं, परन्तु यदि आप कुछ काम करना ही चाहें तो कभी-कभार प्रातःकाल की आरती आप कर दिया करे।'

अब सभी अपने-अपने काम में लग गये। यह क्रम छः माह तक चला। समर्थ रामदास लौटे नहीं। अज्ञान सोचता रहा — 'गुरुदेव, चार-छः माह में आने को कह गये थे। अब कब आयेंगे।' एक दिन माता सीता ने भोजन कुछ अधिक बना लिया था। बाकी बच गया था। दूसरे दिन अज्ञान भिक्षाटन हेतु ग्राम में नहीं गया। आरती के बाद उसने कल के बचे हुए भोजन का मिश्रण तैयार किया — 'काला प्रसाद' और सबके सामने परोस कर एक पतल पर अपने लिए भी परोस लिया। भोजन शुरू हो — तभी अज्ञान को गुरुदेव समर्थ रामदास की याद आ गई और वह बिलखकर रोने लगा। भगवान श्रीराम ने पुछा — 'क्यो अज्ञान बात क्या है? खाने के लिए पतल पर बैठने के बाद इस प्रकार आंसू बहाना अनुचित है। तुमको क्या हो गया है?' अज्ञान ने कहा — 'भगवान, मुझे लगता है कि यह काला प्रसाद गुरुदेव समर्थ को भी मिले।' भगवान ने कहा — 'अज्ञान, समर्थ तो काशी में है और भोजन यहां है। तब समर्थ को कैसे दिया जाएगा?' अज्ञान ने उत्तर दिया — 'भगवान, यदि हनुमानजी चाह ले तो यह प्रसाद गुरुदेव को मिल सकता है।' आखिर हनुमानजी ने अज्ञान का हठ स्वीकार कर लिया। उन्होंने भोजन समेत अज्ञान को अपने कन्धे पर बिठाया और आकाश में उड़ें। उड़ते हुए हनुमान जी ने कहा कि 'अज्ञान, देखो समर्थ रामदास इस समय काशी में नहीं, अयोध्या में है। मैं तुमको समर्थ के पास से चलकर दूर से दिखा दूंगा। यदि वे पूछें कि 'तू किसके साथ चाफल से अयोध्या आया तो मेरा नाम भुलकर भी मत बताना। यदि तुमने समर्थ को मेरा नाम बताया तो मैं तुम्हारी टांग पकड़कर चीर दूंगा।' अज्ञान ने कहा — 'आप चिन्ता न करें। मैं आपका नाम नहीं बताऊंगा।' अब हनुमानजी ने श्रीराम की जयजयकार करते हुए नभ में उड़ान भरी। समर्थ रामदास इस समय अयोध्या में सरयू नदी में स्नान कर रहे

थे। हनुमान ने सरयू के किनारे अज्ञान को कन्धे पर से उतार दिया और दूरी पर छिपकर बैठ गये।

अज्ञान को चाफल से अयोध्या आया हुआ देखकर सभी शिष्यों ने उसे चारों ओर से घेर लिया, परन्तु समर्थ रामदास चिन्तित स्वर में बोले — 'अज्ञान, आखिर तू चाफल छोड़ कर यहां चला आया न? मेरे भगवान श्रीराम की पूजा-अर्चा?' अज्ञान ने उत्तर दिया — 'गुरुदेव, अभी तक तो सब कुछ ठिकठाक ही चल रहा है।' समर्थ ने कहा — 'अभी तक का मतलब?' अज्ञान ने कहा — 'बिल्कुल अभी इस समय तक।' समर्थ ने कहा — 'तुम चाफल से कब चले?' अज्ञान ने कहा — 'अभी' 'और आया कब?' अज्ञान ने उत्तर दिया, — 'बस अभी।' समर्थने पूछा — 'अरे, पर तू अभी वहां से चला, अभी अयोध्या आया? अरे क्या विमान पर बैठकर आ गया?' अज्ञान ने कहा — 'हां गुरुदेव।' समर्थ रामदास ने आश्चर्य से पूछा — 'अज्ञान, फिर यह विमान है कहां?' अज्ञान ने उत्तर दिया — 'मुझे नाम बताने की मनाही है। मेरी जान संकट में मत डालिये। उंगली के इशारे से दिखाता हूं' ऐसा कहकर उसने दूरी पर पालथी मारकर जमीन पर छिपकर बैठे हुए हनुमान की ओर इशारा किया। समर्थ रामदास आश्चर्यचकित। वे दौड़कर हनुमानजी के चरणों पर गिर पड़े और कहा — 'प्रभु, मेरे सेवक के कारण आपको बहुत कष्ट हुआ। कृपा करके इसके अपराध क्षमा कर दीजिये।' हनुमानजी ने समर्थ रामदास से कहा — 'मुझे जो कष्ट हुआ वह सब तो ठीक है, पर इसने चाफल के मन्दिर में सभी लोगों को ड्युटी पर लगा दिया है। तुम जल्दी चाफल वापस चलो और हम लोगों की छुट्टी कराओ।' समर्थ ने हनुमान जी के चरणों पर मस्तक रखा। हनुमान जी अज्ञान को लेकर चाफल के मन्दिर में आ गये। समर्थ रामदास तुरन्त अपने शिष्यों के साथ चाफल के लिए रवाना होते हुए अपने शिष्यों को अज्ञानी 'अज्ञान' की सामर्थ्य का ज्ञान कराया।

पत्थर की मूर्ती में आज जिसको ऐसा विश्वास न हो, उसे मैं शिरडी जाकर भगवान साईनाथ का दर्शन करने की प्रेरणा देना अपना पुनीत कर्तव्य समझता हूं। एक बार उस संगमरमर की मूर्ती का दर्शन तो किजिये, फिर अपने जीवन में 'पाहन पूजा' की महिमा का अवलोकन कीजिये। कितना सार्थक मन्त्र है — 'आवत एहि सर अति कठिनाई। राम-कृपा बिनुआइ न जाई।। सकल विघ्न व्यापही नहीं तेही। राम सुकृपा बिलोकहिं जेही।'

ॐ श्री साई यशःकाय शिरडीवासिने नमः ॥





साई दर्शन

जिस भक्त ने निज मन में जैसा रूप रचाया ।
साई ने उसको वैसा ही अपना दरस दिखाया ॥
गौली बुवा संत थे श्री विठ्ठल के भक्त अनन्त ।
वे वैसा ही देख साई को पाते परम आनन्द ॥
डाक्टर पण्डित भी जब मसजिद में हुए विभोर ।
तब भाव लिये गुरु-पूजन के बढ़े साई की ओर ॥
साई के मस्तक पर जैसे ही त्रिपुण्ड लगाया ।
श्री रघुनाथ-महाराज का साई ने रूप दिखाया ॥
दास गणू में भाव उठे तब अपना संकल्प सुनाया ।
हे देव! प्रयाग जाऊं मैं, तो हो पाप-मुक्त यह काया ॥
तब शिरडीश्वर साई ने निज योगीन्द्र रूप दर्शाया ।
श्री चरणों से बह चली धार 'गणू' को स्नान कराया ॥
भक्त राज ने स्नान किया तभी पाप-कर्म सब छूटे ।
नित साई गुण-गान करै, माया-जाल थे टूटे ॥
सद्गुरु साई ने भक्तों को ध्यान-योग बतलाया ।
हृदय-कमल में उन्हें बिठालो, ऐसा मोहक रूप दिखाया ॥
सत्-चित्-आनन्द साई बैठे हैं एक पाषाण शिला पर ।
मन प्रीति भरा, रख दाया पैर-मुड़े बायें घुटने पर ॥
फैली है बायों-हथेली उनके दायें चरण-कमल पर ।
है मध्यमा-तर्जनी दिखती जैसी अमृत-घारे संगम पर ॥
चरण-कमल अँगुष्ठ मध्य में है पावन सरस्वती की धार ।
इसमें है वह अजस श्रोत पर अणु-शक्ती-भण्डार ॥
तज कर निज अभिमान हम सभी विनम्र भाव अपनावें ।
ध्यान लगालो इसी चरण में, तब सद्गुरु-दर्शन हो जावें ॥
यह सुगम मार्ग है भक्ती का साई प्रभु ने दर्शाया ।
सफल मनोरथ होंगे सबके, सद-गुरु ने युक्ति बताया ॥
जपो निरन्तर 'साई-साई' यह प्रेरक मंत्र अचूक ।
'शक्तिपात' तुम इसको जानो, इस जप की शक्ति अटूट ॥

डा. दुर्गा प्रसाद शुक्ल,
४८० कुम्हारमण्डी,
कानपुर छावनी — २०८ ००४.

पत्र-पुष्प

— चन्द्रशेखर सिंह ठाकुर,
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(म.प्र.)

[स्वामी प्रज्ञानंद (प्रज्ञा कुटीर, ग्रीव पार्क रोड, लन्दन) विश्व प्रज्ञा मिसन के अधिष्ठाता के रूप में आज अंतरराष्ट्रीय जगत में भारतीय संस्कृति के यायावर ज्योतिवाहक के रूप में विख्यात हो रहे हैं। अपने लन्दन प्रवास से उन्होंने 'साईचरितमानस' पर अपने जो अनुभूतिजन्य विचार प्रेषित किये हैं, वहीं यहां प्रस्तुत है।

'पीड़ीत मानवता के उद्धारक, दरिद्रनारायण के अनन्य उपासक, सेवा साधना के अवतार प्रातः आराध्य सच्चिदानंद सद्गुरुदेव साईनाथ महाराज जो कोटि-कोटि श्रद्धालुओं की आस्था और विश्वास के केंद्र है, के परम पुनीत चरित के अमर गायक, जिन्हें आधुनिक युग का तुलसी कहने में अतिशयोक्ति नहीं होगी, 'श्री साईचरित्रमानस' में आदरणीय ठाकुर सा. (भूपति सिंह) को बाबा के प्रति अकूत घनीभूत श्रद्धा सहज रूप से अभिव्यक्त हुई है। जैसा कि साकेत महाकाव्य के प्रणयन की अवधि में महाकवि मैथलीशरण गुप्त जी की जो भावभूमिका थी की :

राम तुम्हारा चरित स्वयं ही काव्य है।
कोई कवि बन जाय सहज संभाव्य है।।

ठीक वैसे ही भाव-प्रवणता यहां ठाकुर सा. में परिलक्षित होती है। सर्वधर्म, समन्वय के प्रेरणा पुंज बाबा भगवान नहीं थे, किंतु भगवान से बड़े थे — भक्त भगवान से बड़ा होता है — 'राम से बड़ा राम कर दासा'। बाबा अपने आपको सदैव फकीर कहते रहे और फकीर की परिभाषा दृष्टव्य है —

हृद से तपे तो औलिया, बेहद तपे सो पीर।
हृद बेहद से जो तपे, नाको नाम फकीर।।

सन्त शिरोमणि साईनाथ महाराज जिन्हें सन्त कबीर की अवतार चेतना का प्रतीक कहा जाता है, की आस्तिकता उनकी परदुःखकातरता में निहित थी, जैसा कि कबीर साहब कहते थे —

कबिरा सोई पीर है, जो जाने परपीर।
जो परपीर न जानई, सो काफिर बेपीर।।

बाबा पीर से बढ़कर फकीर थे, सच्चे सन्त थे जिनका हृदय नवनीत के समान था। मां भारती के वरद पुत्र, साई मानसकार, जीवन एवं जगत के चिरंतन सत्य एवं उनके अग्रयन के प्रति समर्पित ठाकुर साहब स्वयं भी एक संत है, ऋषिकल्प जीवन के अनुकरणीय आदर्श है: 'साधौ सहज समाधि भली' प्रधान उनकी जीवन शैली के हम विगत ढाई दशको के साक्षी है। सन्त शिरोमणि साईनाथ महाराज के सूक्ष्म पावन सानिध्य में उनका आना आकस्मिकनहीं है, यह उनकी चिरसंचित साधना का सुफल है। अपने साईनाथ महाराज के जीवनवृत्त को मात्र कागजों में पढ़कर नहीं



गढ़ा है, प्रत्युत अपनी अर्तयात्रा के अंतर्गत बुद्धि का जब हृदय से विलय हुआ तादात्म्यजन्य भाव-समाधि में कवि का अपने इष्ट से साक्षात्कार 'श्री साईचरितमानस' के सहज शिल्प का आधार है। फलस्वरूप उनकी वाणी मात्र बुद्धि को तुष्ट नहीं करती वरन हृदय से आत्मा तक यात्रा करती है।

'गिरा अनयन, नयन बिनु वाणी' से परे 'दिव्य ददामि ते चक्षु पश्यमे योगमीश्वरम्' की पुनीत परम्परा में प्रज्ञाचक्षुओं से लक्षित बाबा का दिव्य दर्शन, अंतःकरण क्री निर्मल वाणी से उजागर होकर स्वान्ताय सुख की परिधि को लांघकर बहुजनहिताय बहुजनसुखाय का पर्याय बन गया है। आज के भवताप तापितों के लिए, गहन अनुभूति तथा मनन चिंतन के मंथन से उपलब्ध साईलीलामृत, संजीवनी के रूप में मात्र सान्त्वना एवं शांति का अनुलेप ही नहीं प्रदान करेगा, अपितु जीवन एवं जगत का सार्थक बोधप्रदाता बनकर अगणित मूर्छित, अर्द्धसुप्त, अचेतन और हिताहत लक्ष्मणों को जीवन प्रदान करेगा। वस्तुतः ठाकुर सा. भूपतिसिंह की समर्पण भावना से बाबा के जीवन वृत्त को नई अर्थवत्ता और सम्प्रेषणीयता प्राप्त हुई है।

सिद्धसंत, जगत वंघ बाबा एवं बाबा के समस्त शुद्धचेता भक्तों को प्रज्ञानंद के अशेष प्रणामों सहित।'



मोहमद के नाम से

माना के शब्द साई है खुदा के लिए,
लेकिन जुड़ा हुआ है मोहमद के नाम से
तुम क्या समझ रहे हो साई सलाम को,
दुनिया बदल गयी है साई के नाम से!!

रख लिजीए लाज नरक में इस गुलाम की,
मुमकिन नहीं है सर को उठाना पाप से!!
मुझको है काम जीवन के व्यवहार का,
मतलब कोई न कोई साई के नाम से!!

आंखवाले देखते हैं सत्य पर चलना है क्यों
जब हमारा आसरा है साई मोहमद के नाम से!!

प्रा. गुंडेराव पटवारी,
एन. एफ. जे. कॉलेज,
बिदर (कर्नाटक).

साक्षात् चमत्कार

▲ ९ मार्च ८६ को नागपूर के समीप मोहगांव शादी में मैं गया। वहां रिश्तेदारों में परमदयालु बाबा की चर्चायें दोपहर में हुईं। शाम ५ बजे इन्दौर के श्री. लडडाजी मुझे अपने परिचित श्री. सुरजन टेक्स सलाहकार की माताजी जो नागपूर से आई थी से मिलाने ले गये। श्रीमती सुरजन ने कहा कि क्या बतायें? हमारे एक रिश्तेदार यहां के समीप पिपला ग्राम में रहते हैं उन्होंने के रुपये चालीस हजार कहीं गुम हो गये हैं। आप कुछ बताईये। अपने बाबा से पता कीजिये। मैंने बाबा का ध्यान किया, बाबा ने कानों में साक्षात् आकर कहा कि — इन्हें कह दे, इनके रुपये घर में ही कहीं भूल से रखा गये हैं। मैंने उन्हें कहा कि रुपये घर में ही हैं वहां ही ढूंढे जावें। शाम ६ बजे ये चर्चा हमने की। वहां से पीपला ग्राम करीब बीस किलो मीटर दूर है। वहां खबर भेजी गई — रात ९ ॥ बजे हमें सन्देश मिला कि रुपये घर में ही मिल गये हैं। ऐसे परमदयालु बाबा जो भक्तों के सेवक हैं, उन्हें कौन भूल सकता है। वे अपने भक्तों की रक्षा परछाई बनकर करते हैं।

बाबाने समस्या हल की

शिर्डी के अमर सन्त साई बाबाने मेरे जीवन में अनेकों चमत्कार किये हैं। जनवरी माह में मुझे अपना निवास परिवर्तन करना था, मैं अच्छा निवास ढूंढने में लगा हुआ था। तथा अपने बाबा को याद कर करके कह रखा था कि बाबा तैरे होते हुए यह क्या हो रहा है— क्या हमसे कोई भूल हुई है। एक दिन रात में बाबाने गुरुवार के दिन स्वप्न दिया कि मेरे होते हुए तुम बेकार चिन्ता करते हो। कुछ ही दिनों में सब ठिक कर दूंगा।

जैसा बाबा ने कहा था वैसाही हुआ अगले कुछ दिनों में ही नया मकान अच्छा मिल गया तथा मेरी सब चिन्ताये दूर हो गईं।

— कमलकुमार साबू,
९८ ए, सुदामा नगर,
इन्दौर-९, म.प्र.



साई श्रद्धा की पूंजी

श्री साईनाथ, कहते हैं, तुम मेरी तरफ देखो, मैं तुम्हारी ओर नजर रखे हुए हूँ। यदि, विश्वास और श्रद्धा से उनकी ओर कोई देखता है, या यूँ कह लीजिये कि उनसे कुछ याचना करता है, वे अपने भक्त की मदद के लिए स्वतः निराकार रूप में प्रकट होकर उसकी इच्छा पूरी करते हैं।

श्री साईबाबा की भक्ति के विषय में लोगों के अन्यान्य अनुभव हैं। श्री साई सत्चरित्र, और श्री साईलीला, तथा अन्य पत्र पत्रिकाओं में आप उन्हें पढ़ते रहते हैं उनकी कृपा दृष्टि, किसी पर भी और किसी समय भी हो सकती है।

आइये इस बार मैं आपको कुछ अपने अनुभव बताता हूँ।

मेरी एक "हाबी" है, लिखने की। मुझे जब भी समय मिलता है, उसका उपयोग इसी कार्य में करता हूँ। मेरे ड्राइंग रूप में बाबा का वह बड़ा चित्र बरसों से लगा है, जिससे वे आशीर्वाद दे रही मुद्रा में विराजित हैं। जैसी कि इस चित्र की विशेषता है, इस पर आप कहीं से भी दृष्टि डालिये, आपको लगेगा उनकी नजरें आप को ही देख रही हैं।

आप विश्वास कीजिये दरी में बैठकर एक छोटी सी तिपाई पर, अपनी डायरी और कलम लेकर, जब मैं लेखन प्रारंभ करता हूँ, उनका आशीर्वाद कुछ इस तरह प्राप्त होता है कि एक के बाद दूसरे विचार क्रमशः आते रहते हैं और मेरा लेख या कहानी बिना किसी मानसिक थकान के पूर्ण हो जाती है। मुझे लगता है, जैसे मेरी कलम पर श्रीसाईबाबा, देवी सरस्वती की तरह आन बसे हैं, और वे खुद इसे लिख रहे हैं। इसे आत्म प्रशंसा न समझियेगा, देश की विभिन्न पत्र-पत्रिकाओं में अब तक मेरी तीन सौ के आसपास कहानियाँ/हास्य व्यंग्य प्रकाशित हो चुके हैं। इनमें राष्ट्रीय स्तर की भी पत्रिकायें हैं, जिनमें छपना प्रतिद्वंद्विता के कारण किसी टेढ़ी खीर से कम नहीं होता। और एक अपनी कमजोरी और बता दूँ, कि यह सब बिना किसी सिफारिश के है। हाँ "बाबा" की सिफारिश, उनकी कृपा के रूप में अवश्य है।

एक दूसरी व्यक्तिगत बात बताऊँ। मेरे निवास में बाबा का छोटासा मंदिर है। वैसे "मेरे" शब्द का प्रयोग भी अहंकार सूचक है, इसलिए क्षमा-याचना के साथ यह निवेदन कर दूँ कि यह निवास उनकी कृपा का ही फल है, और इसी भावना के अनुकूल इसका नाम "साई निकेत" यानी "साई का घर" है। सुबह शाम मंदिर में साईनाथ व अन्य देवताओं का हम पूजन करते हैं। जब हमारे परिवार में कोई भी सुख दुख या संकट आता है इसी मंदिर में स्थापित "बाबा" के सामने हम अपनी भावनाएँ प्रकट करते हैं। मैंने अनुभव किया है, कैसी भी संकट या कठिनाई की स्थिति हो, हमारा उनके सामने किया गया निवेदन कभी निष्फल नहीं हुआ। मामला शादी ब्याह का हो या बीमारी का या आर्थिक विपन्नता का हो, वे किसी मल्लाह की तरह हमें इस कठिनाई के सागर से पार करा देते हैं।

● मेरा एक छोटा सा नियम है, जिसका बरसों से मैं अनवरत रूप से पालन कर

रहा हूँ। वेतन के दूसरे दिन, मैं श्रद्धानुसार एक निश्चित राशि, श्री बाबा को शिरडी प्रेषित करता हूँ। और, जैसा कि बाबा का वचन है कि वे भक्त को उसके द्वारा अर्पण की गई राशि का दस गुना लौटाते हैं, उसी अनुकूल मैं यह महसूस करता हूँ कि हमारे घर में कभी अर्थाभाव नहीं रहता। लगता है, जैसे इस घर के खर्चों का चाहे वह कितना भी बड़ा हो या छोटा हो, बाबा खुद सम्हालते हैं। महीने की आखिरी तारीख को भी उस डिब्बे में जहां हम खर्च के पैसे रखते हैं कुछ न कुछ बना रहता है।

● पिताजी के मृत्यु के बाद, मेरी पढ़ाई लिखाई, अपनी बड़ी बुआ के घर पर हुई थी। मेरे फुफुरे भाई से मुझे पितृवत स्नेह मिला था। एक लम्बी बीमारी के बाद, पिछले वर्ष, ही वे गोलोकवासी हुए हैं। उनका मेरे प्रति विशेष स्नेह था, और उनके घर में मेरी स्थिती घर के बड़े लड़के जैसी है। मेरे दोनों भतीजे व उनका परिवार भी साई भक्त हैं। बृहस्पतिवार को बहू बेटे उपवास रखते हैं, व बाबा के पूजन के बाद ही रात्रि में अन्न गृहण करते हैं।

अभी छोटे भतीजे की बहू को प्रथम प्रसव होना था। हमारे शहर की सुप्रसिद्ध महिला चिकित्सक डा. कु. व्ही. स्वामी की सलाह पर "एक्सरे" लिया गया, तो उन्होंने बताया कि बच्चा गर्भाशय में आड़ी स्थिति में है। सामान्य प्रसव पीड़ा आने के पूर्व ही शिशु को शल्य क्रिया द्वारा गर्भ से बाहर निकालना होगा। खून की जाँच में पाया गया कि ब्लड ग्रुप "बी-आर.एच. निगेटिव" है जो कि सामान्य तौर पर बहुत कम लोगों में मिलता है। और इन सबसे ऊपर छोटी बहू कद काठी से भी दुबली पतली कमजोर थी। इन विपरीत परिस्थितियों में प्रसवकाल जैसे जैसे करीब आता, वैसे हमारे परिवारजनों की चिन्ता बढ़ती चली जाती।

अन्ततः मैंने, डाक्टरी रिपोर्ट इत्यादि बाबा के पास मंदिर में रख दी, और उनसे निवेदन किया, कि प्रभु, हम तो बस तुम्हें ही जानते हैं। आप ही कृपा कीजिये कि संकट की घड़ी निकल जाये व सौ. बहू का प्रसव निर्विघ्न व सकुशल हो जाये। मैंने मंदिर में एक श्रीफल बाबा के चरणों में इस विचार के साथ रख दिया कि, हे देव इस नारियल को उसी दिन फोड़ूंगा, जिस दिन बहू अस्पताल से सकुशल घर लौटेंगी।

जब बहू को 'आपरेशन थिएटर' ले जाया जा रहा था, उसके गले में "श्री साईबाबा" का लाकेट था। उसे, शिरडी से प्राप्त बाबा की उदी व प्रसाद मेरी बड़ी बहिन व पत्नी ने, अपने इस विश्वास स्वरूप दे दिया था कि, बाबा शल्यक्रिया के समय बहू के समीप रहेंगे व उसकी रक्षा करेंगे।

आप जानते हैं कि सफल शल्यक्रिया के बाद, डा. कु. व्ही स्वामी के "नर्सिंग होम" में दस दिन रहने के बाद इसी रामनवमी को सौ. बहू व नवजात शिशु घर वापिस आये। और उसी शाम मैंने मंदिर में चढ़ाये उस नारियल को तोड़कर साजा सफेद और सुखाद प्रसाद सभी को बांटा। बाबा की कृपा से संकट की घड़िया कितनी सहज गुजर जाती है कि हमें आभास भी नहीं होता।



● और अंत में एक बात कहना चाहूंगा कि श्री साई प्रभु कि कृपा हमारे कुटुम्ब पर कुछ इस तरह रही है कि हम केवल उनका नित्य स्मरण करते हैं, और बदले में वे हमारे दुखों-कष्टों कठिनाइयों को इस तरह दूर कर देते हैं कि उनका भास ही नहीं हो पाता। बस हमारा उन पर विश्वास ही हमारी सबसे बड़ी पूंजी है।

- विजय कृष्ण ठाकुर.

भजन

शिरडी वाले श्री साईबाबा की जय।
हर भक्त साईबाबा के जो दरबार जाता,
वह अपनी मनोकामनाएँ पूर्ण करके आता।
वहाँ जाते हर एक भक्त रोता जाता,
और हँसते-हँसते दरबार से निकलता।
शिरडी वाले श्री साईबाबा की जय।
वहाँपर बाबा ने एक अग्निजलाई,
जो अब तक जलती आ रही है।
बाबा जिस पत्थर पर बैठते थे,
वह पत्थर अभी तक पड़ा हुआ है।
शिरडी वाले श्री साईबाबा की जय।
बाबा के दरबार में हर एक भक्त
इतनी श्रद्धा प्रेम-भाव से जाते है।
अपनी सारी मनोकामनाएँ पूर्ण करके आता।
बाबा जिस नीम के पेड़ के नीचे बैठते थे,
उसका पता अभी तक भी मीठा है।
शिरडीवाले श्री साईबाबा की जय।
शिरडीवाले बाबा में इतनी शक्ति,
जो कोई जान भी नहीं सकता है।
शिरडी वाले श्री साईबाबा दयालु है,
जो भी कोई सच्चे दिल से याद करें,
बाबा उसके सब दुख दूर करता है।
शिरडीवाले श्री साईबाबा की जय।
शिरडीवाले श्री साईबाबा की जय ॥

योगिता,

६/४९, जुना राजेंद्रनगर,

न्यू दिल्ली — ६०.

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