

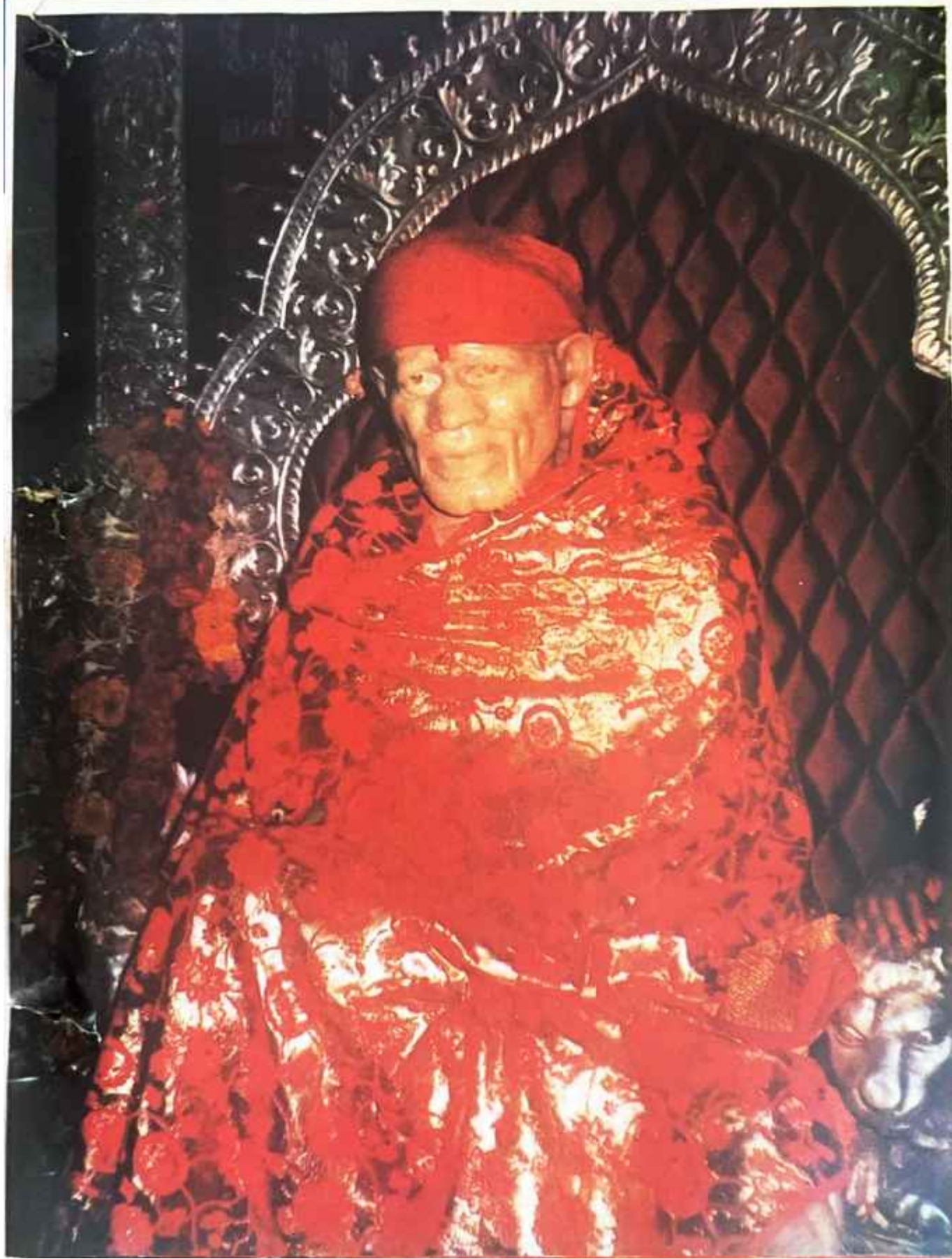
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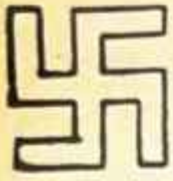
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SHRI

SAI LEELA

OFFICIAL ORGAN OF SHIRDI SANSTHAN





SHRI
SAI LEELA

**Official Organ of
Shirdi Sansthan**

Editor

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Executive Officer
Shirdi Sansthan of
Shri Sai Baba

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

(Marathi Edition)

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

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



A QUOTE FOR THE MONTH

I have joined my heart to Thee: All that exists art Thou.
Thee only have I found, for Thou art all that exists.
O Lord, Beloved of my heart! Thou art the home of all;
Where indeed is the heart in which Thou dost not dwell?
Thou hast entered every heart: all that exists art Thou.
Whether sage or fool, whether Hindu or Mussalman,
Thou makest them as Thou wilt: all that exists art Thou.
Thy presence is everywhere, whether in heaven or in
Kaaba.

Before Thee all must bow, for Thou art all that exists.
From earth below to the highest heaven, from heaven
to deepest earth,
I see Thee wherever I look: all that exists art Thou.

Pondering, I have understood; I have seen it beyond
a doubt;
I find not a single thing that may be compared to Thee.
To Jafar it has been revealed that Thou art all that
exists.

*From: The Gospel of Sri Ramakrishna
(Madras, Sri Ramakrishna Math, 1974), p. 963-64.*

SHRI SAI LEELA

SEPTEMBER — 1988

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SAI BABA IN MY WORDS

1. Though there are several schools of thought about Shri Shirdi Sai Baba, my personal way of thinking and understanding Baba is quite different and some-what rational.

2. Baba is a super humanbeing. He adopted a last rank of living standard i.e., begging. Because he wanted to represent the poor (Daridra Narayana) in the world. His assumption was that the God lives closer to the poor rather than the rich.

3. He never disclosed his where-abouts and how-about. Because he wanted to show that he was one among several without any recognition, and belongs to the greater universe of mankind. This is the reason why he was nameless and casteless.

4. He is above the religion. Because he knows that every religion teaches the good alone. Hence he never attached himself to any particular religion but to the good alone. Keeping in view this, he rendered medical serviced the poor, helped the poor and needy by giving money which he used to collect through Dakshina. He gave importance to the service rather than religion.

5. He is an unique saint of Shirdi, who lived in a rare style and had not at all exhibited any supermacy or importance of his own.

6. Samadhi Mandir is an unique temple of Lord Sai in Shirdi. It is a combination of Sai's idol and samadhi (tomb), where all religious people can offer their prayers. Hindus adore the idol and non-Hindus can offer their flowers to the samadhi.

7. Baba showed the people several miracles as per the need of the hour. It is for nothing but to help and enlighten the people at large.

8. Dwarakamai is a unused mosque where Shirdi people asked Baba to live in. He later on declared it open to the public irrespective of caste, creed and faith to efface their sorrows and sufferings.

9. Dhuni is Baba's creation which is more powerful. It is an ever-green fire made in the Dwarakamai. Through the ashes (Vibhuti) of this Dhuni he used to treat several ailments. Now it stands as a source of everything.

10. The fundamental or the main theme of his avathara is to teach the people that God is one and faiths are nothing but ways and means to reach or realise Him.

11. He was clad like Fakir. Again it shows his simplicity and aversion to external beautification of body.

12. He always used to utter Allahtala, Allah Malik and Narayana. This is to teach the Hindu and Muslims that Allah and Narayana are one and the same and they should not fight on religion or God. He always used to hate the communal fightings. He said God is exclusively one and om nipresent for every religion and everybody.

13. He never used to eat alone but used to share food with insects, animals, birds and other human beings. This he did, to give a lesson to the people that there are several innocent creatures and souls who require human mercy or help.

14. Like Jains He never preserved food for next meal. He says God is there for every time and every meal for every one.


15. Baba said, "If you look to me, I look after you". This is a caution to his devotees to make use of him for their welfare.

16. Baba told to his devotees that He will even come to know the sound of foot-steps of an ant. It is an instruction to the people particularly to His devotees that if they commit anything good and bad it will be known to Him. Further it is a warning to his devotees to be good and alert in their deeds.

17. Though He is an avathara of Dattatreya and called as super human, He died on par with other avatharas and ordinary human beings. This is for nothing but just to keep up the nature's law and dictum. He is more alive in an invisible form.

18. He on one of the Deepavali days illuminated the mosque (now the Dwarakamai) with the help of ragwicks and water. This has been rendered for two reasons. One is to celebrate the Deepavali, the next is to give a lesson to the oil merchants who refused him oil free of cost.

19. He had no disciples of his own except in hundated devotees from all walks of life. The reason or his idea is, if he maintains disciples of his own, he would have been entangled by maya of attachment towards His disciples and expect in return something from them. Hence He had no disciples at all.



20. Baba said, "If you cast your burden on me, I shall surely bear it". This means He only comes forward to help His devotees without any doubt or hesitation.

21. For every avathara or superman there are certain traits like Gada, flute, shankh, chakra, Bow and arrow etc. But our Sai Baba's traits (symbols) are only Head-cloth, Cufnee and small stick. Sitting posture on the stone reveal that He is all in all.

OM SHANTHI SHANTHI.

– *M. Venkatiah, M.A., B.Lib.Sc.,
'Mohan Villa',
12-11-429, Warisguda,
Secunderabad-500 361, A.P.*



MIRACLE IN MY FAMILY

As a Sai-devotee you all might have read and heard of many wonders or what is called Sai's leelas. I would like to share the miracle that happened in my family. Dear readers I have never stood before any idol or God nor I know what is meant by GOD, till I met my husband. When I came to know that my in-laws are devotees of Shirdi Sai Baba I didn't take it seriously. Once it so happened that when I and my Mother-in-law were having a casual talk, she was telling about her tragedy and miracle of Shri Sai Baba. I was so much emotionalised that what I felt in me as a result I cannot express nor put in words, since then I was asking my husband to help me in writing this miracle for publication in Sai Leela. The faith my Mother-in-law has in Shri Sai Baba is wonder of wonders, that wonderful faith made some wonders in her life. It so happened in 1982 that my mother-in-law's the hairs on her head, eye-brow's, and even eye-lids started falling, and these places became totally bald and therefore she was looking ugly, naturally, now you can very well visualise the appearance of a woman in such a condition. She was shown to the best doctors at HYD. And they replied that my mother-in-law was the first case in their career,

and they had not known any remedy for the affliction. With this we can clearly say that medical science did not have an answer to this. But the faith in Sai Baba of my mother-in-law was unshaken and unstinted. Once she had a dream in which two persons came and stood before her; one man with a red cap on head and another, a old man in Kafni, head-gear, satka in his hand and Jholi hanging by his side. The man with red cap was heard telling the old man who resembled Sri Sai Baba; "See that poor lady's hair s have gone, have pity on her Deva". The Baba raised his hand and blessed her and disappeared. When she woke-up, for her surprise, her scarf which she had tied around her head while retiring to bed had been removed, folded and kept under the pillow. Next morning she decided to go to Shirdi. After Shirdi's visit she started applying 'Udi' on her head and other places. Within a few weeks of application of Udi, the hairs began to regrow and my mother-in-law now appears like a very normal woman. You have all now seen, that for an affliction for which the so-called medical experts could not prescribe a remedy nor they knew the basic reason, but Baba's Udi had answer.

Dear Sai devotee, this wonder or miracle or karishma what ever name you may like to call it by. But one thing was in tact with my mother-in-law, is her faith in Shri Sai Baba and His Pāvitra Udi.

At last I would only say that with this miracle in our family Shri Sai Baba has pulled me closer and I have learned to have more faith devotion and patience. So dear Sai devotees I pray for the good health of all Sai brothers and Sai sisters and last let us have a firm faith and patience in Shri Sai Baba, which brings us not only peace of mind and spiritual bliss which can not be had with all the wealth and power that one may have on earth.

Om Sai Shri Sai Jay Jay Sai

— Mrs. Vijay Kumar,
A.B.L. Colony,
SHAHABAD.





SAI BABA TOWARDS INTER—RELIGIOUS CO-OPERATION

“Do not argue about doctrine or religion. There is only one. All rivers flow to the ocean. Flow and let others flow too. The great stream carves for itself, according to the slope of its journey, according to race, time and tempèrment — its own distinct bed. But it is all the same water. Go, flow on towards the ocean.”

— Sri Ramakrishna Paramahansa

Religion is essentially a relation, but this relationship is formed not with a sensible object by the aid of the senses nor even by the intellect as realised in the domain of empirical consciousness. It is a basically spiritual relationship which rouses in us the highest form of love, devotion, holiness and steady light of wisdom to be related with or projected upon certain object which also is not limited and finite, mundane and temporal, but a universal and abiding spiritual reality.

Sai Baba was against conversion. When Bade Baba, the Malegaon fakhir, brought him a Hindu recently converted to Islam, Sai Baba mockingly asked the latter (knowing of course, that the conversion was external and not a change of heart). “Well, have you changed your father?”

A few years ago, His Holiness Sri Chandrasekhara Bharathi, the 34th Shankaracharya of Sringeri dissuaded a learned christian, who approached him to be converted into Hinduism thus: “If you are a true christian, you are also a true Hindu.”

When Sai Baba attained ‘Mahasamadhi’ in October, 1918, disputes arose as to the disposal of His mortal remains. Some Muslims were anxious to assert their right to this ‘Muslim’ saint’s tomb, and to keep it under their own control. The majority of worshippers being Hindus resisted their demand. The ease with which the problem was solved showed how greatly Baba had toned down creed asperities at Shirdi. When the disputes were going on, and the corpse remained unburied, the customary Hindu worship was proceeding. The public authorities that came on the scene took a plebiscite, through ‘Mahazars’ which showed that the majority of devotees were in favour of respecting Baba’s own wish to be

interred in a recent edifice of his Hindu devotee, G.M. Booty. The Muslims agreed, stipulating only that they should have free access to the tomb and mosque as usual. The utter absence of mutual violence on this occasion speaks volumes for the toleration and co-operation so sedulously cultivated by Baba at Shirdi.

There are numerous saints all over the country, who have a following among both the communities. Is it too much to hope that they also would develop the spirit of toleration and amity as at Shirdi and render real Hindu-Muslim unity an accomplished fact?

Sai Baba's life is a beacon light in this direction. A few guidelines, as prompted by Sai Baba are as follows:-

1. Mutual respect and love on the part of the adherents of all the religions. Love and humility are surely enjoined by all the great religions, and we need to practice these attitudes in our relations with each other across religious lines.
2. A second ingredient is the insistence upon the fullest possible measure of religious freedom for everybody. Religious freedom includes the right not only to believe and practice one's faith but also to propagate it. But coercion has no place there.
3. Understanding of other religions. Too long have we remained isolated and insulated from real understanding of each other. This is a luxury which we simply cannot afford in the constricted and explosive world of today. Let each one of us try to know the good points of the other religion.
4. Fourthly there needs be a careful exploration of areas of inter-religious co-operation in the ethical and spiritual service of mankind. Seeking to minister to human needs is a challenging field of inter-religious co-operation. Swami Vivekananda was expressing the true spirit of religion when he declared to his fellow disciples — "I travelled all over India. But alas, it was agony to me, my brothers, to see with my own eyes the terrible poverty of the masses and I could not restrain my tears. It is now my firm conviction that to preach religion to them, without first trying to remove their poverty and suffering, is futile". Religions as existing in all societies need to speak with a united voice against the evils that plague mankind.
5. A time has come for the creation of some continuing organisation for inter-religious co-operation. What is more fitting



fruitage from the Shirdi Samsthan honouring the great apostle of harmony of Hindu-Muslim faiths, than some such instrument in which all religions, without violating their own integrity, could unite for the furtherance of their mutual understanding and their co-operation for the good of the world.

Dear Sai Brothers and Sai Sisters, Please permit me to conclude this with a reported conversation between the Shankaracharya of the Sringeri (Sri Chandrasekhara Bharathiji) and Sri Abdul Karim, the Inspector-General of Police of Travancore area.

Swamiji: Have you made a deep study of your religion?

Karim: I have not. From my childhood I have an intense faith that there is a God, that He is great and that nothing can happen without His knowledge or will. This faith has sustained me.

Swamiji: Religion is meant only for that. It is not necessary for a person to learn the intricacies of any religion. It is sufficient to have an abiding faith in an omnipresent, all knowing and all-powerful God who is ever watching us and is ever ready to guide and help us.

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



BLISS IS THE ULTIMATE GOAL

Every human being wants bliss. It is the only goal of life. And that is what Lord Sainath is ever-existing, ever-new, ever-conscious bliss. It is also the nature of the soul. You may say that man seeks many different things. But from all of them, from the fulfilment of his search, he hopes for just one experience. joy of bliss. If he seeks love, it is not because he does not want sorrow; he wants to experience the joy of being loved. If he seeks wisdom, it is not because he wants limitation; he wants the intoxicating joy that comes from being all-knowing. Why does man seek gold?

Gold or money, in itself has no meaning. Man seeks it for joy of fulfilment that comes with everything he wants. When he seeks fame, it is for the joy of feeling, "I am all powerful" or "I am eternal". In his every search the ultimate goal of man is bliss.

In the second week of August, 1986 I received a request from a Doctor-Sai-brother of South India (who wishes to remain anonymous) for a book of 'Lakshmi-Sahasra-Namam'. He had written to me that even though he had put in more than a decade of service, he was still unsettled in professional life. He had faced problems in life and his financial status was quite fluid and as such had requested me for 'Lakshmi Stotram'. Perhaps he had felt that by propitiating Goddess Lakshmi he could prosper in his life and obtain bliss.

The learned Sai-brother had written to me, "My emotions rule me so much that I begin to see many things as problems, I seem to lose my balance, devotion as well as purpose, when I become a victim of emotions. The origin of discomfiture may be desires; I am unable to manage them in the way they ought to be, so that I could get into the focus of life. Often I think about the mission of my life, try to identify one, but finally get at none. Life starts; desires persist; life proceeds in spite of everything. Is this all I live for — to lead a purposeful course? Kapoorji — I am totally confused. I chose a path only to find no continuity to adhere to. I find that I see Lord Sainath sometimes, but soon realise that I see nothing. I see devotion in me but find a purpose behind it. The greatest joy of my life I derive when I do anything as a natural expression of mine, not due to likes or dislikes. Such occasions are few as many acts of mine are for getting results alone. Show me the way, Kapoorji, to see myself and my Sainath and be with my Lord Sainath....." The letter was quite inspired and complaintful.

This made me think quite deeply. Here was a Sai-brother who was spiritually and materially better placed than I. Why is he so sore at life? I placed his letter at the lotus feet of Lord Sainath and from the depth of my heart prayed for a response.

There will always be disappointments, disillusionments and heartaches in life; because the nature of the soul is perfection, while everything on earth is gross and limited. Here, you find the inability to convey adequately to others what you feel; the inability of others to receive what you want to give; the inability to explain through words (words are too crude!) what the soul wishes to tell.



Lord Sainath communicated as to in what way I should guide the Sai-brother who had sought my guidance. I finished my morning communion with Lord Sainath and went to my shop. There on my table was placed a copy of VICHARASETHU – August, 1986 issue – a spiritual magazine published from Narayanasrama Thapovanam, Paralam 680 575, Trichur district, Kerala. This magazine was placed on my table by a Sai-brother for my reading pleasure.

As soon as I took this magazine, Lord Sainath directed my attention to a few 'words of wisdom' of Swami Bhoomananda Tirtha in page 19 of the magazine. The Swamiji had stated: "...Emotions are to be sublimated. The right expression is not suppression. Like water, on getting heated causes air bubbles, the mind heated variously by the world fire, arouses emotional bubbles. The only course will be to allow them to burst off and in a way be extinct.....Did Rama know how much Seetha's love for him was before they were separated? High speed steel must be able to withstand heat and speed alike. Cast iron cannot do this. The strength of the mind consists in being able to undergo the advanced levels of ecstasy and melancholy alike...."

Needless to say that my Sai-brother needed this consolation and I took no time to re-post the magazine to him for his study. I advised him: "Instead of looking at the job as a mere personal lucrative proposition, one should begin to think of it in the context of society, nation and the world; nay of the preservation of mankind and its welfare. Emotions at this level conduce to expansion and fineness. In fact, the net result of all actions in all cases and the results they externally fetch is satisfaction, which is emotional alone....." I reminded that C.G. Narke in spite of his scholarship and Sai's physical blessings was unsettled in life. Moreover he should remember the incident of maid servant being happy inspite of wearing rags, which Sainath intended Das Ganu Maharaj to learn as a practical lesson in Ishopanishad.

There is only one way to attain absolute satisfaction. If you seek Sainath, you will find in Him all else that you are yearning for. You will realise fulfilment in Him who is eternal, for you will find your eternal Self.

— P.K. Kapoor,
1121, Chah Rahat,
Delhi-110 006.

ARE YOU A HUMAN BEING!

"Human relationships are the mainspring of spiritual life." How true these words are! In the world of ours we live with people of different temperaments, thinking and ego. It is cowardice of us to run away from them in pursuit of God because real Karmakari is one who does his Karma within the system he has been placed in. He is a fighter, karmayogi, child of God. He never fears the unfortunate, the wicked and the fools.

The Quran says, "The servants of the merciful are those who meekly walk upon this earth and if the fools speak to them, they must say "PEACE". It is this that our Guru SAI BABA preached through-out His life, dealing with rich and poor alike. His anger was against the evil propensities and not against people themselves. But unfortunately what we see now is destruction of self by self.

Human element in our so-called relationship is increasingly on the decline and has come to a state of decision. Friends become foes when time changes. Society is not building an individual. But an individual is building a society.

SAI BABA lived for Peace. His teachings were always directed towards the ultimate. Religion is immaterial. He taught unity and showed forth the likeness between Allaha and Ram.

It is, when our relationship with world suffers, we suffer in silence. As humanbeings we are children of God. You disrespect his son, it is disrespect to Father that is SAI BABA.

Learn to be humble. Atleast be courteous to your fellow beings and be with them throughout your life. Gandhiji used to say, "He is humble who thinks himself below what he is standing on, i.e. DHARITRI. It is therefore in olden times people used to pray to this Mother earth as to sun, the Baraprahmma Swarupa.

Ego is what you and me all about. Struggle to reach the unknown continues. But first step in this direction should be from you to your fellow being.

Treat Human as Human and be a Human-being.

— Vidhyadhar A. Kamat,
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Borivali (W), Bombay-400 092.



MINE

The word "MINE" has double meanings. One meaning is that which an individual possesses and calls it as "mine". The other meaning pertains to natural manufacture of coal, gold, oil beds or some such natural elements which lie below the surface of the earth, which is called by the name "mine". The world in which we all live, is itself placed in duality. When an individual exists, world also exists. In fact, everything in this world of ours is double-sided.

We all live in this world in terms of 'I' and 'Mine'. 'I' shows our egoness whereas 'Mine' exhibits our selfishness. When one 'I' crosses another 'I', it is known as "CROSS" on which Jesus Christ breathed His last. Our little 'I' must get crossed by the higher I (the Lord), in order to separate ourselves from this knotty selfishness. That is why it is said 'self' is 'soulessness' whereas 'love' is 'selflessness'. When 'I' travels towards 'We', then we come back to 'oneness'. Our individual journey of life is from one 'I' to another 'I'. When we realise this 'TRUTH', we become 'Realised Souls'.

When a piece of gold is taken out from the gold-mine it is in a crude form. In order, therefore, to get its original lustre that piece has to face the fire of process. In the same manner, we have to undergo rigorous Sadhana to gain lustre to our devotion. When we perform our duty with discipline, we get such type of devotion. Devotion and Divinity stay together just as Gratitude and Grace go hand-in-hand. We are generally trying to save our life by the worldly enjoyment, not knowing that the sacrifice is sweeter than such worldly enjoyment. That is why Jesus Christ once said, "One who tries to save his life, loses it; one who loses it for My sake finds it." When our worldly life transforms itself into spiritual life, we get heavenly joy. Otherwise we end our joy in enjoying it. Our heart with compassion and purity is known as the temple of God. It is really the mine of complete joy which knows no pain or sorrow. In our own interest, therefore, we must take keen interest in leading a pure spiritual life in this very birth while living in this world.

With Pranams at the Lotus Feet of Bhagawan Baba.

— Shyam Juwale,
Janardan Bhuvan,
9, Chhabildas Road,
Dadar (W), Bombay-400 028.

AVTAR — THE SADGURU

We must cultivate intense yearning for God, the unceasing, uncompromising quest for God that we find in the lives of Saints and Sages.

दुर्लभं त्रयमेवैदृवानुग्रहहेतुकम्
मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंभयः

— Viveka Chudamani

A human birth, desire for emancipation and contact with holy men — these three are very rare and are attained only through the grace of the Lord.

A human birth, desire for emancipation and contact with holy men — these three are very rare and are attained only through the grace of the Lord.

There is a saying that the human guru utters a mantra in the ears of a disciple, while the world teacher speaks in the heart of the devotee. Real initiation takes place when God awakens the spiritual consciousness of a seeker. The real guru is the immanent God, the indwelling supreme spirit who is the goal, the controller, the Lord, the witness, the abode the refuge, the friend, the origin and dissolution of the universe, its substratum, the repository of all knowledge and the eternal seed.

The highest goal can be shown only by a person who has attained it or by one who has at least gone very near it. Regarding the importance of right guidance in spiritual path, the upanishads declare.

(1) Many do not hear about the self, many others, though they hear of it, do not understand it. Wonderful is he who speaks of it. Wonderful is he who learns of it. Blessed is he who, taught by a good teacher, is able to realise it.

(2) Let a man, devoted to spiritual life examine carefully the ephemeral nature of heavenly enjoyment. To know the eternal, let him humbly approach a guru established in Brahman and well-versed in the scriptures. To a disciple who approaches reverently,



who is tranquil and selfcontrolled, the wise teacher gives that knowledge, faithfully and without stinet, by which is known the true existing change-less self.

The greatest teacher is, ofcourse, the avatara, the divine incarnation, who is able to bring illumination to thousands of people. Jesus had the power to bring divine light to those simple fishermen who attained illumination at his touch. He also had the power to transform impure souls whom people called sinners. When He told them 'Thy sins are forgiven. Thy faith has made Thee whole, go in peace. They at once felt freed from all impurities

Ramakrishna, initiated his great disciple Narendra Nath with the name of Rama and the young man's spiritual emotions were stirred to great heights. He became a dynamo of spirituality — Swami Vivekananda. In the year before Swami went to America an agnostic professor in one of the colleges of Madras argued with him regarding the truths of religion. Swami just touched him and the doubter was instantly transformed. Later on, this man renounced the world and lived and died a saint.

Shri Sai Baba of Shirdi is one such great avatar whose holy feet caressed the mother earth as a humble fakir to manifest the absolute truth and reawaken the spirit of real religion in man's heart. The very existence of Sai Baba is one of enormous power. He possessed enormous wisdom. The bliss aspect in him is reflected in his profound grace, that is why he is worshipped as existence absolute, wisdom absolute and bliss absolute SAT CHIT ANAND. The understand him is to understand all religions, for Sainath is in all religions and all religions in Sai.

Sai is to us the only greatest guru, the supreme Brahman, the highest spiritual bliss. Sai is our Shri Rama, Shri Krishna and the inner refuge. May our ears be purified by listening to the tales and the life story of divine Sai whose ways are mysterious.

~~भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्रः
स्थिरैरङ्गैः स्तुषुवांसस्तनूमिर्व्यशेम देवहितं यदायुः~~

— Rig Veda

May we hear with our ears what is pure. May we see with our eyes what is holy. May we praise and worship the divine spirit and enjoy with strong and steady limbs and body, the life allotted to us.

— *K. Sampath Phani Kumar,
S/o. K. Suryanarayana Sastry,
Erragondapalem-523 327, A.P.*



LORD OF THE UNIVERSE SAMARATHA SADGURU SAINATH

I bow to Thee repeatedly out of gratitude for all that you have done for me during this day. Under Thy auspicious care, I have passed this day in happiness and the time of rest has arrived again. But, before I make use of this occasion, I surrender myself to Thy divine art Thou alone. O! Merciful Father Sainath, art my protector, and Thou alone give me joy, peace and pleasure. I, who am helpless, having no support except Thine Omniscient God Sai Baba, all the sins, all the transactions that I have committed today in carrying out Thy orders are known to Thee and Thy soul which is full of penitents. I pray for Thy sweet mercy and Thy favour and purify my soul and arm me with resolution not to fall on such sins again. Without Thy help and support I cannot subdue low desire and temptations or obtain the mastery over the passions that assails my heart. I, therefore, beseech Thee with the utmost humility, O! fountain head of allmercy Sai, be Thou pleased to grant me confidence and strength of faith that impart my mind and bless me with good sense that I may spend everyday of my life according to Thy wishes and pray preserve us thus.

OM SHANTI, OM SHANTI, OM SHANTI-HI

— *Saijeeve,
A devotee of SRI SHIRDI SAI BABA,
No.3, Lakshmipuram,
High Court Colony,
Villivakkam,
Madras-600 049.*



SHRI SAI BABA AND PROPAGANDA

The term propaganda has been seriously strained; it obtained a very bad odour during war days. War propaganda meant downright falsehood to serve one's own purposes. Therefore the term 'propaganda' is disliked very much, and when it is used in connection with prachar for and about Sai Baba, some people are shocked. However, we might repel the tide of misuse of the proper use of the word 'propaganda'. Sai prachar and propaganda are exactly the same, and using them in that sense, we shall consider the question whether Sai prachar is to be objected to. This objection is unintelligible to many people. Why should anybody object to Sai becoming known? Sai prachar means Sai getting known. Why anybody should object to this, passes one's understanding. If Sai is a Great soul, if He has done good to hundreds and thousands of people in certain parts of the country, why should not that be known to a larger number of people in a larger number of places? If that is proper, prachar has become a sadhana by Baba's grace. So, we shall just for one short moment note what the implication of prachar is. The implication of prachar is that someone who is aware of Sai's nature and Sai's doings and the great benefits derived thereby, goes about communicating to other people who are not aware of them the facts which are within his knowledge. Prima facie there should be no objection to this, but on the other hand one should be thankful that there is Sai prachar. But objections have been raised, and first they have been raised by those who are asked to give out their experiences for the purposes of prachar. To many people experiences are of a special and personal nature dealing with delicate matters, and, therefore, their disclosure is not easy. In some cases, Baba has objected to people disclosing their experiences, especially to outsiders who may have no regard for the same. That was in times long gone by and at present the esteem for Sai Baba being so widely spread, the chances of one's communicating experiences to strangers who will scoff at them are not great. Still if there are people who are merely scoffers, even for propagandists it would be well not to open their mouths and start propaganda in the midst of such folks. Sometimes it may happen that scoffers at propaganda turn to be men who came to scoff but remained to pray. In this connection, we may note what happened to one Mr. Bala Saheb Bhate. He was a Mamlatdar at Kopergaon with numerous friends, who were Sai

Bhaktas. They were living at various places, and whenever they wanted to go to Shirdi to see Sai Baba, they had to go by train to Kopergaon, and at Kopergaon they would see their friend, Bala Saheb Bhate. Bala Saheb Bhate would ask them what they had come for, and when they said they had come to see Sai Baba at Shirdi, he would scoff at them and say, 'You graduates and big people with education, training and civilization, you go and call on an uncultured rustic, a poor, worthless fakir, and is it for this your degree and University position have come?' In that style he would go on, and if they had ask him to go and see Sai Baba for himself so that he might correct his opinion of Bāba, he would scoff even that proposal, and he thought it infro dig of his position to go and see Sai Baba living at Shirdi, though Shirdi was legitimately within his own Taluk and jurisdiction. It so chanced on one occasion that when he had gone to visit Rahata, the head village of Shirdi, he happened to visit Shirdi. Then it struck him that he might see Sai Baba. The moment he went and saw Sai Baba, Baba's wonderful power gripped him. He could not get away, from Sai Baba for a time he said, 'Yes, wait, wait', and went on looking at Baba for one or two hours. The fascination of Baba was most extraordinary. He had gone with the opinion that Baba was something below his stature (because he was a man of importance not only a mamlatdar but one highly thought of by the Collector, and now who thought very highly of his own qualities and abilities). With such an opinion up to that time he had gone there. Perhaps an under current was started by Baba within Bhate's mind that he had been reviling, abusing, and considering low a person about whom he knew nothing. He thought that if that person were proved to be really a wonderful and great saint with weird powers, then his action was great sin and would badly react on himself. This undercurrent might have been working in him to change his tone. When he went before Baba, Baba attracted him to himself.

Baba had no difficulty at all in seizing his (Bhate's) mind and filling it with fear and remorse. He had to make a right about turn in his own mind, and he suddenly conceived a great regard and esteem for Baba. From that moment onwards he used to pay frequent visits to Shirdi. Finally he actually made up his mind to quit his appointment and remain with Baba. People reminded him that he had a family to support and that it was not proper for him not to give up service. But his attachment was so great that he



would not care for the consequences and he sent up his resignation. The Collector thought that he was not entitled to leave on the ground that he had been caught up by the fascination of a mad fakir, and therefore, deserved consideration. But Bhate would not change his mind. Finally even though he was not entitled to get anything from Government, the Collector enabled him to get a compassionate gratuity on the score that in the course of his duties, he fell under the clutches of a mad fakir, and therefore, was unable to continue his duties any further, as though it was sickness that seized upon him. Thus, a person like Bala Saheb Bhate, who began with violent aversion to Baba, was finally drawn to, and became a very ardent devotee of Baba and derived great benefit thereby till his death. Thus we see that merely because there are some scoffers, we should not avoid mentioning Sai Baba, and the great benediction that he is even now doing for people. The effect and value of propaganda will depend on circumstances. Generally, prachar is undoubtedly good. Incidents like the above might be quoted about others also. On principle there is absolutely nothing wrong in publishing and broadcasting Sai's great merits. This was not at first properly understood, and leading gentlemen, the trustees of the Shirdi Sai Sansthan, set their faces deliberately against all prachar, thinking especially that it was wrong in principle. It was about 1934 that the broadcasting to Baba's divine nature in 'Sunday times' was started by the 'Southern Swami' who was pulled by Baba to himself through Upasani. When this work was going on in 1940 Baba suddenly thrust large sums of money into the hands of the Southern Swami, and the work gained ground. But suddenly just a handful of the influential people amongst the Sai Sansthan set their faces against propaganda and published in a number of language newspapers in Bombay State that the Southern Swami was not to be trusted and that he was doing propaganda for his own private purposes, and that propaganda was never favoured by Baba. All these have since been found to be incorrect even by the Shirdi Sai Sansthan and in their later publication by Gunaji they have practically withdrawn their aspersions. So far as their aspersions on the Southern Swami go, there is Baba to look after the Swami and his name. But so far as the Swami's propaganda is concerned, it might be mentioned that Sai Baba has shown that it is he that carries on the propaganda and really not the Swami. This truth was forced upon the Swami in a number of ways. Once when he went to a village

near Vellore, a child, only ten months old, was shown to him, and it was mentioned that for 8 months the child had fits, and the chances of its survival appeared to be very poor. People wanted the Swami to bless. Swami took up some udhi of Baba, and putting it on the child, said, 'By Baba's Grace this child would never again have fits'. And from that time onwards the child had no more fits.

So Baba himself had worked a miracle or *chamatkar*, and that converted the whole of that village into Sai Bhaktas. A similar incident occurred at Kakinada. There was a lady with hysteria. It was thought to be a very hopeless case. But this Swami was invited and the Swami, after offering Kalpura Arati to Baba, gave the arati to the lady, and assured her that Baba, being her mother, would keep her from hysterical attacks thereafter. She was practically free from further attacks so long as she was in Kakinada, and even later she had only very few mild attacks. She had also derived great benefits. This fact spread the name of Sai Baba far and wide in all the places where she was living, and thus Baba's propaganda was really carried on by Baba himself. That was the truth which Swami had to mention, but some people thought that it was a piece of bragging on the part of the Swami that Baba was working through him. But now, more than ever, the Swami has got clear proof that everything which was called his own work was really Sai's own work including the writing of the articles and other things and the other means employed by him for prachar. As is found in Baba's Sahasranamam, prachar is the work allotted to Das Ganu and Narasimha Swami by Sai Baba himself, and is looked after by Sai Baba himself. Thus one important step which at least Sai devotees should not condemn, is Sai prachar by Swami and Das Ganu. Above all, the recent happenings in Coimbatore Ramachandrapuram and Totapalli hills, have shown that Baba is carrying on propaganda himself by working miracles in a most unexpected fashion. There are persons who say 'Sai Baba is dead, and, why do puja to him? Why do you preach about dead Gurus and not living Gurus? Why do you talk about Sai Baba at all?' These questions become absurd when people get to know of what is being done in the three places mentioned above. At Coimbatore, Sai suddenly appears as a serpent, and stays with people for 17 hours receiving worship, receiving naivedya, and never harming any one, and inspiring every one with confidence and courage that Sai Baba might be approached even though he comes in the form of a



serpent. At Ramachandrapuram (Godavari District) he showered messages and inscriptions on such a large and liberal scale that people were simply dumbfounded. When the Joint Registrar of Co-operative Societies goes to Ramachandrapuram and offers a huge rose garland (Nila Malai) consisting of hundreds of flowers, on each petal of each flower of garland, the words 'OM Sai' appear. This is a stunning proof that Sai is living, that Sai responds to prayer, and that Sai Baba wishes that all should come to know of his glory and benefit thereby, especially because once they see that Sai is living and answering prayers, and is helpful, vast masses, hundreds, thousands, and lakhs of people will get Sai faith, and that will build up their future. Thus the best answer that we can now give to the objection to Sai prachar is that Sai Baba himself is doing prachar over and over again, especially in places like those mentioned above, Tetapalli Shanti Ashram being the most recent one.

— K. Venkatramaiah, B.A.,
Deputy Registrar of Co.op. Societies (Retd.).
"SUDARSAN", Krishna Nagar,
Ind Line, GUNTUR-522 006.



HOW SAI BABA LOVES THE DEVOTEE.....

WONDER BUT TRUE

It was at 6 p.m. on the 14th May 1987, Thursday. When my 8 years old son Ashish was busy in making a big Jasmine Garland for BABA, the needle was 2" long and thread used was 3 feet long. For fastening the flowers by the thread he had kept the needle aside for a while and forgetting the place, where he had kept, he started searching the needle. When he could not locate it he asked the mother; as to where was the needle? When his mother searched for it, it was noticed that the thread was falling and showing out from his ankle and 1½" long needle was outside the ankle and ½" inside.

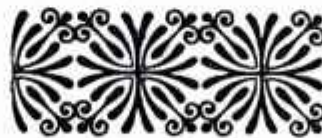
Just see the greatness of BABA that there was no pain at all and even the boy did not know it got inside. When his mother started weeping, at the sight of this, I rushed to him and felt dumbfounded. He was silently sitting and saying that.... *"Muze dard nahi hai Pappa, muze nahi maloom ye kaisa chub gaya. Mai to BABA ke liye mala bana raha tha."*

Within a minute a doctor friend of mine came to my house for showing a horoscope. Perhaps BABA might have sent him and we took the boy to the hospital. He gave 2 injections and while taking out needle broke in the middle with 1/4" inside the ankle. Now it became more of a problem to locate the place. Immediately we got the X-Rays done and the broken needle was taken out by a minor operation.

Doctor advised to give the boy 3 days rest and not try to walk. But what we saw, the next day he started walking and the wound was fully cured within 2 days.

SEE HOW KINDLY THE BABA TAKES CARE OF HIS DEVOTEE — MAY LORD SAI BLESS EVERY BODY.


— Omprakash S. Mehta,
Sirpur — Kaghaznagar,



MIRACULOUS ESCAPE

I narrate below two incidents which will indicate that but for Sri Sai Baba's Grace the thing would have been much different and even worse could happen.

My youngest son is in Merchants Navy working as Captain in a foreign Line. In last December when he was here on leave he wanted to go to Dehradun via Delhi. He thought of going from Delhi to Dehradun by taxi; but my wife told him to go only by bus and not by taxi, may it be a shared one. She said it would not be safe to go in taxi with all his costly articles as that part in the north



was a disturbed area. My wife who is a Sai devotee gave a small picture of Sai Baba and a packet of sacred ash (Udhi) to my son for keeping with him during journey. On arriving at Delhi my son hired an auto-rickshaw for going to International Bus Stand near Kashmere Gate to take the bus for Dahradoon. On the way near Delhi Gate the auto-rickshaw developed some trouble. The Driver of the Auto took out its sparking plug and started cleaning it on one side of the road leaving the auto on the road with my son and his luggage in it.

During the time a private car came running from behind and struck the auto-rickshaw. The auto was turned absolutely upside down and my son was trapped in it alongwith his heavy luggage. People gathered at the site of the accident. They lifted the Auto and put it in position. They also picked up my son and his luggage. To the surprise of every body my son did not get a scratch and his luggage too remained undamaged. The boy hired another Auto and proceeded to Bus stop for his onward journey to Dehradoon. This is nothing but a miracle of Sri Sai Baba that my son escaped unhurt in such a serious accident.

On one evening at about 8 p.m. I was returning home after attending Bhajans, held in Sri Sai Baba's temple. My wife was with me and we were walking on one side of the road. From behind a scooter came and ran straight into me. I fell flat on the ground on my belly and face. By the Grace of Sri Sai Baba, at the age of 72 years I escaped unhurt. But for the hidden help of Holy Baba anything like serious injury/fracture could have been caused. Even my specs remained intact. I take it as Baba's Miraculous Help which saved me from any injury.

— *B.D. Manocha,*
1, Anil Roy Road,
CALCUTTA-700 029.



BABA'S ANSWER TO MY PRAYER

I am a humble devotee of Sri Sai Baba. I was travelling from Miami (USA) to Tokyo (Japan). The flight from Miami reached Losangeles (USA) late by nearly 90 minutes. So I missed the connecting flight at Losangeles. I was in a fix. So I prayed to Sai to help me. I had written to a friend in Japan to meet me at Tokyo airport, who had to travel nearly 800 Kms. I wrote to him that I would be travelling by that flight which I missed. So I thought I would face difficulties if my friend was not there. I approached the arilines through which I was booked, and requested them to put me in some flight on that day so that I can reach Tokyo. They pleaded inability and asked me to try with one flight which was about to leave. I rushed to that gate and requested the lady at the gate to help me. She was about to close the doors. She anyway asked me to go in without formalities and occupy any seat which is vacant. I went in and sat down in a vacant seat. I was praying to Sai to keep my friend in the airport at Tokyo, so that I may not have any problem. I kissed the ring on my finger and prayed for a few minutes. When I landed at Tokyo airport and went out I saw my friend waiting though he neednot have waited for more than two hours, after my scheduled flight reached Tokyo. If he had not been there I would have had many problems. So it is Sri Sai who answered my prayer and helped me. This is Sai's way of helping his devotees.

— *Prof. P. Varadaraju, M.A.,*
73/1, Guest House Rd.,
Nazarbad, Mysore.





A GARLAND OF "LEELAS" OF SHRI SAI BABA OF SHIRDI, IN VERSE

Oh Bhaghavaan Sai of sacred Shirdi!
Let me prostrate at Thy feet with offerings of flowers.
Unscalable is the height of Thy greatness,
Unfathomable is the depth of Thy divinity.
Yet it fills one with fervour and elation,
At the mere recollection of the wonders Thy performed.
Did Thou not give Nana just a handful of water that he needed,
To quench his burning thirst when ascending the Harichandra hill,
The handful of water just underneath the slab of rock he was
sitting?
Nana prayed to Thee and with Thy divine compassion Thou saved
him from a dire need.
Similar was Ganapati Rao's (Das Ganu's) prayer to Thee twice,
And twice with Thy divine mercy Ganu was saved from clutches of
the law.
And with this Das Ganu's service outside was transferred to Thee.
Wonderful was the effect for Thy grace made Das Ganu into a
'Kirtankar',
By which Thou made him Thy agent to draw devotees limitless to
Shirdi,
And these people became Thy ardent worshippers pouring their
adoration unalloyed.
Unmatched was Thy mystic power, God Thou art,
By which Thou shaped Kakasaheb Dixit into an unparalleled
"Bakta" of thine.
Dixit's acceptance of Thee as god was so complete and full,
That he cared not for temporal power but only veneration of Thee,
And such veneration wrenched from Thee Thy promise,
Of taking Dixit to Heaven in a 'Vimaana' a reward from Thee justly
deserved.
Like Dixit, Rege received Thy spiritual benediction in abundance,
Drawn to Shirdi by a blessed vision he was a devotee of Thee par
excellence,
Only seeking spiritual strength and Thy blessing brushing aside
material riches.
Khaparde, the intellectual was drawn to Thee as though by a
magnet,

Controversial though he appeared to some, but by his own
admission,

A single glance from Thee sent into him a bliss ineffable.

But the most delightful of your devotees was the peerless Shama,
An unlettered villager of whom Thy made a scholar of 'Vishnu-
sahasranaama',

'Deva' as he addressed Thee he ripened inot your most favourite
'bakta',

Playing the role of Thy courier and proxy besides as the channel of
approach to Thee.

But the indigent but spiritually bent Mhalasapathy takes the palm
away from all.

For it was he the pioneer to start the worship of Thy person,
By divining with intuition God or Brahman the Eternal in Thy Form,
Spurning opulence even when offered by remaining steadfast
by Thee to the end.

Though great 'Baktas' followed in whole hearted worship of Thee
The example set by the simple village goldsmith Mhalasapathy,
Outshines even the devotion and adoration of myriads following
him.

Oh Bhaghavaan Sai! fortunate indeed is mankind for Thy In-
carnation.

Thy worshippers crave for nothing but Thy Grace and Compassion.

— C.R. Narayanan,
B-1, Sasi Apartments,
R.K. Mutt Road,
MADRAS-600 028.





INDIA OF UPANISHADIC HERITAGE

Sai Brother Shri K. Venkataramiahji has expressed his great concern about India's future when he says, "Astrologically the year 1995, particularly month of November, portends grave danger to the security of the country" (Sai Leela June '88 Issue). I personally feel *we need have absolutely no fear* as our Sadguru Sai Nath has assured us (both individually and collectively) "Why fear when I am here?"

Swami Ranganathananda, President, Sri Ramakrishna Mutt, Hyderabad, of international repute and winner of Presidential award for National Integration in 1986, says in his 'The Message of the Upanishads', "There is one India, which like other nations has its political, social, economic and other limitations; there is, however, another India unlimited in range and scope which has borne witness to the reality of the highest in man and nature, which has bequeathed to the world visions of human glory and greatness. It is these visions which can well form the sheet anchor of man's collective and individual existence in the modern world. When life becomes static and moves in the narrowest evile possible, then God, the indwelling spirit in man and nature, comes once again and imparts a new dynamism to the social process which then develops a new assimilative power and manifests fresh energy of movement."

From Lord Buddha, Adi Shankara, down to Sai Baba of Shirdi and Paramacharya, the Senior Pontiff of Kanchi Kamakoti Peetha, the present living God on earth, Indian scene has indeed witnessed the birth of several spiritual luminaries vindicating the Gitacharya's promise that the Lord *will appear time and again* when Dharma or Righteousness declines, to put it back on its proper wheel.

His Holiness Paramacharya, Jagadguru Sri Chandrasekharendra Saraswati of Kanchi has emphatically stated there is no need, whatsoever, to despair about the future of Motherland. "Only those people who do not know their real India will give in to pessimistic forebodings. The evils and frustrations and malpractices plaguing the Indian nation are a passing phase. There are in modern times more people than at any other time in our history doing unselfish work." He has further affirmed sublime future of our nation when he adds "The soul of India is still sound.

In Kaliyuga it is not easy for people to be naturally inclined towards being good and doing good. The vast majority of our people are good. Natured and noble hearted. There is, therefore, no cause for despondency about the great future of India.”

In other words a good majority of Indians unlike our brethren in other nations have the two sterling qualities “Nishta and Saburi”, faith in our Guru and Religion known as Sanatana Dharma, and forbearance. ‘Fatherhood of God and Brotherhood of Man’ is not a merely concept but a proven fact as far as Indian saints and sages and their followers are concerned.

To conclude, when our spiritual stalwarts have struck such a hopeful note on the bright future of India, and with our beloved Sai Nath ever to guide us, India, I can boldly say can meet any challenge, within or without, be it of communal nature, political, social, linguistic or economic, and emerge a more mighty nation than ever before. Nay, it will be a guiding star for the rest of the world, particularly to nations wedded to either materialism or communism. Jai Hind.

Bow to Sai Nath, Peace be to all.

— Smt. Sita Shri,
34/131, Bharani Colony,
Sainikpuri P.O.,
Secunderabad-500 394.



SHRI SAI BABA RESCUED US

It was on 4th March, 1987. I along with my wife and daughter was leaving for Secunderabad by Manmad Express. We had a very good darshan of Lord Sai Baba’s Moorthy which was a long-pending desire, since our marriage in 1980.

My wife was sitting near the window, which was just next to the doors. Opposite her was sitting an old lady who was also returning from Shirdi darsan of Sai Baba’s Moorthy.



The train started from the station at the right time. I happened to be sitting next to my wife and we were discussing about Shirdi Shrine. After running a few yards from the station the train stopped with a sudden jerk, and hearing the siren of the engine we came to know that some body had pulled up the alarm chain. In the meantime the T.T.E. of our compartment locked the doors next to our seats as it was night. After a few minutes the train started moving once again. My wife was deeply immersed all the time in reading a Shri Sai Leela magazine which we had purchased at Shirdi Sansthan. She was not even aware that the train had stopped. Suddenly she screamed loudly. I was alarmed and wanted to know what happened. Just then I saw a hand being pulled back from the window and heard the sound of somebody jumping down from the moving train and disappearing into the darkness. It all happened within seconds. When enquired of my wife, she replied that someone unsuccessfully tried to snatch out her golden chain from her neck worth Rs.25,000/- through the open window. We were so lucky not to lose it. I do believe that it was Sai Baba saved us. Because such chain snatchers never miss in their attempts. They plan so perfectly. As my wife was reading Shri Sai Leela which speaks of the glories. Really Lord Shri Sai, He only must have helped us. Had we lost the chain, I would have perhaps lost my faith in Baba which I have been nurchuring from my early boyhood. So without the blessings of Shri Sai Baba this escape could not have been possible. My belief in Sai Baba and my daily prayers to Him have not been futile and I have been amply blessed. It has been proved true what has been said in Sri Sai Satcharita to say that "The Lord comes and helps Him who remembers always and meditates upon Him with love and affection." I am inclined to and believe hold that if my wife would not have been reading Shri Sai Leela at the time of the occurrence then the story would have been a different one altogether.

— G. Premnath,
24-E, Laxmipuram,
Ganapathy, Coimbatore-641 006 (T.N.)



“THE HOLY HIMALAYAS” — A Pilgrim’s Diary

The land of Gods, also known as Uttarkhand or Kedarkhand, the Holy and the Mighty Himalayas, the abode of the Almighty was visited by the author who desires to share his joy and experience with the readers.

The show dazzles in the sun in this lovely place, inaccessible to man and animal. The silent grandeur, the divine beauty and the fragrance of the flowers and shrubs that fascinate birds and animals, these are in themselves hymns to God, the silent music of the sights around me here, in deep silence speak the eternal language of the God. The perennial streams and rivers and riverlets; which flow, they too are loudly and ceaselessly singing the glory of God in praise of the Creator who makes them flow. This is Holy Himalayas. Dear Readers now follow me to the Land of Gods.

JAMNOTRI (YAMUNOTRI)

Height: 10500 Mt., Distance: 175 K.M. by road from Dehradun to Hanuman Chetti, 15 K.M. on foot from Hanuman Chetti to Yamunotri, Climate: Very Cold. Special Remark: A trekken’s paradise and a heavenly experience of rugged nature’s beauty. Accommodation and food: No Problem. Best Season: May & June.

The source of the Jamuna is known as Jamnotri. It is 175 K.M. to the northwest of Dehra Dun. There are a number of hot springes at the foot of the famous Himalayan peak, Vanavapchchha. The Jamuna rising from Mt. Kelinda, flows on as a small stream of deep-blue water, the way of Jamnotri through the rugged mountain path on foot is hard but delightful with abundant deodar and coniferous trees standing a giant sentinels to the lordly Himalayas. These Himalayan giants virtually wisper to the visitor and unfolds the yatri to reveal to him the eternal truth of the mighty and the midget. There is a beautiful temple dedicated to Goddess Jamuna Mai.

2. GANGOTRI: Height: 10,000 Mt., Distance: 228 K.M. from Yamunotri by Road, Climate: Very Cold. Accommodation and food: No problem. Special Remarks: If you desire to know how the Heaven and Earth meets, visit Gangotri and Gomukhi, you have become part of it, Best Season: May & June.



The Puranas tell us of the origin of Ganga. The great Emperor Bhageeratha performed penance to bring the sacred river from the world of God to the world of man. But the true source of Ganga is Gomukhi 18 K.M. north of Gangotri. Gomukhi is a long and lovely heap of perpetual snow among the silvery peak of the Himalayas. The melting snow forms small rills seen and unseen, which join together into a single stream. This is the origin of Ganga. May the holy Ganga continue her mission of mercy. It needs great endurance and spirit of adventure to reach Gomukhi, defying all the physical discomforts on the way. Gangotri is covered with snow on all sides. It is considered that with a dip in the holy icy waters and contemplation of 'Self' on the bank of the Ganga, one is deemed to have fulfilled his life's purpose.

The Ganga is not mere water, like other lakes or seas. It is Brahma Himself in liquid form. He has incarnated Himself as the Holiest water to wash away the sins of the wicked. But what is the proof? Faith, nothing else.

The Himalayan Mountain Divinity has been nursing her lively child Ganga in her lap from times immemorial and in her dwell enlightened hermits in peace and bliss. One such great sage is Sri Dandi Swamy Hansanand Tirth Maharaj, 102 years old, doing penance in snow bound Gomukhi, except for brief periods spent in Hans Gufa, Gangotri, Obliging devotees with his radiant grace. Our motherland is really blessed because this noble mountain is her head.

Gangotri is where the Ganga emerges between two rows of high rocks which are bordered by deodar and other Himalayan trees. It can hold its own against any other spot in Himalayas and added to that natural loveliness is its traditional sacredness. A beautiful temple is dedicated to the Mother Ganga on the bank of the Bhageerathi.

3. KEDARNATH: Height: 10,500 Mt. Distance: 275 K.M. from Gangotri to Gowrikund, 16 K.M. by foot from Gowrikund to Kedarnath, Climate: Cold to very cold. 15 K.M. up by foot from Gowrikund. Accommodation and Food: No Problem. Best Season: May and June. Special Remarks: A trekkers' dream come true and an unforgettable experience of nature's beauty and splendour.

Masses of dazzling white snow to the North East and West that is Kedarnath, mountains looking black and red after the melting of snow. A small stream issuing from snowy peak in the north is River Mandakini and flowing between rocks through the middle of the plain. Teeth chattering because of extreme cold pilgrims drudge slowly on foot. A landscape full of beauty, peace and holiness.

Tradition has it that the Pandavas installed the idol of Kedarnath and built the temple and Shree Adi Shankara removed the temple and renounced his earthly existence here. The way from Gangotri to Kedarnath is delightful and beautiful. The forests and the streams and heaps of rocks at Kedarnath seem to sing in harmony, a constant hymn of praise of the Creator, whose greatness we should aspire to realise.

The sulphur springs at Gowrikund are a blessing to the pilgrim on his way to Kedarnath. Lord Kedarnath, A "Swayambhu" has assumed a miniature form of the Lord Arunachala (Hill itself a Shiva Linga) of Thiruvannamalai radiating his incessant glorious light. At the door of the temple, all distinction between man and woman, rich and poor, low and the exalted disappear. Here all are equal in the presence of the "Kedarnathji". Miraculous is love, its sweetness and power are great alike love and devotion are not thus different things. Love for God is devotion and love for others is friendship. When stainless devotion to God gets deep-rooted in the mind of man, we consider he has achieved Self Realization. A visit in one's life time to Kedarnath, makes a mortal, immortal.

4. BADRINATH: Height: 9,500 Mt. Distance: 243 K.M. from Kedarnath. Climate: Cold to very cold. Best Season: May and June.

Badrikashram is the sacred place where Nara and Narayana performed their penance. It is situated in the valley of the Alakanda between Narayana mountain ranges. The ashram is described in the sacred Puranas as the home of the Rishis. There are a hot water springs called Tapta Kunda and BrahmaKunda. The famous temple of BadriNarayana is situated above the Tapta Kunda. In the temple by the side of the image of Lord Narayana (Carved out of Holy Saligramam) are installed the figures of Nara and Narayana. Outside is a small temple dedicated to Shree Shankaracharya, and there are no shrines here dedicated to the great masters Vyasa, Suta or Goudapada all of whom once lived at this



spot. As soon as a devotee's eyes fall on the lovely Lord of Badrinath his or her heart sheds all sinful tendencies and feels great devotion and happiness, and the Lord of Badri wins the heart of everyone at first sight.

Maharshi Vyasa and Shankara wrote their important works in Badrikashram. The author was informed that fifteen miles beyond Badrinath is the Holy place "Swargarohini" from where the great Yudhishtra moved forward on his last journey without retracing his steps or looking back, as his wife and mother and brother dropped down dead behind him one by one. Along the banks of the Alakananda 7 K.M. north of Badrinath one reaches (by foot) a village called Mana once inhabited by Holy Rishis. In the neighbourhood are found the cave of Vyasa, where Maharshi Badhanarayana an incarnation of Lord Vishnu resided for the composition of the epic work like the "Mahabharata" etc.

The Alakananda coming down from a snow ridge in the North-West and the Saraswathi which flows down, meet here and this Holy place of junction is described in the Puranas as Keshava Prayag, and going straight along the bank one will find a waterfall called 'Vasudara', a place of enchanting beauty. There are four other important sacred places on the way to the holy shrines. They are Uttarkasi, Jyothirmutt, Rishikesh and Haridwar; places considered very holy from times immemorial. A Yatric who proceeds from Dehra Dun, as the author did, to Yamunotri, Gangotri, Uttarkasi, Kedarnath and Badrinath can enjoy charming and beautiful sights. This part of India known as Kedarkhand in the Puranas, or Uttarkhand or land of Gods is unique in the world for its tranquil atmosphere and natural beauty. The learned sages call the land that lies to the north "Swargaboomi" (Paradise), all other regions are called prithvi (earth). In holy Himalayas the mind immerses itself in the contemplation of God to the exclusion of all other thoughts.

Nature is Brahman (Supreme Being). There is nothing other than Brahman called Nature. Nature's beauty is, therefore, the beauty of Brahman. Brahman shines best where there is no impurity and artificiality. An aspirant really sees Brahman in Universal Nature, whether polluted or pure and finds the beauty of Brahman in nature's charms. Always he sees Brahman and he enjoys the bliss, for him Samadhi is of no use for he has become

the embodiment of Samadhi. May the holy land of Badrinath, maintain the glory of Nature to the end of time.

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THE GREAT ILLUSION

(We reproduce by courtesy of Ramakrishna Order the article under the above title by Sri M.K. Venkatarama Iyer, formerly Head of the Department of Philosophy, Annamalai University, which appeared in June 1967 issue of Prabuddha Bharata).

-To account for ordinary things like pots and jugs we find it necessary to posit at least two causes — the clay out of which they are made and the potter who gives the particular shape and form to them. The former is known as the material cause (*Upādāna-kāraṇa*) and the latter as the efficient cause (*nimitta-kāraṇa*). Attempts have been made by thinkers to explain the world in its entirety in the analogy of common things that are to be found in it. Accordingly they have posited two causes, primeval matter and God. If the analogy is to be strictly applied they can posit only one or more human beings to take the place of the efficient cause. But since the world as a whole is such a vast thing exhibiting much intricate design they find it necessary to extend the analogy and posit God as the efficient cause. According to these thinkers God is supposed to fashion the world out of primeval Matter. Among the orthodox systems of Indian thought, the Vaiśeṣika and the Sāṅkhya adopt this view. It is true they differ in some important respects in regard to their conception of matter and the nature of the efficient cause but, broadly speaking, they agree in positing two causes, existing independently of each other, to explain the origin of the world. The Vaiśeṣika system reduces matter to atoms of various kinds and to bring them into relation it introduces an external agency who is spoken of as God. For all practical purposes



the two are independent of each other. God's function is very strictly limited. He has only to start the initial movement where by the ultimate particles of matter called paramanus come into relation as dyads, triads and so forth. The Sankhya conception of both is different. Matter, composed of the three constituents, *sattva*, *rajas* and *tamas*, is one and entire. It is called *Prakruti*. Purusha, the sentient principle, takes the place of God. Its mere presence is enough to disturb the equilibrium of *Prakruti* and set it into motion (*sarga*). In the course of its evolution it produces *Mahat*, *Ahankara* and the rest.

Reflection will show that this way of accounting, for the origin of the world is not at all satisfactory. It is not acceptable to our deeper thinking. Apart from the fact that it is too naive to apply a line of reasoning which is all right so far as the ordinary things in the world are concerned to the world as a whole and to stretch it beyond its limits to bring on God, there are other difficulties involved in recognizing two independent realities such as Matter and God. The former is bound to offer resistance and God will not therefore be free to fashion the world according to His own plan. Matter, being an independent reality, will act as a check on the omnipotence and omniscience of God and reduce Him to the level of an ordinary human being.

There is also the further difficulty that the deeper reason in us refuses to reconcile itself to an ultimate dualism. It tries hard to reduce them to unity. As a first step in this direction it seeks to make matter subordinate to spirit and, therefore, fully under its control. Instead of being an independent reality, it becomes subservient to God. We find, echoes of this view in some statements of the Gita. (IX, 10, IX 8). Under my guidance Nature gives birth to all things — those that move and those that do not move — and by this means, O Arjuna, the world revolves. Controlling Nature which is My own, I send forth again and again all the multitude of beings which are helpless under the sway of Nature.' Though subordinated to God *Prakruti* is still reckoned as a separate entity and, to that extent, it militates against the monistic conception of Reality towards which the human mind is striving.

The next step, therefore, is to go beyond *Prakruti* and Purusha to the conception of *Ishvara* who is both the efficient and the material cause of the world rolled up into one (*abhinna-nimitta-*

upadana-karana). As the spider weaves the web out of its own saliva and finally withdraws it into its own bosom, even so Ishvara, impelled by an inner urge, goes forth into the forms of finitude and, at the end of the world-period (*kalpa*), reabsorbs the same into Himself. As the world comes out of Ishvara and ultimately gets back into Him, He is its material cause. We regard clay as the material cause of the pot because the latter is made of clay, is sustained by it during the period of its existence and finally when it is broken, it gets back into it. In this sense Ishvara is the material cause of the world and, since it emanates by an act of His will, He is its efficient cause, as well.

There is no question of creation or dissolution according to this view but only manifestation and reabsorption: We are to understand that what is implicit at one stage becomes explicit at a later stage. What is a mere potentiality at one time becomes an actuality later. The variety of the world is only a concrete manifestation in time and space of the glory of God. It follows that God is not outside of the world but inside of it, controlling and guiding it from within. He is its inner ruler (*antaryamin*). Being the immanent Spirit, He is always with us in sunshine and in shower as 'friend, philosopher and guide'. In the Gita we find a reference to this conception of godhead in two contexts (VII-24, XI, 41-42): 'Not knowing My supreme nature, immutable and transcendental, foolish men think that I am the unmanifest and endowed with a manifest form.' 'If thinking Thou art my friend and unaware of Thy greatness I addressed, Thee in ignorance or love as 'Krishna', 'Yadava' or 'friend', if in my mirth I showed no reverence to Thee while playing or resting, while sitting or eating, while alone or in the presence of other, I implore Thee to pardon me'. Apart from being slighted by men, a God who is immanent in the world must be deemed as being manifest in every part of it. Such a view will lead to stocks and stones being treated on a footing of equality with human beings. Since He is present everywhere in equal measure we have no reason to differentiate between one form of manifestation and another. This is crude pantheism and it is most revolting to commonsense.

To get over these difficulties we have to suppose that God is not completely lost in the world but is only partially manifest in it. There is another aspect or part which is beyond the world. He is



therefore both immanent and transcendent. Just as a part of His glory remains unmanifest, even so the manifest part of it is not in evidence in equal measure everywhere. There are therefore degrees of manifestation. That accounts for the difference between the different orders of living beings. The recognition that He is far greater than we know Him to be induces in us an attitude of awe and reverence. We find it fully in evidence in Arjuna's attitude to the Lord when He showed Himself in His cosmic form (*Vishvarūpa*).

This notion of God being partly manifest in the world and partly unmanifest is as old as the Vedas. In the *Purusha-Sukta* of the *Rig Veda* it is said that only a fourth of Him is all this world while the three-fourth is hidden in the empyrean (*pādōasya viśvā bhūtāni tripādasya amrtam divi*). After sitting forth His various manifestations in the world, the Lord concludes by saying (X, 42): 'But what avails thee this detailed knowledge, O Arjuna? I stand pervading the whole universe with a single fragment of Myself.' In another context also it is made clear that although God is the indwelling principle of the world He is not completely merged in it but maintains His transcendence (XIII, 14-15). This view that God is both in the world and far beyond it also has found favour with several eminent thinkers like Sri Ramanuja and Sri Aurobindo. In a famous passage in his *Science and the Modern World* A.N. Whitehead writes: 'Religion is the vision of something which stands beyond, behind and within the passing flow of immediate things, something which is real and yet waiting to be realized, something which is a remote possibility and yet the greatest of present facts, something that gives meaning to all that passes and yet eludes apprehension, something whose possession is the final good and yet is beyond all reach, something which is the ultimate ideal and the hopeless quest'.

This is the Concrete Absolute of Vedanta philosophy. It is known as Saguna Brahman or Ishvara. It is a complex of Spirit and Matter. Closer examination will show that the two components are not real in the same sense. There is no organic or vital relationship between them. In the superconscious state known as *nirvikalpa-samadhi* the world of diversity, of which Matter is the matrix, completely disappears leaving Spirit to Shine in its pristine glory. We have a foretaste of it in dreamless sleep where we do not have any particular experience. This is because even the mind becomes

quiescent. But the root cause *mula-ajnana*, persists in the *kāraṇa-sarira*. In the state of Absolute Consciousness even this root cause disappears. It is not a mere blank as it may appear to superficial observers. In one of his minor poems Sri Shankara writes 'When the world of diversity together with its root cause, namely *Māyā* has been denied', the great *yogins* in the state of *samadhi* experience Brahman what is Pure Consciousness, one without a second, beyond the three states, *Pūrṇa* and identical with their inmost Self.' It is therefore utter folly to confound it with the void (*sūnya*) of the *Modhyamika* school of Buddhists.

If diversity together with its cause drops away in the state of *Samadhi*, it is proof positive that Matter is not organically related to spirit but only accidentally. Its disappearance does not affect Spirit in the least. The relationship between Spirit and Matter is like that between a piece of rope and the snake that it appears like. When light is brought and the place is carefully scrutinized, the snake completely disappears leaving the rope intact. The disappearance of the snake does not affect the rope in the least. But the presence of the rope is necessary for the snake-illusion to arise. It is the substrate (*adhisthana*) on which the snake is superimposed. It is a case of *adhyaropa*. Without the rope there is no possibility of the snake-illusion arising at all. It is, therefore, one-sided dependence as is evident from the fact that even after the illusion has cleared up, the rope remains as before. There is therefore no organic or causal relationship between the rope and the snake in the strict sense. The rope can exist by itself but the snake has no such independent existence. It is, therefore, not an effect of the rope in the usual sense of the term. If it were so, it would not disappear. A real effect is sustained by its cause as long as it exists. But in the case of the snake, the rope never enters into it. It remains only as its substrate (*adhisthana*). The rope is, therefore, the ground of which the snake is a mere appearance. The relationship is not *parināma* but *vivarta*. In the former case both cause and effect belong to the same order of reality and consequently enjoy the same ontological status. In the latter, cause and effect belong to different orders of reality.

Parināmo nāma sama sattāka kāryāpattih
Vivarto nāma visama sattāka kāryāpattih.

Since the rope exists independently of the snake, it belongs to a



higher order whereas the snake-illusion since it has no such existence, belongs to a lower order. The rope is *Vyavaharika* while the snake-illusion is *pratibhasika*.

In the same manner Spirit can shine in its own native glory even when there is no matter to illumine. But the latter cannot reveal itself independently of Spirit. Matter or *Prakrti* is therefore neither an independent entity nor one which is subservient to God but just an adventitious adjunct (*upādhi*) of Spirit. This is clear from our experience of profound sleep also. Since the sense-organs and even the mind cease to function in that state there is no particular knowledge, but consciousness does not go out on that account. *Na hi vyñātuh vijñātech viparilopo vidyate avinasitvat*. It is this complex of Spirit having Prakrti as its adjunct that is known as *Isvara* in Advaita Vedanta.

At a lower level of experience, the world is perceived and hence it cannot be dismissed as wholly unreal (*asat*). But once it disappears, as we have already stated, at the level of *nirvikalpa-samadhi*, it cannot be recognized as wholly real (*sat*) either. It cannot be both real and unreal as that conception is self-contradictory. We have therefore to treat diversity as neither real nor unreal. It is, therefore, *sadasad-vilaksana* or *anirvacaniya*. In his major philosophical poem, *Vivedchudamani* (109) Sri Sankara writes: 'She (Māyā) is neither existent nor non-existent nor partaking of both characters; neither same nor different nor both; neither composed of parts nor an indivisible whole nor both. She is most wonderful and cannot be described in words? This is the idea connoted by the term *Maya*. It is an elusive conception which cannot stand to reason. It is like a ghost which haunts dark places and disappears as soon as light is brought in. To seek to determine its nature and its abode by means of the accepted *pramānās* is like seeking to determine the nature and abode of darkness with the aid of a lamp. Much of the misconception relating to Sri Sankara's doctrine of *Maya* arises from ignorance of this important fact. By nature it is indeterminable. It can neither be rejected as a baseless hallucination nor accepted as a solid fact. The only way of characterizing it is to say that it is *sadasad-vilaksana* or *anirvacaniya*. It is neither a pseudo-idea nor something borrowed from Buddhistic sources. The notion is germane to the central thought of the *Upanisads*. If we accept the conception of the sole reality of Brahman as taught in the *Upanisads* we are under a logical

obligation to subscribe to the doctrine of Māyā also. The latter is the inevitable and necessary complement of the former. The term itself appears in two Upanisads, *Brhādāranyaka* (II. V-19) and *Svetāśvatara* (IV. 10). In these two contexts the term is used in the same sense in which Sri Sankara has used it in his writings. Its equivalent, *avidyā* occurs in many places in the Upanisads. Its connotation is the same as that of Māyā. The only difference is that Māyā stands for ignorance in its collective sense where as *avidya* stands for its incidence on particular individuals.

Māyā is not mere absence of knowledge but positive error. It is therefore a *bhāvapadārtha*. It is made up of three constituents, *sattva*, *rajas* and *tamas*. This is inferential knowledge arising from an analysis of human behaviour on different occasions. When we are calm, composed, cool and self-possessed we say it is *sāttvika* behaviour, when we are in a fit of rage, excited, agitated, restless and active we say it is *rajasika* behaviour and when we are prone to idleness, laziness, lassitude and procrastination we call it *tamasika*. We must mentally suppose that *sattva*, *rajas* and *tamas* must be the component elements of Māyā.

It has two powers, *āvarana* and *viksepa*. The former conceals the nature of reality while the latter projects something else in its place. The rope cannot appear as the snake unless the underlying reality is effectively hidden from our view and something wholly different is projected in its place. The shell, to take another familiar example, must be completely concealed from the view of the observer and something which is not really there, a piece of silver, must be shown as being present in that place. The male actor who plays the part of Candramati in the play of Harischandra must first conceal all his masculine features from the view of the spectators and show himself, in his mode of dress, walking and talking, as a woman. Concealment must precede projection. These two are the central features of Māyā.

So far as Brahman is concerned it appears as Isvara, Jiva and prapanch under the influence of Māyā. The one Supreme Reality is made to appear as God, soul and nature. In his short poem known as *Māyāpañcakam* Sri Sānkara refers to this fact: 'Māyā, skilled in showing unreal things as if they were related, breaks up the unity of Brahman and presents it as different entities, nature (*jagat*), God (*Īśa*) and soul (*jiva*):



*Nirupama-nitya-niramsake apyakhande
mayi citi sarva-vikalpanadi-śūnye;
Ghatayati Jagadīśa-jīva-bhedam tu
aghatita-ghatanā-patīyāsī Maya.*

The same idea is expressed in a slightly different manner in his *Dakṣiṇamūrti varnamālastotram* (st. 22): 'Avidya is the curtain which hides the real nature of Brahman and presents in its place the world (*visva*), the soul (*jīva*) and God (*īśvara*)'.

We have said that ignorance in its collective aspect is known as Maya and that is the adjunct of *īśvara* while in its incidence on particular individuals it is known as *avidya* and is the adjunct of *jīva*. So far as the operation of Maya is concerned there is this difference between *īśvara* and *jīva*. Both perceive the world of diversity but while the latter is deceived by it, the former is not. That is because *īśvara*'s Maya is composed of pure *sattva* and the underlying Reality (Brahman) is, not completely hidden from His view. The *jīva*'s *avidya* is made of impure *sattva* and hence it completely loses sight of Brahman. *īśvara* sees the world of diversity much in the same manner in which we witness a magician's performance. From an empty bag he brings out all sorts of things. He sows a mango seed and in a few minutes it sprouts, grows up into a sapling, then a plant and then a fully grown up tree with foliage, flowers and fruits. We witness the whole show and simply smile at it. We are never deceived by it and so we do not take it seriously. The same is the attitude of *īśvara* towards the world of diversity. Since the latter is a projection caused by Maya which is His adjunct, 'He is Himself spoken of us the creator of the world. Strictly speaking, Maya is the material cause of the world and not *īśvara*. At the end of the world-period, the world is reabsorbed into Maya which is the material cause and not into *īśvara*. The spiritual element in *īśvara* is unconcerned in these operations and simply remains as the witness.

Just as *Māyā* is the material cause of the world which is public because it is *īśvara*'s, even so *avidya* is the material cause of our dream-objects and illusions. The lion that we see in the dream and the silver that we see where there is only a shell are real creations arising out of *avidya*. These are purely subjective and are experienced only by one particular individual and not by others. They are therefore private. That is the point in saying that they are

jiva-srsta. They last only so long as the dream or the illusion lasts. The lion, for example, comes into existence when the dream starts and goes out of existence when the dream breaks up. Its existence is closely bound up with the perception of the dream. The same is the case with the world so far as *Is'vara* is concerned. When He opens His eyes the world comes into being and when He closes them the world ceases to exist. But so far as the *jivas* are concerned, the world is already there and they perceive an independently existing fact. It is not a case of something springing into existence along with the perception thereof but a case of perceiving, something which is already in existence. Since the world is *Isvara-srsta*, it is a public reality and it is the same to the same individual (*jīva*) at different times and the same to different individuals at the same time. The dream-lion or the silver is private, being purely subjective (*jiva-srsta*). They are not the same to different individuals at the same time, not even the same to the same individual at different times. The world is a public reality and is perceived by all in the same manner at all times. The dream-lion is a private reality and is perceived by only one individual at one particular moment. The difference between what is public and what is purely private arises from the difference between *Māyā* and *Avidyā*.

In spite of the difference between *Maya* and *Avidya* in certain respects, there is much that is common to them. Both agree on concealing reality and presenting it as something wholly different. We have seen that owing to the operation of *Maya*, Brahman is hidden from our view and we see in its place three realities God, Soul, and Nature. *Avidya* does the same so far as the real nature of *jiva* is concerned. In reality it is the *Atman* which is only another name for Brahman. Owing to the *avidya* that is lodged in our hearts we forget our real nature and identify ourselves with the intellect, the mind, the sense-organs and the gross physical body. Sometimes we go farther afield and identify ourselves with other people who are connected with us through the body. The identification with the body is the parent of all evil. It creates the feeling of 'I' and 'mine' which leads to egoism, conceit, arrogance and pride. The identification with the body also creates the impression that all that is outside the body does not belong to us. Naturally there arises desire to possess them. Desire leads to activity. Its end is to enjoy the good things that are outside of us. Thus *karttrva* and



bhokttriva are attributed to the self, though in reality the spiritual element in us is unconcerned with all this. Just as the spiritual element in Isvara remains as the mere witness of the operations of its adjunct, namely *Māyā*, even so the spiritual element in the *jīva* is the mere witness of all the activities of the intellect, the mind, the sense-organs and the body.

The *Ātman* is not only existence (*sat*) and knowledge (*chit*) but also bliss (*ananda*). Owing to the operation of *avidya*, we imagine that bliss is to be obtained by the enjoyment of the objects of sense such as garlands and scents. Consequently we feverishly run after the good things of life. Infatuation for women has a powerful hold on the imagination of people. Highly learned men, even disciplined saints and sages, succumb to the lure of sex. In his *Māyā pañcakam*, Sri Sankara says (st. 2): '*Māyā* skilled in relating unreal things, confuses by a show of wealth and the like even wise men who are well learned in hundreds of Vedantic texts. Under its spell their behaviour is hardly distinguishable from that of beasts.' In *Vivekacudamini* (st. 114) he writes: 'Even wise and learned men who are clever and adepts in the comprehension of the subtle *Ātman* are overpowered by *Māyā*.' Under the powerful influence of *Māyā* even learned men develop lust, anger, avarice, arrogance, spite, egotism, envy, jealousy and the like.' (st. 112).

We have said that owing to the operation of *avidya* we miss the Reality which is the *Ātman* and see something wholly different in its place. The *Ātman* appears as the *jīva*, the empirical, finite self subject to several limitations. In explaining the Upanisadic texts which speak of Brahman entering the world of His creation by means of the *jīva* Sri Sankara observes that this entering only means that Brahman viewed through the intellect appears as the finite self. Explaining the *Brhadāranyaka* text (iv. iii-7) '*yo ayath vijñānamaya pānesu hrdayantarjyotih*;' he writes: '*vijñānamaya* means identified with the intellect; the Supreme Self (Brahman) is so called because of our failure to discriminate its association with its limiting adjunct, the intellect.'

There are two ways of knowing things — the intuitive and the intellectual. To intuit anything is to comprehend it as a whole, to realize its uniqueness, to enter into communion with it and grasp it from within. Strictly speaking it is not a way of knowing at all for the usual distinction between knower and known, subject and

object is transcended in it. The term 'intuition' stands for both the integral experience and the method where by it is attained. This line of approach to Reality presupposes much discipline of a spiritual nature. Ordinarily our approach to Reality is through the intellect. Its tendency is to break up the original unity and present it as subject and object in the first instance and then to show the latter as a substance possessed of attributes or as a case (cause?) in relation to an effect, as a whole consisting of parts or as the element of identity running through the differences. This is the way we know the things around us. Differentiation and integration are the essential features involved in the intellectual approach to reality. Though the intellect tries to heal the differences that it creates, it never wholly succeeds in the attempt. The consciousness of the difference lurks at the back of the mind.

If we seek to know Brahman through the intellect, the inevitable result will be to break it up into *Īśvara*, *jīva* and *prapāñca*. Kant has come very nearly to this conclusion. After a thorough analysis of the intellectual mode of knowing reality, he states that we never know it exactly as it is and that we miss its real nature. The thing-in-itself is for ever hidden from our view. The Buddhists meant the same thing when they made a distinction between the *svalaksanas* and *sāmānyalaksanas*.

Much controversy has raged round the question relating to the locus of *avidya*. Where from does it operate? Sri Ramanuja argues that being the exact opposite of Brahman it can have no place in the latter; nor can it have its base of operation in the *jīva* which is its creation. For want of a *locus standi* it simply falls to the ground. In other ways also he tries to show that it is a figment of Sankara's imagination. In the course of this paper it is not possible either to state his criticism in full or to meet it. We will only say that much of it is irrelevant since it is based on the assumption that time is a prior reality. It also ignores that *avidya* is a given fact of experience, that it is vouched for by Sruti and that it has the support of reason. The feeling that one is ignorant (*aham ajñāh*) is a common experience. The Upanisad speaks of the breaking asunder of the 'knot of the heart' (*hrdaya granthih*) which means the dispelling of ignorance. Inference based on reasoning forces us to posit it.



A consideration of the nature of Brahman as set forth in several purportful passages of the Upanisads and the possible relationship that could exist between the world and such a Brahman will throw further light on the question relating to the seat of *avidya*. In *Katha* (I. iii-15) we read that Brahman is 'devoid of sound, of touch, of form; that it is undecaying, beginningless, endless' and so forth. In *Mundaka* (I. i-6) Brahman is spoken of as *Para*, beyond seeing, beyond comprehension, having no *gotra* or *varna* and the like. In *Mandukya* Brahman is said to be that which is unseen, incapable of being expressed in language, which cannot be comprehended and so on. In *Jaittiriya* (II. 4 and II. 9) Brahman is said to be beyond mind and speech. In II.7 the same Upanisad Brahman is characterized as invisible (not an object of perception) selfless (having no form or body), undefined (not a phenomenon) and as non-abode (not a substratum of attributes). In the *Chandogya* and the *Brhadaranyaka* we come across similar negative definitions. That these are the really purportful texts is clear from the fact that the highest reward, *moksa* is promised to the man who understands them aright.

Between such a Brahman and the world it is impossible to establish a relationship in any of the accepted modes. The only possible connexion is an apparent relationship. It means that the world is neither an effect of Brahman nor its manifestation in time and space but only a superimposition on it. When the silver is superimposed on the shell or the snake on a rope, the shell and the rope remain intact, without undergoing the least change. Neither the appearance of the silver nor its subsequent disappearance affects the substratum in the least. It is clear that in the state of ignorance we see the silver and in the latter state of enlightenment we deny it and affirm only the shell. The superimposition is due to our ignorance. In the same manner if we see the world where there is only Brahman we do so under a beginningless and foundational ignorance. This is *avidya* or *Maya* and it goes without saying that it is lodged in the heart of the *jiva* or finite self. We have said above that the intellect presents a multiplicity where there is only a unity. The intellect, according to the Upanisads has its seat in the heart and no one can have any doubt about the location of the heart.

By way of further proof that *avidya* is lodged in the finite soul, we may refer to the discipline consisting of *śrāvana*, *manana*, *nididhyasana* and *samadhi* that the Upanisads enjoin on us. It is

stated that we can overcome our congenital limitations by the steady practice of this discipline. Medicine is administered to the man who is suffering from a disease and not to any one else. If *avidya* or *Māyā* had its seat not in the *jīva* but Brahman then no amount of discipline or other effort on our part would eradicate it. To reinforce the injunction relating to the cultivation of mental concentration and the like the Upanisads mention the specific instances of Naciketas, Nārada, Vāmadeva and Emperor Janaka who successfully overcame their *avidyā* and attained unity with Brahman. In view of all this, it is a futile controversy to raise objections relating to the base of operation of *Māyā* or *avidya*.

We have said that the purely intellectual approach shuts out the real nature of Brahman from our view. 'Like the dome of many coloured, glass which stains the white radiance of eternity', the intellect acts as an effective screen between the finite self and the Supreme Self. Wordsworth speaks of the 'meddling intellect which mishapes the beautiful forms of things'! This is of course from the stand-point of the poet. From the point of view of the seeker after truth we have to alter it a little and say that the differentiating intellect distorts the true nature of Reality.

The only thing to do is to go beyond intellect to intuition. One who is installed in that state will leave the great illusion far behind. The scales will fall from his eyes when he rises to that state and he will be able to see men and things with other eyes. It will lead to a transvaluation of all the old values which he had cherished for long. It will mean a total transformation of his being. It has been said that enlightenment does not mean going to a place where we have not been from the beginning or attaining something which we did not possess before; it only means tearing off the veil and awakening to our own real nature.

Desire is the root of activity. With the dawn of enlightenment the great illusion will disappear completely putting an end to all desires. Activity in the usual sense will thence forward cease for the liberated soul. He may exert himself just to give a helping hand to his less fortunate fellowmen, but it will not forge fetters for him. When his *prarābdha-karma* ends and his body falls he will have transcended once and for all the realm of the great illusion.



BABA CAME TO OUR HOUSE

Lord Sainath Maharaj came to our house on the New Year day i.e. on 1-1-1987. It was in the early December '86, my father Shri V. Venkataswara Rao, an ardent devotee of Lord Sainath got about 10 to 12 beautiful post card size photos of Sai Maharaj's Moorthy of Shirdi from a friend at Hyderabad. My father kept these photos with him and was thinking to send one each of Baba's photo with His blessings to all our relatives on New Year day. Accordingly he had posted all these photos to our relatives during the last week of December '86 so as to reach them exactly on 1.1.1987.

On 1.1.1987 after performing pooja at our house, my father, my mother, Smt. V. Aruna Devi and I went to Baba's Mandir at Shenoy Nagar at 9 A.M. for His blessings on the New Year day. After Performing Pooja at the Mandir my father was praying to Him for His blessings and was thinking internally that this year he sent Baba to all our relatives and was thinking 'who will send Baba or how He will come to our house today.' After attending Pooja I left for my office and parents went back to our house at about 10.30 a.m. Lo! at 11.30 a.m. the postman came and delivered us "The Sai Leela" December '86 issue with a beautiful picture of Baba watering the plants and it was written as shown below.

"Baba brought back with him Jasmines and Marigolds whenever he went to Rahata. In the dry and dreary places he dug and planted them and watered them, all with his own hands. And so he continued for three years and transformed the wilderness into a garden. This is the spot on which, by God's Grace, stands today the wada which affords a comfortable abode to the devotees."
— *Shri Sai Satcharita 5 — 46-51*

A common person like me understand it as, Baba being our father, gives us birth and brings us up and removes all the dirt in us and make us perfect in all walks of life. And He will look after and protect us always. This is how Baba came to our house on the New Year day and blessed us. Really what a miracle! You just think about Him for any help, next moment He knocks at your door and take away your burdens.

So cast all your burdens at his lotus feet and pray for His Blessings.

With thousand crore pranamas to my beloved Sai.

— V. Anjanikumar,

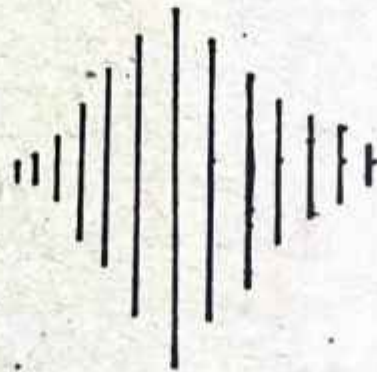
श्री साईलीला

सितम्बर १९८८

हिन्दी विभाग

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जब साई ने न्योता भेजा

पहली मई १९८२। साई शरणानन्द की "श्री साई द सुपरमैन" किताब पढ़ रहा था कि सुबह सुबह प्रो. कालीचरण साहू ने हमारे दरवाजे पर दस्तक की। श्री सत्यसाई उच्चतर शिक्षा संस्थान, प्रशान्तिनिलयन में मानवीय मूल्यबोध शिक्षा पर आयोजित संगोष्ठी में उन्हें बुलाया गया था। लेकिन उनकी बेटी की शादी थी और उनके लिए संगोष्ठी में भाग लेना संभव नहीं था। ओड़िशा के दक्षिणांचल से वे ही एकमात्र प्रतिनिधि थे। अतः उनके स्थान पर मुझे दक्षिणांचल का प्रतिनिधि बनाना उनकी इच्छा थी। मैंने इसे साई का न्योता समझकर अपनी स्वीकृति दे दी।

१५ मई रात को ग्यारह बजे इस्टकोस्ट एक्सप्रेस से मैं निकल पड़ा। साथ में चाचीजी (श्रीमती मंजुला साहू) थी। गाड़ी में प्रो. राजकिशोर छोटराय से मुलाकात हुई, जो भुवनेश्वर के प्रतिनिधि थे। उन्होंने प्रशान्तिनिलयन से शिरडी जाने का प्रस्ताव रखा। लेकिन जायेंगे कैसे? सब नये थे। रास्ते में रेलवे टाइम टेबल की तलाशी की, मगर कहीं नहीं मिली। गुन्तकल स्टेशन में हमारे प्लैटफार्म से बुकस्टाल भी नहीं दिखाई देता था। एक कुत्ते को जाते हुए देखा तो मुझे साई बाबा के एक फोटो में कुत्ते की छबि याद आ गई और मैं उसका अनुसरण करता हुआ बुकस्टाल के पास पहुँच गया। टाइम टेबल तो मिल गई, लेकिन उसमें सिर्फ वाड़ी तक ही मार्ग निर्देश था।

धर्मवरम् स्टेशन में उतरते ही सामने एक फल की दुकान पर साई बाबा का फोटो देखकर उत्साह दुगुना हो गया। शिरडी जाने के लिए कहाँ तक टिकट करना होगा वहाँ कोई बता नहीं पाया। "श्री साई द सुपरमैन" के आधार पर मैंने 30 मई के लिए डौंड तक तीन बर्थ रिजर्व करा ली।

२० से २९ मई तक प्रशान्तिनिलयन में हमारी संगोष्ठी चली। यहाँ कुछ व्यक्तियों ने हमें डरा दिया कि हमने शिरडी जाने का सही रास्ता नहीं चुना है। मुझे कुछ चिंता हुई कि सत्यसाई बाबा ने हम सबके लिए आईस्क्रीम भेजा। शिरडी साई के अवतार कहलाने वाले सत्यसाई के इस प्रसाद से मेरी हिम्मत बढ़ गई। 30 मई को प्रशान्तिनिलयन छोड़ते समय मैंने मन ही मन उनसे उनका पूर्वस्थान शिरडी में सकुशल पहुँचा देने की प्रार्थना की।

गुन्तकल स्टेशन पहुँचने पर पता चला कि श्री टायर कम्पार्टमेन्ट नहीं आ रही है और हमें साधारण बगी में सफर करना पड़ा। डिब्बे में बहुत भीड़ हो गई। रात भर पलक नहीं लगी थी। कुछ क्षणों के लिए आँखे बंद कर लीं तो एक अंधे का गीत सुनाई पड़ा— "शिरडी वाले साई बाबा। रहम नजर करो साई बाबा।" मेरी आँखें भर आईं। मैं कितना निर्बोध हूँ। साई ने मुझे रास्ता दिया है और मैंने इतना सशंकित हूँ। साई की रहम नजर सब पर है।

दोपहर को डौंड पहुँच गये। फिर वहाँ से बस पकड़ कर अहमद नगर पहुँचे। शाम को सात बजे पुना से इंदौर जानेवाली बस आयी। प्रोफेसर छोटराय और चाची

जी को नीचे खड़ा करके सीट रखने के लिए बस के अंदर घुस गया। या अल्लाह। कितनी भीड़ है। बस के भीतर न मैं आगे बढ़ सकता था न पीछे। अंदर से ही छोटाराय जी को बता दिया कि इस बस में जाना संभव नहीं। लेकिन रात कहाँ और कैसे गुजारे? शिरडी कब पहुँचेंगे? ऐसा सोचता हुआ मैंने बस से उतरने की कोशिश की। उतरना भी बड़ी मुश्किल थी। कण्डक्टर मुझे गाली देने लगा—अगर तुम को जाना नहीं था तो तुम अंदर घुस क्यों आये? मैं प्रतिवाद किये बिना एक अपराधी की भाँति नीचे उतर रहा था कि उसने पुछ लिया— कहाँ जाना है? मैंने उत्तर दिया— “शिरडी।” “कितने आदमी हैं?” “तीन”।

उसके जवाब से मैं ताज्जुब हो गया। “अरे शिरडी के लिए तो सामने तीन सीटें रखी गयी हैं। बैठ जाइये।” जिस बस में सरसों के लिए भी जगह नहीं थी वहाँ हम तीनों के लिए तीन सीटें रिजर्व थीं। यह थी साई की करुणा। मुझे पूर्ण विश्वास हो गया कि जब साई से न्योता मिलता है तो हमें किसी बात की फिक्र नहीं करनी चाहिए। उस समय का अनुभव मैं लेखनी से कैसे लिखूँ। भाषा में बताना मुश्किल है। यह मेरे जीवन की एक अविस्मरणीय मुहूर्त है जब कि शिरडी पहुँचे बिना ही मुझे शिरडी की कृपा प्राप्त हो गई थी। और जब शिरडी की पावन भूमि पर पहुँच गया तो साई के दर्शन के साथ साथ अनेक अलौकिक अनुभूतियाँ हुईं। जब वहाँ साई के ग्यारह वचन पढ़े तो उसके एक एक अक्षर की सत्यता की उपलब्धि हुई।

—डॉ. सुधांशु कुमार नायक

आशा निवास,

भुवनेश्वर-७५१ ००२.

साई बाबा की जय

हे साईबाबा तेरी जय जयकार
तूही है दुखों से उबारने वाला
तूही है सदा माता-पिता का स्नेह देनेवाला
हे साई बाबा तेरी लीला अपरम्पार
तेरी महिमा का न कोई पार
तेरी शक्ति है अपरम्पार
जिसने तेरी शक्ति को पहचाना है
उसने न कभी कोई कपट पाया है

हे साईबाबा तेरी लीला अपरम्पार
छोडा बड़ा अमीर गरीब सबने
तेरा प्यार पाया है
हिन्दू मुसलिम सिख ईसाई
सबने तुझको अपना जाना है
तू ही मझघार में बचाने वाला अपना है
हे साई बाबा तेरी लीला अपरम्पार

— श्रीमती उषादेवी पशीने,

डॉ. आर. डी. पशीने,

न्मेन रोड़, लांजी,

जिला- बालाघाट (म.प्र.).



महान भारतीय दार्शनिक

डॉ. राधाकृष्णन भारत के महान दार्शनिक थे। यह खेद की बात है कि भारतीय समाज उनके व्यक्तित्व तथा उनके विचारों का सही मूल्यांकन नहीं कर पाया। आज भारत की गौरवशाली संस्कृति, पश्चिमी रंग में डूबती जा रही है, ऐसी दशा में डॉ. राधाकृष्णन के दार्शनिक विचार सही मार्ग पर चलने की प्रेरणा देते हैं।

जून १९८८ में मेरा किडनी से संबंधित आपरेशन हुआ। चूँकि "बाबा" की मुझ पर महती कृपा है, अतएव कोई गंभीर बात नहीं हुई। दर्द और एकांत के उन्हीं क्षणों में मेरे मित्र श्री. सुरेश मेहता ने मुझे डॉ. राधाकृष्णन द्वारा लिखी पुस्तक "भगवद्गीता" दी। मुझे जानकारी नहीं थी कि कोई ऐसी धरोघर भी भारत में मौजूद है। अब तक मैं खलील जिब्रान की लिखी पुस्तकें "जीवन संदेश" तथा "पागल बटोही" को सर्वश्रेष्ठ मानता रहा, परंतु राधाकृष्णन की "भगवद्गीता" पढ़कर तो मुझे प्रतीत हुआ कि यह भी सर्वश्रेष्ठ पुस्तक है। वैसे "भगवद्गीता" विश्व की सर्वोत्तम दार्शनिक कृति है, परंतु राधाकृष्णन द्वारा लिखित "भगवद्गीता" इस दृष्टि से महत्वपूर्ण है कि इसमें उनके दार्शनिक तार्किक और मौलिक विचार हैं।

इन विचारों के आधार पर डॉ. राधाकृष्णन, प्लेटो, अरस्तू, लाओत्से से लेकर कांट, हीगल तक की श्रेणी के दार्शनिक मुझे प्रतीत हुए।

गीता पर अनेक विद्वानों और दार्शनिकों ने अपने-अपने विचार प्रकट किये और पुस्तकें लिखी हैं। शंकराचार्य की टीका (इ. सन् ७८८-८२०) रामानुज (इ.पू. की ११ वीं सदी), आनंद गिरी (तेरहवीं सदी), श्रीधर (चौदहवीं सदी), मधुसूदन (१६ वीं सदी) तथा संत तुकाराम और ज्ञानेश्वर महाराज आदि कृी व्याख्याएँ उपलब्ध हैं। बाद में गाधव, निम्बार्क वल्लभाचार्य तथा अंत में बाल गंगाधर तिलक और श्री. अरविंद ने गीता पर टीका लिखी। परंतु मेरे विचार से डॉ. राधाकृष्णन ने भारतीय एवं पश्चिमी दार्शनिकों के विचारों से तुलना करते हुए तथा वैज्ञानिक दृष्टिकोण से जो व्याख्या की है, वह अत्यंत उच्चकोटि की है। डॉ. राधाकृष्णन के कतिपय विचार यहाँ प्रस्तुत करना पाठकों के लिए उपयोगी एवं प्रेरणादायी होगा।

१) गीता का प्रभाव बहुत अधिक रहा। वह प्रारंभिक दिनों में चीन और जापान तक फैला हुआ था और बाद में पश्चिमी देशों में फैल गया। बौद्ध धर्म की महायान शाखा के दो प्रमुख ग्रंथों "महायान श्रद्धोपात्रे" और "सद्धर्म पुण्डरिक" पर गीता की शिक्षाओं का गहरा प्रभाव है। जर्मन धर्म के अधिकृत भाष्यकार जो डब्ल्यू होअर ने जो संस्कृत का विद्वान था और भारत में धर्म प्रचारक का काम करता रहता था—जर्मन धर्म में गीता को महत्वपूर्ण स्थान दिया है उसका वक्तव्य है कि यह गीता "हमें न केवल गंभीर अंतर्दृष्टि प्रदान करती है जो सब बातों और सब प्रकार के धार्मिक जीवन के लिए प्रामाणिक हैं अपितु इंडो-जर्मन धर्म की मूल प्रकृति और उसकी आधारभूत विशेषताएँ दर्शाती हैं।"

२) हमें गीता के रचयिता का नाम मालूम नहीं है। भारत के प्रारंभिक साहित्य की लगभग सभी पुस्तकोंके लेखकों के नाम अज्ञात हैं। गीता की रचना का श्रेय व्यास को दिया जाता है। "गर्ते" के अनुसार भगवद्गीता पहले एक "सांख्य योग" संबंधी रचना थी। मूल रचना ई.पूर्व २०० में लिखी गई थी और इसका वर्तमान रूप ईसा की दूसरी शताब्दी में तैयार किया गया।

३) "होल्ड जमन" गीता को एक सर्वेश्वर वादी कविता का बाद में विष्णु प्रधान बनाया गया रूप मानता है। "कीथ" का विश्वास है कि मूलतः गीता श्वेता श्वतर के ढंग की उपनिषद् थी परंतु बाद में उसे कृष्णपूजा के अनुकूल ढाल दिया गया। "बार्नेट" का विचार है गीता के लेखक के मन में परंपरा की विभिन्न धाराएँ गड़डमगड़ड हो गईं। "रूडोल्फ ओटो" का कथन है कि "मूल गीता महाकाव्य का एक शानदार खण्ड थी और उसमें किसी प्रकार का कोई सैध्दांतिक साहित्य नहीं था।" अपितु अर्जुन को उस भगवान की सर्वशक्ति शालिनी इच्छा को पूरा करने की विशेष सेवा के लिए तैयार करना था, जो युद्धों के भाग्यों का निर्णय करता है ओटो का, जैकोबी से मतैक्य है, जिसका विचार है कि विद्वानों ने मूल छोटे से केंद्र बिंदु को विस्तृत करके वर्तमान रूप दिया है।

४) अपने प्रयोजन के लिए हम गीता के उस मूल पाठ को अपना सकते हैं जिसे शंकराचार्य ने अपनी टीका में अपनाया है, क्योंकि इस समय गीता की वही सबसे पुरानी विद्यमान टीका है।

५) अपनी आधिर्वर्धक स्थिति (अभिमत) के समर्थन में गीता में कोई युक्तियाँ प्रस्तुत नहीं की गई हैं। भगवान की वास्तविकता ऐसा प्रश्न नहीं है, जिसे ऐसी तर्क प्रणाली द्वारा हल किया जा सके, जिसे मानव जाति का विशाल बहुमत समझ पाने में असमर्थ रहेगा। तर्क अपने आप किसी व्यक्तिगत अनुभव के निर्देश के बिना हमें विश्वास नहीं दिला सकता। आत्मा के अस्तित्व के संबंध में प्रमाण हमें केवल आत्मिक अनुभव से प्राप्त हो सकता है।

६) उपनिषदों में उसका नकारात्मक वर्णन दिया गया है कि "ब्रह्म यह नहीं है (नेति नेति) वह स्नायु रहित है वह किसी शस्त्र से विद्ध नहीं है और उसे पाप छूता नहीं है"

अब प्लोटिनस से तुलना कीजिए :- यदि कोई प्रकृति से यह पूछे कि वह उत्पादन क्यों करती है, तो यदि वह सुनने और बोलने को इच्छुक हो, तो वह उत्तर देगी कि तुम्हें यह बात पूछनी नहीं चाहिए, बल्कि मौन रहते हुए समझनी चाहिए। जैसे मैं मौन रहती हूँ—क्योंकि मुझे बोलने की आदत नहीं है।

७) गीता का उपदेश देने वाले कृष्ण को विष्णु के साथ जो कि सूर्य का प्राचीन देवता है और नारायण के साथ, जो ब्रह्मांडीय स्वरूप वाला प्राचीन देवता है और देवताओं और मनुष्यों का लक्ष्य या विश्राम स्थान है, एक रूप कर दिया है।

८) जीवन, ताश के एक खेल की तरह है, हमने खेल का अवीष्कार नहीं किया और न ताश के पत्तों के नमूने ही हमने बनाए हैं, हमने इस खेल के नियम भी



खुद नहीं बनाएँ और न हम ताश के पत्तों के बटवारे पर ही नियंत्रण रख सकते हैं। पत्ते हमें बाँट दिए जाते हैं— वें अच्छे हो या बुरे। इस सीमा तक नियति वाद का शासन है। परंतु हम खेल को बढ़िया ढंग से खेल सकते हैं। हो सकता है कि एक कुशल खिलाड़ी के पास बहुत खराब पत्ते आए हो और फिर भी वह जीत जाए, यह भी संभव है कि एक खराब खिलाड़ी के पास अच्छे पत्ते आए हो और फिर भी वह खेल का नाश करके रख दे वे (प्लश, रमी, ब्रिज खेलने वाले व्यक्ति कृपया अपने अनुभव देखें—जीवन की इस व्याख्या में कितनी सत्यता है।)

९) संन्यास का अर्थ है—इच्छा का अभाव। जब तक कर्म मिथ्या आधारों पर आधारित है तब तक वह व्यक्तित्व आत्मा को बंधन में डालता है। यदि हमारा जीवन अज्ञान पर आधारित है, तो भले ही हमारा आचरण कितना भी परोपकारी वादी क्यों न हो, वह बंधन में डालने वाला होगा। गीता इच्छाओं से विरक्त होने का उपदेश देती है, कर्म को त्याग देने का नहीं।

यदि हम कर्म के फल में अनासक्ति और परमात्मा के प्रति समर्पण की भावना विकसित कर लें तब हम कर्म करते रह सकते हैं। जो व्यक्ति इस भावना से कार्य करता है वह नित्य सन्यासी है।

१०) श्रद्धा-विश्वास। ज्ञान प्राप्त करने के लिए श्रद्धा आवश्यक है। श्रद्धा अंधविश्वास नहीं है। वह आत्मा का ज्ञान प्राप्त करने के लिए महत्वाकांक्षा है। यह ज्ञान के उस अनुभव गम्य आत्म का प्रतिबिंब है जो हमारे अस्तित्व के गंभीरतम स्तरों पर निवास करता है, यदि श्रद्धा स्थिर हो, तो हमें ज्ञान की प्राप्ति तक पहुँचा देती है।

इस प्रकार उपरोक्त सूक्तियों से "गीता" जैसे महान ग्रंथ के निहित विचार बिंदुओं की जानकारी होती है, यद्यपि यह बिंदु सागर के एक जल कण के समान हैं। जिन व्यक्तियों ने पूर्व में इन विचारों को ज्ञात कर लिया है उपरोक्त व्याख्या— बिंदु पढ़ने से उसकी पुनरावृत्ति होगी—जिन लोगों ने पूर्व में, यह व्याख्या नहीं पढ़ी होगी, उनके ज्ञान में इससे वृद्धि होगी। गीता में सांख्य योग, कर्मयोग, भक्ति योग, ज्ञान योग, की व्याख्या की गई है—टीका की गई है। शिरडी के साई बाबा तो "योगेश्वर" कहलाते हैं जो स्वयं ही ईश्वर हो उनके लिए शब्दों द्वारा कोई बात कहीं ही नहीं जा सकती।

मैं दोनों हाथ जोड़कर विनम्रता और श्रद्धापूर्वक उस योगेश्वर को नमस्कार करता हूँ, मैं उन उद्भव विद्वानों को भी विनम्रतापूर्वक नमस्कार करता हूँ जिन्होंने प्राचीनकाल से गीता पर विद्वतापूर्वक अनेक टीकाएँ लिखी तथा धार्मिक और दार्शनिक विचारों की अनेक धाराएँ लेकर भी विभिन्न विचारधाराओं में मेल बिठाया।

—सुरेशचंद्र जोशी,

एफ-२/४, शापिंग काम्पलेक्स के ऊपर,
कृषि नगर, उज्जैन (म.प्र.)

श्री बाबा का चमत्कार

दिनांक १९-३-८८ की घटना है, मेरे पति डा. जी. एस. जोशी नरेन्द्रनगर (टिहरी गढ़वाल) से ऋषिकेश (देहरादून) के पास श्यामपुर अपने स्कूटर से पशुपालन केन्द्र में छात्रों का मुआयना करने गये थे, लौटते समय जैसे ही वह दूसरे केन्द्र में गेट के अन्दर जाने ही वाले थे, अचानक पीछे से बहुत तेज रफ़ार से एक 'बस' आई और उसने स्कूटर में पीछे से जोर का धक्का मारा तथा स्कूटर को कुचलते हुए आगे निकल गई। ड्राइवर गाड़ी लेकर फ़रार हो गया और मेरे पति स्कूटर से उछलकर १५-२० फीट की दूरी पर जा गिरे। श्री साई भगवान ने मेरे पति की ऐसी रक्षा की कि उन्हें खरोंच तक नहीं आई। आखों का चश्मा तक नहीं टूटा। लोगों की वहाँ पर भारी भीड़ जमा हो गई। मेरे पति खड़े होकर भीड़ को देख रहे थे और सोचने लगे कि इतनी बड़ी दुर्घटना होने पर भी क्या मैं जिंदा हूँ? यह सोचते ही वे बेहोश हो गये, उन्हें तुरंत अस्पताल में भर्ती किया गया। वहाँ पर पूर्ण जाँच के पश्चात् मालूम हुआ कि उन्हें वहाँ भी शारीरिक क्षति नहीं पहुँची। भगवान के इस महान चमत्कार को सब देखते ही रहे। इतनी बड़ी दुर्घटना हुई लेकिन इनका बाल बांका नहीं हुआ। दुर्घटना होने के दिन ही प्रातः मेरे पति ने श्री दुर्गासप्तसती का पाठ पढ़ा था तथा श्री साई जप किया था व विभूति का सेवन कर अपनी ड्यूटी पर गये थे। श्री साई भगवान ने मेरे पति को ऐसा कवच पहना दिया था जिससे उनके शरीर में खरोंच तक नहीं आई। श्री साई भगवान हम लोगों की हर समय रक्षा करते रहते हैं। ऐसे भगवान को हमारा शत् शत् प्रणाम है।

— श्रीमती उमा जोशी,

सहायक अध्यापिका,
राजकीय बालिका इण्टर कालेज,
नरेन्द्रनगर (टि. गढ़वाल).

मेरे बाबा

ओ बाबा, मेरे साई बाबा.
तुम हो कितने अच्छे बाबा
तुम हो बड़ा अन्तरयामी बाबा
इसलिये हो तुम मेरे स्वामी बाबा.
तुम हो बड़े दयालु बाबा

जिसका कोई मोल नहीं बाबा
बस एक बार आपके दर्शन हो जाये बाबा
फिर मुझे कोई इच्छा नहीं होगी बाबा
ओ बाबा, मेरे साई बाबा
तुम हो कितने सच्चे बाबा ।

— के. शशीकला,

गोदरेज सोप प्रा.लि., बंबई शाखा,
पोस्ट बॅग नं. १, फिरोजशाहानगर, ईस्टर्न एक्सप्रेस
हायवे, विक्रोली, बंबई-४०० ०७९.



श्रीमद्भगवद्गीता

सांख्ययोग नामक दूसरा अध्याय

(भावानुवाद)

संजय बोले—

हे भरतवंशी धृतराष्ट्र!
आँसुओं से पूर्ण शोकाकुल अर्जुन से
भगवान मधुसूदन ने कहा—
हे प्रिय सखे!
ऐसे विषम स्थल में
तुम्हारा यह मोह कैसा?
अज्ञानियों जैसा व्यवहार कैसा?
कोई भी ज्ञानी पुरुष
अपने कर्तव्य से विमुख नहीं होता।
अतः हे परंतप।
हृदय की दुर्बलता त्याग कर
युद्ध के लिये खड़ा हो।
करुणा से कातर अर्जुन ने,
मन में जो बात
शूल सी चुभती थी,
इंद्रियों को सुखाती थी,
कह दी श्रीकृष्ण से—
पितामह भीष्म और गुरु द्रोण
जो परमपूज्य हैं,
उनपर बाणों की वर्षा
कैसे कर सकूँगा?
गुरुजनों/बंधु बांधवों को
मारकर भी क्या पा सकूँगा?
रक्तरंजित राज्य से
कहाँ तक संतुष्टि होगी?
अतः हे कृष्ण!
मैं युद्ध नहीं करूँगा।
मेरे लिए भिक्षा का अन्न ही पर्याप्त होगा
हे सखे!

यह भी निश्चित नहीं
कि हम जीतेंगे या
हमें वे जीतेंगे।
फिर सबको मारकर भी
हम जीवित रहकर क्या करेंगे?
हे कृष्ण!
मैं आपका शिष्य हूँ,
आपकी शरण हूँ
मेरे लिये जो भी कल्याणकारक हो
आप मुझसे कहिये।
पार्थ-सारथी अंतर्यामी कृष्ण ने
मुख में मधुर मुस्कान ले
शोकयुक्त अर्जुन से कहा—
जो शोक करने लायक नहीं है,
उनके लिये तुम शोक करते हो,
और पंडितों जैसे वचन कहते हो।
पंडितजनों को शोक कैसा?
न तो ऐसा ही है कि
मैं किसी काल में नहीं था
या तुम नहीं थे,
या युद्धभूमि में खड़े
समस्त योद्धागण नहीं थे;
और न ऐसा ही है कि
आगे हम सब नहीं रहेंगे।

हे सखे!

आत्मा नित्य है
शाश्वत है, चिरंतन है।
जैसे जीवात्मा की इस देह में
कौमार्य, यौवन, बुढ़ापा

सब शारीरिक अवस्थाएँ होती हैं,
शरीर परिवर्तन भी
ऐसे ही होता है
जैसे मनुष्य पुराने वस्त्र त्याग कर
नये धारण करता है।

सर्दी-गर्मी, सुख-दुख
इंद्रियों और विषयों के संयोग से
उत्पन्न होते हैं,
जो अनित्य हैं, क्षणिक हैं।

इस संसार में असत का अस्तित्व नहीं है।
संपूर्ण जगत जिससे व्याप्त है,
वह नाशरहित, अविनाशी, अजर अमर है।
जीवात्मा नाशवान नहीं है,
शरीर का अन्त होता है,
जीवात्मा न तो जन्म लेता है
और न मारा जाता है।

आत्मा जन्म-मरण से परे है।

कौन किसको मारता है?

कौन किसको मरवाता है?

आत्मा अच्छेद्य है, अभेद्य है, अदाह्य है।

उसे जल गीला नहीं कर सकता।

वायु सुखा नहीं सकता।

अग्नि उसे जलाने में असमर्थ है,

उसे शस्त्रादि नहीं काट सकते।

इंद्रियों, मन और विकारों से परे

आत्मा अव्यक्त है, अचिन्त्य है, अविकार्य है,

अचल है, स्थिर है।

अतः हे परंतप!

शोक का परित्याग कर

युद्ध के लिये तैय्यार हो।

और यदि तुम आत्मा को

सदा जन्म लेने और मरनेवाला भी मानते हो,

तो भी जन्म लेने वाले की

निश्चित मृत्यु होती है।

उसके लिये फिर शोक कैसा?

हे अर्जुन!

यह आत्मतत्व बड़ा गहन है,
महापुरुषों द्वारा ही जाना जाता है।
क्षत्रियों का धर्म है

धर्मयुक्त युद्ध।

अपने कर्तव्य पथ में अड़िग हो

स्वर्ग का द्वाररूप रणक्षेत्र

तुम्हारे लिये ही खुला है।

अपकीर्ति से मुक्त हो।

माननीयों के लिये अपकीर्ति

मरणतुल्य होती है।

मरकर भी तुम स्वर्ग को भोगोगे

या जीतकर पृथ्वीपर राज्य करोगे।

यदि तुम्हें स्वर्ग और राज्य की

इच्छा न भी हो तो

सुख-दुख, लाभ-हानि, जय-पराजय को

समान समझकर

निश्चयात्मक बुद्धि से

अज्ञानता को दूर करना।

हे पार्थ!

ये बातें हैं, ज्ञानयोग की।

और अब जन्म-मृत्यु रूप

महान भय से मुक्ति देनेवाला,

सब कर्मों के बंधन से

मुक्त करने वाला

निष्काम कर्मयोग कहता हूँ।

इस कल्याणमार्ग में जो भी चलता है

उसकी निश्चयात्मक बुद्धि होती है।

सकामी पुरुषों की बुद्धियाँ भ्रमित रहती हैं।

बहुत भेदों वाली होती हैं।

हे अर्जुन!

भोग और ऐश्वर्य को,

स्वर्ग के सुख को,

कर्म के फल को,

जो परमश्रेष्ठ मानते हैं,

उनमें निश्चयात्मक बुद्धि नहीं होती।

इसलिये हे सखे!
 तू निष्कामी बन,
 आत्मपरायण हो।
 जिसे ब्रह्म का ज्ञान हो,
 उसे संसार में प्रकाश फैलाने वाले
 वेदों की आवश्यकता नहीं।
 विशाल जलाशय के प्राप्त हो जाने पर
 छोटे जलाशय का क्या काम है?
 इसलिये तू आसक्ति को त्यागकर
 सिद्धि और असिद्धि को समान समझकर
 समत्व योग में स्थित होकर कर्म कर।
 कर्मों के फल की कामनावाले
 अत्यंत दीन हैं,
 समत्व बुद्धि वाले पुरुष
 अमृतमय परमपद को प्राप्त करते हैं।
 हे अर्जुन!
 जिस समय तू
 राग और मोह के दलदल को
 पार करने में समर्थ हों सकेगा,
 तुम्हारी बुद्धि परमात्मा के स्वरूप में
 अचल और स्थिर हो जायेगी।
 तुम समत्वरूप योग के अधिकारी होगे।
 अर्जुन ने कहा कि हे केशव!
 स्थितप्रज्ञ, स्थिर बुद्धि पुरुष
 कैसे उठता है?
 कैसे बैठता है?
 कैसे बोलता है?
 उसके लक्षण क्या है?
 भगवान श्रीकृष्ण ने कहा—
 दुसरोँ में जो उद्वेग रहित हो,
 विचलित नहीं हो,
 सुखों में लिप्त नहीं होता,
 आसक्त नहीं होता,
 राग, भय और क्रोध को
 जिसने जीत लिया है,

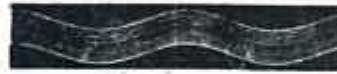
संपूर्ण कामनाओं को त्यागकर
 जो आत्मसंतुष्ट पुरुष हैं
 वे ही स्थिर बुद्धि हैं।
 कछुआ अपने अंगों को
 जैसे समेट लेता है,
 स्थिर बुद्धि पुरुष अपनी इंद्रियों को
 समस्त विषयों से अलग कर लेते हैं।
 विषयों को त्यागने पर भी
 इस चंचल मन का राग नहीं जाता,
 लेकिन स्थिर बुद्धि पुरुष का
 राग भी निवृत्त हो जाता है।
 ऐसा ही पुरुष स्थितप्रज्ञ है।

 हे अर्जुन!
 इंद्रियों द्वारा समस्त विषयों को
 भोगते हुये भी
 जिसका मन विषयों में नहीं बंधता
 आसक्त नहीं होता
 वही शुद्ध अंतःकरणवाला योगी पुरुष है।
 मन की आसक्ति ही
 राग उत्पन्न करती है
 मनुष्य कमजोर हो जाता है
 निरंतर प्रयत्न करने पर भी
 वह अपनी बुद्धि स्थिर नहीं कर पाता
 विषयों में आसक्ति से कामना,
 कामना में विघ्न से क्रोध
 क्रोध से अविवेक,
 अत्रिवेक से बुद्धि भ्रमित होती है,
 मनुष्य अपने श्रेय से गिर जाता है।
 असंख्य नदियाँ जैसे
 विशाल सागर में समा जाती हैं,
 सागर की मर्यादा न चोड़ पाती,
 कर्मयोगी पुरुष को
 सम्पूर्ण विषय-भोग
 पलायमान नहीं कर पाते।

शुद्ध अंतःकरणवाला योगी पुरुष
जब नित्य शुद्धरूप परमानंद में
मग्न रहता है,
सांसारिक मनुष्य
क्षणभंगुर सांसारिक सुखों में
सुख अनुभव करता है।
स्थिर बुद्धि योगी पुरुष में
आस्तिक भाव
आप ही आप आ जाता है।
आस्तिक भाव में ही सुख और शांति है
हवा जैसे नाव को बहा ले जाती है,
मन का चंचल स्वभाव ही
मनुष्य को उसके श्रेय साधन से

दूर खाच ले जाता है,
निरंतर अभ्यास से भी मन
वेश में नहीं हो पाता।
जिस समय मनुष्य
मन को जीत लेता है,
उसकी बुद्धि स्थिर होती है।
संपूर्ण कामनाओं को त्यागकर
सुख-दुखादि द्वंदो से रहित
अहंकार रहित पुरुष ही...
ब्रह्मानंद को प्राप्त होता है।
वही स्थितप्रज्ञ, स्थिरबुद्धि, मुक्त पुरुष है।
हरि ओम तत्सतः हरि ओम तत्सतः
हरि ओम तत्सतः

— श्रीमती आशालता ओझा,
१०५, नव आदर्श कॉलोनी, गढ़ा रोड़,
जबलपूर (म.प्र.) ४८२ ००२.



साई-संदेश

हे साई ! तेरे पास भण्डार प्रेम का
मुझ पर भी कृपा करो साई
मेरे हृदय की धड़कन
सच कहता हूँ तुम्ही हो मेरे साई !
इस जिंदगी की डगर पर
चलूंगा नहीं ठहर ठहर कर
उतार दो मेरे हृदय की काई
मुझ पर भी कृपा करो साई ॥

मानवता ही मेरा धर्म है,
साई भक्ति मेरा कर्म है,
हिन्दू, मुस्लिम, सिख सभी है मेरे भाई
हे साई तेरे पास भण्डार प्रेम का
मुझ पर भी कृपा करे साई
मुझ पर भी कृपा करे साई
है साई मेरे जीवन में कर डालो
प्रकाश से आगे....

— नरसी भगत प्रजापती,
एन.डी.बी.टी.आर. कं. प्रा. लि.,
सिनेमा हॉल के नजदीक, स्टेशन रोड,
जिल्हा-नागूर, राजस्थान-३४१ ३०६.



ओम श्री साई राम

- भजन की धुन- ओ साथी रे, तेरे बिना भी क्या जीना
तेरे बिना भी क्या जीना- ओ साई रे तेरे बिना भी क्या जीना
तू मेरा काशी है तू मेरा काबा है, तू ही मेरा मदीना ओ...
- १) जो दुनिया के रूप निखारे, तेरी करुणा वो दर्पण है
तेरी भक्ती मेरा धन है, वो भी तुझको ही अर्पण है
सब धन दुनिया के माटी ही माटी है, प्यार तुम्हारा नगीना- तेरे...
- २) मेरा जीवन तेरी पूजा, मेरा सब कुछ तू ही तू है
मेरे हृदय के आंगन में, तेरी श्रद्धा की खुशबू है
तेरे सिवा मुझको, मेरे साई देवा, याद रहा कुछ कभी ना...
- ३) लाखों दिल तेरा मंदिर है, लाखों है तेरे दीवाने
जो मूर्ख है वो क्या जाने, तेरा रुतबा क्या पहचाने
तेरे लिये तो मैं, पी भी लूँ साई, ज़हर पड़े भी जो पीना...
- ४) मेरे साई मेरे बाबा, मानवता के पालन हारे
तुझ बिन मेरे चंचल मन को, विपताओं से कौन अुबारे
तुम खुशियों के दीप जला दो, गम से बोझल है सीना...
- ५) तेरे दर पे सुख मिलता है, हम दुखियों को साई बाबा
तुझे से ही हमने सीखा जीवन, जीवन क्या है, जीना क्या है
तुझ बिन साई इस सेवका की, जिंदगी जिंदगी ना..तेरे..

— साईबाबा सेवका.

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 कगज के दोनों बाजू में लिखा हुआ न हों।

सेवा करूँ और कृतार्थ बनूँ

आज़ साई आप मुझे
भला छोड़ भी सकते हैं
क्योंकि
हज़ारों भक्त अपने आप
हाज़िर हैं आप की सेवा में
लेकिन
याद रखिये, मैं हूँ पुराना
चेला आपका, वह जमाना।
फिर भी
यदि आप नाराज़ हैं मुझसे
तो कम से कम इतनी कृपा कीजिये
कि
मैं आप के सारे भक्त जनों की
सेवा करूँ और कृतार्थ बनूँ।

— एन. रामाराव,
शिक्षाधिकारी, केंद्रीय विद्यालय संगठन,
(हैद्राबाद संभाग), ए-१६,
विक्रमपुरी, सिंकदराबाद.

शिर्डी दर्शन

ओ मेरे प्यारे बाबा
मैं हूँ एक गरीब भक्त तेरा
दिल है तुझ पर मेरा
शिर्डी आने का न हुकूम है तेरा ॥
सब कहते शिर्डी एक पुण्य भूमि
जो पांव रखेगा हट जायेगा सब दुःख
सुख और आनंद में डुबेगा
जन्म धन्य हो जायेगा ॥

लेंडी भाग एक सुंदर बगीचा
पाप धोने का द्वार है द्वारकामाई
नंदादीप है एक अद्भुत द्वीप
ओ! बाबा मुझसे इन सबका दर्शन करवाना ॥
ओ मेरे बाबा
दया बरसाओ मुझ पर
शिर्डी जाने का राह दिखलाओ
मेरे पाप को धोने का मौका दो ॥

— च. सूर्यनारायण राव,
आंध्रा बैंक,
चिगुरुमामिडि-५०५४६७,
आंध्र प्रदेश.



सब संगीत-काव्य साई का

एक बाँसुरी के अतिरिक्त
 नहीं थी कृष्ण की कुछ भी अपेक्षा,
 उसी में से निकाला मधुर संगीत ।
 प्रशंसा केवल बजाने वाले की
 जिसने खोखले बाँस में से
 निकाली ऐसी तान
 कि विश्व सुनकर हुआ हैरान
 चाहा करना आतृप्ति पान-
 तुच्छ साधन में गायक ने
 भरी ऐसी जान ।
 मत अभिमान से फूलो
 देख अपनी कलाकृति
 विश्व को बाँधे जो
 अपने जादू में
 -सूक्ष्म कंपन और झंकारें
 नाद का इंद्रजाल ।
 सिक्त करो उर अपना
 विनम्रता से
 तुम जानते नहीं
 उद्गम कहाँ इस गुण का ।
 यह किसी को मिल सकता था ।
 और संगीतज्ञ बना सकता था ।
 सौभाग्य है तुम्हारा
 साई ने तुम्हें चुना ।
 चरण कमलों पर चढ़ादो
 जो कुछ तुम्हारे पास,
 वहीं से तुम्हें मिला ।
 तुम भी सीखो मेरे कवि
 निधि जो पास तुम्हारे
 वापिस ली जा सकती,
 ना ही तुम उसका अर्जन
 कर सकते निज प्रयत्न से
 क्यों कि मिली है तुमको
 केवल अनुग्रह से ।

तुम सोच रहे हो कि
 शब्दों से खेल सकते,
 इच्छानुसार उनको
 नाच भी नचा सकते,
 जैसे आज्ञा तुम दोगे
 वे दौड़-भाग आयेंगे
 संकेत तुम्हारा पाकर,
 और सेवा की प्रतीक्षा
 करते रहेंगे ।
 ऐसा है विचार तुम्हारा
 कि तुम वाणी देवी के
 हो पुत्र सर्वाधिक प्रिय ।
 ये शब्द हैं प्रपंची,
 अमर्यादित, स्वेच्छाचारी
 और भरते तुम में शक्ति-मद
 जिससे तुमको भीतर की
 आवाज न सुनाई देती ।

अब नगर नहीं यह घिरा हुआ

घिरा हुआ ऋद्धिपुत्रों से
 प्रत्येक बलवान काफी
 राज्य पलट देने को,
 घूर्त, उत्पात मचाने को,
 अपने को कैसे भला बचाये कोई
 उनकी समवेत शक्ति
 के षडयन्त्रों से?
 कामेच्छा पाने की
 भोग करने की,
 क्रोध जबकि बाधा पड़े,
 मद जो सर ऊपर करे,
 लोभ न क्षीण जो पड़े,
 मोह गढ़ रहा जंजीरें
 जो न कभी टूटें,
 ईर्ष्या जलती विना दिखे

तेरी कृपा

घातक विशेष
जैसे अनदीखा शत्रु
-ये सब घेरा डाले
ललचाई निगाह से
हमको देख रहे
जब इनके पास से गुजरते।
कैसे अपने को, हे स्वामी,
बचाऊ उनके चंगुल से
जो मुझको है जकड़ रहा
यदि तुम मुझ में नहीं समाते?
कृपया पढ़ निक्षेप करो
मेरे लघु उर-प्रकोष्ठ में
यद्यपि उसमें नहीं तुम्हारे
प्रासादों का वैभव।
एक बार यदि तुम आ जावो
नहीं रहेगी कोई कमी
और उपद्रव कारी,
दरवाजा भड़भड़ाने वाले
घुसपैठ की फिराक में,
जल्दी जान जायेंगे
कि यह नहीं है खाली
किराये के लिए या
मुस्तकिल बस जाने के लिए।
स्थापित जब तुम हो गये
मेरा बाल बाँका
ये जाने दुश्मन कभी
भी कर न सकेंगे।
मेरे दिल का मंदिर
तेरे नूर में नहाकर
जगमगा जायगा।
यह नगर घिरा हुआ
दुश्मनों से न रहेगा।

भाग्य जगा मेरा उसके पहले-
अथवा जैसा समझ रहा मैं अब-
तेरी कृपा

उतरी मुझ पर
नक्षत्र-प्रभा की भाँति
कर विदीर्ण उस अन्धकार को
फैला चारों ओर,
मैं न जानता था
ध्याऊँ कौन सा रूप।
मेरे कुल के सभी देवता
हाँ, थे तो अवश्य ही,
किन्तु धराशायी थे सारे,
मृत-प्राय जड़वत्,
मरीचिका के खंड सदृश।
सब सहसा हो गये पुनर्जीवित,
ज्वलन्त और जागृत,
खड़ा हो गया उनमें हर एक
झाड़ युगों की संचित धूल
पूराकाल की आभा से मंडित-
जब देखा मैंने उनको
तेरे करुणा प्रकाश में
नाना वे सब रूप
जिन्हें तूने अपनाया था।
जहाँ बालका भित्ति थी
उठ गई वहाँ चट्टान।
मुझ को पुनः प्राप्त हो गये
खोये हुए देवता।
उन्मीलित नेत्रों के पीछे
खुल गया नया संसार :
महक रहा है चरणाम्बुज के सौरभ से,
ध्वनित हो रहा राम-बाण के कंपन से,
इंद्रजाल-सा बुनती मुरली-तान से,
आलोकित हंस-वाहिनी के मृदु स्वर से

जिनकी उंगली करती वीणा पर क्रीडा,
इमरु और त्रिशूल
चंद्र-लेखा, अहि-निचय
अर्धनारीश्वर शिव का
जिसको करते हैं समृद्ध।

हे भक्त-वत्सला

हमें ज्ञात है तुमने दिये हैं,
अद्भुत उपहार
अपात्र जनों को
रद्द करके पूर्व जन्म के कर्मों को भी
अपने अनुग्रह से
उनके लिए जो आते हैं तुम तक
केवल तुम पर ही चिन्तन करते।
ऐसा ही कुछ करो निमित्त मेरे।
यदि मेरी आकांक्षा दुस्साहस है
अलीक-आकाश-कुसुम-सम

उसको फिर भी रहने दो।
नहीं पूर्ण होती तो भी श्रेयस्कर है।
क्या इतना पर्याप्त नहीं
तन्मय होकर भजता जाऊँ
मिले, न मिले, फिर चाहे फल ?
कैसे तुम हे भक्त-वत्सला
इस सिर को गिरते देखोगे
और नहीं आवोगे दौड़कर
आशिश देने
अपने स्निग्ध स्पर्श से,
चाहे एक ही पल के लिए,
और नहीं अपनी गोदी में
इसे सहारा दोगे
अन्त काल की विस्मृति में
विलीन होने के पूर्व
कितनी ही दीर्घ प्रतीक्षा
सद्गति के लिए
इससे बढ़कर पुरस्कार नहीं।

— डा. पी. पी. शर्मा,
१११/२७९ हर्ष नगर,
कानपुर (यु.पी.)-२०८ ०१२.



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