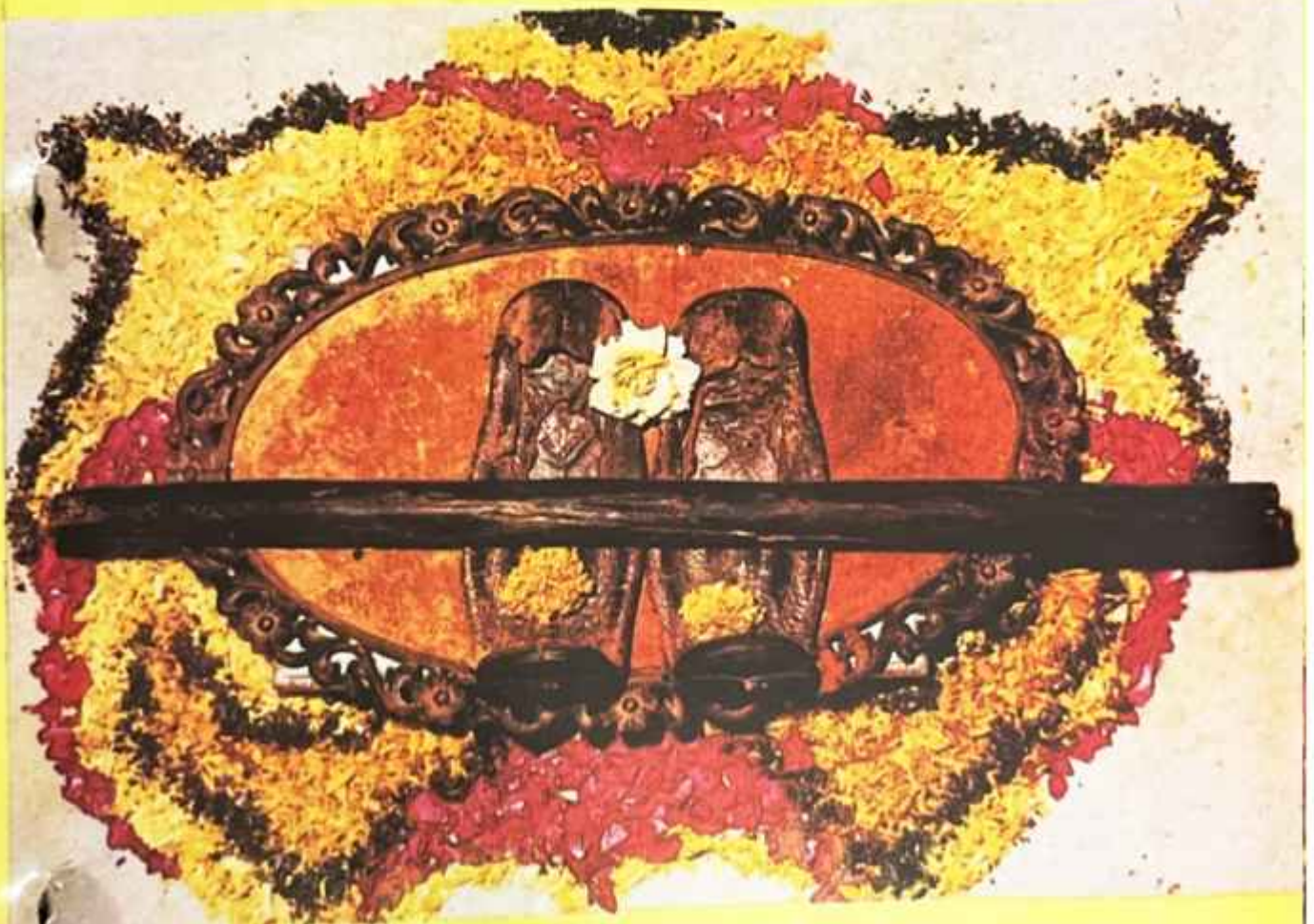


March 1989) (Rs.2

SHRI

SAI LEELA

OFFICIAL ORGAN OF SHIRDI SANSTHAN





**SHRI
SAILEELA**

**Official Organ of
Shirdi Sansthan**

Editor

Shri R.D.BANNE

Executive Officer
Shirdi Sansthan of
Shri Sai Baba

**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

Since my dear soul was mistress of her choice,
And could of men distinguish, her election,
Hath seal'd thee for herself: for thou hast been
As one, in suffering all, that suffers nothing,
A man that Fortune's buffets and rewards
Hast ta'en with equal thanks: and bless'd are those,
Whose blood and judgement are so well commingled,
That they are not a pipe for fortune's finger
To sound what stop she please. Give me that man
That is not passion's slave, and I will wear him
In my heart's core, ay, in my heart of heart,
A. I do thee.

—Shakespeare



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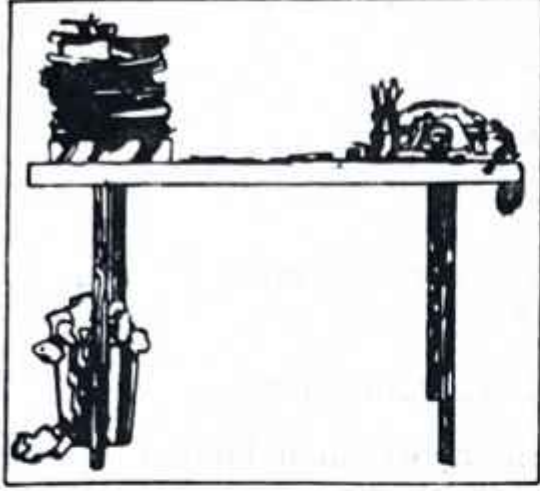
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The Auspicious Night of Lord Shiva-Sai

EDITORIAL



This month of March is characterized by the culmination of माघ and the onset of फाल्गुन, the fading of शिशिर and the ushering in of वसंत. The माघ ends with the auspicious night of Shiva or the शिवरात्री. We prostrate before the Lord Shiva with the prayer lingering on our lips :—

“तव तत्त्वं न जानामि ।
कोदृशो ऽसि महेश्वर ॥

यादृशो ऽसि महादेव । तादृशाय नमो नमः ॥”

(शिव-महिम्न-स्तोत्र)

How can we define the principle of शिवत्व, when शिव is the unscrutable, the unconditioned form of divinity? The state of शिवता is the highest level of knowledge and consciousness. शिव is the immovable, steady and static condition of eternal bliss for which the saints, sages and yogis have been pining through centuries of patient and diligent penance. It is the highest state of human evolution along the path of साधना. Conditioned form of शिव, as envisaged by the great masters, is marked with a loin cloth made of tigerskin, locks of hair with the crescent moon shining a top, the गंगा flowing through the locks to purify the three worlds, the throat rendered blue on account of drinking the poison हालाहल surging from the brisk turmoil of the संसार. He is at once a simple, compassionate God भोलानाथसांब thirsting for devotion, as also the fierce रुद्र dancing the तांडव of life and death. शिव is the symbol of sanctity, detachment, rigorous penance, all-pervading knowledge. His form is enigmatic, paradoxical. In crude form he represents the family deity, the वास्तुदैवत or the अष्टभैरवा s which govern mundane limits of Life.

Sai Baba who was worshipped as Lord शिव by the devotee Megha was really as compassionate as the सांब and as detached as the भूतनाथ. As an foreign author has summarized: “Baba was one of the strangest of India’s holy men. He never wrote a book, yet

learned scholars sat at his feet. He lived in a mosque but his Hindu devotees out-numbered his Muslim devotees. He taught each according to his faith. He could fly in a violent temper, even beating his disciples, yet the devotees learnt self-control at his feet. He asked for money as दक्षिणा, but kept nothing for himself."

Baba taught through the symbols. Although he said some few words, he meant an ocean of meaning. He has cast his mortal frame, but he communicates to his devotees through his remains. He sat at one place, but pervaded the entire universe. His power is unlimited by the bonds by time and space. His grace flows from one decade to another, unabated by the wear and tear of passing days. As the poet has depicted in his apt words, we reiterate his glory as follows:—

**"I am the omniscient spirit of Time, not bound by Karma,
A mere witness; yet my glory knows no limits of Time & Space."**

(काल पुरुष मी त्रिकालदर्शी । असुन अकर्ता आहे साक्षी । महिमा माझा अखंड वाहे काल दिशांच्या पार)

Let us pray to the Sai Shiv in the famous words of Saint Dnyaneshwar: "O Lord, let the darkness of vice vanish and the light of knowledge dawn. Let every soul achieve his own cherished desire. Let wicked be virtuous, and let the people loving the God steadfastly come together and strive for the welfare of the World."



The month of March draws near :
Ah, who will unite me to my Lord?
How shall I find words for the beauty
of my beloved Lord? For he is
merged in all beauty.
His Colour, is in all the pictures of
the world, and it bewitches the body and the mind.
Those who know this, know what is the
unutterable play of the Spring.
Kabir says, "Listen to me, brother!
There are not many who have found this out."

— KABIR —



ON THE SHIRDI PATH

(Through Literature)

From Literature to Sadhana:

(These experiences are of a poet who was interested in Yogic Sadhana and Philosophy in his teenage and a youth who was still continuing his college and university education to late forties in the post-independence period of degeneration of values. Hence they have the authenticity of reality faced by an intellectual of a postindependence age as well as the sincerity, ardour and determination of a preindependence idealist)

The spirituality of Sai Baba has a unique place in my life. It is living vibrating Chaitanya for me. Baba has contributed the devotional touch to my original attachment to Philosophy and Yoga. This transformation has been accomplished by him quite miraculously by his divine touch. It is through direct experience that he has taught me that the conditioned (Saguna) and the unconditioned (Nirguna) are one and the same and also inseparable. It was because of this that I could give the gift of "Sai Gitayan" to the world of Sai devotees. The Poetry has bloomed out of the experiences I had on the love path of Shirdi.

Rousing of Shakti :

From my early young days I was wedded to two loyalties, one of which was Poetry and the other the Yoga. When I was only 13, the lyre (Veena) of my Poetry began singing. Then I was meditating in silence on the lines of directions of Pantajal Yoga. I was trying to study, understand and assimilate the Philosophy of Vedant and Upanishadas. In those days within the measure of my juvenile capacity to know and realise by constant meditation, thinking and mental attachment, I was trying to know the formless power beyond the cosmos. Naturally, I cherished scant respect for those who were practicing devotion in the form of Pooja, Bhajans, Discourses and Sankirtana. I held that those who tried to behold God in a conditioned form were either superstitious or hypocrites. I later came to know that this was a wrong approach. However, during these days, it was through my own efforts that I roused the dormant Kundalini (the serpent power) in my body. But it was without the help of the Guru. I, therefore, experienced heated reactions and kriyas in the system of Nadis and was many times stunned and apprehensive.

Inspiration Divine:

In these very days I saw a portrait of Shri Sai Baba in the house of my Artist friend. The figure had a knot of white cloth tied at the back side of the head. His apparel was of white but torn Kafani. I was unaccustomed to see such figure of Fakir which did not suit my traditional ideas of God heads. I very little foresaw that this figure of Fakir would envelope the future part of my life. By a coincidence, I came across a life sketch of Sai Baba written by one Mr. Kavde. In that biography the writer had mentioned that he had undertaken the work of writing the life story of Sai Baba at the very inspiration or distinct suggestion given by the Saint. I was surprised to know the miraculous way of getting inspiration. The life story contained the astounding way of life, living and expression of the Saint. At that time I never know that Baba would touch my life directly through the medium of literature.

Prelude:

The Maharashtra Govt. had sponsored a competition of Dramas on the subject "Untouchability". Many leading Dramatists in Marathi had entered the ring of contest. I also entered the competition on account of insistence from some of my friends. I was not sure of getting any prize in the contest, when I sent five copies of the manuscript to the Director of Social Welfare, Poona. One of my friends who had helped me in copying the manuscript told me that he was going to Shirdi and asked me whether I had got any message to Baba. It was the year 1955. I told my friend that I would surely come to Shirdi and get darshan of Baba if I secure a prize in the competition. Surprisingly enough, daily Newspapers in Bombay declared on 9.5.1955, that I was awarded a prize of Rs. 1000/- by the Maharashtra Government for my Drama entry captioned Manusakichi Jakham. I was pulled and attracted towards the holy place of Shirdi. It was my first step in the dust of Shirdi where the great Saint had lived his miraculous life and spread his immortal message which sounded beyond the barriers of caste, creed and religion. The soil of Shirdi was fragrant with the memories of Baba, his sportive leelas, his doctrine of service and humanity and his miraculous way of saving his devotees. It was the first time that I saw a personal God sporting in the universe. This was the awakening of the realisation of conditioned (or the Saguna) form of God in my mind. My mind was full with the sentiment of love, respect and deep faith. Thus Baba stepped across my intellect and entered softly into the cavern of my heart which was now overflowing with devotion.



First Ray of Love:

Thus it was in 1955, that I could evince a real interest in the divinity, miracles and message of the saint of Shirdi and could start thinking over his life account and teachings. In the unsteady travails and dissipations in the current of life, I could calm my mind over a steady centre of faith, peace and tranquility. This was a new direction to the intellectual, literary and analytical trend of my mind which became touched by emotion and faith. The history of Maharashtra is characterised with deeds of bravery and valour by its heroes as well as the analatical devotion of its Saints. Maharashtra is more led by principles and ideals tested on intellectual standards rather than blind sentiments. The discrimination, devotion, poetic genuis of Saint Dnganeshwar and Tukaram and the practical spiritualism of Saint Ramdas have sprung from Soil of Maharashtra. The steady intellect and steadfast devotion of Hanuman is the real nature of this land and its history. Shri Ram had made Maharashtra as his dwelling place during his exile and purified its soil with his touch. Shri Hanuman, the symbol of devotion has his shadow cast on the entire expanse of Maharashtra Saint Ramdas has fostered d the devotion of Ram and Hanuman in the cultural history of Maharashtra. I therefore clearly perceived the gigantic shadow of the great symbol of shakti i.e. Hanuman on the entire map of spiritual Maharashtra.

Shadow of Hanuman:

Shri Sai Baba was treating Hanuman with utmost respect. There were two idols of Maruti near Shanipar. Whenever people enquired about Baba's parents Baba used to point out to these idols and say that there were his parents. Hanuman was said to be the family deity adored in his ancestral family at Pathari (Parbhani District). In the previous incarnation Baba had adored the unconditioned form of Shri Ram & his potent name. Baba had allowed to start Shri Ramnavami celebrations of Shirdi since 1911. Baba's attachment to Hanuman was unique. The faith & forbearance (i.e. Shraddha and Saburi) were the catchwords of Hanuman's devotion & allegiance to Shri Ram Baba's teachings centered round these magic qualities in Man. Thus I was seeing the unity of the Atmaram and the Rudrashakti of Hanuman in the form of Sai Baba. The mammoth shadow of Hanuman was thus soon looming high on the rigged land of Maharashtra strewn with ranges of Sahyadri raising their heads in the skies of this land of Shri Ramas visitance and residence during his exile.

Upasana of Hanuman:

It was in 1962 to 1964, that I was passing through an extremely hard time aspected by the Saturn in my Lunar sign. The life was full of struggle and hardships without greenery of happiness interspersed. I went through the duel experience of light and shadow, victory and defeat, happiness and agony in all the vicissitudes and ups and downs of life. Saturn is the heaven's sentinel, who supervises the distribution of the effects of action and turns one's attention to the higher power and the spiritual upliftment. The trials and tribulations during this course of time was only a door opened to me to enter into higher experience or an inlet for the advent of innerspiritual power in the form of Hanuman.

From Hanuman to Ram:

In these days of test, I had an occasion to visit Pune on vacation where I came across Shri Subhedar working in Criminal Investigation Deptt. He was a religious minded saintly person, who had attained some supernatural power. When I met him, he asked me whether there was a Hanuman temple in front of my house, because he saw it in a vision. Although there was no such structure at the moment, it subsequently was established just in front of my block in Govt. Colony (Bandra). When I shifted to Officers' flat in the same Colony after some years, the new flat also was surrounded by five such Hanuman temples in its vicinity. Shri Subhedar came to know about my hardships caused during Saturn Dasha and advised me to observe Shanivrata for six months. As a result of these austerities, I had a dream vision of Hanuman on 31.8.1963, wherein I saw beautiful face of a gigantic monkey covered with hair all over his body. The figure was in a dense forest shaded with tall trees. While I passed under the tree, the Hanuman beckoned me and said in a thundering voice that I would be gifted with Shakti or the Power. I was thrilled to hear these words of grace. This event turned out to be a great experience which moulded and fashioned my future life in the direction of spiritual knowledge, penance and pursuit of the shakti element. I came out the shell of mundane materialistic values and resigned fully to the force of divine side of human existence. It was as if, Sai Baba himself enjoined me to the Hanuman and his Shivashakti making me aware of its presence around me in the thick and thin of life's upheavals.



Meeting Saints:

In these days I had an opportunity to see Swami Swarupananda the great saint of Ratnagiri. I had also visited the samadhi of Gajananmaharaj at Shegaon in Vidarbha. I had also had a number of chances to visit Shirdi while touring in Maharashtra on official business. I paid my homage to Tulja Bhavani at Tuljapur. Swami Ramdas had appealed to her to manifest her dormant power for the benefit of people. I remember the occasion when Swami Swarupananda had held me with a loving hand and looked into my eyes with the glances of compassion and grace. I cannot forget the memory of his divine touch, his bewitching smile and fondling love. During these days only even my father had a vision of Sai Baba, although he was no devotee of Baba. My father was neither a devotee nor an atheist. He never entered my temple nor performed worship at home. However, he had scintillating experience of the grace of a Konkani Saint named Satam Maharaj who had rescued him from impending difficulties at the nick of the hour. My grand parents were devotees of Akkalkot Swami and his disciple Haribhau. They used to visit the monastery of the Swami established by Haribhau. We had also the opportunity to reside in the vicinity of Siddhabai's Math in the Bombay Suburb where Siddhabai used to visit and collect alms everyday. She used to visit only those houses where Swami directed her to go and collect alms. Siddhabai used to receive alms from us since Swami desired that she should do so. To be brief, my father had a dream vision of Baba, wherein Baba asked for a book from him and ordained him not to forget himself. My father inferred that Baba had referred to same book which I may be writing or I may have planned to write. He carried on the message, since I secured a prize for my Drama and since I had read the Book written by Shri Pandurang Kawade on the life of Baba. I had been collecting information from all sources about the mystery of Baba's leelas and miracles and imbibing his great personality on my mind's screen. Gradually, a divine individuality was taking shape before my mental eye. A stupendous and lustrous divine star was shining brightly on the horizon of my literary imagination. This was a process which started right from 1964 and ended in 1970, which gave birth to the great series of songs named Sai Geetayan.

From Sai Baba to Satya Sai Baba :

I perceived in dreams the padukas of Swami Samarth. I would see an ascetic coming to my door step loudly chanting the words "Jai Jai Raghuvir Samarth" and would ask me to have his darshan. This was portending coming of Hanuman shakti. Very little did I know at that juncture the trend

of events which would occur in the immediate future. On the contrary I drifted from Sai Baba to Satya Sai Baba of Andhra Pradesh in the intervening years, when I suddenly came across the news item about the miracles of this Saint of Puttaparthi in Andhra. This Saint was calling himself an incarnation of Shirdi Saint. My friends Shri P.K. Sawant, Dinesh Desai had the chance to behold this miraculous figure. Their reactions of his divinity attracted my mind towards his life story written by Prof. Kasturi. I was inspired by the editor of "Konkan Darshan", Shri Vasant Naik and the editor of Parijat, Shri Dinesh Desai to write a highly poetic brochure in Marathi on Satya Sai Baba namely "God incarnates in South" which was a literary piece highly impassioned by deep devotion. This booklet was great welcome to devotees. I handed over copies of this book to Satya Sai Baba in 1964, when he was present in P.K. Sawant's bungalow on Malbar Hill. I thought for some time as if, this was the book referred to by Sai Baba to my father. But this was not true. I wrote another book in ovimetre depicting life and glory of Satya Sai Baba under the caption "Satya Sai Darshan" which was republished by Satya Sai Foundation under the title "Satya Sai Gatha". The copies of this book were handed over to Satya Sai Baba by me in 1966 when he was staying at Gwalior Palace at Worli. He said to me that the language is sweet and melodious and handed over scented ashes to me. My wife was hospitalised at J.J. Hospital on account of sceptic delivery. I experienced that she was miraculously cured and returned home whole and hearty.

Back to Shirdi Sai :

With all these experiences, I was not satisfied with my encounter with Satya Sai Baba, although in a dream experience he clearly indicted that I would be endowed with powers and sub powers. I had no sterling experience to convince my conscience that Satya Sai Baba was the rebirth of Sai Baba. Satya Sai Baba never looked face to face with me nor did talk with me directly. I was greatly depressed to note this fact. I only prayed to him that my name should be taken alongwith that of Sai Baba and should be identified with it. This prayer come true latter when Sai Geetayan come to the light. The great piece of art which united me spiritually & literarily with Baba was taking shape in my consciousness and was being embedded in sonorous poetry, musical words and immortal philosophy. The spiritual world was to awake itself to this epic reality of Sai Geetayan.

Shaktipat Dix:

The episode of Satya Sai Baba sprang up during my search of the individuality of Sai Baba's divinity which caused a turmoil or a storm of doubt in my mind. The miracles of Satya Sai Baba, his deep knowledge of



spiritual, philosophical and religious texts, his edifying surmons, the magazines, books, the educational institutions, colleges & universities established by him for welfare of Indian youth are such stupendous exploits as can hold one wonderstruck or spell bound. However, the circle of rich men, politicians in power, round him is disillusioning. His remaining aloof from common man, his isolated privations make one reluctant to fit him in the frame of normal sainthood. I was caught up in foggy ambiguity from 1963 to 1966 and could rise up with utmost difficulty to rejoin my pursuit of shakti arisen from the vision of Hanuman. At last I held fast to the steering wheel of the drifting Sadhana and continued my headway towards self realisation, leaving aside all aberrations. I visited Dehu, Alandi, Pali, Pule, Pandharpur, Akkalkot, Gangapur, Narsobachi Wadi, Kolhapur, Dudulgaon, Chaul, Thewoor, Shirdi, and many other places of pilgrimage, met a number of holymen in Maharashtra and finally entered into Kundalini Yoga practice of Nath & Dattatraya cult. I dreamt that the famous Gulawani Maharaj of Pune had placed his hands on my head and put me in trance. I immediately met him in Pune and experienced the booming sound of a machine in my body while I was in his presence. Though he saw the enkindled Kundalini in my body, I importuned him to initiate me in the Shakti cult formally and he graced me with the Diksha on 17th January 1967.

Kundalini Experiences:

The Vedhadiksha of the initiation by Gulwani Maharaj from Pune gave me a wonderful experience of this at Bandra at my residence. The nadi centres in the body which were heated on account of self directed sadhana became gradually calmed down. The mind became still and quietened. The body started moving and vibrating with the enkindlement of serpent power and began rising upto swadhistan, Manipur and Anahat chakra, leaving its seat from the basic Muladhar chakra. The centres of longings, willing and communicating were crossed by the Shakti and it came to stay at the mantric Vishuddichakra near the neck. The progress was accomplished within three years from 1967 to 1970. During these days of Sadhana I could see the Hanuman fighting with the evil powers. I could see goddesses and saints in dreams. Hanuman used to appear with his monkey hordes and pierce through my ears. Saints used to blow through my vital airs and put me into trance. The Devi used to state you have done the work and you will get the results within a couple of years. Sai Baba used to state that he has to communicate with me. All these visions were portending that I was to meet the Guru of Nath cult (Dr. Ghatwai) shortly and was to write the Sai Geetayan which was vibrating with Kundalini power.

Remote control:

Whenever I had in vision of Baba, it was in the form of Lord Vishnu or Lord Dattatraya. He had no separate identity as Sai Baba. He was unparalleled and peerless Guru. The mould of my Sai devotion was of the Datta cult and Shakti cult, longing for the formless truth sought by Vedant. This was a special characteristic of my spiritual practices. It was as if the merits of last several generations, the blessings of Saints and the accumulation of penance of past births that had flowered into this way of Gurushakti and I was unknowingly being dragged into the circle. Some divine power was actually shaping my actions, thoughts and deeds and further fashioning my spiritual practices. There was some unknown director and I was merely an observer.

Saints are Symbols of God:

It was in these days that I had the experience of both divine powers as well as the grace of Saints. The God does not give us an escape from the fetters of karma. However, the saints who move with the power of god, observe with the glances of compassion, give courage and help to the suffering humanity. That is why people are more attached to the sages and Saints rather than god. Many people with lack of discrimination are thus deprived of both their mental peace and money in this wild chase of Sadhus. However, there are such great and noble personalities as Sai Baba and Swami Samarth to remove the human sufferings by giving an exemptions from the iron law of human destiny. Otherwise, there is no other alternative for a human being than to exhaust his karma by suffering it with a courage or resignation.

Literature acts as vehicle of Shakti:

Saints are the symbols of God. They are the exhibits of God or the cosmic mind. This experience was imparted to me in 1968, when I met Dr. Gavankar. He was a former trustee of the Shirdi Trust and the Editor of the Trust magazine. His devotional ardour was unprecedented. He was used to shed tears at mere memorary of Sai Baba and his deeds of grace. It was he who taught me the importance of adoration of Ganesha and the mystry of devotion. I also met Shri Zurale Maharaj who was propagating the literature of the Dutta cult. He was the devotee of Narsinha Saraswati and Tembe Maharaj. It was through his association that I came to know the mystery of presence of Lord Dattatraya in the words and literature of Tembe Maharaj. I came to know about the secret of rousing shakti through literature which was subsequently fully harnessed by me while writing Saigeetayan and



Duttagaurav which gave special dimensions and heights to the literature written by me.

Saigeetayan, the great musical series blooms:

It was the year 1969 when the roused shakti was progressing from the Kantha Centre to Agnya Centre and I was in a duality whether to progress by the Purva or Paschim way. The former way was of rigorous practice, the latter way was of the grace. Literature was a vehicle, which carried me through these riddles to the sahastradal centre by the western way. The words bathed in music, poetry and vibrating nad. The Editor of "Navashakti", Shri Behere, inspired me to write Sai Geetayan on the lines of the Geet Ramayana. This was published every Sunday in the literary supplement of weekly "Navashakti" at his behest. The study of philosophy Vedant, Geeta & Bhagavat together with practice of Sadhana came to my rescue. Every word became set with charm, sentiment, fragrance and picturesqueness. Currents of grace descended into the words. The words became a sound. The sound transformed into poetry, the poetry adjusted itself to music and ambrosial philosophy. A piece of literature was created on the lines of Geeta and Dnyaneshwari.

"I am ready" :

In the last paras, I have given an account how my spiritual bias for yogic and philosophical pursuits as well as my poetic genius singing the tunes of patriotism and love for Maharashtra as reflected in my welknown recorded songs was infatuated with love for Saint Sai Baba and was identifying a personal God in his human form. I had recorded in my first collection of poem "Koumudi" at the beginning that my ardent and impassioned longing was fulfilled and the labour of love has become potent with meaning. The devotion became poetry and words nectar. This was the real condition of the literary expressions from my lyre since they have sprung out in a vibrating force through the Vishuddhi Centre near my neck. I came to realise that the philosophy and Yoga becomes drab, if it has no humidity of love and total surrender. The figure of Baba was gradually taking shape out of nothingness or void and the linking thread of the vision of Hanuman was joining the life with its dreams its aspirations and its longings to the divinity, the light and the eternal truth. In these delicate and creative moments of life, I heard ethereal sound declaring that "I am ready". I did not realise from where these words

emanated and tried to search the source of these declarations. I was then composing a few introductory songs in Saigeetayan, the series of songs on Saint Sai Baba.

I had to stop writing the songs for a few months. This pausing interval gave me the real light of spiritual experience. On recapitulation, I can now infer that Baba had then desired to give me first sterling experience of life's truths before I set out to write a series of songs on his life and mission.

Ghatwai as Nath Cult Guru:

The "Saigeetayan" (or the series of songs on Baba) started with the initial song which depicted Baba as SaiChandra and the devotee as Chakor, both quite apart from each other. This was the duality of God & his devotee. The Geetayan ended with the note that the Sai Chandra has become the devotee Chakor. The God & his devotees have been inseparable single entity resulting into absolute unity or the final merger of both. I met the great devotee Dr. Gawankar when I was writing initial songs of the series. He was a true example of an impassioned devotee. His eyes flew with tears at the memory of Baba and his experience of the moments of Baba's grace, he had in his past. His love was so deep, steadfast and ardent that it could bring the Saints mysterious presence and his abundant grace into day to day life. I learnt from him the secret of Vedha bhakti and initiated me into Ganesh upasana, as a result of which I had a vision of Ganesh on 10th May 1987 appearing in dream and piercing his trunk through my navel and telling that "Ghatwai shall present me with the pitcher of truth". This dream experience occurred when I was on leave at Karwar at my wife's native place. Thereafter, I left Karwar to meet Datta Bal, Gagangad Maharaj at Kolhapur, Manikprabhu at Humnabad and Gulwani Maharaj at Pune from 11th to 19th May 1970. On 19th May 1970, I happened to pass through Budhwar Peth of Pune city, when I saw an earthen idol of Ganesh accompanied by Goraksha & Machhindra Nath at the entrance of a dispensary. I entered the premises and met Dr. Ghatwai a elderly figure of 75 years with bright lustrous face and radiant eyes. He was a highly evolved soul who was initiated in Nath cult by a Master, so high as Shri Tajuddin Baba of Nagpur. He welcomed me with the words "Stop the Ganesh mantra recitations as you have to reach the Dattadham. Ganesh is a station passed in last birth. Your Guru is Shripad Shrivallabha. You have done the service of Guru in past incarnations by writing his biography.

The Initiation to Nath Cult:

"Guru is indebted to you. He will show you the further destination". Ghatwai told me of Sai Baba who was initiated by Vyankusha or Gopalswamy



of Selu (Parbhani) was Kabir in previous birth and Gopalswami was Ramanand Maharaj of Kashi. Gopalswami was reborn as Tajuddin and Dr. Ghatwai was the colleague of Sai Baba in the Guru marga given to him by Tajuddin Baba of Nagpur. This relationship as stated by Dr. Ghatwai is substantiated by the words of Sai Baba quoted in his biography. Baba used to call Tajuddin Baba as the "golden tree on east of Nagpur" or he would refer that "No other can be our father than the real father". Dr. Ghatwai glorified my effort of composing lyrical and vibrating poetry on Sai Baba's life and mission. He blessed me that I would complete this great and illuminating piece of divine poetry which will shower grace on the devotees of generations to follow. He however, apprised me of the fact that I would not be getting any material benefits out of this composition but I would get the long coveted divine grace that turns one's life into gold. He initiated me in Natha mantra as well as the practices of Nath cult on 20th May 1970 and put me into the state of ecstasy and bliss. He led my spiritual life through the western way professed by Shri Dnyaneshwar and merged my Shakti into the thousand petalled lotus in the head. This gave a new strength & force to my recomposing the Saigeetayan which had a temporary pause for six months. The songs were published in the weekly edition of Sunday, Navashakti (Marathi daily of Maharashtra). I had an experience during these days of having received a jasmine flower from the Portrait of Baba placed in Dwarkamai Masjid at Shirdi when I visited Shirdi with the devotee group headed by Dr. Gawankar. As I had related this story in past independently, I will not dwell upon it in this article but skip on the other related experiences which are associated with the composition of the divine songs compiled in Saigeetayan which was later republished by Dhavle Publication in 1972.

Eulogy of Ganesh:

I must add here that I had composed the eulogy of Ganesh prior to my writing 'Saigeetayan'. This composition was finally incorporated in the printed edition of Saigeetayan later in 1972. This Ganesh eulogy was captioned as "Ganesh Gauray" and was a powerful, potent and enticing exposition of the godhead's spiritual and material significance. Shri Shantaram Athavale the famous poet of Prabhat pictures had praised this work in unequivocal terms as follows:—

I had never come across a powerful and effective Ganesh stotra after the famous Ganesh Stavan was composed by Saint Dnyaneshwar at the

commencement of Dnyaneshwari. The stotra written by Shri Ajgaonkar is a symbolic representation convincing a reader that the poetic genius of Shri Ajgaonkar has a divine touch and celestial ramifications with the world beyond. The Ganesha's praise improved my material life and removed the obstacles & difficulties set on my path. Ganesh with his divine directions indicated the name of my Guru in a dream. This was astounding grace of Ganesh descended on me. The Om is the original subtle form of Ganesh who is the stimuli on the threshold of material world and the spiritual realm. It is necessary to appease Ganesh before setting on new project. This starting experience came as a revelation to me on the ridged and strife-stricken path of my life. The Ganesh Stotra was finally published independently in the form of a booklet named Ganesh Gaurav by the Taddev Book Depot, Bombay.

Sai Baba Enters into Life as Guru:

A couple of years before I commenced writing the Sai Geetayan, I had a vision of an old ascetic with grey locks of hair and deer skin round his loin and some parchments in his hand entering into my body and creating vibrations in the body finally culminating into blissful state. This vision was indicative of the composition of the poetry in future based on the philosophy of Geeta and Bhagwat. The saintly and godly form of Sai Baba with his life, miracles & message slowly assumed the form of songs. The message "I am ready" was in fact the directive of the Swami Samarth for undertaking the onerous task and the guarantee to impart high experiences befitting to a spiritual writer whose words should be based on actual and true enlightenment. A few months before, I met Dr. Ghatwai at Pune, I had met Baba Maharaj Arvikar who was a great spiritual man capable of exposing the reality of high experience and the real purport of Geeta and Dnyaneshwari. He was an authority on the universal yoga based on the devotional frame in true philosophical sense. Baba Maharaj told me at his very first meeting with me in April 1970, that I was a lover of saints but I should not be led by shallow type of devotion and superstitious credulous. I should treat Sai Baba and other saints as the twigs of the great Guru Tree. Guru is a principle or a power and not an individuality housed in a human body. He ask me to perceive my eternal Master Lord Shripad Shrivallabha in the form of Sai Baba. This was timely advice which was substantiated by a dream blessing by Satya Sai Baba who appeared under a seven coloured spectrum of rainbow arch and told me that your language is mellifluous and you would get the gift of Shakti and its associate powers. I prayed to him that I should be united and identified with the name of Sai Baba for perpetual time.



Earth meets Sky:

This was indicative of the future composition of immortal poetry which would unite me with the Saint. During these days the spiritual practices which started with the initiation by Dr. Ghatwai progressed further. The serpent power rose upwards. The mind merged into nothingness. The spirit manifested its inner light. The simple union became a perpetual state of consciousness. The awareness in the literature and the vibrations in the words began to touch the unknown region. This linked a unique relationship of the sky element with the earthen life.

Gita & Bhagwata transformed into Sai Songs:

I dwelt on the immortal philosophy of action, devotion, knowledge and yoga, while I composed the series of songs. I was leading the spiritual practices and receiving the high experiences myself while studying the life of the Saint and his philosophy encased in Gita and Bhagvat. This was penance through the words, through the aspirations and through the spiritual experiences also. It was as if I was expressing in words what I was being where as Geeta and Vedant during my college life. The poetic genius was ever the Geeta and Vedant during my college life. The poetic genius was ever alive with the words, Nad, Rhythm and Music at my beck and call. This was poetry on the life of a Saint and hence it was bereft of dramatic deeds and actions unlike in the life of Ram and Krishna. There was no facility to digest the past compositions of the Saints, pant poets as well as the sweet rhythms of Tulsidas, Walmiki and Vyas. This was a new arena where in the miracles themselves were dramatic events and the philosophy itself was musical poetry. I had to transform the thoughts, the emotions and the tenets of philosophy into sweet rhythm, musical poetry, which was indeed a great task or a coveted achievement. The paucity of deeds was overcome with beauty of words and sentiments. The words descended from the higher strata with the lightening of grace. Every word in the songs was embedded with meanings and sentiments and bordered by the 4th dimension which was nothing but the divine direction.

Composition:

In the first song itself I had evoked Baba as the moon of devotion and urged him to pour the stream of nectar into the current of devotion. I had called him the purport of life and essence of happiness and deliverance. I called him as a great world Preceptor who would direct the boat of life beyond the ocean.

A Vibrating Experience :

Baba is nothing but the love and compassion of Lord Dattatraya. He is the form of Grace assumed by the eternal longing of the generations of devotees. This was the mature and noble approach accepted for depicting his sainthood. He was the immortal Lord Datta traversing the entire world under his mobile feet. While portraying the Shirdi village, I had described it as the divine golden abode of the Sham Sundar Shrikrishna. It was the stream of nectar running into the ocean of sansar. I had described the river Godavari, as the Ganges of the South pouring pitchers of devotion into the dwellings of Adwait. Sai Baba had admonished in his very first surmon in front of the Khandoba Temple, in the famous words of Saint Kabir, that the God had no form, he has no caste or creed. The god-head is beyond the barriers of religions or castes. In other song Baba had explained to Shama that those devotees who had forgotten their own bodies and mind in his meditation are protected by him. He took care of their subsistence. He explained to Shri Chandorkar that ego as doer should be burnt in the fire of knowledge. He also stated that one should observe God everywhere and in every living creature. The poetry depicted the life and miracles of the Saint, dwelt upon yoga, dynan, bhakti and karma and lead the reader to self-surrender & simple unity of the devotee with God.

Real Form of Sai :

The period in which Sai Geetayan was being composed, was full of innumerable experiences and noble visions. The period which followed the completion of this great effort was also of fulfilment of Sadhana (with halo of grace and love from the saint), of dazzling light of achievements of the aspired goal. Some of the instances are quoted here. I was meditating on the form of Baba, whether he was Shiva or Vishnu. He had manifested his Vishnu form to his beloved devotee Shri Nanasaheb Denge; however he had revealed the form of other Godheads to some other devotees. I held Baba as Sripad Shrivallabha and in tune with my belief Baba one day manifested his Vishnu Datta form with red gown and golden crown reposing upon the hooded serpent Shesha. I could not contain within myself and immediately composed a song depicting him as the beautiful Lord Krishna of Dwarka or Shri Vishnu lying on Shesha Nag. Once when I was portraying the incident how the streams of Ganges & Yamuna sprouted from his feet in front of Dasaganu in the words "Lord, I have known your real identity. You are Shrirang with Ganges flowing by your sacred feet. You are Yoga mingled with Bhakti". Just before I completed this song, a devotee from



Bhimashankar the famous Jyotirlinga came to my house and offered me prasad from the Holy place.

Guru Manifests :

Once I was contemplating on the concept of compromise between the spiritual life and day to-day life of man. I was at the same time composing songs on the Guru form of Baba. I had composed the song depicting God Dattatraya as the master of universe, the reservoir of blissful happiness. I had also called him as the wonderful Govt. which governs the entire universe with its living creatures as well as flora and fauna. While I brooded on the form of Guru, it was an afternoon with the day light falling. The light around in the closed room turned golden and I spied a figure with the locks of hair and the deer skins. He was a young ascetic looking like Shiva. I recognised him as Dattatraya's incarnation. Shripad Shri Vallabha in the Shiv form. His face was looking like Vishnu, while his body was that of Shiv. I remember that a similar type of idol has been installed in the Dattatraya temple at Sakori by Upasani Maharaj. In the matured days of my Sadhana, I composed the songs on fulfilment and attainment of the highest state which is described as real nature of Sahaj Samadhi. In other songs, I described the form of God, as the intensely concentrated bliss. The sweet songs depicting the realisation were composed by me and incorporated in the Saigeetayan. The last song of the series is a Bhairavi, in which the poet describes the highest stage of assimilation with cosmic which is even higher than the state of Samadhi. I had concluded the series with the words that all the muktis have come together on the full moon day of the absolute union of the God and devotee i.e. the Chakor and the Moon.

Absolute Merger:

I had said in the last lines of the Sai Geetayan that "today Chakor has turned into the Chandra. God has himself become the devotee. I do not perceive any other thing than his feet. I cannot hear anything but the sound of his foot steps. My mind, my ego and my intellect have merged into his being. The ardour of the devotion, the equilibrium of knowledge and the blissful condition of yoga has been fully understood by me. The karma has been dedicated. The door of grace is opened. The pangs have a border of happiness. The songs are flying on the wings of Amrit. Baba! This union of God and devotee should be everlasting! The last Bhairavi sings, "O' God! I offer a thousand salutes at your feet. I am but a servant fully surrendered at your feet.

Praise Words of Great Men :

With the 41 songs vibrating with the meaning and the vibrating divine power, the composition came to consummation. During these days I had read the books Sadhanasamhita and Divyamritdhara written by Arvikar Maharaj which contains the scientific description of spiritual life and the spiritual experiences. I met Bhau Maharaj Chindarkar Arvikar Maharaj, Dr. Ghatwai and discussed spiritual experiences with them. These discussions were useful to me for understanding the scientific principles of Sadhana and the mature experiences. These were reflected in the songs. I was be friended with Shri Shantaram Athvale who was the famous Marathi Poet of the Marathi screen of the past days. He has written an introduction to this book. He has not only glorified and praised the songs, but linked them with the Dynaneshwari. Describing the music and the higher touch contained in the songs, he has said that it is not necessary to set tunes to these songs. If however, a musician desires to set tunes, he himself must be a befitting person appreciating the spirit of the songs. He should also appreciate the divine inner substance of the songs. Datta Bal also has stated in his foreword, that the genius of the poet is spiralling high. Prof. Belsare has also written a critical appreciation of the poetry. The book was published by the famous K. B. Dhavle Publication in 1972. During the publication ceremony Dr. Gavankar who chaired the occasion clearly stated that Shri Sai Geetayan is only next to Sai Satcharit. Dr. Dabholkar, the son of Hemadpant Dabholkar, a author of Sai Satcharitra who was the Chief Guest at the congregation of poets held at Shirdi described the poetry as one of the unique and beautiful work of art based on the experiences of Sadhana.

The Achievement :

The series of poems incorporated in Shri Saigeetayan is capable of rousing the Kundalini power and potent of imparting actual experiences and as such it would gradually spread into the society of devotees. This is because of the fact that the society is at present adoring the secred things against the criterion of market value and utility in terms of money. It would therefore be difficult for the present day society to understand and digest the stream of ambrosia contained in spiritual poetry. It requires proper attitude or approach to appreciate the divine values which presupposes inner purification of the reader. The faithful reading and honest reverence to the poetry would invoke the experience which is encased in its composition. It is the experience of the reader as well as singers who have given reverence and respectful thought over the meaning of the songs have begun to receive the higher visions, peaceful experiences which are inbuilt in this vibrating



poetry. I am receiving a number of letters from the devotees which are quite eloquent of the magic and arresting spell of the wordy brickwork of the gifted poems. The musicians and singers have written to me mysterious experiences and visions they had, the various instances of grace, punishment to evil spirits.

Recently a Venus cassette covering some portions of eight selected songs from the series has been released under the caption "**Shiradis Sai Ale**", sung by Suresh Wadkar and Anuradha Paudwal.

Divine Purpose :

The Sai Satcharit fulfils the longings of the devotees, whereas Sai Geetayan opens the doors of experiences and higher grace of guru. This will be known to the world of devotees soon. I had suffered and assimilated the pangs of labour for the eternal good of devotees, while I was composing the series of songs. The endeavour has been motivated for explaining the essence of sadhana to the worldly minded devotees and to submerge them in the ocean of Bliss. The purpose and the motto of my Saigeetayan is for modifying, elating and uplifting the consciousness of a religious minded man to the higher strata of divine peace and realisation.

— Chakor R. Ajgaonkar, M.A.
Y-11/170, Govt. Colony, Bandra (E),
Bombay-400 051.

"O Friend! This body is His Lyre.
He tightens its strings and draws
from it the melody of Brahma.
If the strings snap and the keys slacken,
then to dust must this instrument of dust return.
Kabir says, "None but Brahma can evoke —
its melodies.

— KABIR —

THE SRI SAI BABA DEVOTEE RELATIONSHIP

One of the greatest features of the Incarnation of Sai Baba of Shirdi was the bond He forged with His devotees, a bond uniting the devotees for ever to Him by His supreme love. Countless were and are the devotees of Sri Sai Baba of Shirdi, but it was and is only a fortunate few who were accorded this divine love of His, serving as an inspiration directly to those devotees, and indirectly to that increasing section of mankind worshipping Him today as god supreme.

The way by which Baba effected this bond or one may say divine love link is illustrative of the uniqueness or the incomparableness of this Avataar. It was by the method of visions of His in dreams and so vivid were these dreams that the forging of the god-devotee relationship took place, simple though in its technique, but elevating or edifying in the result. The five select examples expounded here proceeding from the simplest to the highest in concept emphasize what one way call the power of divine love exercised by Baba of Shirdi.

Example One: Khushalchand of Rahata (one of the primary devotees of Baba) one day had a dream of Baba calling him to shirdi and so he sent his son to fetch a conveyance. At the same time in Shirdi, Baba called for another and a higher primary devotee of his, Kakasaheb Dixit to take a tanga to fetch Khushalchand from Rahata. When in Rahata the son failed in getting a conveyance for the father, Dixit arrived with the tanga. Inexpressible was the joy of Khushalchand when he heard from Dixit that Baba had asked him to take him to Shirdi and it was not the tanga but the wave of Baba's love that took both to Shirdi. Khushalchand had his "Darshan" of his Lord and Dixit enjoyed the pleasure of being Baba's messenger in the process, a phenomenon either way extremely simple in execution but spiritually highly elevating.

Example Two: One Ramlal, a Punjabi brahmin of Bombay saw in his dream Baba himself bidding him to come to shirdi. Knowing not Shirdi or Baba, Ramlal felt himself as a loss, but while walking in the streets in the afternoon saw a picture of Baba in a shop, and when the picture of Baba coincided with the Image of his dream, make haste Ramlal did to rush to Shirdi, where he stayed for the rest of his life in the blissful presence of Baba. Does not the example number two excel in beauty example number one?



Example Three: The example of Lala Lakhamichand even excels the example of Ramlal in showing not only Baba's love to His devotees but also His omniscience. Synchronising with his dream in Santacruz with the picture of Baba in Das Ganu's kirtan in a friend's house and what more being asked by another friend to accompany him to Shirdi. Lakhamichand's pleasure was out of bounds in going to Shirdi (after borrowing some money for his expenses). Wishing to present to Baba some guava fruits while alighting at Kopergaum but forgetting it in his occupation of seeing the fine scenery about, imagine his pleasure of meeting a woman with a basket of the same fruits and getting the entire basket instead of a part for his purchase from the good woman! While worshipping Baba with 'puja' materials in the masjid he was simply overwhelmed by the omniscience of Baba of every step he took in coming to Shirdi forgetting not to mention his "Bhajan" with his friend during the journey. Lakhamichand remained a "Bhakta" of Baba till his end sending flowers and fruits from Bombay through friends visiting Shirdi to his presiding Diety there. See how Baba of Shirdi creates "Bhaktas" of the purest type and how on learning about such "Bhaktas" "Bhakti" is kindled in the worshippers of Baba at the present day!

Example Four: Kakaji Vaidya of Saptagiri temple in Vani was cured of the restlessness assailing his mind again by a dream vision of Baba. An unfortunate Snag of his mind took him to Triambak instead of to Shirdi and so Kakaji had to wait for the arrival of the irrepressible devotee of Baba, Shama, who on the order of Baba had gone to Vani in order to fulfil his mother's vow of presenting to the goddess of the temple a pair of silver breasts. Need one expatiate on the exhilaration of spirits of Kakaji Vaidya in meeting a messenger of Baba in the form of Shama and his going to Shirdi with him and his becoming instantly cured of his mental ailment at the sight of Baba? If one looks for a miracle from Baba, surely this is one.

Example Five: The building of the "Sammadhi Mandir" of Baba in Shirdi by the Nagpur millionaire Booty marks the crescendo of the purest "Bhakti" that Baba Himself instilled in his followers. Very aptly it was that the concept took place in Dixit's wada, a place holy by itself because of its authorship by Kakasaheb Dixit. Both Booty and Shama by his side in their sleep in Dixit's Wada woke up coincidentally more or less after experiencing one and the same dream. And what was the dream? It is one of the sublime chapters in the history of the Incarnation in Shirdi. The dream (relating it itself gives

a thrill) was, Baba asking Booty and Shama separately in their minds but synchronising in time to build a "Wada" in which He would Himself come and reside for ever! This was the genesis of the Temple of Baba called the "Sammaadhi Mandir" coming into existence contributing to the apex of the holiness of Shirdi. Of course Baba was consulted with piety, and humility and after his sanction was obtained, the costly and noble edifice arose entirely out of the funds of Booty. The most remarkable feature about the "Sammaadhi Mandir" is, though Booty wished to install the Idol of "Muralidar" in the central hall, it was the mortal remains of Baba the god following a referendum of the people of Shirdi that were entombed for ritualistic worship together with two other Icons, a big colour portrait and a huge marble idol of Baba which were consecrated later.

In all the examples cited above the uniqueness of Baba of Shirdi is apparent. Dream visions of Him, He gave to a select few, who became his greatest "Bhaktas" to inculcate in others the devotion they themselves imbibed and enjoyed.

— C. R. Narayanan,
B-1, Sasi Apartments,
R. K. Mutt Road,
Madras-600 0028.



The God is near, He is within the precincts of heart!
Alas, one cannot see face to face for the whole life time.
He pervades the cosmos, but the world misses his sight.
It is a piece of great fortune, that Saints have appeared on
the scene. It is through their grace that I can see God.
Ramdas is lucky enough to experience the manifestation of
the divine in his own body.

— SAINT RAMDAS —



FAKIR—THE MAN OF POWER

To-day Shri Sai Baba's name is ringing not only in India from Kashmir to Kanyakumari and Kutch to Manipur but also the world over. He is God, Guru and Guide to many religious minded and God fearing people. They considered Him as God incarnate when He was in flesh and blood at Shirdi and have experiences of His near presence as the Universal Spirit even now after 70 years of His Mahasamadi. Baba after Mahasamadhi is more powerful than Baba alive.

The reason for the remarkable popularity of Shri Sai Baba is that He answers the prayers of His devotees by granting them boons and satisfying their legitimate wishes. He comes to their aid in times of dire necessity and saves them from awkward and difficult situations. He cures incurable diseases as if by magic. Students appearing for examinations, candidates applying for jobs, parents planning for the marriage of their children, litigants awaiting disposal of their cases in Law Courts, businessmen aspiring success in their undertakings, women seeking issues, mothers expecting babies all these and many more are offering their to His temple or performing pooja or archana to his idol or picture in their own homes. And the wonder of wonders is that every one of them gets his or her wishes fulfilled somehow or other in some mysterious ways. There is no legitimate desire of a devotee which He cannot fulfil. It is on account of this remarkable quality of mercy and benevolence of His that people throng in large numbers to worship Him at His temples.

—*Bhoopati Singh Thakur,*
President,
Shri Sai Samaj, 1525,
Napier Town, Jabalpur.



The pilgrimage, munificent gifts, hard penance, rigorous vows are fruitless, If one does not know the feet of Guru and the mercy of Saints.

— GURU GITA —

THE GARLAND OF SAI GEMS

(Contd from Nov 1988 issue)

1. "I require no door to enter. I have no form nor any extension. I always live everywhere. I carry on, as a wirepuller, all the actions of the man trusts Me and merges in Me".
2. "The Lord is the sole Doer and inspirer. He is also merciful. He who casts aside egoism and thanks Him and he who trusts Him entirely will have his shackles removed and will obtain liberation".
3. "Wealth should be the means to work out Dharma. If it is used for personal enjoyment, it is wasted. Unless you have given it before, you don't get it now. So the best way to receive is to give. Giving of dakshina advances Vairagya (non-attachment) and thereby Bhakti and Jnana-Give one and receive tenfold".
4. "I always think of him who remembers Me. I require no conveyance, carriage, tanga no train nor aeroplane. I run and manifest myself to him who lovingly calls me".
5. "To keep My words, I would sacrifice my life, I would never be untrue to my words".
6. "Know for certain that he who feeds the hungry, really serves Me with food. Regard this as an axiomatic truth".
7. "I draw to Me my man from far off or even across seven seas like a sparrow with a string fastened to its feet".
8. "If one ever meditates on Me, repeats my name sings my deeds and is thus transformed into Me one's karma is destroyed. I stay by his side always".
9. "Be wherever you like, do whatever you choose remember this well that all what you do is known to Me. I am the inner Ruler of all seated in their hearts. I envelop all the creatures the movable and immovable world". I am the controller—the wirepuller of the show of this universe. I am the Mother origin of all beings, the harmony of three gunas the propellor of all senses, the creator, Preserver and Destroyer. Nothing will harm who turns his attention towards Me,



but Maya will lash or whip him who forgets Me. All the insects, ants, the visible movable and immovable world is my Body or form”.

(to be continued)

—Sri. D. Thirugnanam, M.A.,
1450, Sri Sai Laxmi Nivas,
13 Main, II stage, W.C.Road,
Bangalore—560 086.



SAI BABA'S HELP

We are humble devotees of Sai Baba for the past 20 years. During these years there were many experiences of His Leelas but this experience of late has strengthened my faith in Him. My youngest son Mohan, was having severe chest pain and as advised by the doctor, he needed an operation for the replacement of a valve. The cost would come upto Rs.21,000/-, which we managed, but the operation was postponed because his blood group was not matching. He was already 17 days in the hospital. Sai Baba came to our help, suddenly on Thursday, October 6th the doctor told us the operation was the next day i.e. Friday 7th. Baba puts His devotees to severe tests to see if we have faith in Him. My son is recouping after the operation and we will all go to Shirdi when he is quite fit to travel. Bow to Shri Sai, peace be unto all.

— Mrs. Sharada D. Nayar,
A/32, Himalaya H.S.,
Asalpha,
Ghatkopar (West),
Bombay-400 086.

One who knows the mystery behind My divine birth and My divine deeds, is not born again after leaving this mortal coil.

— (GITA) —

JNANA-MARGA: ITS MEDITATION TECHNIQUES

(Contd. from February 1989 Issue)

Atma-vicara or self-enquiry

The most important spiritual exercise which is a characteristic and unique feature of Jnana-marga is *atma-vicara* or self-enquiry. It is a purely subjective technique which dispenses with every kind of object and objectification. It is an attempt to turn away from all objects and move backward into the self. This is the technique in which the negation process of *neti, neti* finds its most practical application. In the quest for the true Self every other thought and knowledge is discarded; the very tendency of the mind to conceptualize is given up.

Obviously, then *atma-vicara* is not *manana* or reflection but a direct penetration into the self. It is not an attempt to convert an indirect (*paroksa*) knowledge into direct (*aparoksa*) experience. It begins with most immediate and incontrovertible experience of one's existence as the ego, and then seeks the foundations of this awareness; as such, it is a movement through *aparoksa* experience from beginning to end.

Atma-vicara is not thinking about oneself, or brooding over one's past. That kind of thinking can give more knowledge about the ego but never about the transcendental Self. It should be noted that the Buddhists also begin their spiritual quest with the ego but then through logical reasoning, reach the conclusion that there is nothing but emptiness beyond the ego. This shows that *vicara* should be conducted only after gaining a sound understanding of the doctrine of Atman enunciated in Vedanta scriptures.

Vicara as technique of self-discovery was first developed by the Upanisadic sages. Its most authoritative source is Yajnavalkya's last instruction to his wife: *vijnataram are kena vijaniyat?* 'How to know the knower?'⁷⁶ Though Yajnavalkya did not give a clear-cut answer to the question that he raised, self-enquiry must have been practised for centuries. The credit for reviving this ancient tradition in modern times must go to the south Indian sage Ramana Maharshi. Through his spiritual realization he gave the tradition a much needed



authenticity. He distinguished self-enquiry from other methods of spiritual practice and gave it an independent status. He showed how by questioning oneself 'Who am I?' it was possible to follow the trail of one's 'I' consciousness to its source in the Atman. By thus clarifying and simplifying *atma-vicara* he brought it within the reach of the common man.

It is, however, good to remember that self-enquiry is not an intellectual process. It is essentially an intuitive process and, unless *medha* or intuition is developed through the practice of complete continence, it is not possible to carry self-enquiry beyond a certain inner limit.

Pratibodha technique

If we carefully study our thoughts and actions, we will find that they are mostly going on unconsciously, without our being aware of them. It is because a major part of our daily life is spent in an unconscious drift that we commit mistakes, fail in our efforts and succumb to inner impulses and external circumstances. One of the first steps in spiritual life, therefore, is to practise constant self-awareness. This constant self-awareness is known as *Pratibodha*.

The *Kena Upanisad* (2.4) says *pratibodha viditam matam*, which *samkara* explains as: 'The Self is known when it is grasped as the witness of each state of consciousness.' This means that behind every thought and action there stands the silent witnessing self. By constantly holding on to this inner witness we can remain fully conscious and alert in the midst of all our activities.

What happens when we practise this *pratibodha* technique? First of all, it enlarges our self-awareness. How does this take place? Between every two thoughts there is an interval when the self remains in its own true nature as the self luminous *pratyagatman* or *kutastha*.²³ As we practise the *pratibodha* technique, this interval lengthens and brings about a transformation of our consciousness. The second effect of practising *pratibodha* technique is a remarkable increase in our self-control. The Atman is not merely the source of consciousness but also the source of power; the Upanisad itself says, 'Through Atman one gets strength';²⁴ When the inner Self shines forth, it radiates such power that all thoughts, impulses and emotions spontaneously get controlled.

It is the *pratibodha* technique that goes under the name Vipassana (or *vipasyana* in Sanskrit) in Southern Buddhism. This ancient technique which had remained obscure for centuries was revived, developed, adapted to modern times and popularized by the Burmese Buddhist monk Mahasi Sayadaw and the Burmese government official U Ba Khin in the early forties of this century. At present thousands of people in Burma, Ceylon, USA, Europe and Australia are actively practising Vipassana. The method of 'choiceless awareness' taught by the late J. Krishnamurthy is also only a modernized version of the *pratibodha* technique.

Sabda-aparoksatva

Another doctrine of spiritual experience held by Advaita, and by no other school or sect, is the *sabda-aparoksatva vada*. According to this theory, spiritual experience has nothing to do with meditation or any other practice. If a person's mind has been sufficiently purified, the direct experience of Brahman takes place in him as soon as he hears the great statements of the Upanisads.

The original proponents of this doctrine derived it through their interpretation of Yajnavalkya's Upanisadic exhortation: 'The self is to be seen, is to be heard of, reflected upon and enquired into (*nididhyasitavyah*). Through the direct perception of the self, through hearing, reflection and transcendental knowledge (*vijnana*) all this becomes known.' From Samkara's commentary on this passage it is clear that he regarded a combination of all the three means—*sravana* (hearing), *manana* (reflection) and *nididhyasana*—as necessary for the realization of Brahman. He says: 'When these (three) are combined, then only true realization of the unity of Brahman is accomplished, not otherwise—by hearing alone.'²⁸

In spite of Samkara's clear statement, his followers were divided into two camps on the interpretation of the above passage. According to the Bhamati school founded by Vacaspati Misra, *sravana*, *manana* and *nididhyasana* are all a chain of causes, contributory to the knowledge of the oneness of Brahman. Thus, *sravana* is the cause of *manana*, and *manana* is the cause of *nididhyasana*. These three are the causes of the knowledge of the said oneness, without any principal-subordinate relation among them. This view is evidently closer to Samkara's commentary. But the Vivarana school of Parkasatma Yati holds that *sravana* is the



principal cause, whereas *manana* and *nididhyasana* are subsidiary and serve only as aids to the former. It is the Vivarana school that has propounded the *sabda-aparoksatva vada*. Anandagiri, another interpreter of Samkara, also seems to support this view.

The real source of the controversy is, however, deeper than the one stated above. It is centred on whether a sense organ (*indriya*) is necessary or not for direct perception of Brahman. According to the Bhamati view, perception is possibly only through an instrument (*indriya*) for, if the sense organ is defective, perception too will be defective. The mind is a sense organ, and only by exercising the mind through meditation can direct perception of Brahman take place, not through hearing of scriptures alone which can produce only mediate knowledge. Opposing this view, the Vivarana school holds that the immediacy of cognition depends upon the object of knowledge and not the instrumentality of a sense organ. The mind is not a sense organ as it is necessary for all kinds of knowledge (not merely perception). Hearing can convey immediate knowledge if the object is immediate. There is no object more immediate than the Atman. So scriptural statements can produce direct perception of Brahman through a sufficiently purified mind.²⁹ This point is illustrated by the story of the 'ten fools' who crossed a swollen river. On reaching the other bank they started counting their numbers. Since the counter forgot to count himself, the counting always showed only nine. Then a passer-by pointed to the counter and said, 'You are the tenth man'. As soon as they heard it, true knowledge of their number dawned in them.

Nididhyasana

If in the Vivarana school *sravana* is considered the door to advaitic experience, *nididhyasana* is considered the door to that experience in the Bhamati school. This leads to the question, what is *nididhyasana*? Unfortunately, a satisfactory answer useful to a sadhaka is not found in the traditional works on Advaita. According to Samkara, *nididhyasana* is only 'determined meditation'.³⁰ Suresvaracarya, however, does not regard *nididhyasana* as meditation. He points out that the use of the term *vijnana* in the place of *nididhyasana* in the second line of Yajnavalkya's exhortation mentioned above shows that *nididhyasana* is not meditation but higher knowledge. Meditation is an act (*manasavyapara*), whereas *nididhyasana* is a 'knowledge situation'.

Suresvara holds the view that both *sravana* and *manana* should be observed till *vijnana* (understanding of Brahman) manifests itself, which is what *nididhyasana* really means. '*Nididhyasana* is the culmination of the processes of *sravana* and *manana* and is the understanding of Brahman (depending upon others)'.²¹ In other words, *nididhyasana* means the understanding of the meaning of the Sruti, *vakyartha* or 'sentence-sense' (*vacya-vacaka-sambandha*). This *vakyartha* is not the linguistic expression of liberation. It is only indirect knowledge and is the precedent of direct or immediate realization of Brahman.²² The person who wants to be liberated should, after acquiring knowledge of *vakyartha*, proceed to remove his ignorance in order that he should attain the knowledge of the *avakyartha* '(the Reality) beyond the sentence-sense'.

At this point it may be useful to state the *prasamkhyana* theory of Mandana Misra, the author of *Brahmasiddhi*. According to Mandana, knowledge of Brahman springs from *prasamkhyana* or 'continuous meditation'—not directly from *mahavakya*. *The Upanisads convey vakyartha* through the process of *sravana* and *manana*, but this *vakyartha* is mediate and relational knowledge. Hence it does not culminate in the awareness of the real nature of Brahman. Brahman is *avakyartha* which is absolute and immediate. This is attained only through the continuous meditation on the *vakyartha*.²³ *Prasamkhyana* is the repetition (*avrtti*) of *sravana* and *manana*.²⁴ Suresvara criticizes Mandana's view. Suresvara holds that repetition of mediate knowledge does not produce immediate knowledge. He says: since according to Mandana *sravana* and *manana* produce only mediate knowledge, *prasamkhyana*, which is a mere repetition of this mediate knowledge, cannot produce any new knowledge, that is direct realization of Brahman.²⁵ Suppose a person infers the existence of fire in a distant hill from the smoke rising there. By repeating that inference can he directly see the fire? No.

It is obvious that if one understands *nididhyasana* as meditation, it will be the same as the *prasamkhyana* of Mandana. In fact, that is what Vacaspati does. But Suresvara rejects *prasamkhyana* as a direct means to Brahman experience. So he interprets *nididhyasana* not as meditation but as the intuition (*vijnana*) of the real meaning of *mahavakyas* which falls short of direct realization of Brahman. Perhaps, for Suresvara *nididhyasana* is almost equivalent to *savikalpaka samadhi*.



Though Suresvara's criticism of Mandana's theory of *Prasamkhyana* may be valid, his own conception of *nididhyasana* is neither clear nor convincing. It is doubtful whether Yajnavalkya, when he instructed his wife Maitreyi about the self, had in mind *samanadhikaranya*, *sambandhatrayajnanu* and other obstruse principles of logic. In all probability, Yajnavalkya originally meant *nididhyasana* to be either a process of penetration into the self through *vicara* or an intensification of the intuitive awareness 'I am Brahman'.

Conclusion

We have only given a bare outline of the different spiritual techniques belonging to the path of knowledge. The details are to be learned from a competent guide.

It is a matter of deep regret that although the philosophy of Advaita is being popularized in India and the West by religious preachers and academic teachers, the same amount of interest is not seen in learning and propagating the specifically advaitic forms of sadhana. It is as a corrective to this lopsided situation that we should view the increasing popularity of Zen, Vipassana, TM, Choiceless Awareness and several other techniques which have brought meaningfulness and succour to hundreds of thousands of people in modern times. Seen in a larger perspective, all these new methods, in spite of the progandist exaggerations of their exponents, belong to the broad path of Jnana-marga.

24. *Brhadaranyaka Upanisad* 4.5.15

25. Cf. *Pancadasi* 8.3, 21.

26. आत्मना विन्दते वीर्यम् ।

Kena Upanisad 2.4

27. आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि । आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ।

Brhadaranyaka Upanisad 2.4.5

Note that in the second line *vijnana* replaces *nididhyasana*.

28. यदा ऐकत्वमेतान्युपगतानि तदा सम्यग् दर्शनं ब्रह्मैकत्वविषयं प्रसीदति, नान्यथा श्रवणमात्रेण ।

Samkara, Commentary on ibid

29. For a clear presentation of both the views see, *Vedanta Paribhasa* of Dharmaraja Adhvarindra ch..8.

30. निदिध्यासितव्यो निश्चयेन ध्यातव्यः ।

Samkara, Commentary on *Bhavadaranyaka Upanisad 2.4.5*

31. अपरायत्तबोधो ऽत्र निदिध्यासनम् उच्यते।

पूर्वयोरवधित्वेन तदुपन्यास इष्यते ।

Suresvara , *Bhavadaranyaka-Upanisad-Vartika 2.4.217*

32. Cf. Suresvara, *Naishkarmya-siddhih 3.28* (*Vakyartha-pratipatti* is based on subject-object relation, but *atma-pratipatti* is not based on subject-object relation.)

33. अपरे तु बुवते वेदान्तवाक्यजनितम् अहंब्रह्मेति विज्ञानं संसर्गात्मिकवाद आत्मवस्तुयाथात्मावगाह्येव न भवति । किं तर्हि, एतदेव गंगास्रोतवत् सततमभ्यासतो ऽन्यदेव अवाक्यार्थात्कं विज्ञानान्तरं उत्पद्यते ।

Suresvara, *Naishkarmya-siddhih, 1.67* (prose)

34. Cf. युक्तिशब्दावृत्तिलक्षणात् प्रसंख्यानात् ।

ibid 3.124 (prose)

35. युक्तिशब्दौ पुराप्यस्य न चेद् अकुरुतां प्रमाम् । साक्षाद् आवर्तनात् ताभ्यां किम् अपूर्व फलिष्यति ॥

ibid 3.124 (verse)



I manifest myself in different ages for the protection of the virtuous, the extinction of the wicked and for the establishment of Dharma.

— (GITA) —



THE DOCTOR OF DOCTORS

Those who surrender themselves completely to Baba can realise that He is always beside them. Our sincere prayers to Him never go unanswered. My narration here confirms the fact that Baba comes to the rescue of His devotees, whenever they are in troubles. My little son had suffered from Chronic diarrhoea since his third month. I took him to many childrens' specialists in the major towns of Andhra Pradesh. Their medicines gave him only a temporary relief. Tears welled up in my eyes seeing the suffering of the little boy, who used to get dehydrated due to diarrhoea. During one of my visits to Shirdi, a miracle happened. I was sitting in the Samadhi Mandir with my little boy in my lap. I closed my eyes and began to pray to Baba to help the boy. I did not know how much time had elapsed. Suddenly I heard a voice saying "Lo, Ye Prasad lo!" (Take this Prasad) I was startled. I opened my eyes and saw a strange man in torn clothes throwing a bit of Prasad into my lap. He had gone away very quickly before I could compose myself. I think that He was no other than Baba himself. The members of my family gathered round me to hear what had happened. They did not see 'that man' though they were also present there. We made the sleeping boy eat the prasad given by God. I am very happy to tell the readers that since then my boy's health has improved a lot and his suffering from diarrhoea has stopped. Who can deny that this is nothing but one of the myriad miracles wrought by Baba? I firmly—very firmly—state that He will come to our help if we pray to Him whole-heartedly.

— R. Ramachandra Rao,
507-D, 10th Ward,
Markapur-523 316,
Prakasam Dt., A.P.

The Saints are born on this earth to uplift the world steeped in mundane acts. They exert themselves through their life to assist the suffering humanity.

— Saint Tukaram —

BABA MATERIALISES

I have learnt from my personal experience that one cannot go to Shirdi for the sacred darshan of Sai Baba unless one is 'summoned' by Him. May be in the case of others, the experience may not be same. I am speaking about me. My experience, Baba's Grace which I enjoy.

After years of planning, I felt that I was "Called" by Him to Shirdi.....At last!

That very morning I had a beautiful dream. I saw in the dream something funny. I was told something unbelievable and yet I had to accept it with all my faith in and my love for Baba. Baba appeared to me on that morning and said that He would meet me at Shirdi in the form of a young crawling baby playing "Tabla". This was something which I could never believe and yet Baba's message in the dream was very specific and therefore very clear.

I arrived in Shirdi. I was naturally most anxious to see the dream in reality, however impossible it seemed to me to watch a crawling baby playing "Tabla".

I had not disclosed the dream to anyone for obvious reasons. After a quick bath at the hotel, I was anxious to visit Baba's Samadhi. As usual, innumerable devotees had already gathered in the main hall opposite Baba's Statue. My eyes were wandering all around to find the crawling baby.....it was a long wait..... The dream seemed to fizzle out..... Suddenly, some one allowed his way out into the main hall bringing with him a Harmonium followed by another, bringing a pair of Tabla and Dhagga and yet another bringing a Tanpura. I was curious. I went up to the Pujari, who told me that a Singer would be singing classical music for Baba. But it was at 10p.m. and I had still to wait.

I had enough time to go to the hotel change into comfortable clothes and come back to listen to the Singer. The dream was vivid in my mind and I was not going to call it an imaginary vision, specially after I had seen a Tabla on the floor.

I rushed back to the hotel for a quick change of my clothes and on my return, there in the Centre of the hall were arranged on a Carpet, a Harmonium, a Tanpura and a pair of Tabla and Dhagga. People surrounded the instruments and a seat was arranged for the Singer, who was to arrive shortly.



Suddenly, I saw a small child, less than a year old, crawling on its knees and going up to the Tabla, pulling it, pushing it, and beating it with all joy producing most beautiful sounds. One had to see the sight in order to believe it.....

I had tears in my eyes. I narrated my dream to my wife and left the hall paying all my respects to the child.....

.....Baba materialised in the crawling baby.

— Dr. R. K. Keni,
M.Sc.(Med), FAGS (USA), FICA (NY),
Hon Research Scientist,
Cell of Parapsychology,
Bombay Hospital,
Bombay-400 006.



I laugh when I hear that the fish in the water is thirsty :—
You do not see that the real is in your home, and you wander
from forest to forest listlessly!
Here is the truth : Go where you will, to Banares or to
Mathura; if you do not find your soul, the world is unreal to
you.

— KABIR —



LORD OF LIFE : SRI SAI BABA OF SHIRDI

(The writer heartily offers his salutations and adorations to the Greatest Sadguru, Shri Sai Baba of Shirdi with a deep sense of veneration, loyalty and gratitude. He, in all humility gives a few lines on meditation and prayer in devotion to Lord of Life)

Sri Sai Baba of Shirdi is the most Supreme and Unique Avatar of Dattadeva. The path to enlist ourselves in Sai Darbar seems to be easy but is quite difficult in practice. He wants from the devotees only Two Pice, Nishta and Saburi (Faith and Patience). At the outset, we must give up our 'Ego'.

Sai Baba said, "The sense of differentiation as 'I and thou' is the barrier that keeps away a disciple from this Master (Sadguru) and unless that is destroyed the state of union or at one-ment is not possible. "Allah Malik" i.e., God is the sole proprietor, nobody else is our protector. His method of work is extraordinary, invaluable and inscrutable. His will be done and He will show us the way and satisfy our hearts' desires. It is on account of 'RINANUBANDHA' that we have come together. Let us love and serve each other and be happy. He who attains the Supreme goal of life is immortal and happy, all others merely exists i.e., live as long as they breathe". (Ch. XVIII & IX P. 102, Sri Sai Satcharita)

The Great Lord taught as the method of meditation and prayer on various occasions and The Easiest Path (in Ch. X, p.61) is, "His (Baba's) actions showed extraordinarily intelligence and skill. Whatever, He did, was done for the good of His devotees. He never prescribed any asan, regulation of breathing or any rites to His Bhaktas nor did He blow any mantra into their ears. He told them to leave of all cleverness and always remember 'SAI', 'SAI'.

Further in His Charters, It is said "those who resort to this Masjid (Dwaraka Mayi) never suffer anything in this life and to end of Time (Vide Ch. XXXIV, p.188) As we are fortunate to have the sublime and subtle link to the Great Master, we must obey His teaching towards meditation and prayer". "To obey is to attain". Sai Baba said assuredly, "if you always say 'Sai' 'Sai' I shall take you over the seven seas. I do not need any paraphernalia of worship, either eight-fold or sixteen-fold, I rest there, where there is full of devotion" (Ch.XIII,p.73).



PRELIMINARY TO MEDITATION: "See the seat of meditation as the seat of the Great Guru and of the Shakti pervading everywhere and bow inwardly to all beings and then sit quietly and relax all tension of the body and mind slowly. Getting up from meditation, touch the seat and bow to it. Feel a sense of utter peace and sweet harmony flow in His divine presence (Picture or image). Time is required. Allow the Lord of life, love and beauty manifest through you, in radiant health, in useful and creative activities and in happiness. Meditation and prayer will be a blessing to you and one and all".



MEDITATION AND PRAYER:

There is only one Life, One Spirit and One truth.

I bow to Lord Sai on the East, on the West, to the North and to the South.

I bow to Guru God in all directions.

Lord Sai is Brahma, Vishnu and Maheshwara.

I bow to Him, the Trinity.

Sai is the inner ruler of all and seats in hearts and envelops, all the worlds.

Sai is the controller of the Universe. He is the **Origin, Propeller and Nourisher. He is the Cosmic Power.**

Lord Sai is the Guru God. He is the promoter and transmitter.

The whole world is in HIM.

Samartha Sadguru Sri Sai Baba is my most beloved **Mother, Father, Guru, Friend, Guide, Benefactor, Protector, Redeemer and Saviour.**

I draw peace and strength from my **Guru God.**

May Lord Sai bless me to totally establish myself in **Meditation and May HIS HIGHEST and HOLIEST POWER** Stand behind to always protect me with **HIS RADIANCE and EXCELLENCE.**

My Guru God Sai is the **Most Exalted and Supreme Knowledge, Power, Bliss and Love.** He is full of **Mercy and Compassion.** He awakens me to reality and works always for **Unity, Harmony, Bliss.**

I am extremely fortunate to have the **GRACE** and **KINDNESS** of My
Guru God Sai.

I obey all His Commandments : take refuge in Him
and thus will be holy and virtuous.

Lord THY will be done in all beings and in all ways.

Lord is the all pervasive LIGHT, MIGHT and MUNIFICENCE.

Lord Sai is the Bestower of Health, Wealth, Purity, Peace, Love and
Prosperity to me.

I shall pass on **HIS LIGHT AND MIGHT** to other souls' peace and
strength.

I shall lead a free, fearless and holistic life filled with
love and compassion.

My Guru God frees me from all Physical afflictions, mental confu-
sion and uncertainty. **Sai** fills me with **His Love** and guides me with
HIS WISDOM.

Sai Manifests HIMSELF with **GLORY, BEAUTY AND LOVE**
through me. **BLESS** me, Lord Sai to have steady and strong faith and
patience. **LOVE, PEACE AND HARMONY FLOW** in Myself by
HIS GRACE & BLESSING.

LORD SAID—MY GURU GOD IS THE LOVE-LINK (TO ME)

The Guru God Sri Sai is in me, I am in the Guru. May Sai bless me in
all ways. I bow to him in all directions. May Sai bless us all, peace be
to all."

*G. Subrahmanyam, M.A., B.Ed.,
Sai Jnan Saran, Potturi Vari St.,
Visianagaram-2.*



I have been striving hard all through my life, so that the last
day of my sojourn on this earth be blissfully sweet.

— Saint Dnyaneshwar —



SADGURU-SAMRAT SHIRDI SAI BABA: HIS CHARTERS AND SAYINGS

The fact that Shri Sai Baba of Shirdi was the very incarnation of Lord Dattatreya cannot be over emphasised or under-estimated by the devotees, all the world over. Hemadpant, the authoritative biographer and writer of Shri Sai Sat Charita asserted this fact, after his long association with Baba for 7 years i.e. from 1910 to 1917 and collection of particulars from various devotees at Shirdi, prior to his arrival at Shirdi. Even the writing of Shri Sai Sat Charita by Hemadpant was the outcome of and at the inspiration of Baba. Datta bhaktas too including Shri Ganapathi Sachidananda Swamijee added their weight to this incarnation theory. During His life time, Baba made it clear that He was not different from Lord Dattatreya.

In this article, we are concerned only with His charters, sayings and preachings to the devotees. Baba assured His devotees, "If a man utters my name with love, I shall fulfil all his wishes and increase his devotion. If he sings earnestly my life and deeds, I shall always protect him. Devotees attached to me heart and soul, will naturally feel happiness, when they hear my stories. I shall draw out my devotees from the jaws of death. If my stories are listened to, all the diseases will get rid of. The simple remembrance of my name as 'Sai' 'Sai' will do away with sins of speech and hearing."

Baba assured Das Ganu to do Nama Saptah and at the end of the 7th day, Vitthal would certainly appear but prescribed a condition that the devotee must be earnest and devout in his prayers. Since Das Ganu was not earnest and devout in his prayers, he could not get any vision, though Kaka Saheb Dixit could get Vitthal darshan. About Gurus, Baba's views are clear-cut and unambiguous. He told the devotees often—"Remember Sad-Guru with pure love always, for He is engrossed in doing good to all. To remember Guru is only to solve the riddle of life and death. This is the best sadhana, as it involves no expenditure. Guru is the only God get hold of the feet of Sadguru. Guru is extremely kind, generous, forgiving, tolerant, soft, straightforward, self-content beyond comparison. All our Gurus, Saints and Acharyas preach, spread, help, give solace and comfort to all needy persons both in spiritual and material affairs. Gurus are the main source of pure and divine love. Baba further exhorted his devotees "unless there is close relationship or connection, nobody goes or comes to anyone or to anywhere. If any one comes to you, receive

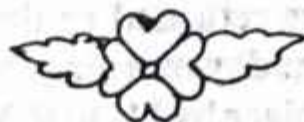
him with due respect. God will bless you if you give food to the hungry, clothes to the naked, your varandah to strangers for sitting and resting. If you have the quality of helping others, you will experience spiritual bliss.' God is the sole proprietor and nobody else is our protector. God's methods of work are extra-ordinary, invaluable and inscrutable. His will will be done and He will show the way and satisfy our heart's desire.

Further Baba says that one who attains the supreme goal in life, is immortal and will be always happy on the earth. But one has to surrender totally with love and deep faith. Then, you see how the grace of Guru works unless you see that the mind becomes calm, all bookish learning, arguing about Vedanta are of no avail. So train your mind to be always calm, pleasant and under firm control. Practise this slowly and steadily you will attain wisdom. One should not enjoy any objects with our senses, without remembering our Gurus. By doing so, all our egoism, lust, greed and other bad qualities will vanish. See no difference between God and Guru. If one sees any difference, he sees no God. Fix your pure thoughts on Lord, through your mental vision. This vision of Guru will remove all the ignorance of the mind. You reach higher plan of life and attain self-realisation.

Sad-Gurus' sayings, when attended to, will give you faith, devotion and salvation for the inner self.

In the concluding message, Sai Baba, our Sad-Guru says:— 'If you spread your palm with pure devotion before me, I am there, day and night. Go wherever, you will over the wide world or seven seas, I am always with you. My abode is in your heart and I am with you. Worship the supreme self, who is seated in your heart, as well as in the hearts of all living beings. You do your duty. Don't be afraid in the heart, steady your mind and have faith in my words. May the supreme nectar of the Lord pour on you to cherish and enjoy the pure existence of life on the earth'.

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





HOW SAI IS HELPING US

It is indeed difficult to explain with mere words, the greatness of Sai Baba. He has helped His devotees in many ways. They remain ever devoted and grateful to Him. I would like to narrate my own experiences of Sai's kindness.

I first visited Shirdi, with my family in 1981. It was December 31st 1980. We reached Shirdi and could have darshan of Sai only on 1-1-1981. The first glimpse of Him made me and my wife spellbound. We were at once attracted by His charm, His peaceful posture (sitting), raising a hand to bless everyone and resting His right leg on His left knee marks an excellent, everlasting impression on one's mind. Since that first visit, we have been going to Shirdi every year, except in 1987, during which period, however much we tried we could not make a visit.

During one of our such trips, after myself and my wife had satisfactory darshan of Sai, we were trying to return to Bombay on the same day on some urgent work. Unfortunately, we could not get reservation in any of the buses either to Bombay or at least to Pune. We, however vacated our hotel room and reached the busstand, hoping that some bus will take us to Bombay. From 7p.m., we were waiting, but no bus had any accommodation, which would be possible only if somebody cancelled their journey. We were disappointed, but prayed Baba sincerely to help us, as we had to reach Bombay, the next day morning without fail. At 11p.m. one empty bus came, and all the passengers, who had got reservation in that particular bus got in and soon the bus got filled completely. The conductor of the bus came and checked all their tickets and then came out and stood at the entrance of the bus, the bus was about to start. At that moment, with a ray of hope and praying Baba, I approached the conductor to enquire accommodation. He immediately said 'Yes' and that there were exactly 2 seats available in the bus, that too the very first two seats. The bus left as soon as we got in and we had a comfortable journey throughout the night.

In February, this year, myself and my wife went to Madras for her eye-check-up at the famous 'Shankara Netralaya'. After her eye examination was over, we returned to the hotel room, and started packing our things, as next day morning, we were to leave Madras at 9.20 A.M. and reach our place by 11.30 P.M. Next day morning I had

finished my morning routine and was reading the newspaper, lying on the bed. When I tried to move from one side to the other, lying on the bed, with paper in hand, I had a severe giddiness, which lasted for almost 15-20 minutes. Except giddiness there was no other problem and I was fully conscious. The giddiness was unbearable and occurring the first time in my life. My wife, who was getting ready to leave for the station, came immediately to my side, as I started screaming. See, how Baba helped us from now on. We contacted one of our friends by phone (it was a Sunday) with little hope of his availability, as he is an extremely busy person, always going out of Madras on his work. But he was there, and rushed to our hotel room and got me admitted in a Private Nursing Home. In this Nursing Home, we did not know that our Sai was waiting to receive us! At that time I was taken to X-ray room for an X-ray of my neck region, I was still unsteady to walk and in a very depressed state of mind. As we entered the X-ray room, there, on the wall, we saw a big portrait of Sai Baba, welcoming us. The portrait was exactly similar to the one, we have at our house, in Shahabad. After seeing that, our eyes were filled with tears and our sagging spirits raised and we assured ourselves, that Baba would take care of us. True to it, all the tests were normal and the specialist assured me that nothing is seriously wrong with me, except slight disturbance in the balancing mechanism, which will subside gradually. Now, after 7½ months of the problem, I am feeling much better, though the problem is still persisting mildly. Everyday, I take Baba's udi in water, after my morning bath and prayer, which gives me strength to bear this problem. I am confident that, soon I will become normal, by the Grace of Baba. We are thankful to Him, for not having this giddiness problem in the train, as it would have been impossible to get any good medical attention on the way, and myself and my wife would have been subjected to severe mental agony. Luckily, the problem occurred just before leaving the hotel room, to the station, therefore we could consult all the top specialists in Madras city. Even, if it had occurred at Shahabad, which is small place, I still would have had to go either to Bombay or Madras for expert opinion. One more point, we could not forget was, our friend's availability in Madras on that particular day, as he is always out of the city for 4-5 days in a week, and if he would not have been there, we both would have had it, as Madras is a new place to us. We both are extremely thankful to our friend and his wife and his two lovely little daughters, for all the care they have taken, which is again Baba's way of doing things.



Problems come like avalanches, but fizzle out by the Grace of Baba, as it happened in my case.

Keep faith in Him and He will not forget you. Pray Him day and night, awake or asleep, you are sure to have mental peace by this. His blessings will be available to those who look at Him!

— *Dr. D. A. Prabhakar Rao,*
ACC-BABCOCK LTD,
Shahabad-585 229,
Karnataka.

SAI-BABA'S GRACE

The following Sai's leela occurred to me & my other two friends in the summer of 1987. I was in the final year of my post graduation in M.Sc (Chemistry). My other two friends were also in the same year. They both believed in SaiBaba & I too am a devotee of SaiBaba. We passed M.Sc. Previous(Chemistry) in 2nd class with only few percent short for first class. We all were very much worried about our results. As without Ist division, M.Sc. is of no use, no chance of getting job.

So, one day it some how got into my mind to bring English translated book of Sai-Sat-Charita in Marathi, in our house & read it. I got that book from Shirdi & read the book for the first time. I was very happy after reading it. As it is written in that book, if you want to have something from Sai, you are to read the book either in 3 days or in a week. You will definitely get success & Sai will fulfil your wish. But you must have faith in Him.

So, I invoked Sai that if my two fast friends and I pass in Ist division, then I will read the book within a week. But, if you read before getting your wish fulfilled, it is rather fine, it means that you have more faith in Sai. So, I read the book after my examinations & completed it in a week. Results were out in the month of July '87.

To my astonishment I passed in the Exam with good percentage & Ist class. My other two friends too passed in Ist class. One of my friend, topped in the merit list. No matter we all worked hard for the examination, but without God's Grace i.e. Sai's Grace, nothing is possible.

So, If you have faith in Sai, He will take you away from all difficulties.

—*Ms. Sangita Kedar,*
266, Bajaj Nagar,
West High Court Road,
Nagpur-440 010.

HIS GRACE

"I draw my man to me wherever and however far he might be, like a Sparrow with string tied to its legs"—SAI BABA.

As a devotee of 'Lord Sainath' and as a subscriber and a regular reader of the magazine, 'SAILEELA', I would like to give the experiences of my departed revered Mother, which had already been written by her for Sai brothers and sisters, but unpublished due to her leaving of the mortal coil in PRABHAVA-ASWEEJA SHUDDA DWADASI i.e. 3rd October, 1987 to enjoy the immortal bliss in the abode of Sai Nath for ever.

I therefore wish to write my mother Late. Smt. K. VENKATA LAKSHAMMA'S experiences with Lord Sai, as I am imbued with high regard for saints and in Lord Sai Nath by my mother since my early life, unknown to me.

On 20th September 1960, my father was suffered from a severe paralysis which affected the mouth as well as the left side of the body, when my father was working at Narasa Rao Pet of Guntur District in Andhra Pradesh as Munsiff and Magistrate. Just a day before this event had taken place, my mother went to Guntur to attend a function to be held on 20th September 1960 at her friend's residence. At about 3 A.M. on the same night Baba appeared to my mother in the dream and said, "Why are you still sleeping? Wake up! Go your home immediately." My mother at this voice of Baba woke up and returned to Narasa Rao Pet by train at about 6 A.M.

Looking at the doctor on one side and a few colleagues of my father, on the other to my father, my mother become dumb. At this moment of worry and anxiety, my mother straight away went into the Prayer Room and fell at the Lotus feet of Lord Sainath and questioned Baba, in the state of sobriety, "Why have you given this suffering to my husband? How then have blessed us with Six daughters and two Sons? Is it for the good/bad of us? Sai, I pray you to relieve my husband from his suffering and bless him with good health, otherwise give me strength to bear it." Likewise, my mother spent three sleepless nights perpetually, beseeching Lord Sainath for the good health of my father.

My father within a span of a week, had miraculously been regained the left hand and left leg and recovered very soon to normal



health. My father was fully cured with Sai's grace, when (28 years back) there was no suitable and effective medicine for Paralysis, and to the greater astonishment of the doctors, my father was reported to duty by the last day of September 1960.

On one night during the first week of October 1960, Lord Sainath again appeared in the dream of my mother and said, "Listening to your earnest prayers, I have cured your husband's suffering; here onwards give the sacred Udi water thrice a day to your husband. Do not be excited."

Many-a-time, my mother explained the vision of Lord Sainath in her dream to me before her death, but yet I have no words to describe here the scene and the splendour of the vision of Lord Sainath, that had given by Him to my mother.

At the inference of my departed revered Mother's experience, I have with Sai Nath Prabhu's blessings—no hesitation to say that any devotee if he/she has such attunement as my mother with Baba—Baba is ever ready to come to their rescue since it is His Oath.

—K. Nanda Kumar,
Junior Lecturer in Commerce,
Govt. Junior College for Girls,
Medak-502 110.



Devotion is a fully developed way of life. Devotion means merging of an underdeveloped entity into a fully developed Supreme One.

— Baba Maharaj Arvikar —

श्री साईलीला

मार्च १९८९

हिन्दी विभाग

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धर्म निरपेक्षता के अवतार शिरडी के साई बाबा

संसार में सेवक का धर्म

(तृतीय पुष्प)

— ठाकुर भूपतिसिंह,

अवकाशप्राप्त स. सं. शिक्षा अधीक्षक,
द्वारा कार्यालय संयुक्त संचालक शिक्षा,
जबलपुर, मध्यप्रदेश.

विगत अंक में हमने बाबा की महान भक्त स्व. लक्ष्मीबाई शिन्दे की चर्चा की थी। श्री साईनाथ महाराज अपने भक्तों से मातृवत् स्नेह करते हैं। माता के स्नेह में स्वार्थ की किंचित गंध भी हो सकती है, किन्तु सन्त प्रवर के प्रेम में कोई स्वार्थ नहीं। वे तो हमारे सबसे अधिक कल्याणकारी हैं। सन्त सृष्टि-मंच पर उस परम द्वारा रचाये गए नाटक में अपना अभिनय पूर्ण सहज भाव से प्रसन्नतापूर्वक निभाते हैं, यद्यपि वे अच्छी तरह जानते हैं कि यह सब परमेश्वर की लीला है। वस्तुतया यह जगत भक्त की दृष्टि से 'मिथ्या' नहीं है, 'अनित्य' कहा जा सकता है, 'प्रभु की लीला' कहा जा सकता है।

साईनाथ महाराज इस धरा पर भक्तों के कल्याण हेतु ही अवतीर्ण हुए और अपनी रहस्यमय लीला को स्थूल रूप से पूर्ण कर सूक्ष्म रूप से संपूर्ण जगत में व्याप्त हो गए। जब १५ अक्टूबर १९१८ को बाबा ने अपनी लीला संवरण की तो उसके कुछ क्षण पूर्व लक्ष्मीबाई को नौ रुपये नगद भेट किये...। लक्ष्मी को रुपये की आवश्यकता नहीं थी, भगवान की कृपा से वे धन धान्य से सम्पन्न थीं। यह तो सच्चिदानन्द का अन्तिम आशीष था जो 'नवधा भक्ति' का संकेत कर रहा था :-

प्रभु सुमिरन, कीर्तन, श्रवण, पद सेवार्चन धार।

आत्मनिवेदन, वंदना, सखा, गम्य नौ सार॥

नौ में से हो एक भी, तो पाआग शान्ति।

करूणा साई की मिले, नहीं रहेगी भ्रान्ति॥

(साई चरित मानस)

साईनाथ द्वारा प्रदत्त नौ चांदी के सिक्के भावुक जनों को भक्ति के नौ प्रकारों का उपदेश देते हैं। प्रभु का स्मरण करना आत्मा का स्मरण करना है। उल्लेखनीय है कि साईनाथ की उपासना सर्वथा आडम्बर विहीन है। उनकी सबसे बड़ी पूजा उनका सतत स्मरण करते रहना है। जागते-सोते, खाते-पीते, चलते-फिरते, बैठते-उठते, सारे सांसारिक कर्म करते हुए जो एक क्षण भी साई को नहीं भूलते, साई की कृपा के वे प्रथम अधिकारी होते हैं। प्रभु का संकीर्तन निसंकोच और निर्भय होकर तल्लीन भाव से करने से भक्त जन्म जन्मान्तरों के पातकों से मुक्त हो जाता है। प्रभु-कथा

का श्रवण उनकी अहेतुकी करुणा का दायक है। गोस्वामीजी ने कहा है-

'जिन्ह के श्रवण समुद्र समान।

कथा तुम्हार सुभग सर नाना ॥

भगवान के चरणारविंद की सेवा हमारे जीवन का पाथेय है। साईनाथ शिला-आसन पर बैठे हुये अपने दायें चरण पर अपना बाया हाथ रखे मानो भक्तों को शिक्षा दे रहे है कि भगवान चरणों में कपट रहित होकर अपने मन को लगाओं और अपना सारा भार मुझ पर छोड़ दो। "भार तुम्हारा मुझ पर होगा, वचन न मेरा मिथ्या होगा।" भगवतअर्चना सगुणोपासना का केन्द्र बिन्दु है। हम सच्चिदानंद के विग्रह की अर्चना के द्वारा उनके ज्योति-स्वरूप की अर्चना करते हैं, ऐसा भाव लाना भक्त को उनके विराट स्वरूप की भाँकी देखने की शक्ति प्रदान करता है। आत्मनिवेदन हमें कायिक, वाचिक एवं मानस-कर्मों को भगवान में समर्पित करने की प्रेरणा देता है :-

"कायेन वाचेन मनसेन्द्रियैर्वा।

बुद्ध यात्मना वा प्रकृति स्वाभावात्।

करोमि यद्यत्सकलं परस्मै,

नारायणायेति समर्पयामि ॥

जो भक्त सर्वात्माशरण्य श्री साईनाथ की शरण में आ गया है वह देव, ऋषि, भूत या पितर किसी का भी ऋणी नहीं रहता। साईनाथ ने कहा भी है- "धन्य धन्य वह भक्त अनन्य, मेरी शरणतज जिसे न अन्य ॥"

भगवान की निरन्तर वंदना-प्रार्थना-आरती करना उनकी दिव्य ज्योति को अपने अन्तर में धारण करना है, अज्ञान रूपी अन्धकार से मुक्ति एवं ज्ञान रूपी आलोक से एकात्मता स्थापित करना है, (औपनिषदिक भाषा में) "तमसो मा ज्योतिर्गमय" के मन्त्र को आत्मसात करना है।

भगवान ही हमारे सन्मित्र है, वे ही हमारे सच्चे सुहृद है, जन्म-जन्मांतर के साथी हैं जो निरन्तर हमारे अन्तर और बाहर रहकर हमें आनन्द प्रदान करते रहते हैं, ऐसा भाव ही सख्य भक्ति है। ... "त्वमेव बन्धुश्च, सखा त्वमेव"- इस अभिन्न भाव से साई को पुकार कर तो देखो वे तुम्हारे शाश्वत मित्र हो जावेंगे।

अन्तिम नवीं भक्ति 'दास्य भाव की भक्ति है, जो हमें बोध कराती है कि हे प्रभो आप हमारे स्वामी हैं। मैं आपका सेवक हूँ। संसार में हमें भगवान के सेवक के नाते ही कर्म करना है। सेवक का धर्म है कि वह ऐसे ही कार्य करे जिससे स्वामी प्रसन्न हों। 'सेवक-सेव्य भाव बिनु भव न तरिअ उरगारि। भज (साई) पदपंकज अस सिद्धान्त विचार ॥ (गोस्वामीजी से क्षमा पूर्वक)...। उपर्युक्त नौ प्रकार की भक्ति ही भागवत- धर्म है, जिसका संकेत साईनाथ ने नौ सिद्धों के माध्यम से किया था।

वस्तुतया वेद, शास्त्र, पुराण आदि के पठन से कोई शान्ति-लाभ नहीं करता, शान्ति उसे मिलती है, जो प्रभु की अनन्य भक्ति करता है, प्रभु से प्रेम करता है और उनके प्रति अपने आपको समर्पित कर देता है- बिना कुछ बचाये। हेमाड पन्तने इस तारतम्य में पुणे के महान विद्वान अनन्तराव पाटणकर का प्रसंग 'साई सच्चरित्र' में प्रस्तुत किया



है। अनंतराव बाबा के चरणों में आए और आत्म शांति की कामना करते हुये बोले "हे भगवन, मैंने समस्त धर्म ग्रंथों का परायण कर डाला किन्तु मुझे शान्ति नहीं मिली।" तब श्री साईनाथ ने एक बोधकथा सुनाई कि एक वणिक यहाँ आया। घोड़ी ने लीद की। उस (लीद) के नौ गोले उसने प्रसन्नता पूर्वक अपनी घोड़ी के छोर में एकत्रित कर लिये और उसके जन्म-जन्मान्तरों के कर्म छार हो गये। उसे परम शान्ति मिली। बाबा की इस अटपट वाणी का गूढार्थ बाबा के परम भक्त दादा केलकर ने बाबा की कृपा से समझाया कि घोड़ी ईश कृपा है और लीद के नौ गोले नवधा भक्ति है, जिसका अपना ही आत्मशान्ति का साधन है। कहना न होगा कि साईकृपा पाकर अनन्तराव ने भक्ति मार्ग को अपनाया और वे पूर्ण सुखी हुये। भगवान के भजन के बिना जो शान्ति प्राप्त करना चाहता है, वह ज्ञानी होते हुये भी मूर्ख है। गोस्वामीजी, ने कहा है :-

रामचन्द्र के भजन बिन-, जो चह पद निर्वाण।

ज्ञानवन्त अपि सो नर, पशु बिन पूँछ विषाण॥

बाबा के उपदेश की यही शैली थी। वे कभी प्रवचन नहीं करते थे, लंबे भाषण नहीं देते थे, केवल अटपट उदाहरण या बोध कथार्ये कह कर भक्तों के ज्ञान-नेत्र खोल दिया करते थे।

षट विकार जित अनघ अकामा।

अचल अकिन्चन सुचि सुखधामा॥

सन्त की उक्त परिभाषा (तुलसीदास के अनुसार) श्री साईनाथ महाराज पर पूर्ण रूप से सार्थक होती है। वे योगेश्वर थे, योगाचार्य और जीवनमुक्त परमहंस थे। वे कभी वाणी से, कभी दृष्टि से, कभी स्पर्श से और कभी मौन से ही अपने सद्भक्तों में दिव्य चेतना का संचार किया करते थे। अपने शिरडी-आगमन-काल से ही बाबा नित्य प्रातः सायं कुछ समय के लिये एकांत वास किया करते थे और उस एकान्त वास का स्थान होता था 'लेंडीबाग'। यद्यपि बाबा विशिष्ट यौगिक क्रियायें गोपनीय रखते थे, किन्तु उस काल के कुछ प्रत्यक्ष दर्शियों ने स्वयं देखा था कि बाबा धौति क्रिया द्वारा अपनी आंतों को उदर से बाहर निकाल कर स्वच्छ किया करते और बटवृक्ष की शाखा पर उन्हें लटकाकर सुखाया करते थे। 'खण्डयोग' के साक्षी भी शिरडी में थे, जिन्होंने देखा था कि बाबा के शरीर के अंग प्रत्यंग बिखरे पड़े हैं, जो पुनः यथावत् हो गये। लेंडीबाग में आज भी वह ऐतिहासिक कुआँ है, जिससे बाबा स्वयं नित्य कच्चे घड़ों में जल भरकर पुष्प-वाटिका का सिंचन किया करते थे। (यह बाबा के शिर्डी आगमन के प्रारम्भिक काल की घटना है) उन दिनों शिरडी ग्राम में दो ही कुंये थे। एक तो ग्रीष्म काल में सूख जाया करता था तथा दूसरे का जल खारा था, जिसमें बाबा ने फूल डालकर उसे मीठा बना दिया था।

अब तो शिरडी में जल-प्रदाय की आधुनिकतम प्रचुर व्यवस्था हो गई है और उक्त कुआँ केवल भावुक भक्तों को श्री साईलीला का स्मरण कराता रहता है। लेंडीबाग

में ही बाबा के लीला-काल से 'नन्दा दीप' अहिर्निश निरंतर प्रज्वलित रहता है। संस्थान की ओर से नन्दा दीप को सुन्दर स्तम्भ में कांच लगाकर संरक्षित कर दिया गया है, जिसमें बाबा की शोभा यात्रा कामूल चित्र इस तरह सज्जित किया गया है कि चारों ओर से उसके दर्शन कर दर्शक आनन्दित होते हैं।

बाग की दूसरी ओर दत्तात्रेय की संगमरमरी प्रतिमा एक भव्य मंदिर में विराजमान है। साईनाथ महाराज भगवान दत्तात्रेय के ही अवतार माने जाते हैं। भगवान दत्तात्रेय सृष्टिकर्ता, पालनकर्ता एवं संहारकर्ता तीनों ही महाशक्तियों के स्वरूप थे, जैसे ही साईनाथ महाराज हैं। लेंडीबाग में यात्रियों के विश्राम हेतु पाषाणी आसनों की व्यवस्था की गई है। उद्यान का सुन्दर प्रबंध किया गया है तथा एक ओर दर्शनीय चिडियाघर में मयूर, बारासिंघा हिरण आदि पाले गये हैं। बाबा का प्रेम प्राणीमात्र में समाया हुआ है।

लेंडीबाग से ज्यों ही यात्री समाधि मंदिर की ओर बढ़ते हैं, साईनाथ महाराज के कुछ अति निकट लीला-सहचरों की समाधियां श्रद्धालुओं को बाबा के प्रेरणास्पद संस्मरणों की याद दिलाती है और मन में पुरातन आध्यात्मिक घटनाओं की रोमांचकारी गाथायें स्फुरित हो उठती हैं। इनमें अब्दुल बाबा की समाधि भावुक दर्शक को भावविभोर कर देती है। अब्दुल साईनाथ महाराज के अंतरंग सेवक थे, जो मस्जिद माई में नित्य प्रकाश व्यवस्था किया करते। अब्दुल साईनाथ के समान निरंतर यादे-हक में डूबे रहते। साईबाबा श्वास-श्वास में 'अल्लाह मालक' का जाप किया करते, अब्दुल भी अल्लाह-साई का जाप निरंतर निष्ठा पूर्वक आजीवन करते रहे। मस्जिद माई में बाबा के सान्निध्य में बैठकर कुरान का पाठ करना अब्दुल का प्रिय व्रत था। बाबा जब भोजन के लिये अन्य फकीरों, भक्तों के साथ बैठते, अब्दुल फातिहा का पाठ करते। अब्दुल साई बाबा में अल्लाह का नूर देखते। वे कहा करते :-

आदम को खुदा मत कहो,

आदम खुदा नहीं।

लेकिन खुदा के नूर से,

आदम जुदा नहीं ॥

जिस हिन्दू-मुस्लिम एकता की खातिर साईबाबा ने अवतार धारण किया था, अब्दुल उस मिसन के अलमबरदार थे, हिन्दुस्थान की सामासिक संस्कृति के वाहक थे। अब्दुल के परिवार के सदस्य आज भी अपनी कुटिया में राष्ट्रीय एकता एवं बाबा के नाम की अलख जगाते रहते हैं। चावड़ी के सामने अब्दुल बाबा की कुटिया आज भी साई भक्तों को अपनी ओर आकर्षित करती रहती है।





साई दर्शन

साई, सामान्य भाषा में हम शिरडी के सन्त बाबा साई को जानते हैं। भक्तजन देवरूप में उनकी पूजा अर्चना करते हैं। श्रद्धालु जन शिरडी जाकर बाबा के दर्शन कर अपने को कृतकृत्य समझते हैं। कोई बाबा से सन्तान की कामना करता है, तो कोई नौकरी के लिये चाह। बाबा अपने भक्तों की मनोकामना पूर्ण करते हैं। सम्पूर्ण भारत में शिरडी सर्वधर्म का महान पूजा स्थल है।

मानव मात्र को ईश्वर के प्रति श्रद्धा होती है, यदि नास्तिक न हो, चाहे वह किसी भी धर्म या जाति का क्यों न हो। ईश्वर को पाने का, उन तक अपनी बात कहने का अपने दुख दर्द सुनाने का कोई न कोई माध्यम होता है। साईबाबा उसी की एक कड़ी है। साई के माध्यम से हम उस जगनियंता को भजते हैं, जो सबका सृजनहार है। बाबा उस सीढ़ी का पादान है, जो हमारी आवाज को, हमारे दुख दर्द को ऊपर पहुंचाते हैं और हमें आकस्मिक मानसिक सुख एवं शांति प्रदान करते हैं। साई गुरु के रूप में "सर्वत्र विद्यमान हैं।" कहा गया है "हरि को भजै सो हरि का होई" तदैव "साई को भजे सो साई का होई।"

साई को पाने के लिये प्रथमतः आप में उनके प्रति श्रद्धा होनी चाहिये। श्रद्धा हुई तो आप में भक्ति जागृत होगी। भक्ति में लगन की त्रिवेणी हो गई तो समझें निसंदेह बाबा आपके हो गये।

"साई शब्द महान है, साई ब्रह्म समान
साई विराट है, समदर्शी कर जान।"

— विनायकलाल मिश्र,
उप डाकपाल,
बैहर, जिला-बालाघाट, म.प्र.



अर्ज

हे मेरे परमधन,
चरणों में कोटिशः प्रणाम स्वीकार करो।

तुम तो सर्वज्ञ हो। कुछ भी तो अनभिज्ञ नहीं है तुमसे। न ही कुछ तुम्हारी शक्ति के बाहर है क्योंकि तुम सर्वशक्तिमान भी हो। तो क्या सिर्फ मेरे हृदय की व्याकुलता ही तुम्हें ज्ञात नहीं हो पाती? या कि उपेक्षित कर देते हो, अकिंचन जान कर? इतना सा बोध तो दिये ही हो नाथ,- कि तुच्छ हूँ, कोई भक्ति, मंत्र, जप, ध्यान नहीं आता। सिर्फ भाव हैं - विह्वल होता रहता हूँ। बस इतनी ही प्रार्थना तो है कि या तो भाव-सुमन स्वीकार कर लो या यदि न भी स्वीकारो तो व्याकुलता शांत कर दो।

नहीं! नहीं!! साई - यह भी नहीं - जिस हाल में रखो, वही सर्वोत्तम।

शायद "तुम्हारा" कहलाने के भी अयोग्य-

— छोटेलाल दास,

व्याख्याता, जन्तुविज्ञान विभाग,
मारवाडी कॉलेज,
भागलपुर-८१२००६.

प्रार्थना

"आज दिन-रात में जो भी कर्म मन, वाणी तथा शरीर करके हों सो आत्मस्वरूप ईश्वर की पूजा। हे भगवान, आप ही मेरे आत्मा, आप में मेरी शुद्ध भक्ति हो। राग द्वेषादि चित्त-मल दूर हों, शम, दम, कल्याण गुण अविर्भूत हों। आप को विस्मृत न हो जाय।"

यह प्रार्थना का एक संक्षिप्त और साधारण प्रतिरूप है। वैसे प्रार्थना, जिसे अंग्रेजी में प्रेयर तथा उर्दू में दुआ कहते हैं, का अर्थ नम्रतापूर्वक निवेदन अथवा विनती करना, या साधारण रूप में याचना करना है। मनुष्य, देवगण, संतजन, सद्गुरु अथवा साधारण व्यक्ति के प्रति किसी प्रकार की आकांक्षा की पूर्ति के लिये प्रार्थना करता है। प्रार्थना वास्तविक में नम्रता का रूप है। इससे मनुष्य के अभिमान तथा गर्व की निवृत्ति होती है। बहुधा मनुष्य भगवान से अपनी संसारिक इच्छायें, जैसे धन, संतानादि अनित्य वस्तुओं की प्राप्ति, शारीरिक दुःख तथा मानसिक चिंताओं की निवृत्ति अथवा अध्यात्मिक उन्नति के लिये विनति करता है। यह सब प्रार्थना अक्षर के अंतर्गत है।

ईसाई धर्म में येशु पिता ने प्रार्थना और प्रेम को अधिक महत्व दिया है। और मां टेरेसा इसका ही वास्तविक रूप में अनुसरण कर रही हैं और अपने अनुयायीयों तथा अपने चलाये हुए शिशुगृह, विकलांग शालाओं और निर्मल हृदय केंद्रों में समूह जनों को सबसे प्रेम करने और सबकी भलाई के लिये भगवान से प्रार्थना करने पर



अधिक प्रभाव डालती है। वैसे भी जब डाक्टर और वैद्यगण अपने रोगी की स्थिती में सुधार नहीं कर पाते, तो बहुधा यही कहते हैं कि हम तो दवा दे रहे हैं परन्तु अब आप इसके स्वास्थ्य के लिये भगवान से दुआ करें। और एकाग्रता तथा निष्ठापूर्वक की हुई प्रार्थना स्वीकार भी होती है। इतिहास में कई ऐसे उदाहरण मिलते हैं, जिनसे सिद्ध होता है कि निष्ठापूर्वक की हुई प्रार्थना अवश्य पूरी होती है। इस प्रकार का एक उदाहरण निम्नलिखित है।

एक बार मुगल सम्राट बाबर का पुत्र युवराज हुमायूँ रोगग्रस्थ हो गया। अनेक वैद्यों तथा हकीमों के चिकित्सा करने से भी कोई लाभ नहीं हुआ। नाना प्रकार के उपाचार किये गये परन्तु स्थिती बहुत गम्भीर होती गई। यह देखकर बाबर बहुत निराश हो गया। उसने पूरी निष्ठा से भगवान से प्रार्थना की। उसने हुमायूँ के पलंग के चारों ओर प्रार्थना करते हुए तीन चक्र लगाये और अति आतुर होकर बोला कि हुमायूँ की बीमारी मैं ने ले ली, ले ली, ले ली। इसके पश्चात् हुमायूँ स्वस्थ होने लगा और बाबर स्वयं रोगग्रस्थ हो गया। परिणाम स्वरूप कुछ दिनों में हुमायूँ पूर्ण रूप से स्वस्थ हो गया और बाबर कालवश हो गया।

उपरोक्त लेख से सिद्ध होता है कि भगवान् के प्रति निष्ठा से की हुई मांग पूर्ण होती है। प्रार्थना से मनुष्य का जहां अहंकार निर्मूल होता है, वहां उसमें नम्रता का भाव अंकुरित होता है। मनुष्य को चाहिये कि वह अपने दुःख और कष्टों की निवृत्ति और सांसारिक अनित्य वस्तुओं की प्राप्ति के लिये न करके अपना अध्यात्मिक उन्नति के लिये प्रतिदिन नियमपूर्वक भगवान से प्रार्थना करें। जैसे श्री साईसतचरित्र में श्री हेमाडपंत ने वर्णन किया है कि जब नाना साहेब चांदोरकर ने श्री हरि सीताराम उपनाम काकासाहेब दीक्षित से कहा, यदि आप अपने लंगडेपन तथा कष्ट से मुक्त होना चाहते हैं, तो मेरे सद्गुरू साई बाबा की शरण में जाओ। काका साहेब को यह सब सुनकर बड़ी प्रसन्नता हुई और उन्होंने कहा कि वह शिरड़ी जाकर बाबा से प्रार्थना करेंगे कि लंगडेपन के बदले उनके चंचल मन को अपंग बनाकर परमानन्द की प्राप्ति कराये। तो इस प्रकार मनुष्य को आत्मज्ञान के लिये प्रार्थना करनी चाहिये। श्री साई चरित्र में कई प्रार्थनाओं का उल्लेख है। इनमें से एक का सारांश नीचे दिया है। इस प्रार्थना में देखा गया है कि अपनी इन्द्रियों के अंतर्मुख होने, संसार की अनित्य वस्तुओं से निरासक्त और अध्यात्मिक उन्नति को अधिक महत्व दिया गया है। यदि एकाग्रचित्त से यह प्रार्थना प्रतिदिन की जाय तो आत्मज्ञान की प्राप्ति में अवश्य सफलता मिलेगी।

प्रार्थना: 'हे साई सद्गुरू, भक्तों के कल्पतरू, हमारी आप से प्रार्थना है कि आप के अभय चरणों की हमें कभी विस्मृति न हो। आपके श्री चरण कभी भी हमारी दृष्टि से ओझल न हों। हम इस जन्म मृत्यु के चक्र से इस संसार में अधिक दुखी हैं। अब दया कर इस चक्र से हमारी शीघ्र रक्षा करें। हमारी इंद्रियां, जो विषय पदार्थों की ओर आकर्षित हो रही हैं, उनकी बाह्य प्रवृत्ति से रक्षा कर, उन्हें अंतर्मुख

बनाकर हमें आत्मदर्शन के योग बना दें। जब तक हमारी इंद्रियों की बाह्यमुखि प्रवृत्ति और मन पर अंकुश नहीं है तब तक आत्मसाक्षात्कार की हमें कोई आशा नहीं है। हमारे पुत्र और मित्र, कोई भी हमें अंत में काम नहीं आयेंगे। एक मात्र हे साई, हमारे तो आप हैं, जो हमें मोक्ष और आनन्द प्रदान करेंगे। हे प्रभु, हमारी तर्क वितर्क तथा अन्य कुप्रवृत्तियों को नष्ट कर दें। हमारी जिह्वा सदैव आप के नाम स्मरण का स्वाद लेती रहे। हे साई हमारे सब प्रकार के विचारों को नष्ट कर दें। प्रभु कुछ ऐसा कर दें कि जिससे हमें अपने शरीर और गृह से आसक्ति न रहे। हमारा अहंकार सर्वथा निर्मूल हो जाये और हमें एक मात्र आपके ही नाम की स्मृति बनी रहे तथा शेष सब का विस्मरण हो जाये। हमारे मन की अशांति को दूर कर इसे स्थिर और शांत करें। हे साई, आप हमारे हाथ अपने हाथ में ले लें ताकि अज्ञान रूपि रात्रि का आवरण शीघ्र दूर हो जाये और हम आप के ज्ञान प्रकाश में सुख पूर्वक विचरण करने लगे।

— बी.डी. मनोचा,

१, अनिल राय रोड,

कलकत्ता-२९.

श्री साईबाबा को समर्पित एक परिवार

मिश्र दम्पति की साई अनुभूति का विवरण आपको भी आल्हादकारी लगेगा।

विनायक लाल जी मिश्र वर्तमान में बैहर, जिला बालाघाट (म.प्र.) में उपडाकपाल हैं, तथा उनकी पत्नी श्रीमती नारायणी देवी, एक गृहस्थ महिला है। श्री मिश्र, अब सेवानिवृत्ति के करीब हैं। चार पुत्रियां और दो पुत्रों में वे तीन कन्याओं के विवाह की जिम्मेदारी से ऋण हो चुके हैं। एक कन्या अभी पढ़ रही हैं.. और उसी तरह दो पुत्र भी। मिश्र परिवार मैथिल ब्राह्मण कुटुम्ब का है, और परंपरागत ईश्वर-आराधना पर विश्वास करनेवाला।

मिश्र दम्पति के लम्बे ३४ वर्षीय दाम्पत्य जीवन में, अनेकों उतार चढ़ाव आये हैं। कभी आर्थिक कठिनाई के नाम पर, कभी कन्याओं के विवाह के सन्दर्भ में, कभी स्थानांतरण के कारण, या कभी श्रीमती मिश्र के लम्बे समय तक अस्वस्थ रहने के कारण, उनके गृहस्थ जीवन में संकट आते जाते रहे हैं। पर वे कभी विचलित नहीं हुए। उनका परिवार पूर्ण रूप से श्री साईबाबा को समर्पित है, और उसकी आस्था है कि बाबा अपने भक्तों के कष्ट स्वतः वहन करते हैं। श्री साईबाबा के विषय में उनके अनुभव सुनिये..।

श्रीमती मिश्र के शब्दों में..... "मैं शिरडी कभी नहीं गई, किन्तु वहां से आने जाने वालों से बाबा द्वारा दिये गये चमत्कारिक अनुभव सुनती रहीं हूं, जिनसे साई बाबा के प्रति मेरी भक्ति दृढ़वती होती रही है।

वैसे मेरे भाई, साई भक्त हैं। उन्हीं के घर में पहिली बार मैंने बाबा के चित्र को नमन किया था। मेरे पति जो उन दिनों अस्वस्थ थे व किसी दुष्ट ग्रह के कारण



मानसिक पीड़ा भोग रहे थे, उन्हें लेकर मैं अपने भाई के घर गई थी।

उन्हें, डाक्टर, वैद्य, ओझा झाड़ फूंक करते करते हम थक गये थे। जहां से लेटते थे, वहीं करीब में 'श्री साई' का एक बड़ा चित्र लगा था। मैं उसी को निहारा करती थी। एक दिन, मैंने अश्रुपूरित नयनों से बाबा के चित्र को देखकर कहा कि- "हे बाबा, मेरे पिता तो हैं नहीं, तुम्हें मेरे पिता हो। क्या तुम मुझे इस तरह असहाय अनुभव होने दोगे।"

मेरी प्रार्थना बाबा ने सम्भवतः स्वीकारी और उसके बाद से ही मेरे पति के स्वास्थ्य में सुधार होना प्रारम्भ हुआ। और कहना न होगा, कुछ ही दिनों में वे स्वस्थ होकर अपनी इयूटी में 'जाइन' हुये।

इनकी अस्वस्थता के दौरान घटी एक घटना बड़ी अजीब थी। मैं अपने ससुराल में थी और न जाने इन्हें उसी बीच क्या हुआ इन्होंने पुलिस थाने में यह रिपोर्ट दर्ज करा दी कि मेरी मृत्यु हो गई है। जब मैं अपने देवर के साथ इनके पास पहुंची, तो ये फूटफूटकर रोने लगे। बड़ी अजीब सी स्थिति थी मेरे पति की...और उनके सामने खड़ी मेरी।

आज जब मैं उन दिनों को याद करती हूँ, तो लगता है... बाबा की कृपा न हुई होती, तो मेरी गृहस्थी का न जाने क्या होता।

एक बात और बताना चाहूंगी। जब मैंने बाबा के चित्र के सामने प्रार्थना करते हुए उन्हें कहा था कि मैं पितृहीन हूँ तब से ही मुझे न जाने क्यों बाबा का ध्यान करने पर, अपने स्वर्गीय पिता के आदेशात्मक सुनाई देते थे। इसे सम्भवतः कोई मनोविकार समझे, पर मेरे लिये वह लगता है, जैसे मेरे पितातुल्य बाबा ही मुझे मार्ग सुझा रहे हैं।

मिश्र जी के अनुसार, उन्हें अपनी अस्वस्थता के समय हुई केवल इतनी बात याद है कि उन पर, उनके साले के गृह में साई कृपा हुई थी और जब डाक्टरों इत्यादि के इलाज कारगर नहीं हुआ, तब बाबा ने उन्हें स्वास्थ्य लाभ कराया था।

हां, स्वास्थ्य लाभ करने के बाद भी श्री बाबा की उनके जीवन में कुछ ऐसी कृपा रही है कि वे अपनी तीन कन्याओं का विवाह, अनेकानेक विषम परिस्थितियों में निपटा सके, अपनी पत्नी की लगातार अस्वस्थता के बीच भी वे बच्चों की पढ़ाई, अपनी नौकरी और सामाजिक दायित्वों का निर्वाह कर सके।

अन्त में अपनी ओर से एक बात जोड़ना चाहूंगा कि मिश्र परिवार, बाबा को समर्पित एक ऐसा परिवार है, जिसकी मान्यता है कि बाबा जो करेंगे उसमें उनका हित समाहित होगा.. और पूरी श्रद्धा, धैर्य से उनके आदेशों का पालन करते हैं।

— विजयकृष्ण ठाकुर,

साईं निकेत,

१५२, शक्ति नगर, गुप्तेश्वर,

जबलपुर (म.प्र.).



संतवाणी

सुखी जीवन

एक^१ से दो^२ का निश्चय करके; चार^३ से तीन^४ को वश में कीजिये।
पाँच^५ को जीतकर छःह^६ गुणों को जानिये, तथा सात^७ को त्याग कर सुखी हो जाइये।
बुद्धि; कर्तव्य, अकर्तव्य; साम-दाम-भेद-दण्ड; शत्रु-मित्र-उदासीन; पाँच इंद्रियाँ-
आँख-कान-नाक-त्वचा-जिह्वा; स्थिति-विग्रह-यान-आसन-द्वैधीभाव-समाश्रय; स्त्री-जूआ-
मृगया-मद्य-कठोरवचन-दण्ड की कठोरता-अन्याय से धनोर्पाजन।

धन के अधिकारी

तीन ही धन के अधिकारी नहीं माने जाते - स्त्री, पुत्र तथा दास।
ये जो कुछ कमाते हैं, वह धन उसीका होता है; जिसके अधीन ये रहते हैं।

चार प्रकार के व्यक्ति

गृहस्थ धर्म में स्थित लक्ष्मीवान पुरुष के घर में चार प्रकार के मनुष्य सदैव रहना चाहिये। वे ये हैं - (१) अपने कुटुम्ब का बूढ़ा व्यक्ति (२) संकट में पड़ा हुआ उच्च कुल का मनुष्य (३) धनहीन मित्र (४) बिना सन्तान की निराश्रित बहिन।

जैभाई

महामुनि त्वष्टा ने इंद्र को अपने पुत्र की हत्या के अपराध में उसका बदला लेने के लिये वत्रासुर को पैदा किया। वत्रासुर और इंद्र का भयंकर युद्ध हुआ जिसमें इंद्र की हार हुई। इसी समय वत्रासुर ने इंद्र को मुँह में दबा कर अपने उदर में समा लिया। इंद्र के ग्रस लिये जाने के कारण सभी देवता-गण घबरा गये। तब उन महाप्रतापी देवताओं ने जैभाई की सृष्टि की। जैभाई लेते समय जब वत्रासुर ने अपना मुँह खोला तो इंद्र ने अतिलघु रूप धारण कर लिया और वत्रासुर के पेट से बाहर निकल आये। तभी से हर मनुष्य को जैभाई आती है। यह इंद्र की देन है।

संकलनकर्ता:-

— हरिशंकर शर्मा,

एन ३/२२/१, सिडको कॉलनी,

नासिक, महाराष्ट्र.





साईं को पुकार

सोच रही हूँ मैं तुम्हारे बारे।
कि तुम कब आओगे हमारे द्वारे ॥
साईं आ जाओ, साईं आ जाओ ॥
कहा छूप हो और कब तक छुपोगे।
आखिर यही बता जाओ ॥
मूर्ति देखकर थक गये हम तो।
असली सूरत दिखा जाओ ॥
साईं आ जाओ, साईं आ जाओ ॥
छाब हो तुम या कोई हकीकत।
आखिर यही बता जाओ ॥
देर से इतने दूर हो बाबा।
अब तो करीब आ जाओ ॥
साईं आ जाओ, साईं आ जाओ ॥
हमे बुला लो बाबा तुम।
या यहाँ ही चले आओ ॥
इन दोनो बातों मे से।
एक को तो अपना जाओ ॥
साईं आ जाओ, साईं आ जाओ ॥
दुःख के भंडार लगे है।
आ कर इन्हे हटा जाओ ॥
दुःखो को भगा कर साईं।
खुशियाँ यहाँ बिखरा जाओ ॥
साईं आ जाओ, साईं आ जाओ ॥
मुश्कील में पडे है हम तो।
उलझन बहुत बडी है ॥
क्या करे और क्या न करे।
आखिर यही समझा जाओ ॥
साईं आ जाओ, साईं आ जाओ ॥
थक गये हम तो तुम्हे पुकारते।
अब तो दर्शन दे जाओ ॥
आखिर आशा तुम हो बाबा।
हमे छोड कर न जाओ ॥

साई आ जाओ, साई आ जाओ ॥
 और न तडपाओ बाबा ओर न सताओ ।
 साई आ जाओ, साई आ जाओ ॥

— जसू,

बी-८-एलु, मॉडेल हाऊस,
 जालंधर शहर.



साई के अनमोल वचन

साई मंदिर शिरडी धाम के भीतर प्रवेश करते ही दरवाजे के एक ओर बड़े बड़े शब्द में "श्रद्धा" और दूसरी ओर "सबुरी" के दो पट्टे लगे हैं। ये जीवन के दो महामंत्र हैं, जिन्हें समझ लेने पर ही जीवन सफल हो सकता है। बिना इनके मंदिर में प्रवेश व्यर्थ है- ऐसा मैं समझता हूँ।

"साई सत् चरित्र" जिसने भी पढ़ा है, वह जानता है कि उसके पृष्ठ ९८ में लिखा है - "Nishta (Faith) and Suburi (Patience) are like twin sisters loving each other very intimately." साई का यह महामंत्र है, बिना "श्रद्धा" और "धैर्य" के जीवन में कुछ संभव नहीं।

संत महापुरुषोंने भी श्रद्धा का कुछ इस प्रकार वर्णन किया है- वेद, शास्त्र, महात्मा और गुरुजनों के तथा परमेश्वर के वचनों में प्रत्यक्ष के सदृश विश्वास का नाम "श्रद्धा" है। श्रद्धा, प्रेम और पूज्य भाव का नाम भक्ति है। अर्थात् भक्ति का प्रथम सोपान श्रद्धा है। गीता में कहा गया है कि अनन्त जन्मों में किए हुए कर्मों के सञ्चित संस्कारों से उत्पन्न हुई श्रद्धा "स्वभावजा श्रद्धा" कहलाती है। जब तक इस प्रकार की श्रद्धा न हो तब तक भक्ति के प्रथम सोपान पर भी चढ़ना दुर्लभ कार्य है। शायद इसीलिए साई मंदिर में प्रवेश करते ही "श्रद्धा" एक अनिवार्य वस्तु है। इसके द्वारा ही दूसरी सीढ़ी "प्रेम" की ओर अग्रसर हुआ जा सकता है। जब तक "श्रद्धा" नहीं होगी, प्रेम उत्पन्न नहीं हो सकता और जहां प्रेम उत्पन्न हुआ, वही कुछ निकटता आयेगी और जहां निकटता आई, पूज्य भाव आयेगा, परन्तु इसके लिए "सबुरी" सब्र अर्थात् धैर्य की आवश्यकता है।

"साई चरित्र" के पृष्ठ ९८ में यह भी लिखा है - "Look at me whole heartedly and in turn look at you similarly. Have faith and confidence in your Guru." अर्थात् मुझे पूरी निष्ठा के साथ देखो, मैं भी



उसी निष्ठा से तुम्हारे साथ रहूँगा। बिना निष्ठा के कभी कुछ नहीं मिलता। यदि यह है तो साई के एकादश वचन में से चतुर्थ वचन "मन में रखना दृढ विश्वास। करे समाधी पूरी आस"। निश्चय ही सत्य होगा।

उल्लेखित अंग्रेजी के दोनों उद्घृण अध्याय १८ व १९ के हैं और इसी में साई की अन्य सार्थक बातों का उल्लेख है, उदाहरणार्थ, "ईश्वर तुम पर अवश्य प्रसन्न होगा, यदि तुम प्यासे को पानी देते हो, भूख को रोटी और नंगे को कपडा और अपने यहां उसे बैठने और आराम करने की जगह देते हो। यदि तुमसे कोई पैसा मांगता है और तुम्हारी उसे देने की इच्छा नहीं है, मत दो, परन्तु उस पर कुत्ते जैसे मत भोंकों अर्थात् अपशब्द मत बोलो। यदि तुम्हारे साथ कोई खराब सलूक करता है परंतु तुम उसका उत्तर उसी तरह मत दो। यदि तुम शांत रहकर इसे सहन करोगे तो निश्चय ही सुखी रहोगे।"

स्वामी विवेकानन्द ने भी कहा था "मानवता की सेवा सच्ची ईश्वर सेवा है"। उपकार, दया, क्षमा ये मानव के परम कर्तव्य हैं। फिर मनुष्य जीवन पाना तभी सार्थक है, जब अपने विवेक का प्रयोग ठीक करो। किसी ने सच कहा है-

जीवन एक यात्रा है
इसे एक संकल्प के साथ करो
इस पर विजय पाओ
इसका पूरा आनंद लो
इसे यों ही मत खोओ।

जीवन की इस यात्रा और संकल्प के लिए सत्संग आवश्यक है। सत्संग भे बड़े भाग्य से मिलता है। इसके लिए मार्गदर्शक होना नितांत आवश्यक है। साई जैसा मार्गदर्शक और कहाँ मिलेगा? संशय मत करो। अविराम नाम लेने भर से कृतार्थ हुआ जा सकता है। सच्चे दिल से लिया गया "साईनाम" कभी व्यर्थ नहीं जायेगा। मन को कलुषता से बचाने के लिए उसे बार बार बुहारना जरूरी है। तो आइए, साई नाम ले, उसे बुहारें और जीवन में आनन्द का संचार कर परमार्थ का लाभ उठावें।

— मदन मोहन वर्मा,

५८, साकेत नगर,
तानसेन मार्ग,
ग्वालियर-२, मध्य प्रदेश.



अयोध्या के राम

(श्याम तेरी वंशी पुकारे गधा नाम---)
साईं तेरे चरणों के हम हैं गुलाम
अयोध्या के राम तुम्ही गोकुल के श्याम
सतयुग में विष्णु थे तुम्ही मेरे साईं
त्रेता में दशरथ के राम तुम्हीं साईं
करते थे धर्म यज्ञ रक्षा का काम । अयोध्या-----
द्वार में नन्द के तुम्हीं थे कन्हैयाई
कलयुग में कहलाए शिरडी के साईं
कन्हैया के बंशी के सब थे गुलाम ॥ अयोध्या-----
मस्जिद का नाम रखा है द्वारका माई
जहां मिलके रहते हैं सभी भाई भाई
मजहब सभी के तेरे लेते है नाम ॥ अयोध्या-----
कोई नहीं जाना तेरी महिमा का पार
साईं तेरे चरणों में है गंगा की धार
इसी गंगा धार में है सबका कल्याण ॥ अयोध्या-----
अयोध्या के राम तुम्हीं गोकुल के श्याम
साईं तेरे चरणों में शत् शत् प्रणाम

— कल्याण सिंह चौहान,
मध्यप्रदेश विद्युत मंडल वर्कशाप,
भिलाई ३, जिलादुर्ग, म.प्र.





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