

SHRI

December 85)

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SAILEELA

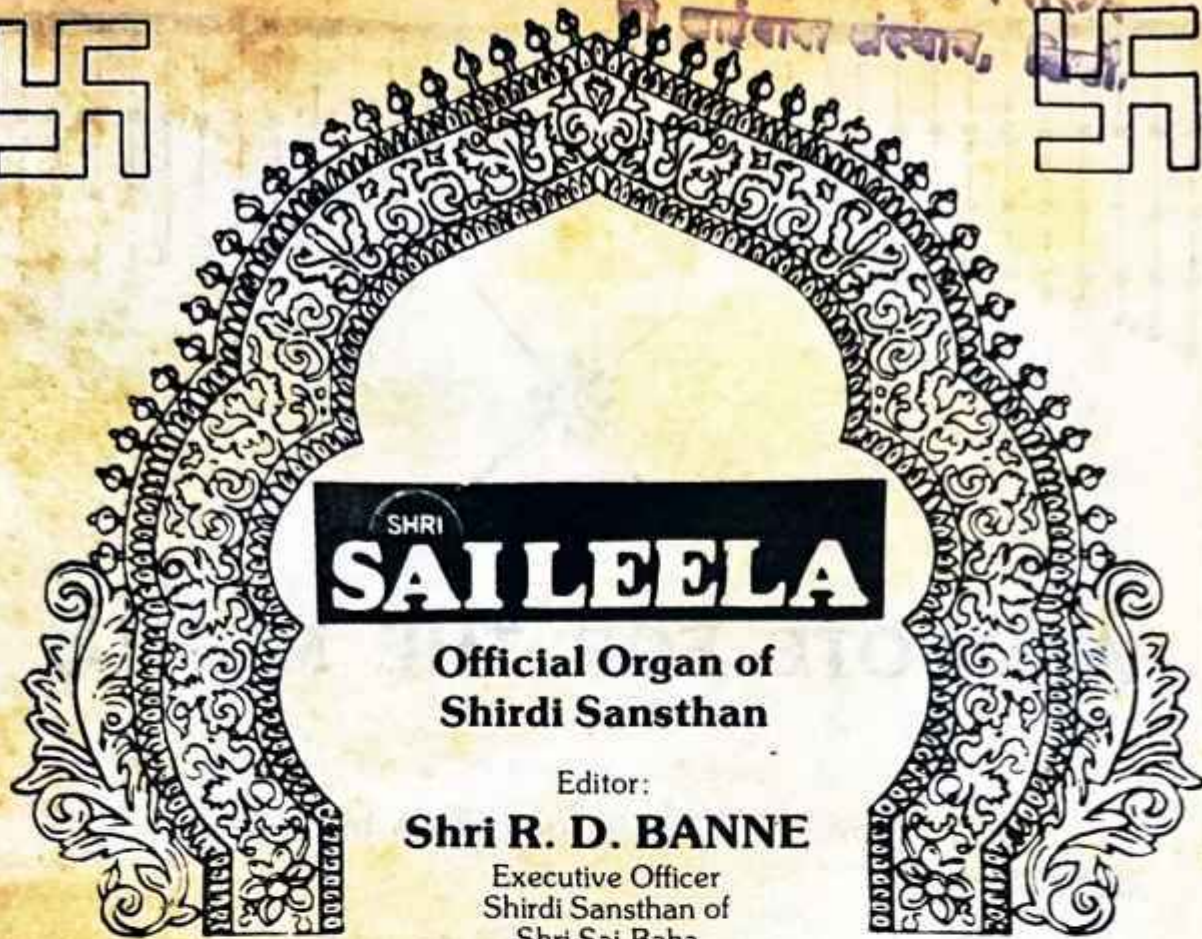
OFFICIAL ORGAN OF SHIRDI SANSTHAN



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SHRI
SAILEELA

**Official Organ of
Shirdi Sansthan**

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

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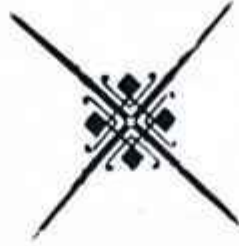
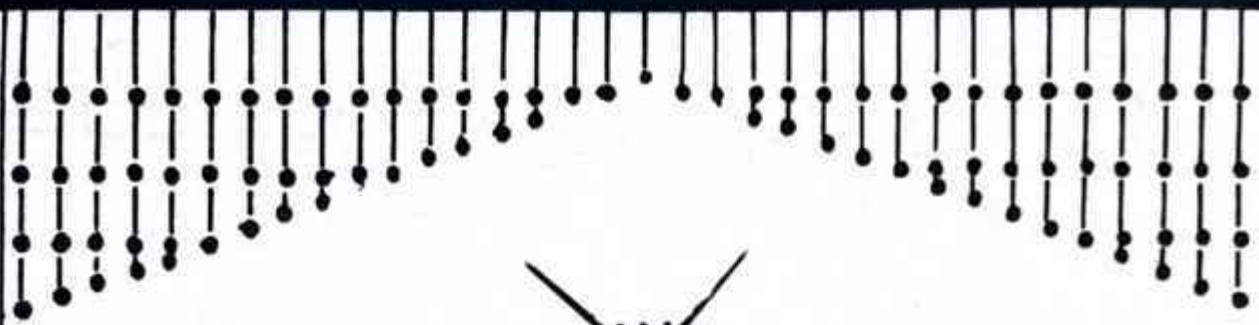
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*The Editor does not accept responsibility for the views expressed in
the articles published.*



A QUOTE FOR THE MONTH

People think that Tao is foolishness because it lacks definition;

But Tao lacks definition because it is infinite.

If Tao could be defined, it would be small and not great.

There are three treasures which I prize above all things.

The first is love,

The second is moderation,

The third is humility.

He who has love can truly be brave;

He who has moderation can have in abundance.

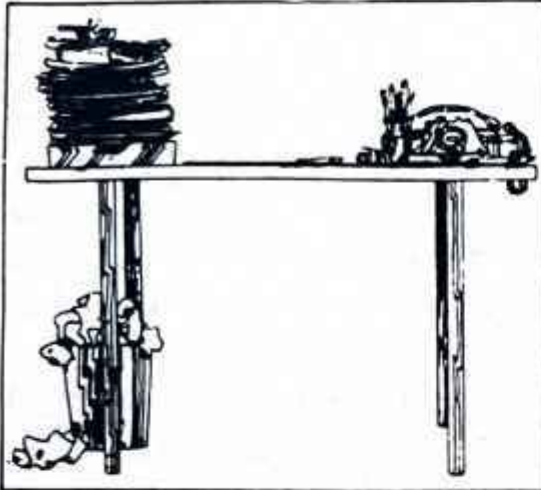
He who has humility can truly have power. But now men want bravery, and not love; They want abundance, and not moderation; They want power and not humility.

This is death.

For he who fights with love will win the battle.

THE TAO TE CHING LXVII
Rendered by J. Mascaro.

EDITORIAL



Once, it so happened, that Lord Vishnu, pleased by the prolonged and intense tapa or meditation of the great sage Narada, told him to ask for a boon. Whereupon Narada said, "O Vishnu, show me the manifestation of pure Sattva which is completely free from Rajas and Tamas". And the Lord answered, "I am that manifestation, O Narada! But to destroy the Asuras (evil spirits) I have to partake of some *Rajas* and *Tamas* from Brahma and Mahesh and impart some of my Sattva to them. And so, if you want to see pure Sattva in all its splendour, Brahma-Vishnu-Mahesh must all come together". The shrewd Narada, celebrated as he is as a mischiefmaker, immediately hit upon a plan to bring this about. He set out to visit the three wives — Laxmi, Parvati and Savitri and provoked them by remarking that as far as loyalty and devotion to the spouse goes, Anasuya, the consort of the Sage Atri, on earth, would far surpass them all. Stung by jealousy, they entreated their respective Lords to put Anasuya to a severe test by tempting her. But Atri, by the power of his tapa, knew it all and saved his wife from disgrace by transforming the three Gods who came to visit them, into three infants. Thus humbled, the three goddesses begged Anasuya to restore their Lords to their original forms and she did so by sprinkling the Ganga water over them. At that opportune moment, when the three gods were together, who should appear on the scene but Narada to remind Lord Vishnu of his boon? The promise was fulfilled. Out of pure Sattva of Brahma-Vishnu-Mahesh, was born to Atri and Anasuya, who were grieved at parting from the three infants, a child named Dattatraya, on the fourteenth day of the bright half of the moon, in the month of Margashirsha. Datta Jayanti, as it is called, will be celebrated on 26th December this year.

Interesting as the story is, it stretches the power of our credulence at many points and may seem totally out of keeping with the scientific temper of our modern age. But one does not seek in such stories factual truth or historical evidence; it is the



essence of the story that matters. Its symbolic significance is self-evident and revolves round the three Gunas and their proper place in our life.

According to Bhagvad Geeta, "the three Gunas are the three constituents of nature — standing for light, fire and darkness respectively, that limit the liberty of the infinite spirit in finite bodies". The three Gunas are described further as: "Sattva is said to be the health of life that binds to earthly happiness and to lower knowledge. Rajas is of the nature of passion, source of thirst and attachment that binds the soul of man to action. Tamas, born of ignorance darkens the soul of all men and binds them to sleepy dullness when they do not watch and do not work" (Geeta: Ch. 14, Vs. 5-8).

Sattva alone cannot make this world go on, for it needs energy, action. But of the three it is the happiest state. The other two Gunas have their respective places in man's life. Even Lord Vishnu found them necessary for the destruction of Asuras. The moral of the story is quite evident. All the three Gunas make up the nature of man but one must strive to keep Rajas and Tamas under control and strive towards the Sattvic State. Anger, desire, hectic activity, indolence all these are present in more or less degree in all of us but it must be our endeavour to subdue them so that Sattva Guna can predominate.

Baba is known as the avator of Lord Dattatraya who symbolizes pure Sattva. The occasional outburst of anger, of temper, resulting in hurling of abuses puzzle us in so saintly a being. But they were never directed towards this or that devotees. They were always addressed to some evil influences, or undesirable tendencies, where as for his devotees he had nothing but infinite love and compassion. If Lord Vishnu found Rajas and Tamas necessary to destroy the Asuras, it is quite possible that occasionally Baba took recourse to them for the same purpose. They were never a part of him anymore that they were of Lord Vishnu.

But Baba was a godhead as much as Lord Vishnu and like him Baba was also beyond the three Gunas. Any outward expression of the three Gunas in Baba's life was only meant to guide his devotees on the right path. As to himself he was "Gunateet" beyond the Gunas having attained the state of Supreme Bliss.

But coming back to the story of Lord Dattatraya's birth, we must ponder over its essence and imbibe its valuable lesson by realizing that our struggle in life must always be for the attainment of Sattvic State and subduing of the Rajas and Tamas so that one day we may hope to conquer the three Gunas and attain the state of Bliss.

Dear Readers!

We wish to convey our sincere apologies to you for the inconvenience, occasioned by the delay in the publication of Shri Sai Leela magazine, over the past two months. In our defence, we can but say that these are "teething troubles", inevitable with the change to a new printing press, and these, we hope to put right in the near future. Meanwhile, may be expect from you nothing but just a little "Saburi"?

— Editor.

I MEDITATE

I meditate on Thy beautiful Name,
 How long shall I wait for Thee?
 Why dost Thou not answerest my call?
 How long wilt Thou try Thy slave?
 Give me the strength, O Sai!
 To resign myself to Thee

(1)

Take my life,
 Let it be consecrated
 Baba, to Thee;
 Take my heart,
 Let it be fully saturated
 With love for Thee;
 Take my eyes,
 Let them be filled,
 Baba, with Thee;
 Take my hands,
 Let them be engaged
 In working for Thy Cause; O Sai

(2)

Shri B.H.S. Achary,
 16-2-705/11, Malakapet, Hyderabad.



SECOND AND LONG STAY AT SHIRDI

(*'Shirdi Diary' Contd.*)

29-1-1912

I got up very early in the morning, prayed and found that I was a bit too early but I kept on and attended the Kakad Arti. On my return I began the routine of the day. About 9 a.m. I went to Bapusaheb and with him and Upasani, began the Paramamrit, but most unaccountably I felt so sleepy that I could make no progress. At last I returned to my lodgings and lay down and fell asleep so long that I did not get up till 12.30 or 1 p.m. Madhaorao Deshpande and others tried to awaken me for the Arti and called me aloud but I did not respond. At last they went to the Arti and somehow the matter reached the ears of Sayin Saheb and he said that he would awaken me. Somehow I got up as the Arti was being finished and attended the closing portion of it. I felt ashamed of having slept so long. I felt drowsy during the rest of the day. Narayanrao Bamangaonkar came today from Sholapur. He is a nice young man and I sat talking with him. Then in the afternoon I attended the Purana of Dixit and saw Sayin Saheb at his evening stroll. I had seen him when he went out between 9 and 10 a.m. In the evening there was the Bhajan of Bhishma and afterwards the Purana of Dixit. He read Ramayan as usual.

30-1-1912

I got up early but did not like to leave bed and begin work for fear of becoming again overcome by sleep as I was yesterday. I left bed before daybreak, finished my prayers and went to Bapusaheb Jog for our Paramamrit class. Upasani Shastri, Mrs. Kawjalgi, and Bapusaheb were there and we made very good progress. We saw Sayin Baba go out and saw him again after he returned to the masjid. He asked me how I spent the morning and I gave him an account of what we did. After the midday Arti I returned and we had our meal. Later on Mr. Dixit read Ramayana. Bhishma and Madhaorao Deshpande attended the reading. Some two men of this village and the younger brother of Sitaram Denge also came and sat talking after the reading was finished. One of them recited the Chhanda on Ramayan. Then I went to see Sayin Baba at the masjid and he again asked me how I spent the afternoon. When I mentioned my writing letters, he smiled and

said, "It is better moving your hands than sitting idle". We saw him have his evening stroll and at night attended the Shej Arti. There was no Bhajan to-night, but reading of Bhagavata took up all its time and Dixit read Ramayan at night.

31-1-1912

I got up in time for Kakad Arti and went to it with Narayanrao Bamangaonkar. Sayin Maharaj exhibited slightly angry feelings as we returned. We held our Paramamrit class with Bapusaheb Jog, Upasani Shastri and Mrs. Kawjalgi and finished a good deal. I returned to my lodging about 11 a.m. and tried to write a few letters but most unaccountably fell asleep in the act of writing. Bhaoo son of Dada Kelkar woke me up and I went to the masjid for midday Arti. I had previously seen Sayin Maharaj go out as usual. The midday Arti passed off as usual. All the inmates of the two Wadas together with a few others were invited to the afternoon meal by Dada Kelkar in memory of the 13th day of Megha's death. The meal was naturally very late and I lay down and slept sound till I was called to it. It was finished about 5 p.m. and then I went to the masjid and sat near Sayin Saheb. He was in a very pleased mood, talked pleasantly, danced, and sang, and reminded me and others very strongly of what Lord Krishna did in Gokul. We saw him at his evening stroll. After the Wada Arti, Bhishma did a little Bhajan and Kaka Dixit read Ramayan. He finished Sundara Kand of it tonight.

1-2-1912

I was some what late in getting up but was able to finish my prayers and in time to attend Paramamrit class. The book was finished to-day and we shall begin to revise it tomorrow. I then went to the masjid sat with Sayin Maharaj and accompanied him out up to Sathe's Wada. People assembled there as usual to salute him. I joined their group and saluted him and returning to Bapusaheb Jog's quarters commenced Panchadashi and explained the first ten verses which really contain the whole work in germinal form. Then I returned to my quarters, wrote a few letters and had them sent off, went to the masjid to attend the midday Arti. It passed off alright. Mr. Manikchand of Ahmadnagar who has this year taken the degree of L.L.B. came there and stayed here the whole day. We had our meals after we returned from Arti and I sat



reading Jnaneswari edited by Sakhreboa. Unfortunately like the other editions it does not solve all my difficulties. Later on Mr. Dixit read Ramayan. Mr. Sane, Mamletdar of Shirdi, and Mr. Sathe, Dy. Collector and Sub-divisional officer came and sat talking for some time. We resumed our Ramayan after they went and in the evening went to the masjid to meet Sayin Baba at his evening stroll. After the Wada Arti we attended the Shej Arti. Bhisma did not have his Bhajan but read Sakharam's Prakrit Bhagawat and at night Mr. Dixit read Ramayan.

Today evening when we assembled at the masjid before sayin Baba started on his stroll, Sayin Saheb told Mr. Dixit to give two hundred rupees to my wife who was then champooing the legs of Sayin Shahib. This order was unaccountable. Has it come to this that I have to be maintained by charity !!! I prefer death to this. Sayin Saheb I think wished to curb and finally destroy my pride, so he is getting me used to poverty and the charity of others.*

2-2-1912

I got up for the Kakad Arti and after it we held our Panchadeshi class but some how felt to speak of Panchadashi and commenced to read it. It is about the best work on the subject and none can take precedence of it. I went to see Sayin Maharaj before he went out and accompanied him up to Sathe's Wada and afterwards attended the midday Arti. Today I got a letter from Amraoti asking me to return to practice. I told Madhaorao Deshpande to ask Sayin Maharaj and he promised to do so.

3-2-1912.

I was late in getting up and it appeared that there was a wave of laziness. Bapusaheb Jog was late, so was Mr. Dixit and nearly everybody else. After finishing my prayers I went to the masjid but Sayin Baba told me to take Udi without entering it. I did so,

** I turned up the diary for 1st February 1912 and read the passage indicated by you. It correctly represents my feelings. Our Sadguru Sain Maharaj gave the order. Being omniscient, he knew everything including all my innermost thoughts and never insisted on the order being carried out. Now that my attention has been drawn to the matter it appears to me that my wife then did not like the life of labour and poverty. Kaka Saheb Dikshit had accepted the life and was happy. So Sain Maharaj asked him to give two hundred rupees. i.e., poverty and patience to my life.*

and proceeding to the quarters of Bapusaheb Job sat reading Panchadashi with him, Upasani, and Mrs. Kawjalgi. We went on reading till midday and then went to Sayin Baba's Arti. After it we had our midday meal. I had a little rest and then sat reading Dasabodha. Mr. Dixit read Ramayan in the afternoon. Ganoba Aba a local devotee of Sayin Baba, came to hear it. He knows a large number of verses and has many by heart. He went and saw Sayin Baba at his stroll. Madhaorao Deshpande told me that he asked Sayin Baba about my returning to Amraoti and the latter declined the necessary permission saying he was an old man and did not like to lose his "Abru." He said that some two hundred men went to a neighbouring town and were taken as rioters, that Madhaorao's name was introduced into the list of rioters for nothing, and that there was trouble about it. At night there was the Wada Arti and the Shej Arti and I attended both, Bhishma has no Bhajan but read Bhagvat instead and then there was Ramayan of Dixit.

4-2-1912

In the morning I got up early, attended the Kakad Arti, and then finished my prayer. As I was bathing two gentlemen came enquiring about Naryanrao Bamangaonkar. They were Lingayat Shastris. The eldest being known as Shivanand Shastri. There are two ladies with them. These ladies are Brahmins. The eldest of them is called Brahmanand Bai. Some three years ago she met a Lingayat lady Niyanand Bai at Nasik. She was an advanced yogini and instructed Brahmanand Bai. We all saw Sayin Maharaj go out and again after he returned to the Musjid. Brahmanand Bai worshipped him and sang two Arties very exquisitely. After the midday Arti I had my meal and lay down for a while. Then there was the Puran of Dixit and then we went to see Sayin Baba at his evening stroll. After the Wada Arti at night Mr. Dixit had his Puran and then Bhishma had his Bhajan. The ladies Brahmanand Bai and her Companion sang very beautifully and we all enjoyed the Bhajan very much. Shivananand Shastri also sang. The Shastri and the ladies came from Nasik. They are permanent inhabitants of the place.

5-2-1912

In the morning just as I finished my prayer, Rajarampant Dixit came from Nagpur. He is the elder brother of Kakasaheb



Dixit. He went to see Sayin Saheb. I attended our class where we read Panchadashi and a verse of Amritanubhav with Bapusaheb Jog, Upasani Shastri, Shivanand Shastri, Brahmanand Bai and others. We saw Sayin Saheb go out and went to the Musjid after he returned. He was very kind to me, said a few words, and in dismissing the company after Arti, called me by name, told me to shake off my sloth, and look after all the ladies and children. Mrs. Laxmibai Kawjalgi was given to-day a piece of bread and told to go and eat with Radhakrishnabai. This is a great good fortune. She will be happy hereafter. I invited Shivanand Shastri, Brahmanand Bai and all with them to have their midday meal with us. After it I lay down for a few minutes. Then Dixit read Ramayan, and later we went to see Sayin Baba at his stroll. After the Wada Arti, there was the Shej Arti and at night Brahmanand Bai did the Bhajan very excellently. It was continued till after midnight. The subject of my going is broached to-day. It may be decided tomorrow.

6-2-1912

I got up and attended the Kakad Arti. Madhaorao Deshpande said that I would get permission to return home today. So I went with him and Bamangaonkar to Sayin Saheb at about 7-30 a.m., and Sayin Saheb told us to come again in the afternoon. So we returned and I began the routine of the day. I, Upasani, and Bapusaheb Jog read Panchadashi, saw Sayin Maharaj go out and attended the midday Arti. Brahmanandi Bai sang an Arti and a few Padas there. Bapusahib Jog went to-day to Kopargaon to get his pension so the Arti was finished soon. After the midday meal, I and Bamangaonkar went to the Musjid. Kakasheb Dixit was there. Sayin Saheb said that we might go tomorrow. Madhao Rao Deshpande also came there. Sayin Saheb said that he had been considering long and thinking day and night. All were thieves, but we had to deal with them. He said he prayed to God night and day for their improvement or removal, but God delays and apparently does not approve of the attitude and grant the prayer. He will wait for a month or two and then see; but whether living or dead he will have what he has been praying for. He will not go to Teli or Wani, and never beg of them. People are not good and devoted. They are unsettled in mind and so on. He added that a few friends would gather together, talk divine wisdom, and sit and contemplate. He mentioned a few thousand rupees but I do not

remember in what connection he said it. I then returned and we had the Ramayan Puran by Dixit. Later on we went to see him come out for his stroll. He was in a pleased mood. Mr. Rajaram-pant Dixit went away to-day to Khandwa. Upasani Shashtri lost his wife. The sad news came by letter. I, Dixit and Madhaorao went to Upasani, condoled with him and brought him to the Wada. Fakir Baba appears to have asked about my going away and Sayin Baba answered that I told him that I would go tomorrow. When my wife spoke about my going, Sayin Baba said that I did not ask for permission personally, so he would not say. I happened to go there soon after and Sayin Baba said that I could not go away without taking five hundred rupees from Dada Bhat and two hundred from someone else and making them all over to him. At night the Wada Arti was a bit late as Bapusaheb Jog had to return from Kopargaon. Brahmanandi Bai and Shivanand Shastri did Bhajan. So did Bhishma.

7-2-1912

I got up early, prayed and held our Panchadashi class as usual. I did not go to Sayin Maharaj to ask for permission. We saw him go out and I went to the Musjid after he returned. I found that Sayin Maharaj was sitting and in the yard a man was exhibiting tricks taught by him to a monkey. There was also a professional singer and dancer. She had a good voice and gave religious songs. Later on came Brahmanandi Bai, her companion Salubai, and Shivanand Shastri. They did the Puja and Brahmanandi Bai whom they call Mayisaheb sang very beautifully. Sayin Saheb ordered the Sinhasan &c. &c. to be brought and when all was arranged we stood at our posts. Mayisaheb again rendered two songs so excellently that we stood spell-bound. I think Sayin Saheb liked them. Then we did the usual Arti and returned for our midday meal. Mayisaheb and her people fed at my lodgings. After the meal Bamangaonkar and Mayisaheb with all her people went to Sayin Saheb to ask for permission to return. Mayisaheb and Salubai got the permission and went away by cart. Shivanand Shastri and Bamangaonkar were detained by Sayin Maharaj and stayed. I lay down and had a good nap. Then Mr. Dixit read Ramayan and after it I read Dasabodha by myself. We all saw Sayin Saheb have his evening stroll, and after the Wada Arti we



attended the Shej Arti. At night Bhisma read Bhagvat and Mr. Dixit read Ramayan.

8-2-1912

I got up for Kakad Arti and after it began the routine of the day. Naryanrao Bamangaonkar got permission to return. So he had somethings for delivery at Amraoti from my wife and actually left by Tanga. Before he started, Ganpatrao, the son of Karbhari of my relation Mutalik of Satara came with the customary presents of sesamum for Tilsankrant. They consist of very artistically made things out of sugar and sesamum. Balvant for the first time in these three weeks ventured out as far as the Musjid and put his head on the feet of Sayin Maharaj. He has improved so far. Ganpatrao wishes my son Balvant to go with him to Satara for Rangpanchami. I referred him to Sayin Saheb. The midday Arti went on as usual except towards the end when Sayin Saheb exhibited anger. We spent the afternoon as usual in Dixit reading Ramayan and I reading to myself Dasbodha. We held our Panchadashi class also in the morning. We saw Sayin Saheb at his evening stroll. One Mr. Kulkarni has come here from Bombay. He has a laboratory there where he tests ores &c. &c. He said he saw me at Surat in 1907. We sat talking about old things. At night Bhisma had his Bhajan and Dixit read Ramayan.

9-2-1912

I got up as usual, prayed, and attended Panchadashi class. During it we saw Sayin Maharaj go out. After finishing the class I went to the Musjid. Sayin Baba was in very good mood. The young boy Kishya whom we call Pishya came there as usual. On seeing him Sayin Saheb said that Pishya was a Rohilla in his previous birth, that he was a very good man, that he prayed long and came as guest to Sayin Saheb's grandfather. The latter had a sister who used to live separate. That Sayin Saheb was a young boy himself then and playfully suggested that the Rohilla should marry her. This was to be, and he did eventually marry her. The Rohilla lived there with his wife for a long time and ultimately went away with her, nobody knew where. He died and Sayin Saheb put him into the womb of his present mother. Pishya, he said, would be very fortunate and the protector of thousands. The

midday Arti passed off as usual. During it Sayin Saheb said something to Shivanand Shastri and made signs. The Shastri unfortunately did not catch their import. Sayin Saheb made signs to Bapusaheb Jog also. Mr. Oke, pleader of Thana, is here. I asked him to remember me to Baba Gupte and other friends.

10-2-1912

I attended Kakad Arti in the morning. Ganpatrao obtained permission this morning to go to Satara with my son Balvant. Madhaorao Deshpande was with them at the time. I, Bapusaheb Jog, Upasani, and Mrs. L. Kaulgi, had our Panchadashi class, and after it I went to the Musjid. Sayin Baba was in a very pleasant mood and said that his body had been severed from his legs, that he can raise up the former, but not the latter. He said he had a fight with the Teli, that when he was young he raised money for family purposes and agreed to serve the creditor to repay the debt, but he found he could not work; so he applied marking Nut to his eyes and another irritant (Shar) to his body and became ill. He was laid up for a year, but as soon as he recovered he worked night and day and paid off the debt. He sat talking very pleasantly, but towards the end of the midday Arti, began to exhibit signs of impatience. Mr. Gadre pleader of Nasik is here.

11-2-1912

By the time I finished my prayer this morning I found Mr. Gadre up and sat talking with him. He got permission to return and went back to Nasik. We saw Sayin Saheb go out and held our Panchadashi class with Upasani, Bapusaheb Jog, Mrs. L. Kaulgi. Mr. Lele, who is Revenue Inspector of Nasik District, also attended the class. He appears a very nice man and Sayin Maharaj likes him much. I went to the Musjid as usual after Sayin Baba returned and found many men sitting there. They were mostly strangers. Among them was one of Akola Police, who, on seeing me, said that he had resigned his post and had taken service with Govindrao Deshmukh, Barrister of Nagpur. After the midday Arti and meal I lay down for a while and then attended the Puran of Ramayan by Dixit. Later on we went to see Sayin Baba at his evening stroll and meeting Mr. Lele there stood talking with him. In the evening there was the Wada Arti and later on the



Shej Arti, Bhishma's recital of Bhagvat and Mr. Dixit's Ramayana. Shivanand Shastri did not get permission today to return.

13-2-1912

Mr. Dixit read Ramayan instead and then we went to the Musjid. Sayin Maharaj gave me Udi as soon as I stepped in. So I exclaimed that it was telling me to go away. Thereupon he said "Who tells you to go? Sit down." Then he sat talking pleasantly and said that the cow now possessed by Mr. Dixit belonged originally to Mhalsapati. Then it went to Aurangabad; then to Jalna and has now come back as the property of Mr. Dixit. God knows whose property it is. Looking at me he said "nobody, who has firm faith in God wants for anything", My wife and others were there. We all saw him at his evening stroll. Then there was the Wada Arti and later on Shej Arti. At night Bhishma had his Bhajan and Mr. Dixit read Ramayana. Sayin Baba today both after the midday Arti and after the Shej Arti told me to go to Wada specially calling me by name.

14-2-1912

I got up early, attended the Kakad Arti and was very much struck by the fact that Sayin Baba, on leaving the Chawdi made passes with his short stick towards the East, North and South. Then he proceeded with hard words as usual. We held our Panchadas-hi class as usual, saw Sayin Baba go out and later on went to the Musjid as usual. Sayin Baba told two stories. One was that there was a traveller who was accosted in the morning by a demon (Rakshasa). The traveller looked upon it as a bad omen, but on proceeding further met two wells the sweet water of which slaked his thirst. When he felt hungry, he met a husbandman who, on the suggestion of his wife, supplied food. He saw a field ripe with corn and wished to have Hurda. The owner of the field gave it to him. So the traveller felt happy and proceeded merrily smoking. In the forest through which he was passing he met a tiger, lost courage, and hid himself in a cave. The tiger was very big and wandered about him. Sayin Baba happened to be passing that way, instilled courage into the traveller, got him out and put him on his way, saying "the tiger would not hurt unless you hurt him some way". The other story was, that Sayin Baba had four brothers, one of whom used to go out, beg, and bring cooked

food, bread and corn. His wife used to give out just enough for their father and mother, but starved all the brothers. Sayin Baba then got a contract, brought the money home and every one was supplied with food including the well-to-do brother. Later on the brother got leprosy. Every one shunned him. The father turned him out. Then Sayin Baba used to feed him and see to his comforts. Ultimately the brother died. The midday Arti passed off as usual and after it we had our food and I had some rest. Shivanand Shastri and Thakur of Vijayadurga went away today. The Vyahi of the local master invited all to a meal today. I declined, but all others went. Sayin Baba at the evening stroll asked why I did not go and I told him the truth, that I could not manage two meals in the course of one afternoon. Sayin Baba looked immersed in care, gazed steadily at the East and West, and dismissed us all with the usual words "go to the Wada." At night Bishma had his Bhajan and Dixit read Ramayan.



BE STILL

Dear Sai Brothers and Dear Sai Sisters

Why dost thou fret and fume?

Didst Thou not come naked from Thy mother's womb?

Didst Thou not have thy soul in safety even before thy
body's birth?

Shirdi Sai Baba — the eternal one,

Who watched over thee then,

Watches over thee now.

Shirdi Sai Baba — the Omnipresent,

Who loved thee then

Loves thee now.

So remember always this

and be still,

Practicing 'Shradda' and 'Saburi'

*Dr. G.R. Vijayakumar
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MY EXPERIENCE AT DELHI SAI SAMAJ TEMPLE

Earlier, I have had the good fortune of recounting to the readers of 'Shri Sai Leela', my thrilling experiences during three of my visits to Shirdi. As inspired by Baba I wish to describe in this article the wonderful experience I had when I visited Shri Sai Baba Temple, Lody Estate, Delhi, on 23rd September, 1984.

I am a senior scientist in ICAR (Indian Council of Agricultural Research) serving at Hyderabad. We have what is known as 'assessment' once in five years under which procedure a scientist's research work during the previous five years is assessed by a team of eminent scientists in the concerned discipline, presided over by the Chairman, Agricultural Scientists Recruitment Board at New Delhi. Based on the performance of a scientist he may either be given merit promotion to next higher grade or advance increments. My interview with the assessment committee took place on 7.4.1984. Naturally, I was eager to know my result. I was scheduled to go to Delhi in September 1984 in connection with a meeting there. I wanted to avail the opportunity to go to our Council's headquarters at Delhi to try to find out my result, unofficially, if possible. With this view, apart from other jobs, I programmed to reach Delhi on 20.9.1984 by morning flight.

Evidently, Baba disapproved my idea of stooping to approach lesser mortals for the news about my result when He Himself could be approached. The first indication of His disapproval came in the form of 10 hours delay in departure of IC 440, the plane in which I was to travel. A bird hit the engine as the plane was lighting at Begumpet Airport necessitating prolonged repairs. As a result, I reached Delhi at 7 P.M. instead of the scheduled 10 A.M. I could not, therefore, visit our Council's headquarters that day (it is closed by 5 P.M.) On 21st and 22nd I was busy with the meeting and so prevented from going there. 23rd happened to be Sunday and hence the office was closed. I was to return to Hyderabad by 23rd evening flight. So it became clear to me that it is not possible to gather news at Council's headquarters. Instead, therefore, I enquired from another participant in the meeting who also was assessed on the same day as I was. He gave me very disconcerting news that according to his information neither he nor I

was promoted. Although I was crestfallen still I did not want to believe the news, as I have faith in Baba's grace.

Whenever I go to Delhi it is my habit to visit Shri Sai Baba Temple there. In fact I am a life member of Delhi Sai Samaj. I had decided to go there on 23rd morning to have Darshan of Baba. It is also my habit to purchase a garland which used to be available for one rupee and offer to Shri Baba. But when I went there on 23rd morning, the garland vendors told me that cost has gone up and the minimum cost is Rs. 2/- per garland. So I purchased a garland for Rs. 2/-. Probably this was a gentle reminder from Baba that he expects two things from me — 'Saburi' and 'Nishta'.

After offering garland and Pranams to Baba, I sat in a corner and started fervently praying to Him to give me some indications in case I was indeed promoted. I also decided to sit there upto 9.15 A.M. and meditate. Within a minute one lady came to me and gave me Halwa Prasad which was earlier offered as Naivedya to Baba. Prasad being a sweet, was a positive indication. But still I wanted a stronger indication. Bhajan songs (cassettes) were coming through loudspeaker. I prayed to Baba that if Preeti Sagar's Bhajan comes on the loudspeaker I will take it that I have been promoted. And lo! 'Sai Baba Antaryami, Bhagya Vidhata Audadh Dani Dete Hain Sab Kuch Bin Mange' song by Preeti Sagar started coming on the speaker. And the time was 9.15 to be exact!! I was thrilled so much that I can't describe my feelings in words. I prostrated before Baba and profusely thanked Him for his grace and left the hall.

As I was descending the stairs, again my doubting mind started thinking that Preeti Sagar's song may only be a coincidence and I prayed to Baba for one more final indication. Then I went to the small room under the stairs to wear my shoes which were left there before entering the temple. As I sat on a chair and started wearing my socks I saw one lady approaching the entrance. She gave some Prasad to the watchman and spoke something and left. I thought the Prasad was meant for the watchman because I did not notice the particular lady in the temple nor could she notice me inside the room which is below the staircase. But to my utter surprise when I came out after wearing my pair of shoes, the watchman gave me the Prasad saying that the lady has given him with specific instructions to hand it over to me when I



come out of the room. This Prasad — sugar balls — was again a sweet. Thus Baba gave one after the other, three positive indications about my promotion and I felt overwhelmed and extremely gratified that I am fortunate to receive Baba's grace in such full measure.

Within couple of days after may return to Hyderabad, i.e., on 25-9-1984, one of the members of the Assessment Committee (which interviewed me in April 1984) visited our research laboratory at Hyderabad in some connection and happened to see me. He recognised me immediately and congratulated me. When I asked the reason he told me that I have been promoted and he was surprised that I had not yet received the orders even after six months after the interview. He turned towards our Director and told him that out of the 13 S-3 scientists in my discipline who were assessed, my performance was the best in the unanimous view of the Committee. On 6.11.1984 I got official orders of promotion to S-4 scale with retrospective effect from 1.1.1983. The long waiting for the order was a lesson in 'Saburi' which Baba wanted me to learn.

So, what we have to learn from this experience is:

- (1) We should not seek information or guidance from lesser mortals when Baba Himself is always there to help and guide his devotees: Here we may recall B.V. Deo's experience described in Shri Sai Satcharita ("Stealing the rags and reading of Jnaneswari" Chapter XII, pages 226-229, 4th edition);
- (2) Baba's presence can be felt by his sincere devotees anywhere and not only at Shirdi; and that
- (3) Baba, expects only two things from his devotees, viz., 'Shradha' and 'Saburi'.

Bow to Shri Sai. Peace be to all.

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A HUMBLE TRIBUTE OF PRAISE TO SHRI SAINATH

(We are pleased to place in the hands of our readers a maiden attempt at rendering into English by Smt. Zarine Taraporevala, "Shri Sainath Stavan Manjiri", composed originally in Marathi by the well-known keertankar Shri Das Ganu. The attempt is both courageous and commendable and is being published here after being suitably edited.

— Editor)

I bow down to Shri Genesh.
Oh, Mayureshwara, you are the one on whom we depend,
Oh, son of Gauri, the all-knowing,
Oh, you inconceivable one,
You with an immeasurable belly,
Protect me, oh, Shri Ganapati! ... 1.

You are the first and foremost of all the Ganas¹
and of all the deities!
Therefore, you are called "Ganesh"²;
You are acknowledged by all the "Shastras" (sacred books);
You of sacred countenance, oh, Bhalachandra ... 2.

Oh, Sharada, Goddess of Speech!
You are the mistress of the realm of words;
Because of your existence,
All worldly transaction are carried on. ... 3.

You are the deity of all authors!
You are eternally the pride of this nation!
Your infinite power prevails everywhere.
I bow to you, Jagadambei. ... 4.

You are the Supreme Spirit and beloved of the saints!
Incarnation in human form of Pandhariraya
You are the ocean of kindness and infinite compassion.
All the sciences and sacred books are still delving
To plumb the essence of your nature. ... 5.

1. A term for certain troops of inferior deities considered as Shiva's attendants,
and under the especial superintendence of Ganesh.

2. A name formed by the combination of गण and ईश i.e. Lord.



You, who control the world like a puppeteer with his strings,
You are omnipresent!
All plumb the essence of your nature. . . . 6.

Those who are pedagogues,
To them, you are not revealed, oh Chakrapani,
All those foolish people
Only indulge in the jugglery of words. . . . 7.

Only the saints understand you.
Others remain baffled.
To you, my obeisance,
Respectful and with my whole body
prostrate in veneration before you. . . . 8.

Oh, you, five-headed Shankara!
Oh, you, wearer of garland of skulls!
Oh, you, blue-throated Digambara!
Oh, you, Brahmarupa Pashupati! . . . 9.

One who recites your name all the time,
His worldly adversities are immediately dissolved.
Such is, oh Dhurjati!
The power of your name! . . . 10.

With obeisance at your feet,
I am writing this paean of praise!
Help me always to complete this mission,
Oh, you, Nilkantha — the blue-throated one! . . . 11.

Now, let me bow to the son of Atri,
To the family deity of Indira,
To Tukaram and all other saints;
So, also, to all the devotees. . . . 12.

Hail, hail to you, Sainath!
Redeemer of sinners and merciful one!
I lay my head down at your feet.
Now give me your protection . . . 13.

You are the whole world, the abode of bliss!
You, yourself, are Vishnu, the paragon among men!
One whose wife is Uma!
You are also that enemy of Cupid!³ . . . 14.

You are God in human form!
You are the Sun in the sky of Knowledge!
You are the ocean of kindness! . . . 15.
You are the anti-dote for worldly maladies!

You are the Chintamani of the poor and the down-trodden!
You are the divine purifier (Ganges river) for your devotees!
You are a raft for those drowning in worldiness!
You are the refuge of the fearful. . . 16.

You are the very cause of this creation!
That which is pure Chaitanya,
You are that Oh, very treasure of compassion!
The world is only one of your manifestations. . . 17.

You are not born!
Death also does not affect you!
This is the final conclusion
Which one arrives at, after a thoughtful search. . . 18.

Birth and death!
These concepts are born of ignorance!
From both you are free!
Oh, Lord, of course! . . . 19.

If water appears as a spring,
Does it imply that its source is there?
It existed already, full and flush!
Merely sprang up from within the earth! . . . 20.

Water that springs up in a depression,
Is, therefore, so described or named!
A "spring" becomes its proper name!
Without the water, it is only a depression. . . 21.

3. i.e. You are also Shankar.



To spring up and to dry up and disappear,
This is not the nature of water,
Because the water of the spring
Has no importance for the hollow it fills. . . 22.

It is only the hollow that is mistakenly proud
Of itself, rather than the water that filled it.
Therefore, when the water dries up
It becomes impoverished. . . 23.

The human body is really like the hollow water bed;
The spirit (pure energy) is like the pure clean water
of the spring;
Although there are innumerable such hollows
The essence is the same in everyone. . . 24.

Therefore, Thou, who art without a beginning!
I say to you, merciful one!
To destroy the mountain of ignorance,
Please become the thunderbolt of Indra . . . 25.

Uptil now, such hollows (beings)
Have existed in large numbers, on this earth.
Many more exist even now,
And, in the future, as time goes by, many more will come. . . 26.

Each such hollow (being)
Is given as separate name and appearance,
That is how, in this world,
They are identified. . . 27.

Therefore, to distinguish that spirit
In terms of "you and me" is not proper!
Because, as there is no duality
That itself is most surely, the Spirit. . . 28.

And, since the Spirit
Truly encompasses the whole world,
Then, the "you-me" the duality concept,
How can it possibly be entertained? . . . 29.

Water latent in the clouds
Is all the same!
But when it descends upon the earth,
It assumes different forms⁴. . . 30.

That which falls in the Godavari bed
Is known as the River Godavari.
That which falls into a well
Does not have the same worthiness or prestige. . . 31.

Saints are the river Godavari,
And, you are the water in it!
We are the puddles, wells and lakes;
That is the difference between us. . . 32.

For the fulfilment of our lives
We must surrender to you,
Always, with folded hands,
Because you are the embodiment of piety. . . 33.

It is due to its water-bed
That the waters of Godavari have become holy;
Considered merely as water,
It's the same everywhere. . . 34.

The bed of the Godavari
That is considered as truly sacred,
Owes all its sanctity;
To the quality of the land through which it flows. . . 35.

The water latent in the clouds
Does not alter that part of the earth on which it falls;
Yet, that very part of the earth
Is called Godavari (or pure) by the scholars
of the sacred books. . . 36.

Where the water has fallen elsewhere,
It has acquired the qualities of the soil of those places.
Contaminated, bitter, salty it becomes
Though originally sweet. . . 37.

4. Examples: brooks, rivers, springs, lakes etc.



Same is the case with you, oh Gururaya!
In whom there is no impurity of the six vices⁵
To that holy form
This title "Saint" is befitting. . . 38.

Therefore, saints are Godavari
So full of grace,
Amongst all the beings,
Your place is the highest. . . 39.

From the beginning of creation
Godavari has been in existence,
It has been full of water
And it has never lacked it, till today. . . 40.

Look, when the enemy of Ravan⁶
Came to the banks of the Godavari
The waters of those times
Can they last till this day? . . 41.

The bed alone remains the same,
The water has flowed into the ocean,
The sacredness is eternal
Of the water-bed, to this day. . . 42.

Each year,
The old water goes and the new
Flows into the river bed.
It's the law, as you know. . . 43.

A century is like a year.
The sages of that century
Are like the flowing waters
While, the great souls are like the waves on that water. . . 44.

5. *These are lust, anger, greed, desire, ego, envy.*

6. *i.e. Rama.*

Of these saints who are like Godavari,
In the early centuries,
There was a great flood,
of Sanat-Sanak-Sanandan⁷. . . 45.

Followed by Narada and Tumbur⁸
Dhruva, Prahlad, powerful King Bali!
Shabari⁹ Angad¹⁰, Vayukumar¹¹,
Vidur¹², Gope-gopika¹³. . . 46.

Thus, many came, till the present time
In each of the centuries in the past.
The floods came repeatedly,
Which I am unable to recount. . . 47.

In this present century,
The sacred Godavari
Has for certain, flooded this land
In your form, Oh, Sainatha. . . 48.

Therefore at your divine feet
I make obeisance!
Maharaj, of my faults
Take no notice, I plead. . . 49.

I am a poor, wretched, ignorant man,
The greatest of sinners!
Ridden with vices!
But do not cast me off! . . . 50.

The inherent defects of iron,
Are ignored by "paris"¹⁴
The small streams of the village, Lendi and ohol,
Are not rejected by the Godavari. . . 51

7. Brahmadev and his two sons who were born of his own mental conception.

8. A devotee of God with the face of a horse.

9. A Bhil woman, a devotee of Shri Rama.

10. Son of Vali. 11. Hanuman 12. Pandava's Uncle.

13. The dairy lads and maids, companions of Shrikrishna.)

14. Imaginary stone that turns iron into gold).



I am full of vices within.
By your merciful glance,
Do, do, quickly destroy them.
This, only, is the plea of 'Das'. . . 52.

If, after coming in contact with the 'parisa',
The iron's inherent defects,
Do not change, Guruvara,
Then, it is to the discredit of the 'parisa'! . . . 53.

Don't let me be a sinner!
Don't belittle yourself!
Look, you are 'parisa'; I am the iron
My disgrace is your concern too! . . . 54.

A child always commits mistakes,
But a mother does not scold.
remembering this,
Grant me your grace.

Oh, Sadaguru Sainath !
You are my "kalpataru"!
You are the means for crossing this worldly ocean!
You alone are so - undoubtedly! . . . 56.

You are "kamdhenu"¹⁶;
You are "chintamani"¹⁷
You are the sun in the sky of knowledge!
You are the great mine of virtues!
Oh, you are the ladder to heaven! . . . 57.

Oh, pious, purest one!
Oh, embodiment of peace and bliss!
Oh, the Supreme Self!
Oh, the non-dual one, the ocean of knowledge! . . . 58.

15. Wish-fulfilling tree, 16. Cow yielding all desires.
17. Gem giving whatever is desired.

Oh, incarnation of the Supreme wisdom, the best among men,
Oh, abode of forgiveness and peace!
Oh, refuge of devotees!
Bless me, bless me! ...59.

You are the Sadaguru Machinder¹⁸ 18
You are the Mahatma Jalander!¹⁹
You are Nivratinath, Dnyaneshwar!
Kabir, Sheikh Mohammed, Eknath, you are! ...60.

You are Bodhla,²⁰ You are Savatamali
You are truly Ramdas!
You are Tukaram, Sainath!
You are Sakha,²¹ You are Manikprabhu.²² ...61.

Your present manifestation,
And your manifold nature
are really difficult to understand!
The knowledge about your caste and creed
You do not reveal to anybody. ...62.

Some say you are a Muslim,
Some say you are a Brahmin.
Thus, like Krushna,
You, too, are inscrutable. ...63.

Having observed Shree Krushna,
Different people called him by various names!
Some call him 'Yadu Bhushan'
Some call him a cowheard. ...64.

Yashoda²³ called him a darling,
Kansa²⁴ called him the great evil;
Uddhav²⁵ called him beloved;
Arjun called him Omniscient! ...65.

18. The Great founder of Nath Panth.

19. A great yogi of Nath Panth. 20. Mankoji Bodhale of Dhamangaon.

21. Sakharam Maharaj of Loni. 22. Saint from Humanabad.

23. Shrikrishna's foster mother. 24. Krishna's uncle. 25. Krishna's devotee.



On the contrary, the king was delivered
from the material world
And was immortalised!
Such is the prowess of the saints!
It is indescribable! .. 79.

Saints are the Sun;
Their grace is illuminating!
Saints are as pleasing as the Moon,
Their benignness is as gentle as moonlight. .. 80.

Saints are the soothing musk,
Their blessings are like its fragrance,
Saints are the juicy sugarcane,
Their blessings are like its sweetness. .. 81.

Saints, towards the good and the bad,
Are the same, definitely.
On the contrary, their love for the sinners
Is immeasurable. .. 82.

In the waters of the Godavari,
Only the soiled clothes come to be cleansed,
The cleans ones, in a trunk,
Remain far from the Godavari banks. .. 83.

Even that which remained in the trunk,
Came once,
To be cleansed thoroughly
On the Godavari banks. .. 84.

The trunk is the eternal abode!
You are Godavari; Unshakable faith is the ghat!
All beings are the garments
Full of the impurities comprising six vices! .. 85.

The "darshan" of your feet
Is the bath in the Godavari,
Wash away my sins.
Oh, Samartha, and purify me. .. 86.

We, worldly people,
Gather layers of impurities again and again,
Therefore, we are the right people
For the "darshan" of saints! . . . 87.

In the abundant waters of the Godavari,
Comes the wash²⁸, to be cleansed at the Ghats,
If, it is really left unattended,
Then, it is a discredit to the Godavari! . . . 88.

You are the cool, shady tree, with abundant foliage,
We are the travellers, really.
Suffering from the scorching sun-rays
Of the three fold²⁹ calamities of Life . . . 89.

From that blazing heat, oh compassionate one,
Protect us, Oh Gururaya!
The benign grace of your cool shade
Is extraordinary. . . 90.

Sitting under a tree,
If one feels the heat of the sun,
Then, who will call that tree
The shade-giving tree? . . . 91.

Look, without your grace,
Nothing can be right in the world,
Sheshshayee³⁰ befriended Arjuna,
To uphold the right. . . 92.

Due to the kindness of Sugriv, Bibhishana
Came in contact with King Ram,
It is due to the saints,
That Shri Hari is thus glorified. . . 93.

Brahman, being formless,
Vedas cannot describe it.
By endowing it with forms,
The saints have reduced the importance of the formless. . . 94.

28. The dirty clothes. 29. These arise out of spiritual conditions, physical conditions or due to fate. 30. Vishnu.



Vaikunthapati, husband of Rukmini,
Was made a "mahar" by Damaji;
To pick up corpses of buffaloes
Chokhamela made Jagad-atma (God) slog. . . 95.

Knowing the prowess of saints,
Jagjivan laboured by carrying water
Saints have truly lorded
Over God Himself, who is Eternal Truth
— Knowledge — Bliss. . . 96.

There is no need to speak more.
You are our mother and our father.
Oh, Sadguru Sainatha,
Dweller of Shirdi village! . . 97.

Baba, your "leelas"
No one can truly comprehend,
Then, my plebian speech
How can it do justice, tell me? . . 98.

To save the sinners,
You came to Shirdi!
Pouring water into earthen lamps,
You made them burn. . . 99.

The wooden plank of absurdly small measures
You turned into your bed, truly,
Thereby displaying to the devotees
Your amazing yogic powers. . 100.

The barrenness of many women
You have completely dispelled,
The diseases of many
You have cured with the "Udi". . 101.

To ward off worldly difficulties
Is not impossible for you.
The weight of an ant,
Does the elephant consider as a burden? . 102.

So be it, Gururaya,
Have mercy on the humble one!
I surrender at your feet.
Do not turn me away! . 103.

You are the King of Kings,
You are richer than Kuber himself,
You are the Healer Par Excellence!
No one is superior to you! . 104.

For the worship of other deities.
The ritual is as prescribed.
But, for your worship,
There is nothing worthy of you! . 105.

Look, in the realm of the Sun,
The festival of Deepavali has come!
But to celebrate it,
What shall be the means? . 106.

For the uncontrollable ocean's
Thirst, adequate water cannot be found on earth!
To warm the fire
From where will the heat be found? . 107.

All articles needed for the worship,
Are filled with your essence!
From the beginning, they are part of you,
Oh, Shreesamartha Gururaya! . 108.

All my talk is a philosophical statement.
For I have not experienced its truth.
I have spoken without experience,
A meaningless maze of words. . 109.

If a ritualistic worship
Of you, is to be performed by me,
To do that, I have no wherewithals,
My Samaratha, Gururaya! . 110.



Mostly, with the help of my imagination only
Will I worship you!
That worship itself, oh, compassionate one,
Do accept from this slave. . 111.

Now with my tears
I bathe your feet,
The sandalwood of true devotion
I make into paste and apply. . 112.

The long robe ("kafni") of these ornamental words
I place on You, sincerely,
This garland of adoration,
I place round your neck. . 113.

The incense of vileness
I burn before You, truly!
Though it is of impure composition
Even then, there will be no foul-odour from it. . 114.

Elsewhere, than before the Sadguru,
If incense is burnt,
What happens to that incense
Is like this: . 115.

When the incense is put on the fire,
The moment it actually touches it
The fragrance from the incense
Leaves it instantly. . 116.

Before you, it's the contrary!
The impurities burn away in the fire,
The good remains for ever
For the world to see. . 117.

Once the vileness of the mind is burnt away,
The mind will become purer,
Once the Ganga's impurity is gone
Then it is holy, naturally. . 118.

The light of temptations
I kindle, most truly,
From which, may the lustre of ascetism
Be granted to me, oh Guruvara! .119.

The throne of pure faith
I offer you as a seat.
On receiving it
Accept the offering ("naiyvedya") of devotion! .120.

You partake the offerings of devotion
Give me the essence.
Because I am your child
I have a claim on your milk. .121.

My mind is my monetary offering ("dakshina"),
That I offer to you,
Therefore, the credit or discredit of any action
Will no longer be mine. .122.

Now, most humbly and devotedly
I do obeisance to you.
Please accept it
Oh divine Sainatha. .123.

EIGHTFOLD PRAYER

Possessing peaceful mind, and wisdom supreme,
Sainatha, the compassionate
You are ocean of kindness, truth incarnate!
And destroyer of the darkness of ignorance! 1-124.

The sage, beyond caste and creed you are,
Beyond comprehension, compassion incarnate;
Protect me, protect me,
Oh, Sainath of Shirdi. 2-125.



You are the sun of Divine Knowledge,
the giver of Knowledge!
And the bestower of choicest blessings,
Oh, fabled Hamsa of the minds of the devotees
Protector you are of those who surrender to you. 3-126.

You are Brahmadev, creator of the world!
You, the sustainer of the world, Vishnu!
The destroyer of the three worlds,
You are that very Rudra! 4-127.

There is no place on this earth,
Where you are not.
Omniscient, oh you Sainatha!
You dwell in all our hearts. 5-128.

Forgive us all our sins
I implore you!
And those waves of doubts and delusions,
Repel instantly. 6-129.

You are the cow, I the new born calf!
You are the moon; I the stone melted by its light!
At your feet, which are like the Ganges!
Respectfully the slave (Das) bows down! 7-130.

Place on my head
Your hand and bless me, oh Lord!
Ward off my sorrow and worry
For this Ganu is your servant. 8-131.

With this eight-fold prayer
I prostrate myself before you,
My sins (demerits), suffering and poverty
Ward off immediately. 132.

You are the cow and I the calf
You are the mother and I the child.
Do not harbour
Any harsh feelings towards me. 133.

You are the sandalwood from Malaygiri³¹
I'm a thorny shrub.
You are the life-giving waters of Godavari
I the greatest of sinners. . 134.

If after having your "darshan"
The impurities of my wicked mind remain
Unchanged, Gururaya,
Who will then call you sandalwood? . 135.

The proximity of musk ("kasturi")
Makes even the dust more valuable,
The fragrance of flowers is transmitted
To the thread which ties the garlands. . 136.

This is the way of the great.
Whosoever they come in touch with,
To him they impart
A part of their greatness. . 137.

Sacred ashes, loin cloth and the bull,
Shiva made symbolic parts of himself,
Therefore, these objects
Are praised in all quarters. . 138.

For the amusement of the cowherds,
At Vrindavan, on the banks of the Yamuna,
The Lord of the World played "dahi-kala",
That too has earned recognition from wise men. . 139.

Similarly, I am a sinner,
But, I am under your protection,
Will you not redeem me, Oh, Gururaya,
From my sinful state? . 140.

Worldly or spiritual,
In whatever objects I seek satisfaction,
I have no doubt, O Gururaya,
That you will grant me these. . 141.

31. Mountain in Mysore famous for its Sandalwood forests.



With your grace,
Control my mind;
If the oceans are sweetened
There is no fear of their being salty. . 142.

To make the oceans sweet
Truly you have the powers.
Therefore, this supplication of Dasganu,
please concede. . 143.

Whatever be my shortcomings,
They are, all yours!
You are the foremost among the spiritual masters,
So do not stint while giving. . 144.

Now, why should I speak more?
You are my only refuge.
The baby held in the mother's arms,
Is naturally without fear. . 145.

So be it. This hymn of praise,
Whosoever read with love,
Their desires
Fulfil, O Lord. . 146.

Your blessing for this hymn
I entreat.
May the difficulties of he who recites this sincerely,
'Be warded off within a year. . 147.

After performing all ablutions,
Should this hymn, be recited regularly,
With a pure and sincere feeling
In your heart. . 148.

If this be not possible,
Then, every Thursday.
Remembering the Sadguru in your mind,
This hymn should be recited. . 149.

If even this be not possible
Then on every "ekadasi"³²
This hymn should be read
To realize the beneficial effect. . 150.

One who recites this with faith,
Will ultimately progress spiritually by Guru's Grace,
Who will satiate the material desires readily,
And thereby deliver him from their bondage. . 151.

With repeated recitations of this hymn,
Dull wits will be sharpened.
And, if perchance, someone's life is short,
Then, by recitation, he will live upto a hundred years! . 152.

Where wealth is wanting,
Kuber, the Lord of wealth himself will come to stay,
On reading this, hymn.
This is the Truth, and so it shall be. . 153.

To the childless, children will be born
On reciting this hymn.
And the ailments of one who recites this hymn
Will be dispelled in all directions. . 154.

Fear and worry will disappear,
Prestige will increase.
He will realise the imperishable Brahman,
With the regular recitation of this hymn. . 155.

Regarding this hymn, Oh wise ones,
 have faith in your hearts,
About the efficacy of this hymn,
And give no place,
To doubts and misconceptions. . 156.

Go on pilgrimage to Shirdi,
Concentrate on the lotus feet of Baba,
Who is the succour of the poor and the meek,
The wish-fulfilling tree for the devotees. . 157.

32. The eleventh day of the month according to Marathi calendar.



By his inspiration
This hymn has been composed.
How else could an insignificant ignorant one, like me,
Have written it? . 158.

In 1840 Shaka³³
In the brighter half of the Bhadrapad month,
On Ganesh-Chaturthi day,
Monday, in the second 'prahar'³⁴. . 159.

This humble tribute of praise to Shri Sainath,
Was completed at Maheshwara³⁵
By the sacred bank of the Narmada
Near the Shri Ahilya Devi's samadhi. . 160.

At Maheshwar, the famous Tirtha,
The hymn was completed.
Shri Sai Nath made me utter every word,
By becoming part of my mind. . 161.

The disciple Damodar
Became the scribe truly,
I, Das Ganu, am only an obedient servant
Of all the saints and sages. . 162.

Peace be with you! May this humble tribute
of praise to Shri Sainatha
Help you cross the worldly ocean.
This is the prayer, with faith and respect
Of Das Ganu, to Shri Panduranga. . 163.

Let this be offered to Shri Hari-Hara!
Bless us, O Lord!
Pundalik Varda (fulfiller of wishes) Hari-Vithal!
I recall Sitakanta! Hail Hail Rama
Parvati-pate Har-Har Mahadev!
Shri Sadguru Sainath Maharaj Hail
Shri Sadguru Sainath, I offer this to you.
Bless us, O Lord!

33 i.e. A.D. 1918. 34. i.e. three hours after sunrise. 35. Near Indore.

SHRI SAI IS IN ALL DIVINITIES

On 21-9-1985, I along with my son Sai Niranjan and my friend Sri Venkaiah left our village for Thiruvannamalai in T.N. State, to take darsan of the saored shrine of Sri Bhagavan Ramana Maharshi. We were visiting Thiruvannamalai for the first time. However without the least difficulty, we safely reached our destination by 12-30 P.M. on 22-9-1985.

The Ashramam office was closed. My son and friend rested under the trees nearly while I went ahead. I am not acquainted with the local Tamil language. Yet I contacted a person and requested him to provide accommodation. He replied that accommodation could not be provided at short notice. However he asked me to await the arrival of the Manager. Another man, whom I contacted replied in the same way. The Ashrama is situated on the outskirts of the town about 4 KM. from the bus-stand. There are no boarding and lodging houses in the locality. The Sun was hot and we were all hungry. Even to have coffee we had to go back to the bus-stand. On hearing of the non-availability of accommodation, I was puzzled and confused.

Though ordinarily, the doors of the sacred shrine are closed by 11-30 A.M. I found the doors open though it is 12-45 P.M. I entered the shrine. Big size photos in verious poses of Shri Bhagavan Ramana Maharshi are hung in the auditorium. In one pose of Shri Bhagavan, his feet are clearly visible. I bowed down and placed my head on the feet in the photo. I came to this sacred place with the confidence that Sri Sai would not cause any inconvenience in this distant place. I was firm in my belief that Sri Sai was giving His darsan here at Thiruvannamalai or Arunachalam in the form of Shri Bhagavan Ramana Maharshi. I appealed at the lotus feet of Shri Ramana like this "O! Sai Baba — You are giving your darsan here in Sri Bhagavan Raman Maharshi's structure. If I have come here with full confidence in your omsipotence, O! Baba! I must be given accommodation now and thus relieved of anxiety".

After such prayers I came out and stood in the same place before the closed office room. In no time a gentleman came out and asked me the reason for my waiting. I narrated the story and requested him to provide accommodation. He atonce replied



“Accommodation on prior reservation only”. So saying he asked me for what purpose we had come. I replied that we three came from A.P. State with sole desire of taking darsan of the sacred shrine of Shri Bhagavan Ramana. He then asked me “Have you taken your lunch?” “No” was my reply. He then called a man and directed him to take us for lunch. On his advice, we kept our luggage in the room and followed the man. Though it was out of time we were provided with decent meals.

After sumptuous meals we came to the room. The same gentleman was waiting for us. No sooner we stood before him, he said “I am providing you accommodation in the Guest House”. He handed over the keys of room No. 33 to the man and asked him to take us to the Guest House. Ho! It was a spacious one with two big rooms having three comfortable beds, two fans and bath attached.

In the evening we took darsan of Sri Arunachaleswar in the temple. Thinking that we could not have night meals, we took heavy tiffin and returned to our room to take rest.

Next morning, we attended the prayers at the shrine. Then at about 8 A.M. the same gentleman (Manager) met us and questioned whether we had taken our breakfast and we answered in the negative. Usually breakfast is being served in the Ashrama by 6-30 A.M. Though it was late, we are provided with break-fast in the Ashrama. As there are no hotels within the vicinity. We had break-fast by 6-30 A.M., lunch by 11-30 A.M. and coffee by 4 P.M. and dinner at 6-30 P.M. on all the three days we stayed there. We enjoyed all these facilities including such good accommodation free of cost. Was this not all due to the kind grace of Sri Sai?

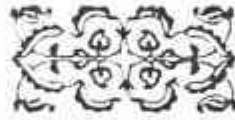
On 25-9-1985, we left for Madras and took darsan of Shri Sai and the sacred Samadhi of H.H. Sri B.V. Narasimha Swamiji at All India Sai Samaj, Mylapur. On 26th morning we visited Shri Shirdi Sai Baba Mandir at Shenoy Nagar and then took darsan of Sri Sai and Samadhi of Shri Swamy Kesavayyaji; where the priest of his own accord presented a photo of Sri Sai Baba to me as a token of our confirming faith in Him.

On 27th we took darsan of Sri Lord Venkateswar at Thirumala. Though there was a rush of pilgrims, accommodation was provided to us at Thirupathi and Thirumala without least

discomfort or delay. Safely we returned home on 29th.

Wherever the trusted devotees go, Sri Sai is ever with them and gives darsan in the form of local divinities and looks after their comfort and safety. Any devotee with unshakable faith should safely place himself at the lotus feet of Shri Sai Baba. Unabated faith at the lotus feet of Sri Sai combined with Nista and Saluri is the surest and safest way for attaining wordly and eternal comforts.

*D.L. Kanta Rao
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Andhra Pradesh State.*



ISHOPANISHAD-I

Indian tradition divides the classical religious thought into *Shruti* and *Smriti* including Dharma Shastra. *Shruti* contains knowledge of "reality as it is" which can be verified and is universal in its character. *Smritis* derive their origin and also authority from a personal founder. Thus, very wisely from the beginning, the work of framing social rules and regulations was left to the latter. These laws can be modified or altered, as a code that sustains society in one age may choke it in another age. And as socio-economic conditions change with the changing technology, which in turn influence the political structure, laws have to be progressive and need to be recast and reinterpreted in the light of the milieu and context of the changed conditions. If the laws do not keep pace or are out of step with the changing conditions, they can only result in strangling the social organism or in social upheavals, sometimes violent and bloody. So it is prudent and in social interest to leave the formulation, amendment and reinterpretation of laws to the political constitutions and social conscience. That's how the Hindu law as been codified by the Loka Sabha after the attain-



ment of independence by India, to bring it in line with the modern life, conditions and ideas.

Vedas and Upanishads are considered to be *Shruti*. "The Sanskrit word Upa-ni-shad, comes from the verb *sad*, to sit, with *upa*, connected with Latin *s*-ub, under, *ni* found in English beneath and ne-ther. The whole would mean a sitting, an instruction, the sitting at the feet of a master."*¹ Upanishads are spiritual treatises embodying the doctrine or wisdom of the Vedas. There are about 112 Upanishadas. The names of Upanishads do not have any special significance and do not indicate the nature of the subject matter dealt with therein. There is no method according to which these names are given. Kena and Isha Upanishads are named from the first word in these Upanishads. Aitareya is derived from Rishi of that name. Some are named from the sections of the Vedas. Katha Upanishad, for instance, is part of Kathak Brahman section in Yajurveda. Taittiriya is also named in this way. There are in all thirteen principal Upanishads, ten ancient and three comparatively less ancient. Their names and the Veda of which they are a part are as follows:-

UPANISHAD		VEDA
1. Isha	Upanishad	Yajurveda (Shukla)
2. Kena	Upanishad	Samaveda
3. Katha	Upanishad	Yajurveda(Krishna)
4. Prashna	Upanishad	Atharvaveda
5. Mundaka	Upanishad	Atharvaveda
6. Mandukya	Upanishad	Atharvaveda
7. Taittiriya	Upanishad	Yajurveda(Krishna)
8. Aitareya	Upanishad	Rigveda
9. Chhandogya	Upanishad	Samaveda
10. Brihadaranyaka	Upanishad	Yajurveda(Shukla)
11. Shwetashwatar	Upanishad	Yajurveda(Krishna)
12. Kaushitaki	Upanishad	Rigveda
13. Maitri	Upanishad	Yajurveda(Krishna).

*¹ Mascaro Juan, *The Upanishads*, Penguin Books Ltd; 1965, Introduction, P. 7; *Bharatiya Sanskriti Kosha (Marathi) Pune, Vol. IX.*

“It is well-known that the Upanishads constitute the last phase of the Vedic revelation. The Mantras constitute the first phase, the Bhrahmanas the second, the Aranyakas the third, and the Upanishads come at the end of Veda, and hence the teachings they embody are known as the Vedanta. But there is no hard and fast line between one phase and another. Nor is there any inner contradiction between them. There is only change of emphasis. If the Brahmanas develop the ritualistic elements in the Mantras, the Aranyakas and the Upanishads develop the mystical elements in them.”²

The antiquity of the Vedas is traced back in India to about 3000 to 2000 B.C. and of the Upanishads to about 1200 to 600 B.C. However, European scholars believe that Vedas were composed between about 1500 and 1000 B.C. and the Upanishads between 800 and 400 B.C. Some were composed according to them as late as the fifteenth century A.D. The longest Upanishads are the Brihadaranyaka and the Chhandogya which cover about hundred pages each. Ishopanishad has only eighteen verses and is the shortest. Brihadaranyaka and Chhandogya are also the oldest followed in sequence of time by Ishopanishad and Kenopanishad.

Ishopanishad captured the fancy and imagination of Mahatma Gandhi. Even out of its eighteen verses or mantras, the first verse or mantra, according to Gandhiji contains the whole essence of Hinduism and all the other verses there of are either a commentary or an attempt to elaborate the full meaning of this mantra. This being his conviction, even if all the Upanishads and all the other scriptures happened all of a sudden to be reduced to ashes, and if only the first verse in the Ishopanishad were to be left intact, Hinduism would live for ever, was the Mahatma's final conclusion. As if this praise was not sufficient, to do justice to its inherent worth, he quickly added that the whole of the philosophy or religion found in any part of the world is contained in this mantra.

More specifically, Gandhiji spelt out that not only universal brotherhood of all human beings, but of all living beings; the doctrine of unshakable faith in the Lord and master under all circumstances and complete surrender to Him, are to be found in

² Sarma D.S., *The Upanishads*, Bharatiya Vidya Bhavan, 1961. Introduction, P.1.

this mantra. And since God pervades everything, nothing belongs to an individual, not even his body; for God is the unchallengeable Master of everything he possesses. Hence the life of all those who believe in this mantra has to be a life of perfect dedication and of continual service of fellow-beings.

V.B. Kher

(to be continued.)

SHRI SAI's HOUSE OF PRAYER

- (I) Door of the House is open for you
And Sai Nath is waiting for you
The distance is not too great;
But in your own heart,
When you are quiet and pray.
- (II) Your Heart is the real temple
Where Sai Nath ever resides
He cares for you, lovingly,
When you pray in sincerity
"HE will guide till ETERNITY"
- (III) ALWAYS PRAY "THY WILL BE DONE"
And burdens too heavy to bear,
ARE lifted on the wings of prayer
- (IV) PRAYERS are answered fully
When you pray sincerely
And life is worth living
When you pray for the Joy of Selfless service.
- (V) For great is Sai's Love and Grace
When you make your life's prayers
The CHOICE of Sai Nath as your "LORD"

*P.J. Singh I.R.S. (Retd.)
Shri Ram Niwas
Rajmahal Road, Baroda.*

Shirdi News

As usual, Shirdi was crowded with devotees, especially, on Sundays and Thursdays. Some of the artists who performed in the Samadhi Mandir were:

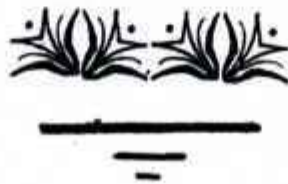
Keertan: (1) Shri Madhukar Ganesh Suryavanshi, Sansthan Artist, Keertankar, who performed keertans on Ekadashi and on other days of religious importance during the month.
(2) Shri Namdeo Narayan Patil, Dadar.

Pravachan: (1) Shri Laxman Maharaj Vakchore, Shirdi
(2) Shri Vishwanath Maharaj, Smala Dist., Vaijapur.

Bhajan Vocal & Instrumental Music etc.: (1) Shri Shailesh Bhagwat Thane, (2) Smt. Alaka B. Riswadkar, Andheri, (3) Smt. Indira Gokhale, Bombay, (4) Smt. Meera Joshi, Haveli (5) Shahir Gahini-nath Deshmukh, Malewadi, Dist. Sangli, (6) Shri Jaywant Duple Sangli, (7) Shri Vitthal Bhondwe, Sangli, (8) Shri Suresh Awale, (9) Shri Ramdas Randive, (10) Shri Dagadu Gole, (11) Shri Kailasbabu Kabakwal, Nagpur, (12) Smt. Asawari Vaikul, Bombay (13) Shri Sudarshan Parwalkar, Adilabad, (14) Shri Govind Prasad Jaipurwale, Bombay, (15) Smt. Nirmaladevi, Bombay, (16) Ranjana Jadhav, Phaltan.

Gokul Ashtami Celebrations: Gokul Ashtami was celebrated on 7th and 8th September in the usual manner. Between 7 and 10 p.m. on Saturday 7th, various artists gave performances which were followed by Krishna Janma Keertan between 10 p.m. to 12 midnight by the Sansthan artist Shri Madhukar Ganesh Suryavanshi. After Krishna Janma at midnight, there was arti.

On Sunday, 8th, from 10.30 a.m. to 12 noon there was Dahi handi and Gopalkala. From 9 to 10 p.m. Baba's Rath (Chariot) was taken in procession through the streets of Shirdi. On the return of the procession, there was Shej-arti to round off the celebrations.



Railway Booking Out-Agency

Devotees will be happy to note that by the cooperation of the Central Railway officials, a booking counter for tickets on the Central Railways, has been opened in the Inquiry Office of Shirdi Sansthan at Shirdi, from September 6, 1985. The quota allotted so far is as follows:

Panchavati Express: Second class tickets — 10 seats

Bhusawal Passenger: Second class tickets — 4 berths

Ticket will also be available for trains going to Nagpur, Secunderabad, Jalana, Nanded, Nizamabad, Thane etc. Efforts are being made to secure a quota for other main stations also.

This out-agency comes under the direct jurisdiction of Bhusawal section and is affiliated to the Manmad railway station. It was inaugurated by Shri Rajkumar Jain, General Manager, Central Railways, Bombay, on 6th September 1985. This facility will no doubt be a matter of great satisfaction to thousands of visitors, — especially the regular visitors — to Shirdi who need no longer face the uncertainty of railway bookings and the inconvenience consequent upon it.



ADORE SRI SAI

O Lord Sai !

O God Sai !

Save me from cares and mental worries
Save me from passions and perturbances
Save me from sins and sinners !

Thou art sweetness personified,
Thou art kindness embodied,
Sweet are thy names and forms,
Sweet is thy love and affection,
Sweet are thy words and actions
Sweet are thy speeches and sermons!

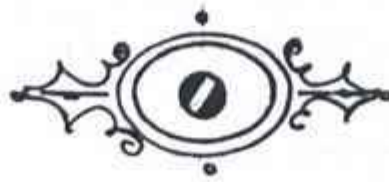
B.S.

*Tatapudi
Writer, Seetharambagh,
Hyderabad-6.*

श्रीसाईलीला - डिसेंबर १९८५

हिंदी विभाग अनुक्रमणिका

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श्री साईनाथ - आरती

जय - जय साईनाथ, दीनानाथ हमारे ।

साईनाथ स्वामीनाथ, नाथ हमारे ॥

भक्त जनन के तुम प्रतिपालक,
गले लगा ओ प्रभु - जान के बालक ।

हम सब आये साई शरण तिहारे,

जय - जय साईनाथ, दीनानाथ हमारे ।

साईनाथ, स्वामीनाथ, नाथ हमारे ॥१॥

निर्धन - धनी शरण सब तेरे,

नष्ट करों प्रभु, कष्ट घनेरे ।

दीन - दुखिन के तुम्हीं सहारे,

जय - जय साईनाथ दीनानाथ हमारे ।

साईनाथ, स्वामीनाथ, नाथ हमारे ॥२॥

कृपासिन्धु ! हे दयानिधाना,

अगणित लीला, करतब नाना ।

जन - जन गावे, साई सुयश तुम्हारे,

जय - जय साईनाथ दीनानाथ हमारे ।

साईनाथ, स्वामीनाथ, नाथ हमारे ॥३॥

हर्षित - मानव, हर्षित - प्राणी,

श्री गुरु की सुनि अमरित बानी ।

शान्तिसिन्धु प्रभु तुम्हीं हमारे,

जय - जय साईनाथ, दीनानाथ हमारे ।

साईनाथ, स्वामीनाथ, नाथ हमारे ॥४॥

श्री गुरु चरण - काँति - छवि - न्यारी,

सेवत राजा, रंक, भिखारी ।

बरसत करुणा साँभ - सकारे,

जय - जय साईनाथ, दीनानाथ हमारे ।

साईनाथ, स्वामीनाथ नाथ हमारे ॥५॥

धनि - शिरडी, धनि शिरडी वासी

धनि - धनि निम्बवृक्ष सुखरासी ।

धन्यभूमि जहाँ नाथ पधारे,

जय जय साईनाथ, दीनानाथ हमारे ।

साईनाथ, स्वामीनाथ, नाथ हमारे ॥६॥

हे प्रभु ! कृपा करतु एहि भाँती,

हियबिच बसहु नाथ दिन राती ।
पूर्ण काम हों, हृदय हमारे,
जय - जय साईनाथ, दीनानाथ हमारे ।
साईनाथ, स्वामीनाथ, नाथ हमारे ॥६॥

डॉ. ब्रज मोहन मौर्य
सिगाही - खीरी (उ. प्र.)
पिन - २६२९०५



साईचरण सुखदायी

भजमन साईचरण सुखवाई ॥४॥
जेही चरणसे बही त्रिवेणी ।
दास गणुने स्नान किया हर गंगे रही ॥१॥
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महेश भाई वैष्णव

"साई मंगळ"

३, पूर्वी फ्लेटस,

आंबावाडी, अहमदाबाद ३८० ००६.



पूजा की छः शास्त्रोक्त पद्धतियाँ अथवा पंचायतन पूजा

लेखक - स्वर्गीय श्री पोलागम श्री राम शास्त्रीजी (अंग्रजी)

श्री कामकोटि पीठ, कांची के प्रधान का वर्णन, जो परम पूज्य श्रीमानजी के सामान्य धार्मिक एवं कृपापूर्ण संदेश में निहित है, घोषणा करते हैं कि श्री शंकर भागवत्पाद ने शनमत प्रतिष्ठापकाचार्य की माननीय पदवी धारण की, जिन्होंने पूजा की छः पद्धतियों की स्थापना की। ये पूजा की पद्धतियाँ शैव, वैष्णव, शाक्त, सौर, गणपात्य और कौमार हैं। ये पूजा की भक्तिभावपूर्ण पद्धतियों (भक्तिदर्शन) के नाम से जानी जाती हैं। उन्हें दर्शन कहते हैं क्योंकि वे ज्ञान प्राप्ति के साधन हैं।

शैवंच वैष्णवं शाक्त सौरं वैयानकं तथा ।

स्कान्दं च भक्तिमार्गस्य दर्शनानि षडेवच ॥

ऐसा श्री विद्यारन्य ने पुराणसार और पाराशर माघवीय में कहा है।

ये छः पूजा की पद्धतियाँ शुद्ध शास्त्रोक्त पद्धतियाँ हैं क्योंकि श्री भागवत्पाद जिन्होंने उनको स्थापना की, स्वयं सत्यधर्मावलंबी व्यक्ति थे और वेदों के प्रधान पुरुष थे। श्री ब्रह्मानन्द भारती ने अपने प्राचीन ग्रन्थ "पुरुषार्थ प्रबोध" के अध्याय १, अंश १ में इन पूजा की विभिन्न पद्धतियों, जो मुक्तिदायिनी हैं, के माननेवालों का वर्गीकरण निम्नानुसार किया है :-

(१) शुद्ध वैदिक (२) तांत्रिक वैदिक (३) शुद्ध तांत्रिक (४) वैदिक तांत्रिक।

तंत्रों ने पूजा के कई प्रकार निर्देशित किये हैं और ये कुछ मायनों में वैदिक नियमों से भिन्न हैं। परन्तु वेदों और तंत्रों को एक दूसरे का विरोधी नहीं मानना चाहिये। जो वेदों का अनुसरण करते हैं वे तंत्रों से कुछ तत्व ले सकते हैं और तांत्रिक वेदों से।) वैदिक जिसका किसी प्रकार का संबंध तंत्र से है वह तंत्र वैदिक और जो ऐसे संबंधसे रहित है वह शुद्ध वैदिक है (वेदों का शुद्ध अनुसरण करनेवाला)। जो तांत्रिक जिसका वेद से कोई संबंध नहीं है वह शुद्ध तांत्रिक है और जो तांत्रिक जिसकी व्यवस्था में वेद एक भाग है वह वैदिक तांत्रिक है। इनमें से भागवत्पाद शुद्ध वैदिकों की श्रेणी में आते हैं अर्थात् वे पूजा की वैदिक रीति के सार रूप से समर्थक थे।

ऊपर कही हुई छः पूजा की पद्धतियाँ शुद्ध वैदिक हैं। इसलिये उनमें आपस में विरोध नहीं है। यह सर्व विदित है कि इसी कारण पूजा की इन पद्धतियों में से प्रत्येक

पद्धति का अनुसरण करनेवाले जो एक विशिष्ट देव की पूजा करते हैं, अन्य देवों को भी अपने इष्ट देव के साथ दैनिक पूजा में शामिल करते हैं। शास्त्रानुसारी व्यक्ति अपना दैनिक जीवन पराशर स्मृति में वर्णित कर्मों के द्वारा नियमित करते हैं जैसे संध्या, विधिपूर्वक स्नान, ध्यान, अग्नि में आहुति, देवों की पूजा, आतिथ्य और बलिवैश्यदेव आदि।

संध्या, स्नान जपो होमो देवतानां च पूजनम् ।

आतिथ्यं वैश्वदेवं च षट् कर्माणि दिने दिने ॥

उनमें से देवता की पूजा एक है। पूजा सामान्य तथा पंचायतन पूजा का रूप ग्रहण करती है— पाँच देवताओं के प्रतीकों की पूजा। ये देवता हैं— सूर्य, माता देवी अंबिका (शक्ति या देवी), विष्णु, गणपति और शिव (महेश्वर)।

आदित्यमम्बिकां विष्णुं गणनाथं महेश्वरम् ।

पंचयज्ञपरो नित्यं गृहस्थः पंच पूजयेत् ॥

"पंचायतन" का अर्थ है पाँचों देवताओं को प्रतीकों की पूजा के समक्ष स्थिति।

एक नियम यह है कि एक विशिष्ट देवता के प्रतीक को इस पूजा में कहाँ रखा जाय? इष्ट देवता को मध्य में स्थापित किया जाता है और बाकी को मध्य देवता के चारों ओर चारों कोणों की दिशा में ईशान्य दिशा से प्रारम्भ करके रखा जाता है। इष्ट देवता कौन होता है इसका निर्णय पूजक के पूर्वजन्मों के कर्मों से निर्मित भक्ति के झुकाव और उसके परिवार की परंपरा के द्वारा होता है। शैव जो शिव का भक्त है, वैष्णव जो विष्णु का भक्त है, शाक्त जो शक्ति की पूजा करते हैं और दूसरे भी इनके समान अपने चुनाव के देवता के प्रतीक को मध्य में रखें और वैसे पूजा करें। जैसे मनुष्यों का वर्गीकरण छः धार्मिक उपनिष्ठाओं में होता है, इसका अर्थ यह नहीं है कि देवताओं में भी वैसे ही अंतर होता है। इस सत्य को प्रकट करने के लिये ही पूजक पंचायतन पूजा में अपने इष्ट देवता के साथ साथ अन्य देवताओं की भी पूजा करता है।

शैवों की शिव पंचायतन पूजा में शिव (शिव का प्रतीक लिंग) मध्य में स्थापित किया जाता है। विष्णु को ईशान्य दिशा में, सूर्य को वायव्य दिशा में, गणपति को नैऋत्य दिशा में और देवी को आग्नेय दिशा में रखा जाता है।

वैष्णवों की विष्णु पंचायतन में यह क्रम नीचे लिखे अनुसार है :-

विष्णु मध्य में और घड़ी अनुसार क्रम से (बाईं से दाहिनी ओर जाते हुये) ईशान्य दिशा में प्रारंभ करके शिव, गणपति, सूर्य और देवी को रखा जाता है।

सौरों की सौर पंचायतन में यह क्रम इस प्रकार है :-

सूर्य मध्य में और अन्य देवता ईशान्य दिशा में प्रारंभ करके शिव, गणपति, विष्णु और देवी को रखा जाता है।



शाक्त जो शक्ति की पूजा करते हैं, देवी को मध्य में तथा विष्णु, शिव, गणपति और सूर्य को चारों ओर ऊपर कहे क्रम से रखते हैं।

गणपात्य गणपति को मध्य में रखते हैं और बाकी देवताओं को उसके चारों ओर निम्नलिखित क्रम में रखते हैं :-

विष्णु, शिव, सूर्य और देवी ।

निर्णयसिन्धु में स्थान के क्रम को प्रकाशित किया गया है :-

शंभो मध्यगते हरीन हर मू देव्यो, हरौ शंकरे

मास्ये नागसुता : स्त्री हरगणेशाजाम्बिका : स्थापिताः ।

देव्यां विष्णु हरे भवक्त्र खयो, लम्बोदरेऽजेश्वरे-

नाम्बाशंकर मागतोऽति सुखदा व्यत्यासतो हानिदाः ।

(शंकरभागत का यहाँ अर्थ है उत्तरपूर्व जो शिव के लिये पवित्र है और इसलिये ईशान्य कहलाती है।)

इस पंचायतन पूजा में प्रत्येक देवता को प्रधान मानने से पूजा की पाँच रीतियों की उत्पत्ति हुई (या मत भी कहे जाते हैं) जैसे शैव, वैष्णव, शाक्त, गणपात्य और सौर।

परन्तु एक प्रश्न उठता है। स्कन्द या कुमार जो प्रारम्भ में वर्णित किये गये शानमत की अध्यक्षता करनेवाले छः देवताओं में से एक है, यहाँ क्यों नहीं पूजे जाते? यह केवल पंचायतन है (पाँच की पूजा) और षडायतन नहीं (छः की पूजा)। यदि स्कन्द की पूजा इस व्यवस्था में सम्मिलित नहीं है तो भागवत पाद को शानमत स्थापनाचार्य कैसे कह सकते हैं?

इसका उत्तर यह है। यह अच्छी तरह जाना हुआ है कि पूजा की शास्त्रोक्त पद्धतियाँ छः हैं। यह भी समान रूप से अच्छी तरह से विदित है कि श्रीभागवतपाद शानमत स्थापनाचार्य हैं और स्कन्द की धार्मिक निष्ठा से पृथक् पूजा की कोई छठी रीति नहीं है। स्कन्द पूजा पुराण में प्रचलित है और भक्तों के बीच में प्रसिद्ध है। कालिदास एक बड़ा स्कन्द भक्त था। श्रीभागवतपाद ने स्कन्द की प्रशंसा में अपने सुब्रमनियन भुजंग स्तोत्र में गीत गाये हैं। तदनुसार स्कन्द मत या कौमारम को शानमत में अवश्य सम्मिलित करना चाहिये। कुछ पूजक (आराधक) नागराज के चिन्ह को पंचायतन पूजा में शामिल करते हैं और पूजा करते हैं। यह प्रथा जताती है कि स्कन्द हमेशा नाग से पहचाने जाते हैं या आत्मा की तीन फेरेवाली शक्ति जो कुंडलिनी कहलाती है।

तब पंचायतन पूजा में हम स्कन्द के चिन्ह को बाकी देवताओं में कहाँ रखें? उमा और स्कन्द के संग में शिव की सामान्यतया पूजा सोमास्कन्द के रूप में की

जाती है जैसा कि उनका नाम सूचित करता है। इसलिये यह स्पष्ट है कि स्कन्द को शिव व उमा के बीच में रखना चाहिये। यह देखा गया है कि मंदिरों में स्कन्द को शिव और देवी के बीच में रखा जाता है। इस कारण से पंचायतन पूजा में भी स्कन्द को उनके चिन्हों के बीचमें जगह देना चाहिये। स्कन्द की मूर्ति या उसके स्थान पर माला (शक्ति) का चिन्ह रखना चाहिये। कुछ पूजक वास्तव में ऐसा करते हैं।

शिव पंचायतन में, मध्य में शिव और आग्नेय दिशा में देवी के बीच में स्कन्द को रखना चाहिये— देवी की बाजूसे; विष्णु पंचायतन में ईशान्य में शिव और आग्नेय में देवी के बीच अर्थात् उत्तर में, सूर्य पंचायतन में वैसा ही करना चाहिये जैसा विष्णु पंचायतन में है। शक्ति पंचायतन में, मध्य में देवी और वायव्य में शिव के बीच में स्कन्द को रखना चाहिये। गणपति पंचायतन में, स्कन्द का स्थान देवी के पास होगा। यह कोई बात नहीं कि इस अंतिम व्यवस्था में गणपति स्वयं शिव और देवी के बीच में आ जाते हैं, और वास्तविक रूप में शिव और स्कन्द के बीच में, जबकि गणपति अन्य कोई नहीं वरन् स्कन्द के ही ज्येष्ठ भ्राता है।

यह जरूरी नहीं कि स्कन्द का समावेश होने के कारण पूजा की पद्धति को षडायतन कहा जाय। स्कन्द को गणपति से एकदम पृथक करने की जरूरत नहीं और पूजा की रीति अभी भी पंचायतन कहलायेगी। आधुनिक जगत में भी बालकों की (और स्कन्द या कुमार केवल बालक ही हैं) अलग से गिनती नहीं होती।

स्कन्द भक्त, जो उनकी पूजा केन्द्रीय देवता के रूप में उपरोक्त व्यवस्था के अनुसार जिसमें अन्य देवताओं को चारों ओर रखा जाता है, करना चाहते हैं, उन्हें गणपति पंचायतन में गणपति के स्थान पर रखें, जो प्रसंगवश शिव व शक्ति के बीच पवित्र मध्य केन्द्र है। गणपति अपना स्थान शिव के पास लेंगे ठीक उसी प्रकार जैसे स्कन्द का स्थान देवी के पास गणपति पंचायतन में है। पंचायतन में स्कन्द का यह स्थान हमारे मत को सुरक्षित करता है कि पूजा की इस व्यवस्था में देवताओं में कोई विरोध नहीं है।

शिवपूजा के बारे में कहते समय बोधायन स्कन्द पूजा के बारे में भी अवश्य कहते हैं। गृह्य सूत्रों में अपास्तंब पके भोजन की बलि के बारे में कहते हैं। इनमें से ईशान बलि एक है। वे दो विरुद्ध स्थितियाँ, दक्षिण और उत्तर, ईशान्य और उनकी पत्नी मिदुषी के लिये निर्धारित करते हैं। उनमें वे ईशान, उनकी देवी और उनके अनुचरों (भृत्यों) को रखते हैं। इन दोनों स्थितियों के बीच वे स्कन्द को रखते हैं, जो जयन्त नाम से प्रसिद्ध है और कहते हैं कि अर्घ्य, पाद्य, आचमनीय आदि अर्पण करके उनकी पूजा करना चाहिये। यह दर्शाता है कि महर्षियों ने शिवपूजा में स्कन्द की पूजा स्वीकृत की है और स्कन्द का स्थान शिव और शक्ति के बीच है। इस कारण से छः देवताओं को शास्त्रानुसारी व्यक्ति के दैनिक धार्मिक आचरणों में प्रतिदिन पूजा जाता है।



**आदित्यस्य सदा पूजां तिलकस्वामिनस्तया ।
महागणपतेश्चैव कर्बुन सिद्धिमाप्नुयात् ॥**

ऐसा याज्ञवल्क्य अपनी स्मृति में कहते हैं। 'तिलकस्वामी' का यहाँ अर्थ है स्कन्द जो माये पर सुगन्धित चिन्ह (तिलक) के अनुरागी हैं।

यहाँ एक और बात आवश्यक ध्यान में रखना चाहिये। पंचायतन पूजा में देवगण पूर्वाभिमुख होते हैं और पूजक उत्तर दिशा की ओर मुख करके बैठता है। यह सामान्यरीति है। इस रीति के अनुसार ही देवताओं के स्थान निश्चित किये गये हैं। कभी कभी और कुछ स्थानों में यह जरूरी हो जाता है कि देवगणों का मुख उत्तर या दक्षिण की ओर करना पड़ता है और पूजक को उनके सामने बैठना पड़ता है। तब देवगण कौनसी स्थितियाँ ग्रहण करते हैं? स्मृति कहती है—

**पूज्यपूजकयोर्मध्यं प्राची प्रोक्ता विचक्षणैः ।
प्राच्येव प्राची सोद्दिष्टा मुक्त्वा वै देवपूजनम् ॥**

भक्तिमय पूजा के विषय में पूजक और पूज्य के मध्यभाग को पूर्व मानना चाहिये। अन्य विषयों में नैसर्गिक पूर्व को ही पूर्व मानना चाहिये। अन्य दिशाओं का निर्णय इसके अनुसार करना चाहिये। पूजक को दक्षिणभिमुख होने से (दक्षिण दिशा की ओर मुख करने से) अवश्य बचना चाहिये।

अब हम यह बताने के लिये आगे बढ़ते हैं कि छः शुद्ध वैदिक पूजा की रीतियाँ दो में ही निहित हैं। ऊपर विस्तार से वर्णित छः रीतियों में देवी शिव की पत्नी है तथा गणपति और स्कन्द उनके पुत्र हैं। उनका संबन्ध शिव से है और इसलिये शाक्त, गणपात्य और स्कन्द मतों का शैव में समावेश हो जाता है। केवल विष्णु मत ही अलग है। सूर्य (सूर्य भगवान) को जीवों में शामिल किया जाता है और देवताओं में जिनकी पूजा की जाती है उनका स्थान नहीं है। यह सत्य है कि अन्तर्आदित्य विधा निर्धारित करती है कि सूर्य में जो देवत्व निहित है उसकी पूजा की जाना चाहिये। तथापि दो मूल सूत्र हैं यथा—

**ध्येयस्सदा सावतृमंडल मध्यवर्ती नारायणः ।
सौरमंडल मध्यस्थं साम्बम् ।**

इनके अनुसार, नारायण की (जैसा पहले सूत्र में वर्णित है) और शिव की (जैसा दूसरे सूत्र में वर्णित है) सूर्य की शक्ति के रूप में पूजा की जाना चाहिये। विष्णुकी संगतिमें में हमारे पास 'सूर्यनारायण' नाम है, शिव की संगति में 'शिवआदित्यमिश्रा' नाम है। तदनुसार सूर्य मत का विष्णु या शिव मत में समावेश हो जाता है। इसलिये यह अनुगमित होता है कि शुद्ध वैदिक मत व्यवहार में केवल दो हैं— वैष्णव और शैव।

लोग साधारणतया केवल दो देवों के बारे में बातचीत करते हैं।

एको देवः केशवो वा शिवो वा ।

देव एक है, केशव कहो या शिव ।

हरेरिदं हारं, हरस्येदं हारं, हारं च हारं च हारे,

अग्रयोहरि यस्या सः अग्रहारः ।

जो हर (शिव) से संबंधित है वह हारम् है; जो हरि (विष्णु) से संबंधित है वह भी हारम् है। हारम् और हारम् मिलकर हारे बनता है। हरि का मंदिर हारम् कहलाता है। हर का मंदिर भी हारम् कहलाता है। इस कारण से, हारम् जो शिव व विष्णु की आराधना हेतु ग्राम के दो छोरों पर स्थित होते हैं मिलकर एक अग्रहारम् बनाते हैं, ऐसा कहा गया है।

इस रीति से विचार करने पर भी केवल दो ही प्रधान देवता हैं और ये दो प्रकार के मन्दिर साधारणतया प्रत्येक स्थान पर देखे जाते हैं।

ये दोनो रीतियाँ एक दूसरे की विरोधी नहीं हैं। इसलिये दोनों के लिये मंदिर प्रत्येक ग्राम में बनाये गये और आज तक लोग दोनों में पूजा करते हैं। परन्तु प्राचीन दस्तावेजों के अनुसार पूजकों में जो विभूति धारण करते हैं वे शिव मत से संबंधित हैं और जो गोपीचन्दन धारण करते हैं वे विष्णुमतावलंबी हैं।

इस प्रकार हमने बताया कि शुद्ध शास्त्रोक्त पूजा की रीतियाँ दो हैं। अब हम आगे यह स्थापित करने के लिये बढ़ते हैं कि वस्तुतः ये दोनों भी यथार्थ में एक ही हैं। कालिदास कहते हैं कि देव या ईश्वर एक ही है दो नहीं।

एकैश्वर्ये स्थितोऽपि प्रणतबहुफले यः स्वयं कृत्तिवासाः ।

इस प्रकार हरि और हर एक होने से, दोनों में कोई अंतर या विरोध नहीं है। तदनुसार यह स्थापित होता है कि अंत में हमारा मत एक ही है। मलाबार में पूजा की वैदिक रीति में शिव और विष्णु एक ही मंदिर में स्थापित किये जाते हैं।

गोदावरी में राम का सीता के साथ स्नान करने का वर्णन करते हुये वाल्मिकि कहते हैं (अरण्यकांड, १६ वाँ सर्ग)–

कृताभिषेकस्स रराज रामः

सीता द्वितीयस्सह लक्ष्मणेन ।

कृताभिषेको गिरिराज पुत्र्या

रुद्रस्सविष्णु मंगवानिवेशः ।।

राम सीता और लक्ष्मण के साथ स्नान करने पर ऐसा दिखाई दिये कि शिव ने शक्ति और विष्णु के साथ स्नान किया हो।



यह श्लोक यह स्पष्ट करता है कि कैलास में विष्णु शिव की संगति में हैं और भक्त उनका दर्शन कर सकते हैं जब उनको एक ही आसन पर एक साथ स्नान कराया जाता है। इसलिये यह स्पष्ट है कि शैव और वैष्णव पूजा की रीतियाँ अंत में मिलकर एक हो जाती हैं।

ऊपर कहे श्लोक में कुछ लोग रुद्रस्सविष्णु: के स्थान पर रुद्रस्सनन्दी रखत हैं। श्री अपय्या अपने रामायण तात्पर्य संग्रह में पहले को अधिक आदर देते हैं। शुद्ध वैदिक भी उसी विचार के हैं। तांत्रिक इसका पृथक पाठ करते हैं। वे दूसरे पाठान्तर को अमृतोषम (असंमत उदाहरण) कहकर समालोचना करते हैं।

श्री अपय्या दीक्षित ने रत्नमय परीक्षा ग्रंथ लिखा है। उन्होंने श्रीकान्ताचार्य के ब्रह्म सूत्र भाष्य नामक दूध के महासागर को मथकर तीन हीरे प्राप्त किये हैं। उन्होंने सिद्ध किया है कि ये हीरे शिव देवी व विष्णु हैं। यह रामायण के रुद्रस्सविष्णुर्भगवानिवेशः पाठ की शुद्धता को स्थापित करता है। चूँकि शिव व विष्णु में कोई विरोध नहीं है इसलिये उनकी निकटता असंभव उदाहरण नहीं हैं।

पार्वती (शक्ति) को परमेश्वर (शिव) ने सभी आगम विष्णु की उपस्थिति में पढ़ाये थे। 'आगम' 'आ' 'ग' और 'म' अक्षरों से मिलकर बना है। यह परमेश्वर के मुख से उत्पन्न हुआ है। (आगतम्) वह पार्वती के पास पहुँचा है (गतम्)। विष्णु ने इसे स्वीकार किया (मतम्)। इसलिये यह था आ ग म अर्थात् आगम। आगम 'शारदातिलकम्' में निम्नलिखित श्लोक आता है।

आमतं शिववक्त्रात् गतं च गिरिजामुखे ।

मतंच वासुदेवेन तस्मादागम उच्चते ॥

इन सबका बिचार करने पर यह स्पष्ट हो जायगा कि शिव और विष्णु की एक साथ पूजा सत्य वैदिक मत है और दोनों मत एक ही है। दो नहीं। नीचे लिखा श्लोक उनकी एक रूपता बताता है :

ध्येयं वदन्ति शिवमेव हि केचिदन्ये

शक्तिर्गणेशमपरे तु विवाकरं वै ।

रूपैस्तु तैरपि विमासि यतस्त्व मेव

तस्मात् त्वमेव शरणं मम शंखपाणे ॥

यह कहना कि वैदिक मत एक ही है अद्वैत सिद्धान्त के अनुकूल है। अद्वैत वेदान्त कहता है कि ब्रह्म ईकाई है, एक ही है परन्तु व विभिन्न रूप धारण करता है जैसे हरि और हर और पूजा का देव बनता है। इसका अर्थ है कि पूजा की विभिन्न रीतियों में कोई विरोध नहीं है जबकि उनका समान लक्ष्य ज्ञान मार्ग है। इसे कालिदास और अन्य महाकवियों ने स्वीकार किया है। श्रीभागवतपाद ने भी दृढ़ता

से इस प्राचीन पूजा की रीति को स्थापित किया। इसलिये अद्वैतों का शुद्ध वैदिक मत उनके द्वारा जो जानते हैं ऐसा घोषित किया गया है कि वह किसी के विपरीत नहीं है।

दीनानाथ गुप्ता (अनुवादक)

रेलवे क्वार्टर नं आरबी/२/२५७/५,

सुभाष कॉलनी,

स्टेशन के सामने, जबलपुर.



साई - सन्देशधारा

जाते हुवे साईने सबको ये बताया है
मौतने किसे छोडा है वक्त पे सबको खाया है ॥१॥

हम खोजते है उनको जो कभी नही मरते
पर मिलते न जाने क्यो जो सदा यही रहते
थके हुवे कदमोंने अब हारा माना है
मौतने किसे छोडा है ॥१॥

कौन मौत को टाल सके ऐसा ना यही जगमे
और ना कोई राही है जो साथ दे आखिरमें
सच कर ले दुनियामें जो जीवन पाया है
मौतने किसे छोडा है ॥२॥

मत भूल तूझे इक दिन जाना है दुनियासे
दो दिन ये जीनेके तू जी ले शोहरतसे
आखिर ले जाना है जो लेके आया है
मौतने किसे छोडा है ॥३॥

जाते हुवे साईने सबको ये बताया है
मौतने किसे छोडा है वक्सपे सबको खाया है ॥

संजय के. परळकर, दादर





मेरे मनका हरो अंधारा

मेरे मन का हरो अंधेरा
नाथ गुसाई शिरडी साई
क्या पूजा क्या करूँ आरती
मन को मृग-तृष्णा खाती
नौका डगमग भँवर भकोरा
नाथ गुसाई शिरडी साई ।
मेरे मन का हरो अंधेरा - नाथ गुसाई शिरडी साई ।
हार हुई या जुआ जिन्दगी
एक कराह हो गई बन्दगी
साथ अंधेरा लाये सवेरा
नाथ गुसाई शिरडी साई
मेरे मन का हरो अंधेरा - नाथ गुसाई शिरडी साई ।
जग काजल और जेल गृहस्थी
सिसक रही आतप से बस्ती
मछली को डरपाये मछेरा
नाथ गुसाई शिरडी साई
मेरे मन का हरो अंधेरा - नाथ गुसाई शिरडी साई ।
कौसे साधूँ नाम सुमरनी
व्याकुल घायल मन की हिरनी
काजल को तुम करो सुनहरा
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तुम मारुति शक्ति के घामा
करो नदेरी हरो मम कामा
नौका डूबी तिमिर घनेरा
नाथ गुसाई शिरडी साई
मेरे मन का हरो अंधेरा - नाथ गुसाई शिरडी साई ।

विजय

७६, पटौदी हाऊस
नई दिल्ली ११० ००१।



साई बाबा से प्रार्थना

दर्शन दो साईनाथ आज मोरी अखियाँ प्यासी रे
मन मन्दिर में मुरति बस गई साई बाबा की रे.....
द्वारका माई के पट जब खोले
उसें में छिपकर बाबा बोले
सामने आओ ओ साई दर्शी
दर्श दिखा जाओ रे

दर्शन दो साई नाथ आज मोरी अखियाँ प्यासी रे.....
मन मन्दिर में मुरति बस गई, साई बाबा की रे
पानी पीकर प्यास बुझाऊँ
बाबा के पास मैं कैसे जाऊँ
अब तो सुन लो अरज हमारी हृदय वासी रे...
दर्शन दो साई

द्वार बाबा का जब कोई खोले
ऊंचे स्वर में बाबा बोले
अच्छा देखे लगड़ा चल कर पहुँचा शिरडी रे.....
दर्शन दो साई नाथ आज मोरी अखियाँ प्यासी रे.....

श्रीमती कौशल भटनागर
डी.सी.एम. कं. पीछे
रेलवे रोड, अलीगढ़ (ऊ. प्र.)
पिन - २०२ ००१.



श्री साईबाबा के चमत्कार

शिर्डी के अमर सन्त साई बाबा ने अनेकों बार चमत्कार बताकर हम भक्तों को राह दिखाई है।

पूर्व में स्वप्न में आकर बाबा ने कहा था कि वर्ष ८५ के प्रारंभ से देश में युवा नेता राजीव गांधी का नेतृत्व आयेगा, सन ८५ से ८७ तक का समय तनाव व अशांति का रहेगा, विश्व भर में बाबा का सन्देश "सबका मालिक एक है" का प्रचार होगा, आदि जो जो भी बातें बाबा ने कही थी वे सत्य हुई या हो रही हैं।

मेरे व्यक्तिगत जीवन में बाबा की घोषणायें सही-साबित हुई हैं। १० सितम्बर ८५ को मुझे एल.एल.बी. की परीक्षा देने जाना था, मैं बाबा के चित्र को



प्रणाम करके से गया, तीन बजे का अलार्म लगाना मैं भूल गया था, सुबह ठीक तीन बजे मेरे कानों में बाबा ने आकर आवाज दी, उठो बेटा, तीन बज गई है, क्या परीक्षा देने नहीं जावोगे? मैंने जब आंखे खोली तो देखा सफेद कपडे में बाबा मेरे सामने खडे मुस्कुरा रहे थे, ज्यो ही मैं सोफे से उठा तो देखता क्या हूँ कि बाबा अपना कार्य कर जा चुके थे। ऐसे दयालु साई-बाबा को हम भले ही भूल जाये - किन्तु - वे अपने भक्तों का बराबर ध्यान रखते है।

जो भी एक बार बाबा के सम्पर्क में आ जाता है - बाबा उसकी सभी समस्यायें स्वयं हल करता है। बस श्रद्धा, सबूरी, सच्चे मन से उसे पुकारने की जरूरत है। वह हर क्षण हमारे साथ है। जिस तरह हवा हमें दिखाई नहीं देती है - फिर भी हर समय हमारे साथ रहती है। वैसे ही हमारे बाबा हमारे साथ है। हमारी संकीर्ण दृष्टी उन्होंके दर्शन नहीं कर पाती है क्योंकि हम संसारिक उलझनों में उलझे पडे रहते है हमें चाहिये कि स्वप्नु निद्रा, जागृत किसी भी अवस्था में - बाबा का ही स्मरण करें।

फिर हम पायेंगे कि नाम स्मरण शक्ति से हमें कितनी शांति, आनन्द, सुख सन्तोष प्राप्त होता है।

कलियुग में हमारा पाप हमारी जीभ को पकडे रहता है जो कि साई नाम मुख पर नहीं आने देता है - क्योंकि साई नाम यदि मुख पर आ गया तो समझिये कि संसार - से हम मुक्ति पाने का मार्ग पा गये।

कमलकुमार साबु

२३, बैंक कॉलनी अन्नपूर्णा मार्ग इन्दौर ९ म. प्र.

भजन

शरण अपनी में रख लीजो, साई मैं दास हूँ तेरा ।

तुझे तज कर कहाँ जाऊँ, सहारा कौन है मेरा ॥

शरण अपनी.....

भटकता हूँ मैं जन्मों से, नहीं विश्राम पाता हूँ ।

दया की दृष्टि से देखो, लगादो पार यह नईया ॥

शरण.....

दुःखों को भेटने वाले, तुम्हारी महिमा सुनकर मैं ।

शरण मैं आ पड़ा अब तो, भरोसा साई तेरा ॥

शरण.....

क्षमा अपराध करो मेरे, फकत अब आशा है तेरी ।

दया अब दास पे करके, बना लो दास से साई ॥

शरण.....

नरेन्द्र गुप्ता

चंदिगढ बी - ११२/१४

"साई गीत"

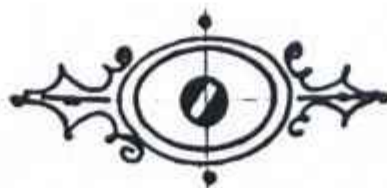
बार बार साई भजूं, साई मेरे गुरुदेव
 पार करो नैया मेरी, बाबा तुम्हीं ममदेव
 होइगें साई बाबा संत एक अवतारी
 वतनवां जिनकै शिरडीं में रहा ।।

नाम तुम्हारा जग व्यापक है तुम्हीं हो मेरे भगवान
 दर्शन इच्छा पूरी की जै तूमही कलियुग के भगवान
 निशि दिन जपता आपको बाबा और नहीं कोई देव थान
 छोटी इच्छा दर्शन की है मेरा पूरा करो अरमान
 जप बै तोहरेन नाम कै माला साई बाबा नजरिया से
 ओझल जिन किहा ।।

दुनियां के कोने कोने में फेला है साईजी का नाम
 दुनिया उनको मस्तक झुकाती हकती कलियुग के श्रीराम
 आस में प्यास छिपी दर्शन की कृष्ण कंधाई साईनाथ
 दया के सागर साईबाबा तुम ही कहाए गोरखनाथ
 मरबै तोहरै नाम लेहेन पैसोई बाबा मिलनवां
 मा देरी जिन किहा ।

दुनिया के झंझट मे बाबा मजा नहीं कुछ पाया है
 केवल जपना नाम आपका यही रास मन आया है
 साईबाबा गुरुदेव मम दुनिया घोखोदारी है ।
 प्यारे कहता बाबा सच्चा सारा खेल मदारी है ।
 भटकै मनवा तोहरेने याद में साईबाबा
 दर्शनवा घघाय के दिहा ।।

श्री. प्यारेलाल मंगलप्रसाद विश्वकर्मा,
 एम्बेसी अपार्टमेंट, ग्राउन्ड फ्लोर,
 प्लैट नं. ३, सीजर रोड, अम्बेली, प
 बम्बई : ४०० ०५८.





उधीमें शक्ति है अजब

चाहे कोई रहे सात समंदर पार,
या हो कोई डूबा - गम में अपार,
लेते रहो यारो हर-दम साई नाम,
आसान कर देगा मुश्किल तमाम,
जी ! अंधेर नही उसके दरबार में,
पतझड़ से ले जाएंगे हमें बहार में,
सुख दुःख में पुकारो वो आएंगे जरूर,
ये बात बाबा की भक्तो में है मशहूर,
बाबा साई की उधीमें शक्ति है अजब,
रखो पास सदा रक्षा करेगी गजब ।

"कालिब"

काली जे. पटेल

सर एसबी पारसी कॉलनी

एस.व्ही. रोड, अंधेरी बम्बई ५८.

"साई तुझसे एक प्रार्थना"

साई तुझसे एक प्रार्थना
साई कह रहा हूँ मैं तुमसे
हमें तुझपर सच्ची श्रद्धा और विश्वास हो
काम, क्रोध, मोह, इर्ष्या का तुम नाश करो
श्रमा, एवं दृष्टि में प्यार
वाणी में मिठास आदि
हमारी सम्पति हो
विद्या, ज्ञान आदि उन्नत हो
वस साई तुझसे है यही प्रार्थना
करना साई मेरी पूरी प्रार्थना ।

कन्हैया मल्होत्रा

सी १/२ सी.सी.आई.

नयागाव सिमेंट फेक्ट्री नयागाव
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