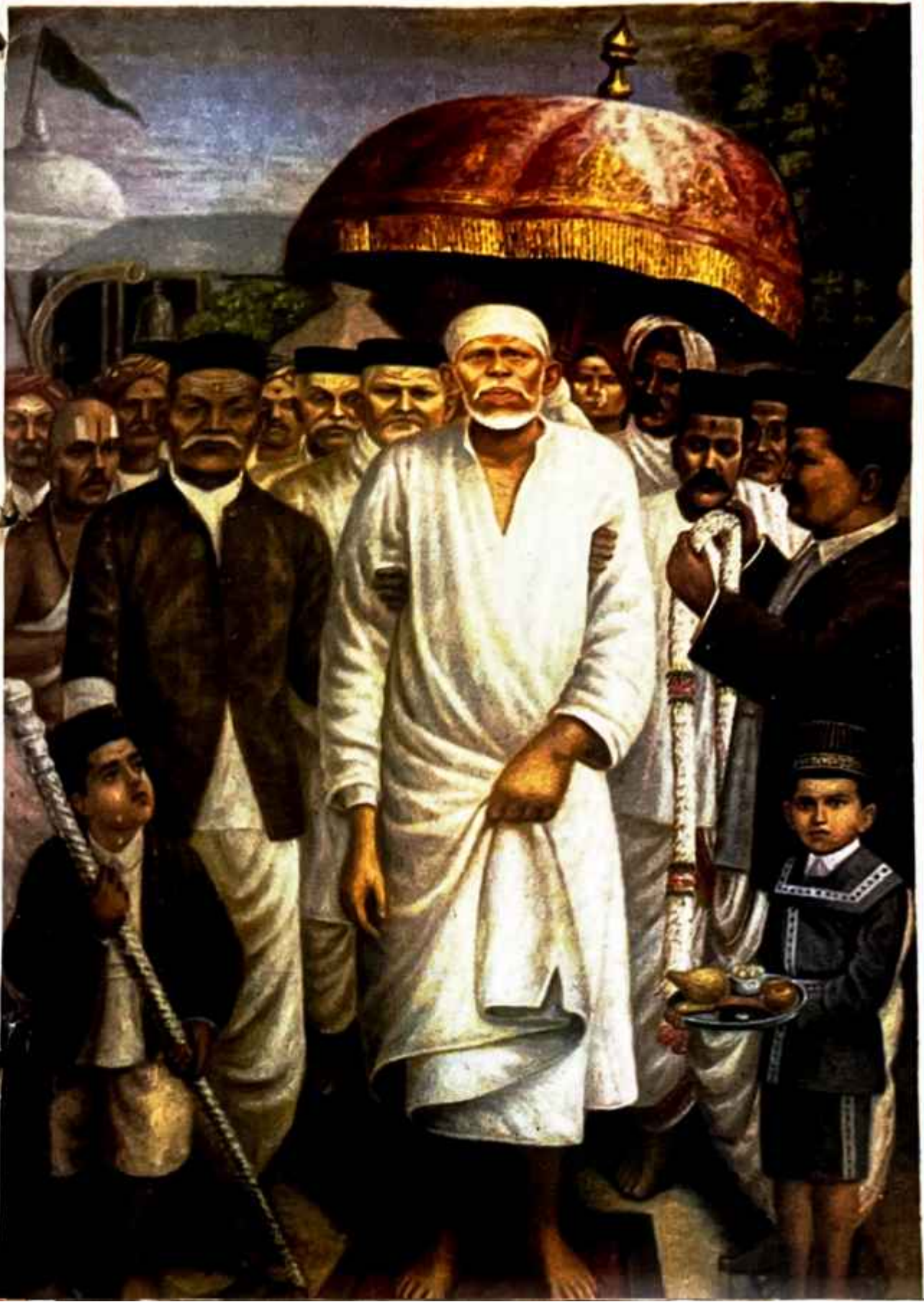


August 1989) (Rs.2

SHRI

SAILEELA

OFFICIAL ORGAN OF SHIRDI SANSTHAN





SHRI
SAILEELA

**Official Organ of
Shirdi Sansthan**

Editor

Shri R.D.BANNE

Executive Officer
Shirdi Sansthan of
Shri Sai Baba

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

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A QUOTE FOR THE MONTH

All good work you do is done for your own salvation, your own benefit. God has not fallen into a ditch for you and me to help Him out by building a Hospital or something of that sort!

He allows you to work....not in order to help Him, but that you may help yourself. Do you think even an ant will die for want of your help? Most arrant blasphemy! The world does not need you at all...Cut out the word help from your mind. You cannot help; it is blasphemy! You worship when you give a morsel of food to a dog. You worship the dog as God. He is all and is in all.

Be thankful that you are allowed to exercise your power of benevolence and mercy in the world and thus become pure and perfect. Be grateful to the man you help. Think of him as God. Is it not a great privilege to be allowed to worship God by helping your fellowmen.

We should see God in the poor and it is for our salvation that we go and worship them. The poor and the miserable are our salvation, so that we may serve Lord, coming in the shape of the distressed, coming in the shape of the lunatic, the leper, the sinner. Let me repeat that it is the greatest privilege in our lives that we are allowed to serve the lord in all these shapes.

- Swami Vivekanand -



SHRI SAI LEELA

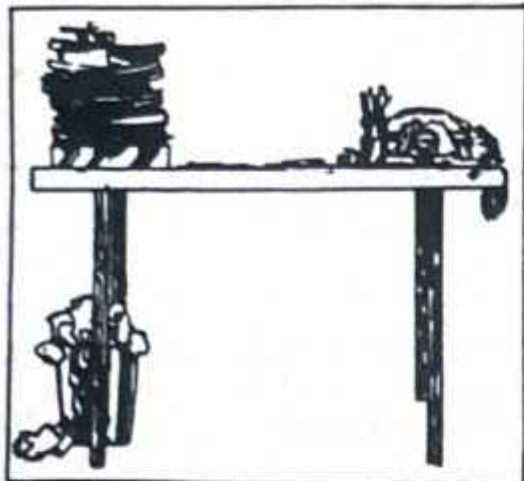
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SAI KRISHNA

EDITORIAL



The sportive aspect of Sai Baba's life is akin to that of Lord Krishna, the supreme Lord of leela world. Baba has sported with his inexplicable leelas with the playboys of Shirdi and left an uneffaceable stamp of his greatness on their minds. But his individuality and spirituality is twofold in essence. For higher aspirants and men of knowledge,

He is Lord Dattatraya or the supreme Guru. For the ailing, ignored, downtrodden and the pining millions, He is Lord Krishna, the sportive playmate. He has played with the Shirdi cowherds and with his miraculous touch. He has transformed the very soil of the village. He has won their hearts, uplifted their souls, balmed their sufferings and filled their life with new fragrance of hope and divinity.

Baba is Lord Krishna for his devoted followers. It is therefore, that the old dilapidated Masjid in Shirdi was renamed by him as "Dwarkamai". He became the Krishna of this Dwarka of Dwarawati. His Krishna loving devotees saw in him the beautiful image of the hero of Gokul. His sportive external projection of inner personality was experienced as Sai Krishna. It was therefore, that Baba did not allow Shri Buti to instal the image of Radhakrishna in the Mandir which he was building. Baba ultimately chose to lay his own body at the shrine which later came to be known as Samadhi Mandir. In his indirect way of suggestions and symbolism, Baba explicitly indicated that He was none else than Lord Krishna of Vrindavan and Gokul and that Shirdi was his Dwarka.

The other episode of his life, which united him with Krishnahood, is the episode of Radhakrishnamai who had after the demise of her husband, settled in Shirdi and breathed her last in the service of Baba and his devotees. Radhakrishnamai was a devoted lady who saw in Baba, the supreme Lord of Geeta. She strived for the development of Shirdi into a spiritual centre. She was a selfless worker. She always remained in the background from Baba's darbar.

She cleaned the roads and lanes in Shirdi. She arranged for the lodging and other facilities of the visiting devotees. She was a cause for the perpetration of the routine cycle of Pooja, Arati, Bhajans in Shirdi, the various festivals celebrated, and the structures which were built later on. She was an inspiration for those who helped in converting Shirdi into a Samsthan. Radhakrishnamai was like the pious Yamuna, which curled round the feet of the sportive Lord. She enriched the holy place, ennobled the devoted souls, and activated the service minded workers of spirituality who centred round the Lord Krishna of Shirdi.

— Chakor Ajgaonkar
Acting Executive Editor



The Gita was narrated by Lord Krishna, the king among Yogis. It has emerged from the sacrificial fire of Mahabharat warfare. The Gopal has freely distributed this Navaneet in the earthly Gokula. The Madhava has churned the entire Vedantic love to separate the butter from the milk of Samsar. The knowledge has here assumed the form of Devotion and the life itself has become the potent music touched by Karmayoga.

— Introduction to Gita —

Bhishma, Drona, Kripa, Duryodhana came face to face with Bhima, Arjuna, Drupad, Virat in the battlefield of Kurukshetra. They sounded their cunch cells with their hearts intoxicated by war fever. The trumpets and battledrums made a clamour that rose to sky.

— Gita —



THE REALITY BEHIND PRAYER AND ITS BENEFITS

(From Sai Leela, February 1974)

By: Dr. Shriramcharanji Mahendra, M.A., Ph.D.

Prayer is very much misunderstood by the modern people. In their view, prayer is nothing but a travesty of universal material law, a facade to deceive the Almighty and a business of certain persons to fill their belly by misguiding others. The materialistic modern man does not believe in awakening the spiritual powers. The pilot who operates the aero-engine and the hard-hearted human being who bombarded cities with Atomic Bombs cannot bow down to a higher power with humility.

Young blood is naturally rebellious. Instead of having faith in discrimination, it believes in being upset and excited. It desires new revolution, new transformation and new world in every direction. Its approach is purely material. It has absolutely no interest in spiritual life. It considers temples or Gurudwaras nothing more than a heap of building material. The divine power of God and the miracles which happen due to it are simply a non-entity for them. They think themselves to be so strong that they do not demand anything from God by way of prayer. The boistrous youth of today looks at the whole field of prayer as stupid babbling.

This disregard is but a proud declaration of atheism. It is hypocrisy to express doubt about the reality of divine power, it is egoism of the physical powers which, with its narrow selfishness, turns everything to dust. Some ordinary people on the other hand, think that by way of praying, we can deceive the Omniscient God to give us what we want, as children by their baby-talk appeal to the parents. This view is also mistaken.

Prayer is not a mental entertainment. Those who want to enjoy the pleasures of sensations, and not to work hard, must very seriously understand that God is just. He loves them who love hard work. Prayer is a kind of spiritual achievement. Dutifulness, Awareness, hard work and prayer with deserving devotion behind it alone bring about the bliss from the above as its fruit. The imagined calculations for self-aggrandizement of those who demand more than their service are however not fulfilled by prayers. It is generally observed. God will not pay heed to the prostrations and auspicious ceremonies

of persons who are lazy, day-dreamers, or who are deep in sense-enjoyments like butterflies.

PRAYER IS A SPIRITUAL EXERCISE

According to Dr. Durgashankar Naagar, there can be three motives of Prayer: They are:-

1. Prayers are offered for obtaining the material needs or for making good some important lacunae in one's life, such as food, clothing, service, money, wife or child, relief from disease, redress from some distress, tiding over calamity, to obtain great fame, to pass in examination, to attain intelligence, or in general, to be successful in all undertakings in the worldly affairs.
2. Prayer is offered for spiritual evolution, to control the Kama & Krodha i.e. the desire and anger, to understand what is Soul, what is God, What is Death; What are the conditions of Jiva after death, and what is this Creation, for mental and intellectual development, and for knowing the real Path to Liberation.
3. Prayer has another facet. There are real devotees of the God who have no demand whatsoever. They only wish to be merged in the God-consciousness and the Love of God. Their sole concern is God-realization and Self-realization. This effort is the best kind of prayer.

These thoughts of Dr. Durgashankar Naagar contain the basic experience. The benefits of prayers extend more than this main classification.

THE BENEFITS OF PRAYERS

Prayer is a way of control of mind in the same manner as recitation of name, rituals, repetition, sacrifice, etc. It is as necessary exercise to mind as the gymnasium material is necessary for physical culture. Prayer is a means of cleansing the mind of the dross which collects around it due to worldly thinking.

Prayer brings about internal order, balance in the mind, sharpness of intellect, clearness of perception and discernment. It opens up the psyche of man towards heights of spiritual truths and comes as a great help towards self-ennoblement.



Prayer is a useful instrument with its subtle influence which makes every day of our life a day of balance enthusiasm and peace. The sub-conscious mind of man which is said to be a very powerful force by psychologists, has a tremendous effect on our behaviour. Prayer helps us understand this hidden layer of our mind and brings great hope of divine succour. By prayer are aroused and activated thoughts and feelings of good emotion, successfulness, vigour and the mind saturated with positive attitude towards life in general. It creates a fertile soil for best thoughts in the mind. It may be said even that a battle started with a prayer is a battle for win.

PRAYER IS A WAY OF REPENTENCE

When a man really repents over his bad actions, he feels anguish. He desires to be free of his collected Karma and wash the sins off his Inner Being. Prayer is a very forceful weapon to cut away all the sins. It washes away the worries, anxieties, tensions, diseases and disease-forming wicked thoughts, as also does away with the false pride which is a fearful enemy in the Path of Enlightenment.

The spiritual current which ensues due to utterance of the sacred and oft-repeated and pregnant words and phrases, purifies the atmosphere around the reciter and fills it with peace and divine love.

Life starts with a blissful prayer and ends with a blissful prayer. Our life is but a continued prayer.

When the stars of great noble thoughts of purity and divinity shine forth one by one in the sky of our consciousness, the darkness of the night also seems pleasant. The blackest prospects seem to be spring-boards of highest revelations.

Many a time, a Sadhak feels great pangs of desire to see for himself the divine source of his being, the source of all things, the primordial brilliancy of God. While praying, one moment of dazzling vision clears away all the shadows of doubt. The depression becomes itself the sunshine of happiness and within the darkness a clean shaft of light touches our Inner Being, the white light of our faithful prayer, the merit made perfect by the God, the divine response to our appeal. True prayer fills our life with joy, innundates it with subtle kind force.

THE PLACE OF PRAYER IN SPIRITUAL LIFE

The poet Tennyson says that without prayer, the life of man is as dry and dark as that of beasts. Our worldly life often becomes poisonous with duality, malice, jealousy, deceit, competition, envy and crookedness. We burn ourselves by the ambers of anger. We run after thousand and one objects of quenching our thirst for pleasures. We lose the sense of proportion and discrimination, lose sight of real inward happiness and fall down as a prey to the objects of senses. The mind which thinks of mundane dross objects, itself becomes of their dross nature. It is necessary to wipe away this dross. That is the beginning of spiritual life. Desire, Pride, Thirst for joy and pleasure, lust are to be killed out. The beautiful qualities of the Soul are to be awakened, and developed. Prayer is the best method, the best helpful instrument for this purpose. When a man considers that God is always before him, and accepts his actual faults, and cries out for relieving him out of the dross, he starts getting an equilibrium and a peace never tasted before. Humility, pity, forgiveness, compassion take full possession of the mind.

To be free of egoism, one has to surrender his self to the Greater Self which is omnipotent. That Self is God, the Being-Moving-Joyful-the Sat-Chit-Anand Ishwara. When in all humility, the mind surrenders its activities to this Universal Action of God, it loses its pride of separateness, and a dawn of divine compassion in all its simplicity takes place.

In prayer, we remember the qualities of God, which are pity, love, charity, control, good conduct, good action and highest bliss. Contemplation over these qualities manifesting in the Universe as attributes of God, creates in our mind the steadfast faith in Him and the dirty thought-trash is thrown out like dead leaves in a great tempest.

Prayer is a system of conversation with our Beloved God. In prayer, the one who prays speaks with his own heart and the Universal Heart listens. Prayer is a way to be unified with that Power of the Atma which creates, sustains and protects all the Universe endlessly and ceaselessly. A real devoted prayer is heard by Him and full response comes from Him for it.

Prayer is essential for spiritual enhancement. The dualities of desire can be discarded only through real prayer. True prayer relieves



the mind of its burdens, awakens the knowledge of the true and brings light in the darkened hearts.

Prayer is therefore a 'must' in our daily life. It is the bread of our spirit.

(Courtesy: Kalyan, Year 45, No. 11)

(adapted by: D.A. Ghaisas)



SHOW THY RAYS OF REALITY

O! Adi Paramadi and Anadi
Thy Name is Tria Juncta in Uno
Thy reality reflects in different Divine Souls
No need to probe thy history
Every heart is line of thy history
From microcosm to macrocosm
Mirror thy divinities
Thy leelas beyond my ken
Sai! sweep every call of my brain
Make them known clear
Clear mine clouds of confusion
Show thy rays of reality
To know my inner world Crystal clear
To see thy divine light forever! Sai!

— K. Ravindranath, M.A., B.Ed.,
Secondary Grade Teacher,
Swamy High School, Srirampuram, (Vill. & Post),
(Via) Pisattooli, Chittoor (Dist.)
— 517 587, A.P.



SAI GEETAYAN — 4

**SHIRDI IS VAIKUNTHAPURI AND
BABA IS SHYAM**

- Behold! This Divine abode of Baba. Here is Shirdi, where my Lord Sai sat on a stone in his Sahajasamadhi. This is not Shirdi, but this is Dwarka of Shyamasundar Krishna. Dwaravati, the Golden Capital of Shri Hari. In fact this is spiritual Pandhari situated on the banks of Godavari. In this Pandhari, Bhagwan was waiting for his devotees for ages together. This Dwarka was submerged in the waters of milky ocean and totally lost in oblivion. Gods and demons churned the waters in order to find out the nine precious Ratnas lying in its unfathomable depths.
- Shirdi can be called a sister of Sindhu and the mother of Goddess Shri Kamala. It has showered the nectar of grace in the sands of the humdrum of life. The footprints of Sadguru Sai have been imprinted in the sacred dust of Shirdi. The Guru is none else but Sai who has lighted the path leading to the house of enlightenment and liberation. This Shirdi is the farmyard of divine harvest of devotion and grace (bhakti & kripa) and is situated on the border of the mortal world and the divine world. Shirdi is a golden idol placed on the lap of Godavari. It is another Kashi or Rameshwar. It is Vaikuntha on the earth.
- The sky of Shirdi is blue with compassion. The wind has the fragrance of love. The waters of Shirdi have the longing thirst for merging in the ocean of Mukti. Shirdi which is resplendent with the glory of my lord Shri Sai and his leelas and mahima pervade the entire universe, ring above the four walls of Shirdi. Shirdi is the final destination of the journey towards peace.
- When you approach the Khandoba temple, you still feel the form of a young fakir sitting at the doorsteps, for the lord had first manifested himself on this village border to meet his bhaktas and fulfil their longings. The nimba tree has still the sweetness absorbed by it, while my lord practised his penance underneath. The name of Guru burns there with celestial fragrance. Here you notice the golden crest of the Samadhi mandir, with flags fluttering majestically atop. The shrine of my Lord Sai is still



sentient and living with his words of grace and compassion, which still resound breaking off the bonds of life and death. The Dwarkamai Masjid has showered joy and bliss on devotees which emanated from the loving touch of my lord to humanity. The divine love of Sai flowed as Godavari from this auspicious seat of God. This divine & lustrous pilgrimage leads from the border of Samsar to the horizon where known meets unknown. This is the last resort for lying down in eternal peace and tranquility.

— Chakor Ajgaonkar



SAI VANDANA

When my dawn in turbulence cry,
help me then O Shirdi Sai.
When my morn in sadness sink,
lift my heart to drum and sing.
When my sky in thunder roar,
give me shine to toil and grow,
When my days up hill race,
deer me Sai, with swift and grace.
When hate and anger in me breed,
teach me Sai, to love and greet.
When my joy in havoc burst,
then humbleness Sai, upon me thrust.
When my foes beget me tight,
help me Sai to rise and fight,
When my sinews in weariness sink,
give me blood to stand and think.
When nightly slumber is far remote,
lull me sweetness and sleep promote,
When my day is done with fuel,
take me home with eyes uncruel.

— Yogender Verma,
Near Charbhuj Temple,
Hanuman Bhakri,
Jodhpur—342 001.
Rajasthan.

COORG REVISITED

The Coorg Sojourn two years ago left, an indelible impression and a yearning for going there again gnawed away in me. I also had a feeling Sai was summoning me to meet Him in Hysodlour, His Coorg shrine. It was just wonderful, how it came about. My nephew Jaidev wanted a short summer holiday and after discussion with his wife decided on Coorg on the spur. What was more, they insisted I accompany them, since they had heard of the beauty of the place. I realized that Baba was pulling this stringed sparrow, so I agreed.

Rail reservations to and from Bangalore at short notice presented problems but eventually we got on to the train to Bangalore and did the rest of the journey by car very comfortably.

Rain washed Mercara looked bewitchingly beckoning, with its undulating verdant landscape often enveloped in mist. We met my friends Shanti and C.V. Shanker, leading Nath Panth followers and their guru Shri B.K. Subiah at the Sri Nath Niwas on the Old Siddapur Road. Guru Subianji, whom I had met earlier was extremely gracious and took pains to ensure, we had a pleasant stay in Coorg. He invited us for lunch at their meditation centre and introduced us to the members of the Nath Panth. I told Guruji that there was a mention of the Nath Panth in the Sai Sat Charitra and that I was very interested in their meditation and other activities. After lunch Guruji asked me to speak to the gathering on Sai Baba and my experiences. Though unprepared for such a talk, I said, what Sai prompted me to say. Then followed some reading from some books, including some verses from a Sufi poet. One short story was about the love of a guru for his disciple and how the guru followed him in life after life, when the disciple was a student disciple, then a dog and then a cobra guarding the treasure of his family, before he was rescued by the guru from Maya, that had seized him in his different forms. It was a delightful and touching tale and strengthened one's faith in the guru, who is ever looking to the welfare of his chela.

As on the earlier visit, Bhagmandala with its unusual temples of Shiva, Vishnu, Kartikeya and Ganesh were on our itinerary. The drive along the winding mountain road was a treat for the eyes. Pilgrims bathe in the Triveni Sangam at Bhagmandala and proceed



to Tal Kaveri, the source of the sacred river atop the Brahmagiri Hills. We prayed at the kund, from where river sprouts and collected the sparkling tirth after due worship.

Enroute to Nagerhole game sanctuary, we stopped at Swami Chinnapa's Sri Shirdi Sai Baba temple. Swamiji was expecting us and I spent a blissful 45 minutes with Baba and Him in Hysodlour. Swamiji was so warm in his welcome and overwhelming in his hospitality, that I longed to remain there longer, but Baba granted me only limited blissful moments, for which I was grateful. I moved on relectantly after assuring Swamiji, I would return to spend a day or two in the silvan and serene setting Baba chose for his Coorg abode.

The Nagerhole game sanctuary was green and fresh looking after the first showers. A lone tusker greeted, us as we drove into the sanctuary. Nature was at its verdant best and we saw quite a few animals in their own setting before returning to Bangalore.

The only attraction for me Bangalore was Mother Shivamma Tai, who had celebrated at the end of May 1989 her 99th birthday. As is well known Mataji had met Sai Baba three weeks before He shed His mortal coils in Shirdi. We were received very affectionately by the Mother and told, to see the new temple, they had built. She readily answered questions put by my friends and invited me to stay with her for ten days. I assured her, if Baba willed, I would be there for her 100th birthday in May 1990. While parting, Mataji blessed me and said Baba's blessings were with me and reminded about the ten days stay with her, with just a twinkle in her eye. Such simplicity, warmth and Sai devotion, Shivamma Tai exuded, that I basked in them for a few fleeting moments, that I spent in her august presence. I now pray Sai, will help me to be there on Mother's 100th birthday, which her disciples are sure to celebrate with great enthusiasm.

— Vidyut Maneklal,
Kamala Kunj,
212 Lady Jehangir Rd.,
Matunga (E),
Bombay- 400 019.



THE SAI BABA EPIC

VIII

▶ Since Shirdi's situate by the side of a road
And was almost a centre leading to many a holy place
Passing pilgrims stayed there a couple of days
Including sadhus and sanyasis and beggars and fakirs
There was one such pilgrim, whose name was Gouli bua
Though quite old, aged about a hundred years
He was strong and healthy and wandered a lot
On his foot, being an old and ardent devotee of Vithal
He made for his worship an yearly pilgrimage to Pandharpur
Town, staying in that place for full eight months
And spending the other months on the banks of the Ganges
He had kept a donkey to carry his things and, in addition,
He had kept a servant or disciple to keep him company
▶ Always chanting the name of his God, Ramakrishna Hari
▶ Being devout, pious and full of spiritual wisdom
The Bua was a regular visitor to Shirdi years since
And whenever he came to Shirdi and went to Baba
He used to declare he saw his Vithal in Baba's form
There came to Shirdi one Janakidas, an old saint
Who was well-read and learned in all the Hindu scriptures
This Janakidas liked and loved Baba, who in turn,
Liked and loved him very much and used to spend
His time in long and unending spiritual things and matters
Another Gosavi, Devidas was his name, lived in Shirdi
Twelve years before Baba Himself had settled there
Devidas was only ten or eleven when he came to Shirdi
And lived in the small Maruti temple near the Mosque
Though young of age and had little read in religion
He was really quite, advanced in spiritual ways
Baba liked his company and sometimes remained
▶ With him either in the Chavadi or in the Maruti temple
One day Baba told that Devidas that non-attachment
Or vairagya must be kept up by all at all costs and
Quite often women are a danger in the spiritual search
And pointed to him the case of the celebrated Vishwamitra

He asked him to avoid pride, vanity and delusion
 And only contemplate on God to attain the state of Bliss
 Telling him this, Baba took him to the Margosa tree
 And showed him the sacred place of his own long penance
 Later, this saint Devidas defeated Javhar Ali, a Moulvi
 In a debate and made him run from Shirdi in utter ridicule
 Anandnath also known as Anandswami was a famous disciple
 Of the illustrious saint of the holy town of Akkalkot
 After the demise of his Guru he came and settled down
 At Savargaon, a village near Yeola and built up a Math
 He's five and ninety years and was highly advanced,
 Like his Guru in matters both religious and spiritual
 Once, some Shirdi folk, Madhavarao Deshpande alias Shyama
 Nandaram Marawadi and Dagdu Naike and Bhagchand
 Marawadi and some others together in group journeyed
 To the Yeola Math to pay their respects to that Swami
 The Swami's over-joyed to know they came from Shirdi
 And, after his darshan, when the visitors yoked their carts
 To go back to their village, the Swami came running
 To them and sat in a running cart, and he told them
 He had suddenly made up his mind to go to Shirdi.
 Coming to Shirdi, the Swami went straight to the Mosque
 And was thrilled when he saw Baba near His Dhuni
 The Swami saw Baba and Baba also saw the Swami
 Their eyes met but no word was uttered by either
 Later, coming back from his visit to the Mosque,
 Over-joyed, Swami Anandnath announced to the Shirdi men
 That Baba was really a priceless gem, a great saint
 And that this would be proved to them in the future
 One Gangagir Bua from the village of Vanjangaon-Naur,
 Also known as the Puntamba saint, was full of merit
 When he met Baba for the first time in Shirdi
 He saw Him carrying earthen pitchers of water
 In both His hands to water the plants in His garden
 Gangagir was impressed by Baba's spiritual glow
 And declared that Baba was really a priceless jewel
 Who, though he appeared then as an ordinary human
 Was in fact a saint of the highest merit and said
 That Shirdi was lucky in hosting such a supreme soul
 Thereafter, under a tamarind tree near the Mosque
 Gangagir Bua did a grand nama-saptaha for a week

When, again Gangagir went to the Mosque, Baba smiled
And said, Welcome to you, the Temple's come to the Mosque
Brothers we are who together lived in God's own heaven
God has sent us both here to the mundane world
To take and lead the men and women to a nobler life
But the people do not listen to us, they are bad
They all crave for toddy while God has sent us here
With pots of milk to make them drink that milk
Merry and mad, drunken revelry goes on in the world
The dancing girls singing in the sacred Chavadis
And the people are carrying revolting marks and
When we offer heavenly nectar, they ask for poisons all
And Gangagir noddled and agreed with Baba's view
Saying that he too had similar experiences
Thereafter Gangagir used to frequent Baba's Mosque
And spend his time, with Baba, in talks of wisdom
It appears, even before the advent of Nana Chandorkar
And Das Ganu into Baba's life, one Chidambar Gadgil
Of Poona city, who devoutly worshipped a saint living
In the Bhima Shankar temple of that place, was directed
By that saint to approach Baba in Shirdi village
To advance his own temporal and spiritual interests
So Chidambar Gadgil, who was then working as Mamlatdar,
Came to Shirdi with some officer friends and met
Shyama, then a teacher in a primary school and said:
'They say a great saint or sadhu is living here,
Where is he?' and Shyama told him that no saint
Either great or small, was Shirdi but a mad fakir
Inside the village mosque, so Gadgil though dismayed,
Still wanted to see for himself who that mad fakir
Really was, went to the Mosque and before he set
His foot on its steps, Baba told him He's a mad Muslim
And started a shower of abuse, asking him to go and
Fall at the feet of the Sadhu in the Bhima Shankar
On hearing this reference by Baba to the Poona saint
The Mamlatdar, convinced of His powers, bowed to Him
Later that day, along with his friends, Nana Mirikar
And Laxman Munge, in humility, with folded hands,
Went up into the Mosque, when Baba suddenly demanded
"Give me my rupee, kharik and the udabatti powder!"



The visitors were surprised at this unexpected demand
For, on the previous night, when they're all alone,
They'd set apart, a rupee, dates and some udbattis
For making a present of them to Baba on their visit
Next day and when these were duly offered to Him
Nanasaheb Mirikar offered Baba a ten-rupee note
Which Baba refused, saying, I am a fakir-I want it not
In their presence and before they went away from Him
Baba distributed the dates, burnt down the sticks
And with the rupee He purchased oil for His lamps
In Eighteen-ninety, when Laxman Govind Munge of Nasik
Who worked as clerk to Mamlatdar Chidambar Gadgil
Had gone to Rahata village to meet his uncle
He saw Baba sitting in the Maruti temple there
Munge's marriage was settled but he had no jewels
With which to adorn, as agreed, his would-be wife
He had come to Rahata to get, if possible, the help
From his maternal aunt's husband, who lived there
Sighting Munge on his way, Baba called out to him
Come my child I's thinking of you since yesterday
And when Munge came, He asked him to shampoo His legs
After Munge massaged His legs, He gave him a mango
To eat, which Munge did and it was all so sweet
Then Baba asked him what brought him to Rahata village
He told his marriage being settled, he'd no jewels with him
And wanted to borrow them, if possible, from his uncle
"Who is whose, Child, who gives and who receives
No one will help in time, but if you want a thousand
Or two rupees, you may well receive them from Me"
Munge surveyed the beggar-like figure of Baba then
And wondered how such a person would help him out
So he went away and tried his uncle but tried in vain
Then, when Munge had given up hopes of his marriage
On the appointed day he met a friend by sheer chance
Who took him to a Gujarati money-lender of Sinnar
And borrowed, on interest, the gold for his marriage
One day, long before His fame had spread in the world
Baba told Bhagat Mhalasapati and others in the Mosque
That huge buildings would be built in Shirdi village
Big fairs would be held and big men would also come
Then His brahmins would gather together and elephants

And horses and Shankar Nana would also be coming here,
Adding that guns would also be fired in Shirdi village
Now for those who have seen the grandeur of modern Shirdi
Every word of Baba has come to be true, literally true
And one need not be surprised if the people to whom
Baba said those things thought Him to be a simple nut
But such notions, however, did not persist for long
For Baba soon showed His supernatural powers and proved
That He's not mad or a madman but a God and Godman

— Kamaladevi Gunaki,
Basavaraj Gunaki

68, Somwar Peth, Tilakwadi,
Belgaum-590 006.



Then Arjuna overcome with despair said to the Lord Krishna:-Behold, these kiths and kins collected here to wage a war in which the entire race of warriors will be extinct. I find this an inauspicious omen. I do not long for heaven, wealth, kingdom or enjoyment by killing my relatives. I would rather prefer utter renunciation. The war would result into annihilation of warrior race, destruction of righteousness and a perpetual torture for forefathers in the infernal world of suffering.

— Gita —

The bow slipped from the hands of Arjuna, his body perspired and speech faltered, the heart was stricken with fear and the body trembled. The mind and intellect of Arjuna became overpowered by despair, fear and doubt.

— Gita —





MANY SPLENDOURED MIRACULOUS SAI

It has been my desire for long that I should write a story of my ATMA—BANDHU, who was a recipient of Baba's Grace from his boy-hood days onwards. This gentleman belongs to the place called Madurai in Tamilnad. He lost his parents in his child-hood days itself. He had his schoolastic carrier in the capital of Pandya Nadu, Madurai. It was when he was reading there the SHREE SAI BABA'S photo came to him for worship. Although then he had no worthwhile revelations of Baba to attach himself steadfastly to His Lotus Feet, he maintained faith on Him along with his family deity Lord Subrahmanya, the son of Siva. This Lord Subrahmanya was initiated by a renowned Guru at Madras as their family deity. After completing his education he shifted to Madras and wandered for jobs. Lord Sainath got him a job in an Insurance company and there he prospered. It is here he came in contact with Mahapurushas like, Rev. B. V. Narasimha Swamijee and Rev. S. B. Kesavayyajee, both were ardent devotees of Baba and spread the message and the cult of Baba in the entire South India, that which took wings to spread far and wide crossing all frontiers of nations.

He was transferred to a place in Andhra Pradesh and there a deep attachment of him to an individual, compelled him to relinquish married life and take to sanyasa. He wanted to join the Ramakrishna Math and there he was thoroughly examined and felt by them that this man had strong links and unshakable love of Lord Sainath, while Saint Ramakrishna Paramahansa was equally to him adorned as Sainath. It was felt by the Math authorities while he had all the qualities to be admitted in their mission, the infatuation of Baba in him to that of the Avataric Sri RamaKrishna is so much that, that he was not to be disturbed from the original faith and they asked him to read religious literatures and comfortably live in the job, he was then in and also serve humanity in the best manner possible.

Not satisfied with his not being admitted in the order, he thought of embarking on a pilgrimage to various places in the north and also achieve the dual purpose of satisfying his ancestors with due rituals celebrated in selected places for their liberation and also to seek peace for him in distant Himalayas and thus forsake the normal wordly life. In this process from his getting the picture of Baba to that of his decision he has crossed twelve years of Baba's worship.

His family Guru at Madras had long and many correspondence with him to convert him to the worship of Lord Subrahmanya than Sai Baba of latest origin. He has scored his point with his Guru in many letters to prove that SaiBaba is Lord Shiva Himself and the Subrahmanya is no different from them. Astonished by his consistent arguments of the oneness of God, he was summoned by his family Guru to attend an important function of Lord Subrahmanya. He obeyed and attended the Subrahmanya pooja day arranged by his family Guru at Madras. This Guru is no mean an ordinary person but endowed with many miraculous powers. It was noteworthy when bhajans were sung, many people in the congregation got tuned with the holy atmosphere and many danced in ecstasy. Our friend saw the deity of the Lord Subrahmanya well adorned with ornaments and flowers giving the view of the majestic Sai Baba sitting there. It was no wonder our friend also was in a delight-ful mood enjoyed the whole operation of pooja and music; family Guru beckoned him to his side and asked him how he felt the entire pooja. He readily replied that his Lord SaiBaba was sitting in the throne of Lord Subrahmanya and thus pleasing everyone in the assembly. Astonished by his steadfast faith on SaiBaba and his Guru too observing the image of SaiBaba in the idol of Lord Subrahmanya, the Guru hugged our young friend and praised him for his deep love and veneration on Baba and blessed him that Baba will shower lot of blessings on him and guid him till he is merged in Baba's personality. This pleased beyond measure, our young friend that he got the blessings of his family Guru also, although in initial stages the family Guru appeared to have talked ill of Baba to wean him away from the worship of SaiBaba.

At this stage his pilgrimage trip for one month started by his applying leave to his office for that period. He first visited Tirupathi with his long grown beards and hair and from there he proceeded on to Shirdi via Dond for a stay of three days. Our Madurian friend alighted at Shirdi soil with great expectations that all his hopes and aspirations of his life would be fulfilled by the Lord SaiBaba whom he intensely worshipped for twelve years.

In the begining his hopes began to wither and strong urge took possession of him to leave the place on the same day itself in October 1951, as he was so dazed and dismayed by the sight of dusty roads of Shirdi without anyone to welcome him. He was also frightened by the chill atmosphere of this place and the mere edifices; Baba's photos



and images not impressing him the way he fancied that they will present a picture of Heaven on earth. In this mood he spent the day in great gloom by visiting every place including that of Sakuri with a view to start on the next day. It was a wonder that he saw people from various places were praying to Baba not as an empty idol or photo, but as a true godly person giving darshan to one and all of them. This veneration and devotion pierced him. He saw many people from his own Tamilnad and Andhra Pradesh vigorously moving about in SHIRDI with great love and also as having achieved all that they have wanted in life.

A Party from Hyderabad from Andhra Pradesh, working in State Transport Corporation accosted our friend to know about him and the purpose of his visit. My friend suppressing all his reactions of depressed state, told the Hyderabadadi that he was on a pilgrimage, with Shirdi as his spring board to start with, although he made already a visit to Tirupathi in this visit. Having heard him the Hyderabadadi called his mother to introduce him. This lady has a rare privilege of seeing Baba in flesh and blood and in Samadhi Mandir, Baba appeared to her sitting like an Emperor with beautiful crown adorned on his head and dazzling ornaments and velvety clothes. She on seeing our friend automatically rushed to him and talked to him in Hindi to the effect that his stay is not for three days at Shirdi but for 3 months. He was told that his entire stay will be supervised by Baba and He shall give him water, food and shelter. It was also assured to him that he would see many miracles in this period and his future shall be entirely be piloted by Baba himself and he shall be taken to all important places of pilgrimage with many great things happening in his life. This venerable lady also added in Hindi that if he ignores this advise and proceeds back, the consequences he shall face would be very miserable. Finally he was told that he would be brought to Baba's benign graceful place from where he walked, blessed, preached and entered Maha Samadhi. This statement was in full consonance with what he heard, when he was in a transfixed condition at SHIRDI.

These two revelations did not embolden him, encourage him and fill him with great joy. Instead, they have frightened him beyond measure that his wordly life was doomed and he had to loose his job as any extension of leave that he has been sanctioned shall be in most perilous state and he shall loose the job which he lost some time back and earned back with great difficulty. He had also to go without a

succour and condemned in life of poverty and penury without any goal reached.

He madly wandered hither and thither at Shirdi to find out some great soul who was bigger than the lady of Hyderabad, who could hear the voice of Baba and can tell him to return back to his place of duty for the survival of his life itself. This lady belonging to Telugu speaking land should talk to him in the strange language of Hindi which he could only understand but cannot speak was remarkable. It was strange that at Dwarakamayee he heard loud discussion taking place behind Dhuni, where Baba's charriot was placed. He rushed to that place. Here a rosy complexioned, beared Maharashtra Swami was talking to one Andhra young Swami of Kurnool, his face was glowing with lustre clean shaven, with holy ashes smeared from head to foot on his body. The discussion centered round on his being detained by Baba from further proceeding and thus he was halted. The Maharashtra local Swamy dissuaded him from going and stay for some more days and then try for Baba's permission to leave. It is a remarkable coincidence that my friend was also facing the similar predicament. This Kurnool Swamy was though young but little older than my friend, then both met together as they were besieged with identical problems and that their languages of communication was also very common to both.

This Kurnool Swamy on hearing my friend's stay and his well placed life at Vijayawada, erroneously thought that Baba was playing with the life of this youngster, although Baba has every liberty to handle the Swami in any manner, Baba likes as his was only life towards Sanyasa. Not knowing that my friend was also seeking a secluded life at distant places of mountains rather than in the din and bustle of life that everyday brings avalanche of desires anew and tortures the life of the inhabitants of the earth. This Swami had some powers of production of articles and smells and taking pity on my friend, took him to Mahasamadhi Mandir of Baba and argued with SaiBaba that my friend be freed so that he can lead a normal life. He told my friend that he don't know what Baba was intending to give my friend but Baba seemed to be very vehemently opposing his leaving that place of Shirdi. His chits and other methods that he tried for the permission of my friend to leave the place was of no avail and ended in failure. My friend was asked to stay.

All of you know that to stay in Shirdi for such a long period is an impossibility, even though one have enough money. Although my



friend had enough and sufficient money with him to travel many places of North India and perform some functions, the question of accomodation, food, the leave and other things are of a great problem for him. Our Pandiyanadu (Madurian) friend was completely dumb founded. He was but to obey the command of Sainath or else,he must meet the waterloo in the battle of his life. He secured a room on the upstairs of the external frontal extension of Baba's Samadhi for 3 days. Believe it or not his room mate, who shared that room was none other than the eldest son of Great Late Nana Saheb Chandorkar. This pacified him for the time being and they had many brilliant and heartening conversations on Baba and the experiences of each other.

My friend is the arrogance of his family status began to apply to the then fifteen Trustees to provide him a room for his stay at Shirdi for 3 months. To his surprise, none replied him and he was taken to Sri Sagunmeru Maharaj, a local Trustee by the son of Nanasaheb chandorkar, who had only the right to grant room for a week. Sri Sagunmeru Maharaj advised my friend to approach one Sawant Maharaj, an influentail Trustee, who will be camping there in a day or two for further extensions.

Our Madurian friend frantically was trying to solve his accomodation problem and we know that he has succeeded for one week's time in getting his room extended by the grace of Shree Sagun Meru Maharaj. As expected and envisaged, Sri Sawant Maharaj arrived at Shirdi and our friend met him and told him, all about his plight and sought Sawantjee's good offices for peaceful further stay. It was a great bolt from the blue, when this senior Trustee told him that he was not instructed by Bhagawan Sai nath to grant him stay. However, if He commands him to do, he will do all that was in his power to make my friend's stay comfortable. Nevertheless, there was some sympathy for our Madurian friend and Sawantjee obliged him, by asking him to stay in the common hall of Samadhi Mandir, by taking an almaira to keep his samans locked for further period of 15 days, whenever he went out-side.

Our Madurian friend was crest fallen under the prevailing circumstances, as to how he could stay for the 3 months as stated by Sai Baba. He doubted the very veracity of the directions, that came from others, his own vision and other efforts, that was persumed to be, as that of SaiBaba's command was now presenting itself, as nothing

but fake, false and illusive. He was getting nervous day by day as the encouragement from the Sansthan authorities was not only negligible but hostile. It appeared that they mistook him for a bad character and was there to deceive the prestine, pure devotees who flock there with innocence, beguiled and tricked to loose their worthy possessions. Please imagine, how crucifixed our noble friend ought to be, when all his intentions were different and canalised to attain some peace for himself without provoking or teasing any others in the least. He began to shed torrent of tears before SaiBaba at every place of His prominent display at Shirdi and questioned Sai, why he should be treated hopelessly, when that was His order. Instead of he was given a royal welcome and other facilities by the Sansthan people to fulfill, what Baba wanted from him. The acts of God are indeed mysterious and inscrutable and our friend little knew that beloved Sai shaped him and trained him for bigger things, amidst the imaginery difficulties, while he was getting infact a red-carpet treatment from many pilgrims, who gathered there in large numbers. This however was not to his taste.

A strange idea took possession of him, that SaiBaba was training him to face the ordeals of life, he wanted to choose and he shall soon be in the streets eating crumbs and leading a life of a monk or medicant. If that was the choice of the Lord, he readily reconciled to face it and believe it or not, all the money he took with him, he lavishly spent distributing to the needy beggars infesting around the Samadhi Mandir. He distributed some of the warm clothes, he had with him to the beggar children there, who were shivering in cold and gave them his bed for gaining experience, ofcourse with some reservation and internal contempt. He was emptied of all his money save, some clothes, bed etc.

After thus he became penniless his strong aggrandizement of his self dictating him, to seek ways and means of obtaining required finance from his family and friends, to whom he had abundantly given money, to rescue him from the queer position, in which he was placed, by their sending him generously the money, he required for his comfortable stay. It was so astonishing, all those, who loved him, did not even think of helping him in distress. His financial position became utterly hopeless and he has to go without food. It was strangely one Sri Ramaswamy, a stenographer working in Khatau Mills at Bombay, a TAMILIAN, who used to visit Baba frequently, joined him at Shirdi. As per the Leela of Sai Baba, he too became



penniless at that place and both the comrades exchanged their notes about the strange ways of Sainath. My friend was eating some fallen fruits from the tree to appease his hunger and drank water from the canal near Khandoba Temple to quench his thirst.

He sat in padmasana at Dwaraka Mayee before SaiBaba's photo and pleaded heavily to Baba, to relieve him from the harness and provide money either from his people or send him away to the place of his working. When he was thus sitting in melancholy and sad mood, hundred of pilgrims, who came to that place were attracted by our friend and they all bowed and touched his feet with reverence. They threw currencies in large quantities at his feet, the collection of which amounted invariably to over rupees fifty and hundred. All this was watched with wonder by his newly acquired friend Sri Ramaswamy, sitting by his side. Our friend was enraged by these tamashas of the Lord Sai in reducing him to a beggar and make him depend on the munificence of the gullible misguided pilgrims. He collected all the money red with rage and threw them all in the Hundi, provided at Dwarka Mayee, strenly crying to Baba, it was not that type of grace, he sought from Him. Will SaiBaba listen to his misguided prestige and the Sai knows how he shall reform him! Dazed by the behaviour of our friend Mr. Ramaswamy, spoke at length to our friend, as how sweet SaiBaba was in providing him rich funds, which he cannot expect even in his lucarative job. He pleaded with him for utilising it to subdue their hunger and pay him some money for his return to Bombay, from where, he would arrange to my friend the money, required for all his remaining days comfortable stay. All the overtures fell in deaf ears and of no avail.

Another great incident, that happened at this stage, was a hotel server by name Mansiram, working in a nearby Tea stall, adjacent to the old Bhojan house of Sansthan in Bansiram's hotel, was frantically searching for our young friend. On seeing our friend seated before SaiBaba in the Dwarkamayee in a desparate condition, Mansiram came and hugged him and questioned him, why he was not visiting his hotel for tiffin and food. Mr. Ramaswamy explained in Marathi to him that the Madurian friend had no money and hence he has decided to fast before Baba. Young Mansiram shed tears on hearing this and asked him to eat in his hotel as long as he wished and give him the honour of feeding until he leaves Shirdi. The refusal of our friend to this genuine request, was overturned by him and he never budged an inch. Mr. Mansiram began to use force on our friend forcibly took

him to his hotel to feed him. Sri Ramaswamy also implored him to accept his offer, as Sree Sainath has always stated, never refuse food, when offered with love. Our friend asked Mansiram, why he was so insistent and as he was only a servant under a master and how he could convince his master for the free supply of food to him at all times of the day. The sparkling reply from the Mansiram was that, that the Great Baba appeared in his dream and was ordered by SaiBaba to take care of the Madurian and look after his comforts in the same manner as he would do to SaiBaba, if He appears before him in flesh and blood, and for other required arrangements were his look out. There after, it was settled to take food etc. in his hotel provided, he keeps regular accounts, so that at a future date our friend may pay back his debt to him. It was also decided to feed Ramaswamy and give him money for his onward journey to Bombay. The great Lord SaiBaba has thus solved the problem of my friend's food and also the return journey of the affluent Ramaswamy, who became bankrupt at Shirdi to reach Bombay. (to be continued)

O.V.G. Subrahmaniam, F.F.I.I.,
18/286, Ambari Agraharam,
Machilipatnam.



O Krishna, If the intellect is higher than the action, why are you admonishing the dreadful inevitability of warfare to me? Are you not deceiving me by using sweet and infatuating words? Why are you fanning the ambition and desire in my bodily frame?

— Gita —

Lord Krishna smiled a while and said, "O Arjuna, my teachings have fallen flat on your ear. O Parth! There are two paths for the aspirant one of which is renunciation and the other action without desire for fruit".

— Gita —





YOGA FOR ALL

There are millions of creatures in the Universe. Among all, the form of human being is the best, in the sense, it is nearer to the Creator.

The Creator creates the Universe with some thinking and analysing. Among all creatures man only can think and analyse. So human form is the best form to realise the 'Supreme Being' or to be one with the Universal one. If the man tries, he can know the knower in him. He can realise the self. Once he knows the self or life or Atma inside him, then all lives or selfs inside all beings are know to him. Then he becomes Brahmagnani or Brahman himself. He joins with the Para Brahma or Universal God. Once he joins with Para Brahma, he becomes God himself. He realises that he has no birth or death, he has no pleasure or pain. He is Paramahamsa. The main aim of all human beings should be to become Paramahamsa. This can be achieved by Yoga.

To achieve Yoga, there are many more ways or processes. Among them are by severe asanas, pranayams, following difficult as terities, by long range tapas, by Kriya yoga or Gnyan yoga or Karma voga and Bhakti yoga etc. But for an ordinary worldly man all the above paths are very difficult. It this is so, then how the worldly man can achieve Yoga and merge with God.

The worldly man can easily realise God and merge with Him. If he realises what is "I". "I" is this material jada body of blood, flesh, bone or "I" is the self or consciousness or life of this body. If I am not there, then this body of mine becomes dead. This body can not see, can not speak, can not move and can not do anything. So the doer, seer, hearer, knower is not this body, but it is "I" the self or life inside this body. So "I" am is not this body but the life of this body.

As per the Gita, the life or Atma can not be cut, can not be burnt, can not be sunk in water. It has no birth or death. So "I" the life or self has no birth, no death, and no growth. It is seperate from the jada body. It is the witness of all activities of this body. I am the self or Atma, the part of Paramatma. Like the air inside the body is not different from Universal air, similarly the Atma inside this body is not seperate from Universal Atma, or Paramatma. Parabrahma i.e. Paramatma is permited in every body, every where. So "I" the self in

my body is same in all selfs in every body. The qualifies and nature of self or Atma or Brahma is one and the same in every body, including all Avatars like Rama, Krishna, Sai Baba and Sankaracharya. That is why Sai Baba says "I realise that I am God and you do not realise that you are also God". This is the difference between an Avatar and an ordinary man.

The life or Brahma or Atma is the witness of all our activities. This witness i.e. God is Sainath, can help us or put us in trouble, if we do good things or bad things.

Once we realise that the self or life in every body is the same life or Atma, which is in us, then we will feel the Universal self. We will hesitate to trouble or cheat or harm any other creature. All lifes or Atmas in others will be our own Atmas or lifes. Then we will feel "Vasudev Kutumbakam". Then only we will feel complete Yoga, with God or Paramatma. So to get complete merger with God severe austerities, sadhanas, asanas, pranayam or tapas is not required, except realising the truth that we are not this material jada body, but the life or Atma of our body. Once truly we realise this, then our Yoga or merger with God is very easy. All worldly maya will vanish and we will become the true Human Beings or Paramhansas or Avatar Purush.

Realise this, then you can realise the real realisation i.e. achieve the true Yoga with Baba.

— Major E. B. Patro, Retd.,
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Even though you have withdrawn from all actions, the fickle mind would fleet around like the unstable spirit of wind and run after sensory objects and the samsar will again creep inside under the cover of knowledge.

— Gita —





UDHO SHATAK

(Jagannath Das "Ratnakar", a talented poet of Dwivedi Period of Hindi Poetry has depicted personality of Udhava and his discussions with Gopis in 118 Verses. This excellent piece of literary achievement of "Ratnakar" is known as "Udhav-Shatak". He has written this immortal work in Braj dialect and has preserved all fineness and delicacies of this dialect. "Udhava-Shatak" has been accepted as one of the very important and standard works of modern Poetry. Mr. Indrajit Singh a man of high aesthetic sense has translated "Udhava-Shatak" in English in form of verse.)

The One that heals painful wounds and scars,
And bestows mirth and pleasure on one's heart.
May the Merciful, says Ratnakar, bless the composition
To inspire a double zeal and charm into it;
The One whose flame illumines the soul of a man,
And relieves the murky darkness from one's heart,
Glory to the same blessed Son of Yasoda—
May His kindness instil his heart with devotion.

(1)

With its upper half badly faded,
A lotus saw he while bathing in the Jumna.
Playfully catching at and toying with the flower,
Only for smelling it briefly to his nose
He held, when lo! in a swoon lurched
His body, his feet staggered and wan was his face.
Rousing him soon to the bank helped Udhava,
When the parakeet suddenly uttered the name, Radha.

(2)

Interlocking his arms and heavily leaning,
Unsteadily pacing at the outer suggestions only,
Dull to comprehension and involuntarily muttering,
With uneasy heart, closing his lids, he comes—
Realizing the sweet smell of Radhika,
And surpassing a rut elephant in the plantain groves.
For a dip in the Jumna he had gone, but
Returned with a dip in the stream of love

(3)

Hurriedly accosting him and folding him to his breast,
And becking him to his seat, and controlling his sighs,
Slightly strayed, wan and lost, Govindā
Thoughtfully considered over the ways,
How to tell Udho all that, - and to what extent
How best to confide, and in what strains,
When the surging love choked his throat,
And the tears trailed down from his eyes instead of words.

(4)

Hard to express is the deep anguish of separation
That defies the expression of the most talented poets.
As Kanha laid his heart bare to Udho,
To convey his sincere feelings to the maids of Braj
There suddenly rose a lump in his throat, and
The quick agitated tears of love welled up in his eyes.
His words expressed a little, but his eyes spoke volumes,
And what remained the hiccups conveyed.

(5)

The affectionate up-bringing of Nanda and Yasoda
Excites a desire to be fondly caressed again.
The delightful maids beauteous as the moon,
Soft, gazelle-eyed and sweetly singing,
Those banks of the Jumna, and the fond dallyings,
The desire to leisurely wander into the forest.
The sweet recollections of the sweet people of Braj,
All fill my mind Udho, and call me back to Braj again.

(6)

A thousand times I tried, but of no avail,
It moves not, though I be sick of nipping it;
Fail the sure fast-catching tongs of love,
Of Basudeo and Dewaki, to pull it out, and
Prove all my attempts abortive and invain;
Yes, even courage-the milky juice of Aak-fails
To take out the concern of the people of Braj,
That pinches day and night as a thorn.



(7)

The joy of feasting eyes that knew no satiety
Trails down as tears from my eyes now, and
Those charming maids whose sight ever thrilled me
Like an oven burns their very thought my heart.
The cycle of time has brought such a change,
As staggers my mind to recollect of it,
The bowers that I frequented at all time,
Now haunt my mind's eye all the time.

(8)

All the alleys of Braj with her milk-maids,
And the doing away with all decorum for curd
The winning over of the newly budding maids.
Sweet songs and dainty tripping measures by me
And the maids, my sincere efforts to get them round,
My sweet low moving notes of the flute—
Udho, all these charms and riches of Braj,
I cannot dismiss at all from my mind.

(9)

O, will he cast the crest of the peacock plumes,
To take to diadem studded with diamonds,
Will he ever give up his love for butter
For all the six dainty viands?
Throwing Gopies and maids to the infernal separation.
What will he gain alleviating the pangs of Gods?
O, will ever he rehouse his dear name Govinda—
To be proudly called the lord of the three worlds

(10)

Never so fine is the necklace of diamonds,
As the string of Gunj so lovely, says Gopal.
The beautiful be-jewelled crest-says Ratnakar--
Bears no comparison with the plumed crest,
While the rare cream and the butter of Yasoda,
Stand unsurpassed even by Kamadhenu:
And, so the dust and the dross of Gokul,
By far excel the wealth of all the worlds.

(11)

The bare thought, of the moon-like, face of Radha,
Excites love surging as the sea, in his heart,
And soon the mighty gale of pangs of separation,
Accompanied by sighs, springs up with a fierce force,
And desponded reason, the boatman, stands crest-fallen
The riggings give way and the sails take to heaven.
The anchor of courage no purpose serves. and
Side-ways lurching. founders the ship of the heart.

(12)

From the east blew the love-sodden wind,
And his open eyes with a lustre gleamed,
when suddenly into the restive and faded
Heart of Govinda flashed a lightning!
The clouds of calamity hung upon Heaven;
And bloomed the maids the hour of Braj had come?
From the core of his eyes the tears trailed down,
And no more could Udho contain himself to see the immovable mov

(13)

Seeing Kanha recur into the frailty of love,
Dumb was Udho—failed his reason and devotion;
Sublimed the great courage of the earth, and
Overwhelmed with tear Hydra shook its hood;
with a cracking incertitude for their own designs,
Marched off all gods to the mansion of Bidhi,
All places in Braj with a pleasure beamed,
And throbbed the left limbs of her maids.

(14)

Venture not in the selfish ditch of affection
Covered with the straw of love of Gopies.
Feigned and spurious is all their sincerity—
Think this well—plunge not well knowing by
These crooked people of Braj play false with you,
Be not trapped into their meshes and devices.
How oft I warned you to be on your guard;
From the defender be not tha defended elephant.



(15)

Of the five elements The true spirit is of the real essence,
This is the philosophy expounded by the Vedas.
And being the ocean of all learning,
Why delude you yourself, into the forms of these?
In Gopies, in yourself in love and in separation,
It is the self-same essence that prevails;
Then what union or separation of the self with self--
Only illusion begets this useless pleasure and pain.

(16)

Oh! it will be like holding a lamp to the blazing sun
Should one taking you as a man counsel you
But, says Ratnakar, in the worldly attachment,
The Beyond reveals its deep mysterious recess.
Its only in the useless drifting into the unreal!
That a man remains lost in the meshes of delusion!
Just as feels a sleeping man in his dreams,
Full awake and involved in various schemes,

(17)

'Oh! ask you not to stop these tears--
Precious dear to glory, sorrow and wisdom;
With a heart full, of love like an Ocean
Thus spoke he with his hand on his breast.
A little solace to my heart they give,
For, they cool my pangs and pain of separation!
The tears of Gopies through the channel of love
Seek their exit as a spray through my eyes.

(18)

“Extricating the useless love from my heart,
I'll take to the all-blissful doctrine of Brahma,
And effacing the memory of the moon-faced maids
With tears, I will light the self-same flame,
But come you once with the dust of Gokul
On you, and readily I believe your doctrine
And my eyes, ears mind, body and soul
Will take to all that you offer then”.

(19)

As a preceptor, goes Udho to those,
Whose very talks relieve all courage
And, in the troubled heart of Gopal, arose
A mute, inexpressible and violent tearing:
Choked his throat no message could he deliver,
Till tears came to the rescue of his words.
Invested by nature with a flexible adaptability,
The aqueous tears did the job of a speech today.

(20)

Terribly moved was Gopal as Udho proposed to go;
No poets can express the smart he felt then,
All desirous, restive and yearning,
A thousand times he thought to go with Udho,
When an involved hiccup realed his mind.
And drops of sweat settled all over his body.
A deep long sigh escaped from his mouth,
And tears of sorrow streamed down his eyes.

(21)

Seating him in a chariot bound for Braj,
Waxes he to confide the feelings beyond words,
When, suddenly stopping something he utters, and,
Lost to his freakish moods and thoughts, lapses
Into silence time and again. Throbbing fast his heart,
And tears and sighs escaping incessantly
He confiding his sincere messages and complaints,
For long plodded behind to avail himself of the utmost,

(22)

Charged with the messages and exposition of his creed,
Moved Udho, will a thrill to earn glory and fame,
But casting back a glance at Kanha,
Too sad was he, and deeply, smarted his heart.
Slipped the knot of the bag of his wisdom,
And strewed its contents in the undulating land.
Involved some round the twigs of the Tamala trees,
While tangled the rest along the bowers of Kareel.



(23)

Gradually his consciousness of Knowledge declined,
And slipped the formal practices of Yoga from him.
His hair stood on his limbs and he was in tears,
And he realized love as the real bliss of life.
And soon as he stepped into the land of Gokul,
The soil started taking a telling effect on him,
And his stoic heart scorched by the sun of knowledge
Revived its freshness from the cloud-like one, Ghanshyam

(24)

The one given to the monistic knowledge of Brahma.
And dull to cold, heat, pleasure and pain —
Such a thoughtful Udho, says Ratnakar —
Began to lose his way as he entered Braj,
Faded his face and listless looked his body
And swelled his heart and dumb was he.
A joy he felt, but soon perspired, and swooning caught.
At a near by object; God Knows what wind blows in Braj?

(25)

Came the maids from each several house,
And a number of them reflectively wandered about,
But seeing him sad, they checked their hearts,
Lost to themselves, reading in the creases of his face
Their doom, yet feeling their lives hanging on his words,
Their inquisitiveness encouraged their hearts, and,
Joy gone, stemming their tears and collecting sighs,
With a thumping heart they watched the shrine of sadness

(26)

As the news of Udho, the messenger of the one
They loved, spread in the villages of Braj,
Groups after groups of anxious and eager maids.
Came running to the parlour of Nanda, and
Standing tip-toe on their lotus-white feet
Seeing the latter, and a little composed in their hearts —
They asked, "What writes he about me, me and me?"
The fond query that all maids made of him

(27)

Realizing the fretting conditions of the broken hearted maids,

Sublimed all courage and wisdom of Udho,

And acquainting them with the welfare of Kanha, formally

About them he inquired, unable to divulge his news.

His tight tongue expressed all to the collected maids,

Though their disappointment terribly shook his heart.

Gathering courage a few felt emboldened to ask,

But soon waned their zeal and a feeble moan escaped,

(Contd.)

BLESSED WITH BLISS!

Ever and ever I be Sai's child!

He has fathered me and will be!

When I weep or laugh

When I crawl or creep

He be the back — power Majesty!

When my existence is threatened

When selfishness gurgles and rembles beneath my standing

I look unto Him

He, then, moor my slip of life to His Bless!

When I ebbd back from the Divine Path

When I sunk down in the Sea of Depression

He would tide me up to His Mercy

I blessed with Bliss by Sai's Eternal compassion.

— K. Sabharathnam, B.A., B.Ed.,

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M.R.C.R. Lay out,

Vijaya Nagar,

Bangalore — 40.

O Arjuna, The word is a field of action. You will not earn mere subsistence, if you desist from work. You have to surrender your actions without longing for fruit. The Actions must be like sacrifice, dedication which is conducive to liberation of soul.

— Gita —



THE PLAYMATE OF BRINDAVAN

Young Friends! Whenever we see a small, healthy and smiling baby, we caress it with all love and call it Govinda-Gopal. The Cradle ceremony of a child begins with the songs of GopalKrishna. The age old grandmas used to tell the stories of Krishna to their grandchildren in olden times. Although times have since changed the love for Krishna as the playment of Gokula, the sportive lord of Brindavan has not been effaced from the minds of religious folk of India residing in villages and towns.

This is because the Lord had come in a most charming and loving form as Balkrishna. The infant was born in Mathura in a prison when the father and mother of the Lord was kept within four walls of a jail. It was the darkest night of Shravana when the Lord appeared on the earth like a ray of light and hope to all. The Balkrishna was taken to Gokul, where he was reared with cowherd body. He mixed up with them, danced to the tune of the wind, water and birds. He played on the flute. He decked his crown with the feathers of peacock and the leaves of trees. He was the most beautiful, charmig and powerful playment for the poor friends cowherd boys. He mixed among them, partook of their rough bread. He played childish pranks, consumed butter and milk and became a strong loving and lovable boy.

No childhood was so much charming and blessed as that of Krishna in Gokul. Krishna later became a prince, a king, a philosopher, warrior, a polition and the omnipotent Lord of the Mankind. But the seeds of his later greatness were sown in his simple boyhood, love for his poor playmates his respect for his parents and his love and compassion of all mankind.

Friend, will you not pick up some virtues of lord and develop yourselves?



REALM OF SADHANA

TOWARDS LIFE DIVINE—(5)

Dnyaneshwar:-

A sadhaka has to assume Siddhasana and compress the Apana between Muladhara centre and Swadhistana centre to rouse tremendous yogic power. The Moolabandha couples with Jalandhara bandha, stabilizes the vital airs into Kevalkubhaka. The stomach is drawn inside and the Prana is forced up by Apana towards the hollow space above heart centre which starts blooming. The ripples of mind die down. The Apana resounds near navel centre and the process of purification of nadi centres starts working. The Vat, Kafa and Pitta are purified together with the seminal fluid. The Serpent power unwinds its coils round the navel and rises up reddened by its power to enter into Sushumna. The shakti slowly advances to heart centre, vitalising and igniting the vital airs with lustre and fire. The Prana and Apana winds are purified, and equalized. The centres are cleansed and opened. The power slowly rises to Neck centre, and Adnya chakra. It is potent with the lunar lustre and nectar. Under grace of Guru, it takes a round in the cosmic sky and merges into crest centre (Brahmarandhra). The aspirant leaves his Jiva state and graded up to Shiva stage. The vital airs has two aspects one of which is the Prana and the other the mind. If one of these merges into self, the other also vanishes instantly. The neck centre is the place of Shakti potent in Mantric phrases whereas the eyebrow centre is the seat of light. The flash of Adnya chakra vanishes in crest centre. The light, sound and bliss are the facets of the Prana and inherent shakti element.

Abhyasa Yoga-Chapt VI

Arvikar Maharaj:- /

The state of supreme Samadhi is that in which the time, space and consciousness merge together without leaving separate identity. The Nirvikalpa Samadhi purports such a stage in which the ananda comes to settle in a stable state unbound by Dvaita or Advait aspects. Sahaja Samadhi specifies such a level of consciousness in which the aspirant performs all worldly duties & obligations without coming



out from the ecstatic state. When the kundalini or serpent power turns its face upwards and rises, it is termed as para-shakti. Devotion is such an attitude of mind in which the mind & intellect both are surrendered to Lord. The bhakti assisted by grace of Guru is capable of imparting all yogic experiences without actual practice if yoga rigours. The vibration of Aham is known as the movement of Vritti. The Jiva can progress to Shiva stage through the vibrations of Aham Vritti. (The Jiva inhaling and exhaling) It also joins individual consciousness to the cosmic consciousness. The expansion of individual ego (purified) can assume the potency and power of God.

Gurudeo Ranade:-

The emotions as well as intellect of an aspirant must be acute or intense. His acts must be dedicated to perpetual endeavour or effort to reach the Godward journey. The aspirant must sublimate his sentiments and love God with full and sincere involvement of emotion and intellect. If experience is to be achieved through the medium of Sadhana, the aspirant must imbibe in himself at least a single intense virtue. Imagination, acumen, genius, intense impassioned love are the resources available to the sincere aspirants who thirsts for meeting God face to face.

Swami Sivanand:-

The devotion of conditioned form or Saguna Bhakti is intended for the creation of sentiments, interest in concentration, prayer, meditation. The worship or Puja is meant for achieving all these virtues. The worship of a God seated in heart to be of kind of devotion or the Manaspooja. This kind of pooja rouses brahmabhava or universal consciousness. The yantras are symbols of God. One has to meditate on form and recite the name while adoring yantras.

I will continue to quote revealing words of saints, sages, scholars and greatmen an individual sadhana in the next few issues.

— Chakor Ajgaonkar



INNER MOST SOUL


1. The standard of living of an individual in terms of economic development is quite distinct from that of spiritual development. The advancement of Science and Technology improve the economic development while feeling for others would facilitate Spiritual growth. Conscience of the individual is redundant in the former but it forms the bed-rock in the latter. Economic development will not set-in spiritual development but Spiritual growth will certainly promotes economic development.

2. In the present day mundane world, the economic development is the yardstick to measure the success and status of an individual in the Society while the spirituality of an individual is relegated to a humiliating position. Consequently man is directing all his energy and time in the pursuit of quick economic development and social enrichment by any means and at any cost letting the morals and moral values to winds. In the process man has made his life miserable filling the environs with hatred, jealousy, frustration, war, suspicion religious bigotry in his all-out efforts to attain economic excellence.

Religions exploitation and fanaticism is reaping a heavy toll causing irreparable loss, suffering and damage to human existence.

Tolerance and harmony amongst the different Religions followers has been steadily vanishing.

3. Sai Baba of Shirdi was one of the noble saints who preached, practised and promoted peaceful co-existence and oneness amongst the followers of all religions. He stayed at Shirdi till 15 October 1918 when he left his earthly body. With a beard covering the head with a cloth, clad in a Kafani (a long gown), staying in an old mosque, He was obtaining food by begging in the village and was burning fire in the mosque perpetually. Baba was offering Udhi i.e., the ash of the fire to the devotees for curing their health problems. His wonderful powers, simple life, purity of love and lucid expressions were drawing devotees of all kinds-Kings, beggars, literate, illeterate, high officials and ignorant, criminals and people of different religions. He is a living personality felt by and guiding His devotees in the same way as he guided and helped them when he was in flesh and blood. Baba made them realise that He was really everywhere and specially as the inner-most soul of all persons, animals and other creatures.



4. Baba's greatest service was and is restoration of faith in God and in moral law. Baba respected all religions-Quran, Gita etc. Muslims offered Namaz and Hindus were doing Bhajans and Kirtans regularly in the mosque without any inhibitions. He preached that Ram of the Hindus and Rahim of the Muslims were one and same and therefore the Hindus and Muslims shall conduct themselves as brothers with love and affection. Baba strived for the unity, love and for peaceful co-existence of all people of all religions. Sriram Navami and Id-ul-Fitur were celebrated by Baba with equal happiness. Baba preached for Shradha and Saburi to His devotees in their spiritual pursuits. His main stress was for love and wisdom.

5. Baba's teachings and His practices are more relevant to the present day world to achieve peaceful co-existence and universal brother-hood and for promotion of inter-religious tolerance, love and harmony. Baba's cult of Bhakti Marga coupled with service to the needy both to human and other living creatures would serve like a light-house for safe and sure journey towards attainment of realisation and moksha.

— Maloji Rao Ghodkar, B.Sc., LL.M.,
Assistant Law Officer,
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Andhra Pradesh.



I myself perform actions, although I am master of three worlds. My actions are aimed at bringing men together or for protection of religion. I have never opted for unilateral renunciation of Karma. By my actions I have installed before the world an Ideal of Divine life for human uplift and welfare.

— Gita —

The body is higher than sensory pleasures, the mind and intellect are still higher. The soul is greater than mind and intellect. The Karmayoga of selfless actions is a divine path of salvation. I appear again and again on the scene of world to shape the religion, to protect the righteous, to destroy the wicked. My actions are meant for uplifting the universe.

— Gita —

SUBMISSION AGAIN TO BHAGAWAN SAI AFTER ANOTHER THURSDAY PUJA

Oh Thou peerless Lord of sacred Shirdi!

Another Thursday offering Thy devotee has made to Thee,
Though tired and weak in body by age and distress,
His heart is filled to the brim by Thy Compassion,
The compassion by which alone he is able to express his adoration
of Thee.

Help him Oh Lord to remember Thy golden words of wisdom,
Number one, is submission to Thee in completeness,
Number two, is to love oneself less and others more,
Number three, is eschew hatred and bitterness from the heart,
Number four, but the prime of all is the crushing of the ego,
A most difficult task indeed without Thy grace,
Number five speak less if others speak more

Number six bark not or shout not your words on others
But deal with restraint, tolerance and love,

Number seven concentrate if you can on His Formless self

If this is outside your reach, concentrate on His person from top
to toe

Number eight, chant His Name in tireless refrain

Number nine give unto others what you can with a full heart

Number ten giving unto the needy is equal to prayerful offering to
Sai.

Has He not said by saying "Sai Sai" He will take you across the
seven seas?

So give up worrying, give up moping, give up melancholy,

Prostrate at the Feet of Sai Baba of Shirdi,

Every prostration will endow you with courage and peace of mind,
Brush aside trifles and pray for solace of your soul with Baba's
glory

The glory that shone from Shirdi and radiating on all sides

Like the sun dispelling darkness and shedding light and warmth.

So pray to the sun that shone at Shirdi and shed every trace of
your weakness,

He is there to watch over you provided your devotion is pure.



A THURSDAY "PUJA" OF A DEVOTEE OF SAI BABA OF SHIRDI WITH A DIFFERENCE

Oh Bhagawan Sai of sacred Shirdi!
How is it Oh Lord! a look of compassion has replaced Thy
radiance
In this Thursday adoration of Thee by a devotee of Thine?
Thrilled he was by the brilliant shine of Thy face
That shone from Thee to every utterance of his in "mantra",
What is the import he begs of Thee of this compassion Oh Lord?
Is it the compassion (but also with tears) Thou bestowed on
Shantaram's wife
When she supplicated to Thee with a cocoanut for a male
offspring?
A male offspring she got, but a prodigy alas! short-lived he was.
Is the compassion Thou showest to Thy devotee the same as the
case above?
Is it Oh Lord! the presage of his nearing the end of his life's
journey?
If that was so, the devotee will welcome it with gratefulness and
thanks
For he looks forward to the liberation by the blessing of Thine,
Hasten Oh Lord! to draw Thy worshipper to Thy Lotus Feet,
Why prolong his duration on earth with the unease of his mind?
The "Puja" he has offered to Thee has filled him as usual with
peace,
Let not this peace be replaced by agitations anew.
Thou hast helped him to root out fear that had gripped him for
long
Bless him Oh Lord! to wipe out the last remnant that remains,
So that he can live to the last like a man and die like a man.
He confesses again and again, Thou art his only refuge and
strength,
Whatever may be the buffetings of fate inexorable he has to face.
Oh Thou unique of Incarnations accept his obeisance and
supplication in full.

— C.R. Narayanan



SRI SAI BABA OF SHIRDI, THE MOST UNIQUE OF 'AVATARS'

The more a devotee of Sai Baba of Shirdi delves into the history of His incarnation, the more elevated he becomes in mind and soul by the most simple at the same time the most profound ways of His in expounding the basic truths of Hinduism. To a commoner, (even as to a scholar) there are three fundamental features of Hinduism in comparison with other religions that are striking, and these are, (1) idolatory (2) reincarnation and (3) the all pervasive Brahman. It enriches the commoner while it exhilarates the scholar to see Babā of Shirdi being a votary of all the three fundamentals of Hinduism or instilling into His devotees these basic concepts in His own unique ways.

If one takes the subject of idolatory, to what unheard of altitudes this form of adoration of God climbed in the hearts of His devotees? One is tempted to ask, which Incarnation was accorded the honour of worship in flesh and blood as to a consecrated deity in a temple other than Baba of Shirdi? Is He not therefore an 'AVATAR' of 'AVATARS' or an Incarnation supremely unique? A present day worshipper of Sai will be thrilled in every fibre of his or her being if gifted with the power of imagery with devotion equally combined, a recall in his or her mind is made of the midday 'Aarati' of Baba in the Masjid and the 'Chavadi' worship of Him in the night. Both the events are unusually elevating in spirit and mind. Worship of His living person which He willingly accepted is just one phase (no doubt the more important phase) of His subscribing to the concept of idolatory.

The other phase is Baba Himself contributing to the renovation of all the temples in the village of Shirdi at times even putting off the effort of restoration of His Masjid for the sake of a temple. If Baba's interest in the Shirdi temples is an example of grandness, His submission as an idol to be worshipped by His ardent devotees is an illustration of sublimity. Does not one note in the two-phased attitude of Baba, that example is better than precept?

Regarding reincarnation based on the doctrine of "Karma" a corner stone in Hinduism, two simple illustrations of Baba bring out to a commoner this phenomenon. One day Babā bought from a



shepherd a pair of goats by paying according to His devotees an unusually high price, besides spending some money for the purchase of fodder from the bazar to feed the goats which He got to the Masjid. After keeping the goats for some time they were ordered by Baba to be returned to the flock from which they came. To the puzzled devotees and residents of Shirdi Baba Himself explained His action by informing the former that the two goats were blood brothers in their former birth who killed each other in a blood feud and because of their crime of killing were born as goats and Baba out of His compassion fed them and kept them in His divine company for some time. Both astonishment and enlightenment were written in the faces of the Shirdi residents at this Baba's revelation. More vivid is the example of the pair Veerabhadrapa and Chenbasappa appearing in three successive generations, in the first two as humans and in the last Veerabhadrapa as a serpent and Chenbasappa as a frog, the frog croaking inside the mouth of the serpent and about to be swallowed and how the merciful Baba on hearing the croaking of the frog scolded the serpent calling it by its name in its previous birth and as a result of the scolding the serpent released the frog from its mouth, and thus both killing and getting killed became averted by the Omniscient Baba. The amazing part of this story is the way in which Baba Himself unrolls it to a supposed traveller by His side! In the example of the goats, it was temper or anger that was the cause behind the killing and in the case of the serpent and the frog it was greed and deception that had to pay the price. Do not these simple illustrations as stories of Baba fill one with wonder at His exposition of the doctrine of 'Karma' and 're-incarnation'?

Baba's tackling the problem of the all pervasive Brahman or the doctrine of monism or "Advaita" he speaks of His transcendental uniqueness as an "Avatar". Nanasahab Chandorkar appears as one of the chosen few of Baba to be indoctrinated with this principle of all pervasive Brahman, even as the same person was the recipient of other favours from the same source. The picture that unfolds before us is the following:

One day sitting in the Masjid Baba asks Chandorkar to prepare 'puran polis' for Him. Enchanted at the request coming from His Deity, Chandorkar has the dish made in the wada and places it before Baba with a mixture of reverence and delight. Some time passes and Baba simply sits quiet looking at the 'puran polis' on which ants and flies have settled. Satisfied with this observation Baba asks



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Chandorkar to take away to dish stating that he has partaken of the 'polis'. Angered and sad Chandorkar takes away the dish vowing that he would fast in the wada because he has seen Baba not touching the dish and so how could He have tasted the same? Knowing that His devotee is fasting Baba sends for Chandorkar and prods him for his lack of proper understanding. Has not Baba told Chandorkar that He has eaten the polis and points out to the fact that the ants and flies settled on them are forms of His? Unconvinced still remains Chandorkar and asks for a definite proof of His statement from Baba. A fleeting glance from Baba penetrates Chandorkar and by this Chandorkar sees Baba in his innermost soul or as His "Antaryaami" and realises that Baba is not only that but also the "Sarvantaryami" dwelling in all living objects including flies and ants. Thus the problem, the all pervasiveness of the Brahman is solved for Chandorkar. Just juxtapose this picture with another picture of Baba asking Lakshmi Bai Shinde for some food as He is hungry and after His devotee has also got a dish from her house and places it before Baba, Baba asking Lakshmi to give it to a hungry dog nearby and the surprised Lakshmi becomes mollified by Baba telling her that He and the dog are one and the same. Just move a third picture along with the second, of Baba blessing another woman devotee Mrs. Tarkhad doing her "Namaskar" for having fed Him to the full by offering some bread to a black dog watching her cooking earlier in the day. Thus the three pictures of Chandorkar, Lakshmi Bai and Mrs. Tarkhad with Baba of course above make the canvas complete. What does one, even the unlettered see in the canvas? Even such a one sees portrayed in vivid colours the Immanent or All Pervasive Brahman looking as though a work of magic by the same Brahman who was personified some time back as Sri Sai Baba of Shirdi.

— C.R. Narayanan,
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Madras—41.





YOUR IMMORTAL WORDS

When I remained in You
with my faith unshaken
even leaving things
to happen on their own,
people have laughed at me;
called me irrational.
But then I didn't mind.
Whatever I wished it seldom happened,
whichever I tried it only failed.
Then they consoled me
were with me
'Try and try,' they said and cheered me.
In my failure they saw their glory.

But how long should I fail
to pander their pride.

By sheer good luck
I turned once again to You.
Yes, fail I may even now,
but their pleasure I can avoid.
I feel inwardly strong,
Fear of failure grows at me
but faith overrules the fear.
And your immortal words,
'If you look to Me, I look to you'
are so re-assuring.
'Allah bhala karega'
are so encouraging.

— N. Rama Rao,
Education Officer,
K.V.S. (HR), Vikrampuri,
Secunderabad—500 003.



श्री साईलीला

अगस्त १९८९

हिन्दी विभाग

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श्री साईं गीतायन

साईं गणेश की स्तुति

ओमकार रूप! भगवान गणेश के रूप में बाबा! श्री साईं गणेश की जय हो आप प्रच्छन्न रूप से मूलाधार, मानव-शरीर के मुख्य केन्द्र, में निवास करते हैं। बाबा, आप शब्दों तथा तालबद्ध संगीत में व्यक्त ब्रह्म हैं।

हे साईं गणेश, मैं आपके समक्ष साष्टांग प्रणत होता हूँ। देवी सरस्वती की वीणा से अनुनादित होनेवाली तानें आपकी संगीत-सम्बन्धी प्रतिभा की अभिव्यक्ति हैं। इस निरन्तर स्पन्दनशील कलाकारिता के माध्यम से आपके द्वारा हमारे लिये दिव्य अनुभूति उद्घाटित की जाती है।

हे साईं गणेश, आप वाणी, ऊर्जा, आनन्द तथा परम तत्व हैं।

आप ईश्वर के अवतार हैं। अपा गुणों, शक्तियों तथा काल के त्रय से परे हैं।

आप इस विश्व से परे अमेय मूल कारण हैं।

आप शुभ वस्तुओं के उद्गम हैं। आप समस्त अनिष्टों के निवारक हैं। आप ओमकार प्रणव के रूप में सभी सिद्धियों के स्रोत हैं।

मैं आपका चकोर हूँ

हे बाबा, आप प्रेम के चन्द्रमा हैं और मैं आपका चकोर हूँ।

अपनी अनुकम्पा की चन्द्रकिरणों से मुझे प्लावित कर दीजिये।

आप आनन्द के मेघ हैं। मैं आपका चातक हूँ, आपकी कृपावृष्टि का पिपासु।

हे बाबा, क्या आप मेरी भक्ति में अपने दिव्य अनुग्रह के प्रस्ताव की घोर वृष्टि नहीं करेंगे।

आप ऊर्जा के महासागर हैं। मैं आपकी तरंग-माल हूँ। महासागर अपनी बूँद को पहचानता है, किन्तु बूँद अथाह जल के विशाल विस्तार को विस्मृत कर देती है।

बाबा, अपा जीवन के अभिप्राय हैं, ज्ञान तथा भक्ति के सार हैं, आप मुक्ति आत्म-तृप्ति तथा शान्ति हैं।

आप सम्पूर्णता तथा एकमात्र अवलम्ब हैं।

आप मेरी जीवनदायक श्वास (प्राणवायु), ऊर्जा तथा विस्तीर्ण विश्व हैं।

आप अज्ञान के अन्धकार को ज्ञान के देदीप्यमान प्रकाश में निमज्जित करने के लिये सक्षम हैं।

संसार केवल एक रंगमंच है। हम सब उसमें अपनी-अपनी भूमिका का अभिनय कर रहे हैं, चाहे वह छोटी हो अथवा बड़ी।

मैं निश्चित रूप से जानता हूँ कि इस नाटक में आप अदृश्य निर्देशक हैं।

बाबा, आपने अपने अनुयायियों के भार को वहन करने के लिये गोदावरी तट पर

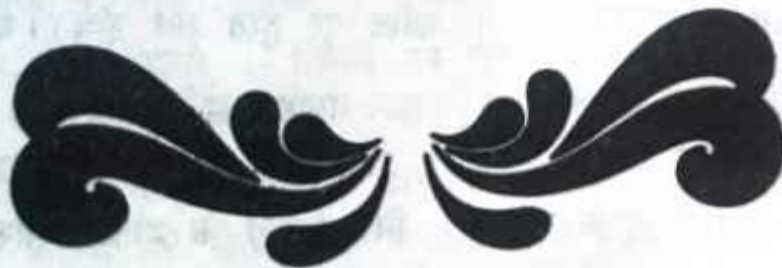
निवास किया है। पार्थिव सांसारिक जीवन निस्सार है। तथापि, बाबा आपने इस संसार को अर्थ तथा उद्देश प्रदान किया है।

हे भगवन, आपकी अमेय कृपा का न आदि है न अन्त। जीवन में इससे बड़ा हित और कुछ नहीं हो सकता कि प्रत्येक जन्म में आपकी कोटि का साथी मिल जावे। मैं आपके पावन चरणों में अपने सांसारिक अस्तित्व सहित अपनी रिवलती हुई भावनाओं को समर्पित करता हूँ। मेरी इस अकिंचन आत्मा का उद्धार करना, रक्षा करना अथवा पराभूत करना (अब) आपके हाथ में है।

ज्योति को ज्योति से मिलने दीजिये। प्रेम को प्रेम में विलीन होने दीजिये। इस प्राणधारी कोश को आपके श्री चरणों में अर्पित होने दीजिये। आप रुद्र, विष्णु तथा ब्रह्मा हैं। आप अकलुषित ब्रह्म हैं। मेरी जीवन-नौका की पतवार आपके हाथ में है। आप मेरे गुरु तथा मार्गदर्शक हैं। क्या आप इस नौका को संसार के विप्लवों से परे खचकर नहीं ले जावेंगे?

* "जो रहीम मन आपनो, कीन्हों चारु चकोर।
निस दिन लाग्यो ही रहे, कृष्ण-चंद्र की ओर ॥"

हिन्दी रूपान्तरकार
प्रो. जनार्दन प्रसाद श्रीवास्तव,
एम.ए., एम.एस.सी.,
सिविल लाइन्स डाकखाने के निकट,
रीवा, म. प्र.





साई मंगलचरण

[साईभक्त श्री ठाकुर भूपतिसिंह हेमाडपंत रचित मराठी श्री साईसत्चरित का हिंदी भाषा में क्रमिक रूप से शब्दशः काव्यानुवाद कर रहे हैं। हमारे साईलीला पाठकों के लिए यह हिंदी अनुगायन श्री साईलीला हिंदी विभाग में हम क्रमशः प्रकाशित कर रहे हैं, जिसमें हिंदी भाषी साईभक्त गण इसका लाभ उठा सकें।]

अध्याय : १

दोहा

श्री गणेश को नमन कर, वन्दुं शारद माय ।
गुरू-चरणों सिर लूयकर, श्री कुलदेव मनाय ॥
चरण-कमल सिय राम के, सुमिरों हिय में आन
साई - सदगुरूनाथ को, अर्पित तनमन प्राण ॥

चौपाई

प्रथम कार्याम्भ सोपाना । पूर्ण होय निरवाध निदाना ॥
अनुग्रह इष्टदेव का चाहें । मंगलगान शिष्टजन गायें ॥ १

किय मंगलाचरण इस कारण । सब विघ्नों का होय निवारण ॥
इष्टार्थ-सिद्धिपूर्ण प्रयोजन । सकलजनों का किय अभिवंदन ॥ २ ॥

गणपति प्रभु को प्रथम मनायें । वक्रतुण्ड हेरंब कहायें ॥
चौदह विद्याओं के स्वामी । गजमुख मंगल करण नमामी ॥ ३

चौदह भुवन उदर में धाते । लंबोदर हैं अतः कहाते ॥
परशु सतेज हस्त निज धारें । भक्तों के सब विघ्न निवारें ॥ ४

हे विघ्न विनाशक उपशमना । हे गणनाथा हे गजवदना ॥
दें आशीष पूर्ण हो रचना । नाथ करूं साष्टांग वंदना ॥ ५

भक्तों का तू सदा सहाय । सर्व विघ्न तब पद में समाय ॥
हे प्रभु जब तू सम्मुख होवे । दरिद दूर तुरत सब होवे ॥ ६

भव सागर का तू जलयाना । अज्ञान-तमहित जोति महाना ॥
निज ऋद्धि-सिद्धि सहित समूला । सदा दास पर हो अनुकूला ॥ ७ ॥

जय जय जय हे मूषक वाहन । विघ्न विपिन के अहो विनाशन ॥
गिरजानन्दन मंगल - वंदना । शीश झुकाऊं करूं वन्दना ॥ ८

विघ्न - हीन हो पूरी रचना । शिष्टाचार-रीति आचरना ॥
प्रणाम इष्टदेव को करता । मंगलहित सुमिरन अनुसरता ॥ ९ ॥

स्वयं गजानन गणपति साई । लिये कुठार हाथ में साई ॥
 छिन्न - विघ्न बाधा अब पाऊं । रचना की अनुमति अब पाऊं ॥ १०
 भालचन्द्र गजवदना साई । एकदन्त गणकर्णा साई ॥
 भग्न-रदन भयंकरा साई । विघ्न-विपिन-उच्छेदक साई ॥ ११ ॥
 सब मंगल-मांगल्य सरूपा । लंबोदर हे गुणगण भूपा ॥
 भेद रहित करूणामय साई । स्वान्तः सुख मग देव दिखाई ॥ १२
 नमन करूं अब ब्रम्हकुमारी । मां सरस्वती बुद्धि - प्रदात्री ॥
 मम जिह्वा को हंस बना माँ । उस पर हो आरूढ़ अरी मां ॥ १३ ॥
 शोभित ब्रम्हवीणा हाथ में । धारे कुकुंम शुभ्र माथ में ॥
 श्वेत वसन हित हंस वाहिनी । कृपा-दृष्टि पाऊं जगजननी ॥ १४
 वाणी देवी हे जगमाता । तेरा आशिष जो नहि पाता ॥
 सृजन नहीं वह कवि कर पाता । बिन तब कृपा न गाता गाथा ॥ १५
 श्रुतिजननी हे जगत-जन्मदा । विद्या वैभव गुणगण सरिता ॥
 साईचरितामृत रस - धारा । मुझसे पाये जनजन सारा ॥ १६
 साई ही भगवती भारती । कर - वीणा ओंकार धारती ॥
 जो निज चरित स्वयं ही गातीं । भक्तों का उद्धार करातीं ॥ १७ ॥
 सर्जक पालक संहारक जो । सत रज तम गुण संघारक जो ॥
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 तुम्ही हमारे ब्रह्म - रमेशा । देवाधिदेव तुम्ही महेशा ॥ १९ ॥
 तुम्ही हमारे सदगुरू प्यारे । भवसागर से तारनहारे ॥
 पड़े भंवर में भक्त तिहारे । पार लगाओ नाथ हमारे ॥ २०
 पूर्व जन्म के पुण्य रहे है । तब तो श्रीपद हमें मिले है ॥
 बिना पुण्य का आश्रय पाये । ऐसा ठांव कौन कब पाये ॥ २१
 नमन तुम्हें हे मम कुलदेवा । आदिनाथ नारायण देवा ॥
 क्षीर सागर के अहो निवासी । दुखहताँ सब के उरवासी ॥ २२
 परशुराम सागर उद्धार । जिसमें नव भूभाग उभारे ॥
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 सब जीवों का करें नियंत्रण । अन्तरवासी - उर नारायण ॥
 कृपा - कटाक्ष करे संरक्षण । इच्छाधीन हम इनके हर क्षण ॥ २४
 यज्ञ-सिद्धि हित भार्गव लाये । महर्षि गौड़ देश से आये ॥
 मूल पुरुष वे पूज्य हमारे । लें प्रणाम वे आज हमारे ॥ २५



अब मैं नमन करूं गुरुराजा । गोत्र पुरुष मम भारद्वाजा ॥
ऋग-वेदी शाकल्य पूर्वजा । आद्य गौड़ द्विजवर्ण वंशजा ॥ २६
वन्दऊं अब मैं विप्र सुजाना । घरादेव पर ब्रह्म समाना ॥
वन्दऊं याज्ञवल्क्य योगेश्वर । भृगु पाराशर नारद ऋषिवर ॥ २७ ॥
वन्दऊं पाराशर-सुत व्यासा । सनक सनन्दन सनत कुमार ॥
सूत्रकार शुक सौनक आदी । विश्वामित्र वशिष्ठ अनादी ॥ २८
बालमीकि नामदेव जैमिनी । ऋषि वैशम्पायन आदि मुनी ॥
नव योगीन्द्र महामुनी गण । धरूं शीश उनकी पदराज - कण ॥ २९
ज्ञानेश्वरादि सन्त सुजाना । निवृत्ति मुक्ता अरु सोपाना ॥
तुकाराम जनार्दन स्वामी । नरहरि कान्हा चरण नमामी ॥ ३०
नाम सभी के कैसे गाये । नहीं ग्रंथ में पूर्ण समाये ॥
करूं सभी को दण्ड प्रणामा । आशिष पाऊं पूरण - कामा ॥ ३१ ॥
पितामह प्रिय सदाशिव मेरे । पुण्य प्रभाव अमित जिन केरे ॥
बदरि-केदार किया निवासा । जान वृथा संसार असार ॥ ३२
पूज्य पिता का अब अभिवंदन । जपें सदाशिव को जो निशदिन ॥
कर रुद्राक्ष कण्ठ में धारण । करते चन्द्रमौलि आराधन ॥ ३३ ॥
निज जननी को करूं प्रणामा । पोषण जिनने किया ललामा ॥
कष्ट सहे दिनरात अपार । कैसे भूल सकूं उपकार ॥ ३४
मां बचपन में गई सिधार । दिया ताई ने महा दुलार ॥
करती जो हरि निश दिन सुमिरन । उनके पद में शिरसा-वन्दन ॥ ३५
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श्रोतागण को करूं प्रणामा । सुनें कान दे कथा ललामा ॥
एकाग्रचित्त अगर नहिं होगा । समाधान मन कैसे होगा ॥ ३७
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तब वक्ता होकर उत्साही । कहें कथा प्रसन्न सुखराशी ॥ ३८
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साई-चिन्तन चित्त बसाओ । भव - बंधन - छुटकारा पाओ ॥ ५६ ॥





श्री साईं पथ प्रदर्शक

— कु. सरोजिनी मूर्ति,
२-२-११६४/२/ए,
तिलक नगर, हैदराबाद
— ४४, ए.पी.

स्वर्गीय दाभोलकर कृत श्री साईं सत्चरित के इत्कालीसवें अध्याय में बाबा साहेब की कहानी प्रस्तुत की गई है। इसमें, उन्होंने बताया कि श्री साईंबाबा को अपने बारे में और किसी से पूछताछ करना पसंद नहीं था। जो व्यक्ति उनकी कृपा का पात्र बनना चाहता है, वह सीधे उनसे मिल सकता था। उनके दरबार से कभी कोई रिक्त हस्त नहीं लौटा था। हाँ, इतना तो सच है कि कर्म का फल सभी को भोगना पड़ता है। श्री साईंबाबा बहुत दयालू स्वभाव के थे। उनकी आज्ञा न हो तो कोई उनके दरबार में तो क्या, शिर्डी में भी प्रवेश नहीं पा सकता था। जो व्यक्ति उनकी कृपा का पात्र बनता, उसे कोसों दूर होने पर भी वे खींच कर ले आते।

इ.स. १९१४ के फरवरी माह में देव साहेब शिर्डी सपरिवार गए। उन्होंने श्री साईंनाथ से भेंट की। श्री बाबा की इच्छा थी इसीलिए देव शिर्डी जा सके, यह कहना ही उचित होगा। श्री साईंबाबा उन्हें कुछ देना चाहते थे, परंतु उतावले देव ने श्री बालकराम से पूछा था कि उन्हें श्री साईंबाबा की कृपा कैसे प्राप्त हुई? बस, और क्या था! जब देव श्री साईंबाबा के बुलावे पर उनके दरबार में पहुँचे, तो श्री साईंबाबा ने उनसे दक्षिणा माँगी। यह बात तो नहीं थी कि श्री साईंबाबा के पास धन नहीं था। वे दक्षिणा इसीलिए माँगते थे कि जिससे दाता के मन का क्लेश दूर हो। उसे यह घमंड न हो कि वह धनवान है। वे सभी लोगों से दक्षिणा नहीं माँगते थे। कुछ से वे माँगते, तो कुछ को स्वयं देते थे।

देव जी को ज्ञानेश्वरी ग्रंथ पढ़ने की बहुत आकांक्षा थी, पर किसी न किसी कारण उसमें रुकावट आती थी। अन्य सभी ग्रंथ वे कामकाजसे निबटने पर पढ़ लेते थे, पर ज्ञानेश्वरी ही ऐसा ग्रंथ था, जो हमेशा छूट जाता था। आखिर उन्होंने निर्णय लिया कि जब श्री साईंबाबा उन्हें पढ़ने का आदेश देंगे, तभी वे पढ़ेंगे। जोग जी ने उन्हें सुझाया कि इस ग्रंथ की प्रति श्री साईंबाबा के कर कमलों में रख दी जाये और जब श्री बाबा उस पुस्तक को लौटा देंगे तब पढ़ें। पर देव जी को श्री बाबा पर पूरा विश्वास था। वे कोई उपाय अपनाना नहीं चाहते थे। देव जी श्री साईंबाबा से मिलने मस्जिद गए, उस समय मस्जिद में श्री बाबा और देव के सिवा और कोई नहीं था। देव के पधारते ही श्री बाबा फटे पुराने कपड़े की चीथड़े ढूँढ़ने में लग गए। उन्होंने देव जी को भी ढूँढ़ने को कहा। आश्चर्य की बात यह थी कि वहाँ कोई कपड़ा नहीं मिला। श्री बाबा क्रुद्ध हो गए। उन्होंने देव को

भलाबुरा सुनाया और कहा कि जब वे सुन्दर शाल उन्हें भेट करने वाले थे, तो देव ने पुराने कपड़े की चोरी क्यों की। यहाँ इसका अर्थ (मेरे दृष्टिकोण से) यही निकलता है कि देव ने श्री बाबा के बारे में बालकराम से जो पूँछताछ की वे फटे पुराने कपड़े थे। इसके बाद श्री साईबाबा ने देव को एक सुन्दर शाल अर्थात् ज्ञानेश्वरी ग्रंथ की एक प्रति उन्हें सौंपते हुए उसे ध्यानसे पढ़ने का आदेश दिया। इस घटना के बाद देव जी अपने अन्तिम क्षण तक इस ग्रंथ का पठन पाठन करते रहे।

श्री साईबाबा ने जिस प्रकार देव जी को ज्ञानेश्वरी ग्रंथ पढ़ने को प्रोत्साहित किया, उसी प्रकार मेरे जीवन में भी श्री साईबाबा ने एक ऐसी महत्वपूर्ण घटना घटाई। आज से लगभग तीस वर्ष पूर्व एक दिन रात को श्री साईबाबा मेरे सपने में आए। उन दिनों में मैं बहुत चिंतित और व्याकुल थी। मैं हमेशा श्री साईबाबा को मेरे पिता मानती हूँ। उनसे मेरी हालत देखी नहीं गई। उन्होंने सपने में मुझे दर्शन देकर प्रतिदिन विष्णु सहस्र नाम स्तोत्र पढ़ने को कहा। तब से आज तक मैं उनके बताए मार्ग पर चल रही हूँ। कहने की बात नहीं कि मेरी सारी व्यथाएँ मिट गयी और आज मैं श्री साईबाबा के अनुग्रह से इस विशाल संसार में अपने पैरों पर आप खड़ी हूँ।

हमारी इच्छाओं को निबटाने वाले श्री साईबाबा हैं। उन पर जो भरोसा रखता है, अपना सारा बोझ उनपर डालता है, जो उन्हें अपना सर्वस्व, अर्थात् माता, पिता, गुरु और देव समझता है, उसके आगे पीछे श्री साईबाबा खड़े हैं। श्री साईबाबा के बिना यह संसार शून्य है।

श्री बाबा को उनके बारे में दूसरों से पूछ-ताछ करना, या दूसरों के माध्यम से उन तक पहुँचने का प्रयत्न करना पसंद नहीं था। श्री साईबाबा के मन रूपी मंदिर का द्वार सबके लिए खुला है। तो हम सीधे उनके मंदिर में क्यों न प्रवेश करें! अपने मन रूपी मंदिर में उनकी मूर्ति क्यों न विराजमान करें। मेरे लिए, आपके लिए, संसार के सभी प्राणियों के लिए श्री साईबाबा ही सर्वस्व हैं।





परिपूर्ण मर्यादा पुरुषोत्तम श्री साईं

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श्री अनंतकोटि ब्रह्माण्ड नायक राजाधिराज महायोगीराज परब्रह्म सद्गुरु साईनाथ महाराज यह समस्त शब्द हमें बोध कराते है कि साईं ही परिपूर्ण मर्यादा पुरुषोत्तम श्रीकृष्ण श्रीराम है। बाबा को जब अनंत कोटि से संबोधित किया जाता है, तो यह सत्य प्रमाणित है कि श्री बाबा का आदि, अंत न होने के कारण वह अनंत है। युग युग में समस्त ब्रह्माण्ड को अपने में स्थित करनेवाले जगदीश्वर श्रीकृष्ण हैं, परिपूर्ण पुरुषोत्तम हैं। श्रीकृष्ण श्रीराम को महाराज एवं राजाराम कहा है। श्रीकृष्ण को योगेश्वर योगी कहा है एवं श्रीराम ने संपूर्ण जीवन तपस्वी के रूप में राजा होते हुए व्यतीत किया, वे एक सच्चे तपोनिष्ठ योगी कहलाये और राजा भी। परब्रह्म साक्षात् ईश्वर को ही कहा गया है। सद्गुरु सत्य रूपी प्रकाश से मार्गदर्शन देनेवाला, साईनाथ — सा+साक्षात्, ई+ईश्वर, +मालिक, नाथ-सबको सहारा देनेवाला, अनाथों का नाथ, राजा, स्वामी, राम, कृष्ण दोनों में जो गुणरूपी दर्शन मिलता है, वही सर्वश्रेष्ठता श्री साईबाबा में व्याप्त है। दया, कृपा, क्षमा, श्रद्धा, विश्वास, धैर्य, एवं एक ओंकार परम पिता परमेश्वर शिव, जो सदा अपने भक्तों की क्षणिक भक्ति समर्पण एवं प्रार्थना से प्रसन्न होकर समस्त मनोकामनाएँ पूर्ण कर देते है; वही गुण साईबाबा में है।

इसे तो वही बतला सकता है, जिसने साईं का नाम लिया है और परिपूर्ण मर्यादा पुरुषोत्तम श्री साईं की द्वारका नगरी शिर्डी की यात्रा की है। शिर्डी वह अयोध्या है, जहाँ साईराम निवास करते हैं। अयोध्या का अर्थ है, जहाँ कोई युद्ध न हो, अयुद्ध हों। यहाँ सभी परस्पर प्रेमपूर्वक रहते हों। यहाँ कोई जाति पाति का भेदभाव न हों। कोई छोटा बड़ा न हों। सबमें समभाव हो। समस्त जन अपनी अपनी मर्यादा का पालन करते हों। वही तो मर्यादा पुरुषोत्तम श्री राम की अयोध्या शिर्डी है। साईं के इस गोकुल में, वृन्दावन में साईं के द्वारा लीलाएं हुई हैं, वह साईंलीला के रूप में समस्त विश्व में चर्चित है, वर्णित है, जिन्हें समस्त साईंभक्तों को देखने एवं सुनने मिलती है। मात्र साईं सुमिरन से ही लोगों को साईं ने दर्शन दिये हैं; बालकृष्ण के रूप में, योगी के रूप में। साईं बाबा ने लोगों को रामकृष्ण, दुर्गा काली, शिव, हनुमान के रूप में दर्शन दिये हैं; ऐसा अनेकों बार साईंलीला मासिक पत्रिका में देश-विदेश के हजारों-लाखों लोगों ने अपनी खुद की कलम से लिखा है, जिसे

करोड़ों लोगों ने पढ़ा है। साई की इस लीला के कुछ पात्र इस प्रकार हैं, जिन्हें साई के साथ आज ७० वर्ष पूर्व साई के लीलांगन में साई के साथ रहने मिला वे हैं।

दासगणू जी वह उद्भव है, जिन्हें साई ने सत्य, प्रेम की शिक्षा दान दिया। महालसापति को साई ने दर्शन देकर अपने अवतार का ज्ञान कराया। गोविन्दराव रघुनाथ दाभोलकर जी को तुलसीदास का जन्म प्राप्त हुआ। उन्होंने ही साई सत् चरित नामक पवित्र ग्रंथ लिखा एवं उसकी रचना की। काकाजी दीक्षित साई के सच्चे द्वारपाल हुए। शामा — विदुर और तात्या सुदामा हुए। बायजाबाई यशोदा हुई एवं समस्त ग्वाल बाल साई सेवक एवं साई भक्त हुए, जो साईलीला में सदा साई के साथ रहते थे और सदा साई के दर्शन पाते थे। बुटी के ऊपर साई ने यूर्ण कृपा कर उन्हें श्याम मंदिर निर्माण का उनकी इच्छा पूर्ण करने के कारण ही आज्ञा प्रदान की थी, जिससे उन्हें पूर्ण ज्ञान प्राप्त हुआ कि साईबाबा ही श्याम श्रीकृष्ण हैं और श्री साई के देहत्याग के पश्चात् श्री साई श्याम की मूर्ति श्याम मंदिर में स्थापित की गई एवं साई समाधि स्थल भी साई मूर्ति के पास स्थित है; जिसके दर्शन कर आज समस्त संसारी जीव अपने दयालु श्रीकृष्ण, कृपालु श्रीराम, समस्त मनोकामनाएं पूर्ण करनेवाले शिव के रूप में दर्शन कर रहे हैं। और साई लीलाओं में भाग लेकर अपने जीवन को धन्य कर रहे हैं।

“धन्य धन्य साईनामा धन्य धन्य शिर्डी घामा। ओम् श्री साई।”

श्री साई ने अपने पास आनेवालों पर समय समय पर अपनी दया, कृपा की वह वर्षा की है, जिसे लोगों ने चमत्कार कहा है। वह चमत्कार नहीं वरन् भक्ति रूपी संस्कारों का उदय है, जो लोगों को क्षणिक भक्ति, श्रद्धा, विश्वास से प्राप्त हो गया, और वहीं बाबा के अनन्य भक्त के रूप में जन साधारण में प्रतिष्ठित हुए। यह भक्त और भगवान के बीच के भक्ति संबंध है। साईराम की नगरी शिर्डी की प्रजा भी उसी तरह सुखी और भक्ति भाव के प्रेम रस में डूबी हुई, जैसे अयोध्या में राम की, द्वारिका में श्रीकृष्ण की प्रजा प्रेम रस पान करती हुई सुखी और समृद्धशाली थी। जाति-पाति के अनोखे संगम त्रिवेणी में ना कोई छोटा, ना कोई बड़ा; बराबर है सब यहाँ, राजा-सेठ-नौकर में कोई भेद नहीं। साई राम राजा है, तो प्रजा भी हृदय से राजा है। भक्ति और प्रेम प्रजा के रोम-रोम में व्याप्त हैं। जिसने साई को माना, उसी ने साई को जाना; वह साईमय, प्रभुमय हो गया। राजाराम श्रीकृष्ण की नगरी में गरीब जनता एवं आने जाने वाले भक्त अतिथियों का स्वागत-सत्कार जिस तरह होता था, ठीक उसी तरह शिर्डी में योगेश्वर साई के दरबार में भी प्रत्येक प्रजा एवं भक्त को प्राप्त होता है। शिर्डी में विशेष अवसरों पर जैसे जन्माष्टमी, रामनवमी, दशहरा, गुरुपूर्णिमा, नवरात्रि आदि उत्सवों में लाखों लोग दर्शन हेतु आते हैं और प्रभु कृपा से समस्त लोगों का स्वागत सत्कार स्वयं प्रभु किसी न किसी रूप में करते हैं। शिर्डी में श्री साई के प्रसाद गृह (साई प्रसाद) में सभी को भोजन प्राप्त होता



है, जहाँ सभी जाति, संप्रदाय के लोग एक साथ साईंराम को श्रद्धा से प्रसाद अर्पण कर ग्रहण करते हैं, समस्त भेदभावों को भूलकर। आज हम अपने घरों में साधारण शादी-विवाह या उत्सव आदि समारोह करते हैं, तो थोड़े से लोगों की व्यवस्था में तरह-तरह के ताने बाते सुनने मिलते हैं और सभी को खुश नहीं कर पाते। लेकिन शिरडी में हजारों, लाखों लोग भोजन कर श्री साईंनाथ भगवान की जय जयकार करते और अपने को बड़ा भाग्यशाली मानते हैं। इतने लोगों की व्यवस्था भी एक बहुत बड़ा चमत्कार ही है।

इन सब बातों को अपनी आँखों से लाखों-करोड़ों लोगों ने देखा है। इसे बाबा की कृपालुता, दयालुता ही कहा जावेगा कि इतने बड़े जन समुदाय को, जो इतना सरल कार्य नहीं है, को सरल कर देते हैं; यह बाबा की सरलता है, किसी व्यक्ति की नहीं। कितना ही गुणगान करें, लिखें; तो भी समझ से परे है कि क्या लिखें, क्या गुणगान करें; उसकी महिमा वही जानें; हमें जो देखने, समझने मिला है, उसे ही हम बहुत जानते हैं और कहते कहते थक जाते, पुनः विश्राम लेकर उसी का स्मरण कर उससे प्रार्थना भी करते और अपनी गलतियों के लिए क्षमा भी माँगते हैं। राजा राजा होता है। वह हमें प्रेम, दया, कृपा, क्षमा, श्रद्धा, विश्वास का दान देता है। यही उसके आभूषण है, यही उसका स्वरूप भी है। जिसे भी इन आभूषणों की आवश्यकता हो, वह उसकी शरण जाकर प्राप्त कर सकता है। साईं ने गीता, रामायण, कुरान, बाईबल, में एक ईश्वर को सबका ईश्वर कहा है। साईं कहते थे, अल्लाह मालिक है; राम तेरे साथ है; राम तेरा भला करेगा। समस्त ग्रन्थों में एक ही ब्रह्म है; नाम कुछ भी हो "सबका मालिक एक है"। प्रेम से बोलो, जगतपिता जगदीश्वर साईंनाथ भगवान की जय। हे भोला भण्डारी, तुम्हारी जय हो; हे साईं नारायण, हे साईंराम, तुम्हारी जय हो। हे साईं, यह "दास" तुम्हारी बारंबार वंदना करता है। मेरे नेत्रों में आइये, मेरे हृदय में निवास करें। हे साईं, यह शीश सदा तुम्हारे श्री चरणों में झुका रहे। यह नेत्र सदा आपके दर्शन करते रहें। यह चाणी सदा आपका गुणगान, आपकी वंदना, नाम जप सुमिरन करती रहे। मन सदा आपका ध्यान और चिंतन करता रहे। हृदय में सदा आपका निवास रहे। इन हाथों से सदा आपके नाम की माला जपता रहूँ एवं पूजन करता रहूँ। पैरों से चलकर सदा आपके द्वार श्रीधाम को आ सकूँ। हे साईं, यदि आपने मेरी यह प्रार्थना स्वीकार कर ली है, तो यह मानव जीवन, जो आपका दिया हुआ है, वह सफल हो गया है। आत्मा का परमात्मा से, भक्त का भगवान से मिलन हो गया है। यही साईं कृपा है, यही साईंलीला है। यही परिपूर्ण मर्यादा पुरुषोत्तम श्री साईं की पूर्णब्रह्म की अनंतता है।



साई महिमा

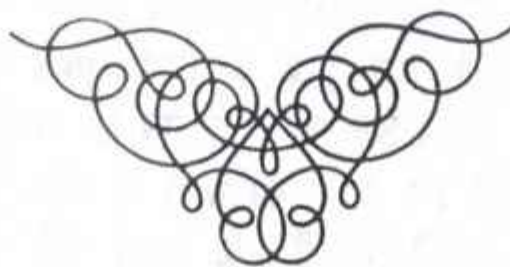
— व्ही. एस्. राव, एम्.ए.,
एम्.लिट्., पी एच्.डी.,
११८३, मोदी वाड़ा,
जबलपुर कांट-४८२ ००१,
मध्य प्रदेश.

अल्प आयु से ही समाधि में लीन रहना, विनम्रता, तत्वों पर नियंत्रण, खण्योग अपनाना, विशेष चिकित्सा पद्धति से कष्ट-निवारण, अपने इष्टदेव के रूप में अनेकों भक्तों को दर्शन देना, गंगा-यमुना का साई चरणों में प्रगट होना तथा सर्व-धर्म समन्वय की भावना को जीवन में उतारना महान संत श्री साई की सनातन ईश्वरता है।

मनुष्य जन्म सर्वश्रेष्ठ है और विचारण शक्ति मानव जीवन की अनुपम उपलब्धि है। मन और वाणी के एक होने पर हमारी निष्ठा के साथ प्रार्थना का जन्म आत्मा में होगा। कर्म के माध्यम से साई उपासना परमानन्द की प्राप्ति की ओर अग्रेसर करती है तथा जीवन परिष्कृत करने का उत्तम उपाय है। हम साई-साई उच्चारण से चरित्र की रक्षा करें, तो हमारा जीवन साईमय हो जायेगा।

साई संदेश मानव जाति की सेवा है; प्रेम, सद्भावना, आदर, धर्म के प्रति निष्ठा का है। नैतिक शक्ति का प्रसार, गरीब, असहाय, पीड़ितों की सेवा का है। उन्होंने आदर्श और व्यवहार का उच्चतम मापदण्ड स्थापित किया और असंख्य लोगों को सार्थक दिशा दी।

जीवन का लक्ष्य प्राप्त करना तब ही संभव है, जब हम शाश्वत मूल्यों का परिपालन करें। ध्यान और आराधना निर्मल मन से ही संभव है। लोकमंगल का संदेश श्री साई ने हमें दिया है। मानवता सचेत होकर "सेतु" द्वारा बताये मार्ग पर चलकर देश, रंग, धर्म, जाति, भाषा के भेद से परे पावन कर्तव्य निभायें। यही मानवता के महान संत के प्रति असीम श्रद्धा होगी।





दुल्हा साईं

दुल्हा बना है साईनाथ, करता रंगों की बौछार ।
 इस रंग में जो भी रंग जाये, बेड़ा उसका पार ॥
 दुल्हा बना है साईनाथ, करता रंगों की बौछार ॥ १ ॥

श्याम कर्ण घोड़े पर बैठे, सर पर कपड़ा बांध ।
 हाथ में सटका लिये प्रेम का, दया की कफनी बांध ॥
 दुल्हा बना है साईनाथ, करता रंगों की बौछार ॥ २ ॥

आगे आगे साईं मेरे, और पिछे दुनिया सारी ।
 हम है बराती साईनाथ के, करते सभी से यारी ॥
 दुल्हा बना है साईनाथ, करता रंगों की बौछार ॥ ३ ॥

इस दुल्हे के रूप में देखो, रीझे जग व्यूँ सारा ।
 साईनाथ के प्रेम में देखो, भीगा चोला हमारा ॥
 दुल्हा बना है साईनाथ, करता रंगों की बौछार ॥ ४ ॥

भक्ती भाव से जो भी देखे, सुनता उसकी पुकार ।
 सीताराम प्रेम भाव से, निसदिन करे जोहार ॥
 दुल्हा बना है साईनाथ, करता रंगों की बौछार ॥ ५ ॥

— सीताराम

कभी न करो जुदा

आगे पिछे-उपर नीचे देखो भाई भाई ।
 इस दुनिया में सब दूर बिखरे है मेरे प्यारे साईं ॥
 अहो रात्र निज रूप बदल कर साईं यात्रा करते हैं ।
 श्रद्धा सबुरी मंत्र देकर सबका कष्ट मिटाते हैं ॥
 कभी न भुलों बुरे करम से तू मानव बनता भिकारी ।
 आखरी घड़ीपर साईं द्वार पे आया मांगने नौकरी ॥
 चेला बनकर सदा करूंगा प्रभुवर साईं की भक्ति ।
 मालूम न था उसमें भरी है कितनी हमारी अनुरक्ति ॥
 अब मानव के सुख दुःख को किया तुम्हारे हवाले ।
 गिरनेवाले पतित पुरुष को सिर्फ तुम ही संभाले ॥
 तुम्हारे पाससे इस सेवक को कभी न साईं जुदा करो ।
 यहीं एक आखरी माँग है मेरी, तुमही साईं पुरी करो ॥

— सौ. वसुंधरा रामराव चोरे

श्री शिरडीवाले साई बाबा की जय

श्री शिरडीवाले साई का नाम करे कल्याण
करे मनोरथ सिद्ध, सब जीवन करे महान्
जीवन करे महान्, दे यश वैभव सम्पदा
संकट हरे महान्, करे दूर दुःख दीनता
तन, मन, स्वस्थ बनाय, काटे कष्ट कड़ी करड़ी
विश्व वन्दय कहलाय, इससे साई धाम शिर्डी

[२]

साई का विश्वास रख, कर सब अपने काम
सफल मनोरथ होंगे, सुधरेगे सब काम
सुधरेगे सब काम, इच्छित फल मिल पाएगा
अनायास यश पाय, वांछित बल, मन पाएगा
इसमें नहीं सन्देह, समझ सत्य यह भाई
भक्तों के हितकारी, सुमन शिर्डी के साई

[३]

महाकाल का रूप हैं, साई का अवतार
श्रद्धा और सबुरी रख, परख सुमन यह सार
परख सुमन यह सार, साई रमते राम हैं
भक्तों पर उपकार, करना इनका काम हैं
मनवांछित सब काम, करते हैं ये तत्काल
है ये भोलेनाथ, शिवशंकर महाकाल

[४]

कहता हैं संसार यह, साई राम का धाम
सबको देता नित्य हैं, शान्ति पूर्ण विश्राम
शान्ति पूर्ण विश्राम, तन-मन जीवन हितकारी
यश वैभव निष्काम, देता सबको सुखकारी
दुःख उनके हो दूर, जो आकर यहाँ रहता
श्रद्धा, भक्ति सहित, जय जय साई राम कहता

— उत्सवलाल तिवारी, "सुमन",
२५/१, "सुमन कुटीर",
भाऊसा की हवेली,
नलिया बाखल, तिवारी मार्ग,
उज्जैन (म.प्र.)-४५६ ००६.



श्री साईबाबा अष्टोत्तरशत नामावली

(मूल संस्कृत रचनाकार : पूज्य श्री नृसिंहस्वामीजी, मद्रास)

हिन्दी आलेख : हरिशंकर शर्मा,

एन ३।२२।१ सिङ्को कालोनी,

नासिक, महाराष्ट्र.

४१. ओम् भक्तानां मातृघातु पितामहाय नमः

जो कर्म सबसे अधिक पुण्यजनक और सब धर्मों में उत्तम कर्म समझा जाता है और उनमें से एक का भी अनुष्ठान करके सुयश, स्वर्ग, मोक्ष पा सकता है, वह है माता-पिता की सेवा करना। संतति को और अपने से छोटे हों तो उन्हें धातु बनकर पालना, उनका संरक्षण करना, उन्हें प्रेम देना और समान भाव से उनकी इच्छा पूर्ण करना और उनसे मीठे वचन बोलना, यह उत्तम पुरुष का काम है। पितामह के चार सद्गुण हैं — उत्तम दान देना, कटु वचन न बोलना, देवताओं का पूजन करना और ब्राह्मणों को सन्तुष्ट रखना, यह शरीर धर्म का ही आश्रय है, उससे ही पलना है, इस शरीर का यत्न पूर्वक पालन करना चाहिये। क्योंकि देह के बिना कोई भी पुरुष उपरोक्त कर्म से वंचित रह जायेगा और परमात्मा श्री विष्णु का ध्यान नहीं कर सकता, ध्यान के बिना आत्मज्ञान प्राप्त नहीं कर सकता। भक्तों को चाहिये कि नियमपूर्वक धर्म, अर्थ, यज्ञ के साधन में लगा रहे क्योंकि ऐसे ही कर्म का मार्ग पुरुष के लिए माता, पिता, पालनकर्ता और पितामह का आशीर्वाद और पुण्य प्राप्त करता है। माता, पिता, पालनकर्ता और पितामह का रूप धारण कर भक्तों को सेवा में लगाने वाले साईनाथ को नमस्कार।

४२. ओम् भक्ताभयप्रदाय नमः

क्षमा, दया, विज्ञान, सत्य, दया, शम, सदा अध्यात्म-चिन्तन तथा ज्ञान यह उत्तम भक्तों के लक्षण हैं। ऐसे भक्तों को अभय प्रदान करने वाले साईनाथ को नमस्कार।

४३. ओम् भक्तपराधीनाय नमः

इस कलियुग में नाम-कीर्तन का बहुत महत्व है। क्योंकि कलियुग में यही एकमात्र भक्ति का सुलभ और सरल मार्ग है। भगवान महादेव भी एकमात्र भगवान विष्णु के नामों का ही जप किया करते थे। नाम-स्मरण के प्रभाव से इस लोक और परलोक में भी परम ऐश्वर्य को शुद्ध चित्त वाले ही पुरुष प्राप्त करते हैं। जो पुरुष सर्वभाव से पुराण पुरुषोत्तम श्री नारायण की शरण ग्रहण करते हैं, भगवान साईनाथ भी उन्हीं के अधिन रहकर उनके ही कल्याण की चिन्ता सतत किया करते हैं। इसलिए साधक को चाहिये कि वह सदैव परमात्मा के नामों का ही स्मरण करता रहे। जो नित्य जप या पाठ करते हैं उनको शीघ्र ही भगवान में विश्वास पैदा करने वाला श्री साईनाथ के समान संसार में और दूसरा कोई नहीं है। भक्तों के पराधीन हो कर उनके ही कल्याण की चिन्ता में लीन ऐसे भगवान साईनाथ को मेरा नमस्कार।

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all communicated to others, often at an unconscious level, determining the way others respond to us. The best solution to solving any discord, therefore, is always to change our own attitude. When we change our attitude, the other person automatically changes.

But mostly, says Jesus, we see all the tiny defects that others have and never realize our own gross imperfections. Often, the imperfections we seem to see in others are only reflections of the imperfections we have within ourselves. If we were full only of love and genuine understanding, we would never feel critical of anyone at all, but would have only kindness, tolerance and contentment within ourselves. So first, Jesus advises, we must eliminate our own imperfections and then our mind will be able to see whether or not other people are really imperfect and what our attitude should be towards them.

Interestingly, Luke, perhaps from one of his special sources, has an addition to the passage found in Matthew. According to him, the words of Jesus were:

Judge not, and ye shall not be judged;
 Condemn not, and ye shall not be condemned;
 Forgive, and ye shall be forgiven;
 Give, and it shall be given unto you;
 Good measure, pressed down, and shaken together,
 and running over, shall men give into your bosom.
 For with the same measure that ye mete,
 withal it shall be measured to you again.

Luke 6:37-38

He gives the example of the shopkeeper who can either be mean or generous. He can either fill a jar loosely and far below the brim, or he can pack in as much as he can, even letting it overflow the top. This is the way others will respond to us, Jesus says. They will give to us in whatever way we give to them. But such giving is more by way of heart, than it is of goods. It is a question of inner attitude and a generous heart. As Paul said, "The Lord loves a cheerful giver." And so does everybody else!

Incidentally, "with what measure ye mete it shall be measured to you again" is a precise exposition of the law of *karma*, of cause and effect. This law is prevalent at every level of human existence, hidden or obvious.

Lastly, on this subject area which has occupied us for the last three