

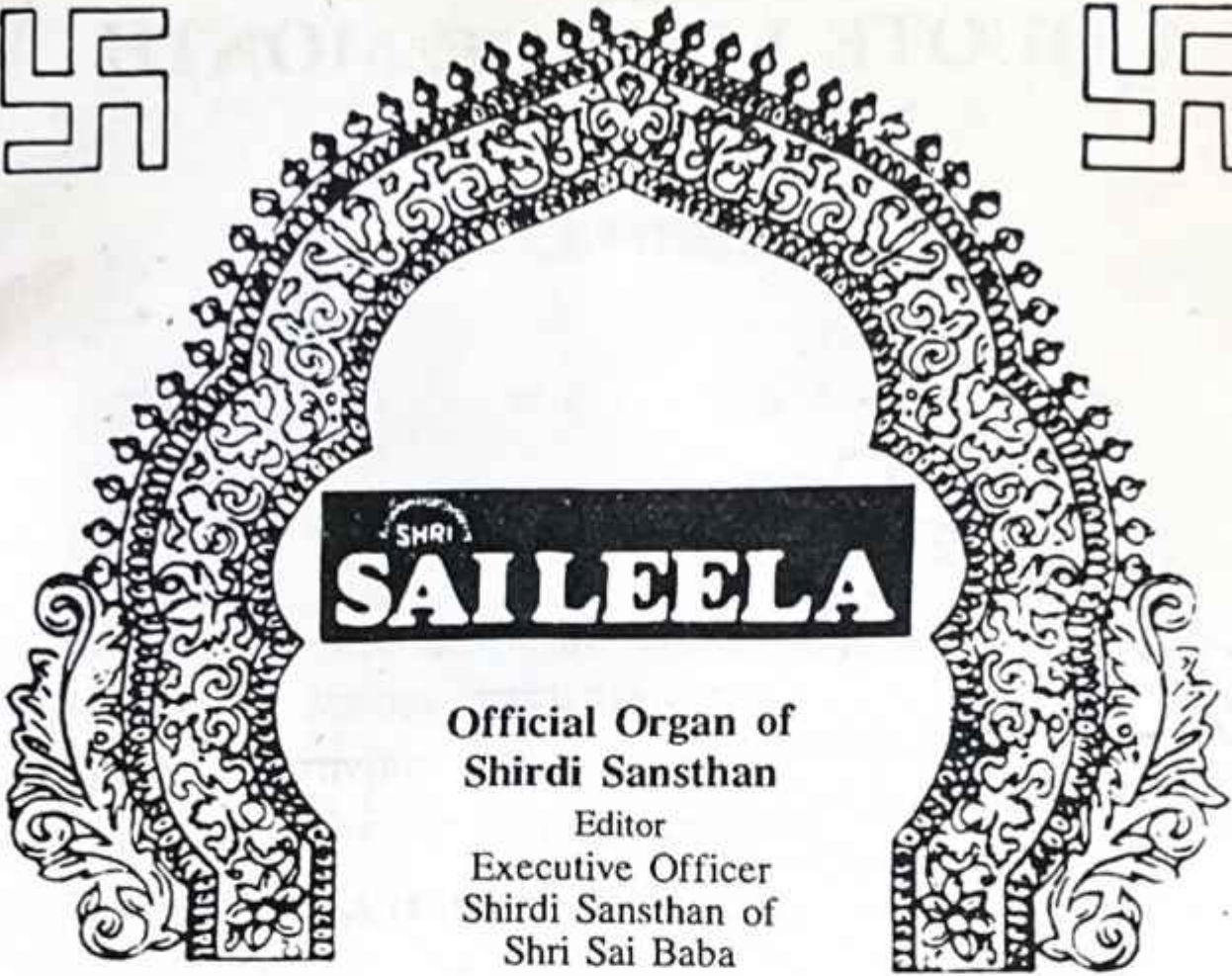
December 1989) (Rs. 2

SHRI

# SAILEELA

OFFICIAL ORGAN OF SHIRDI SANSTHAN





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

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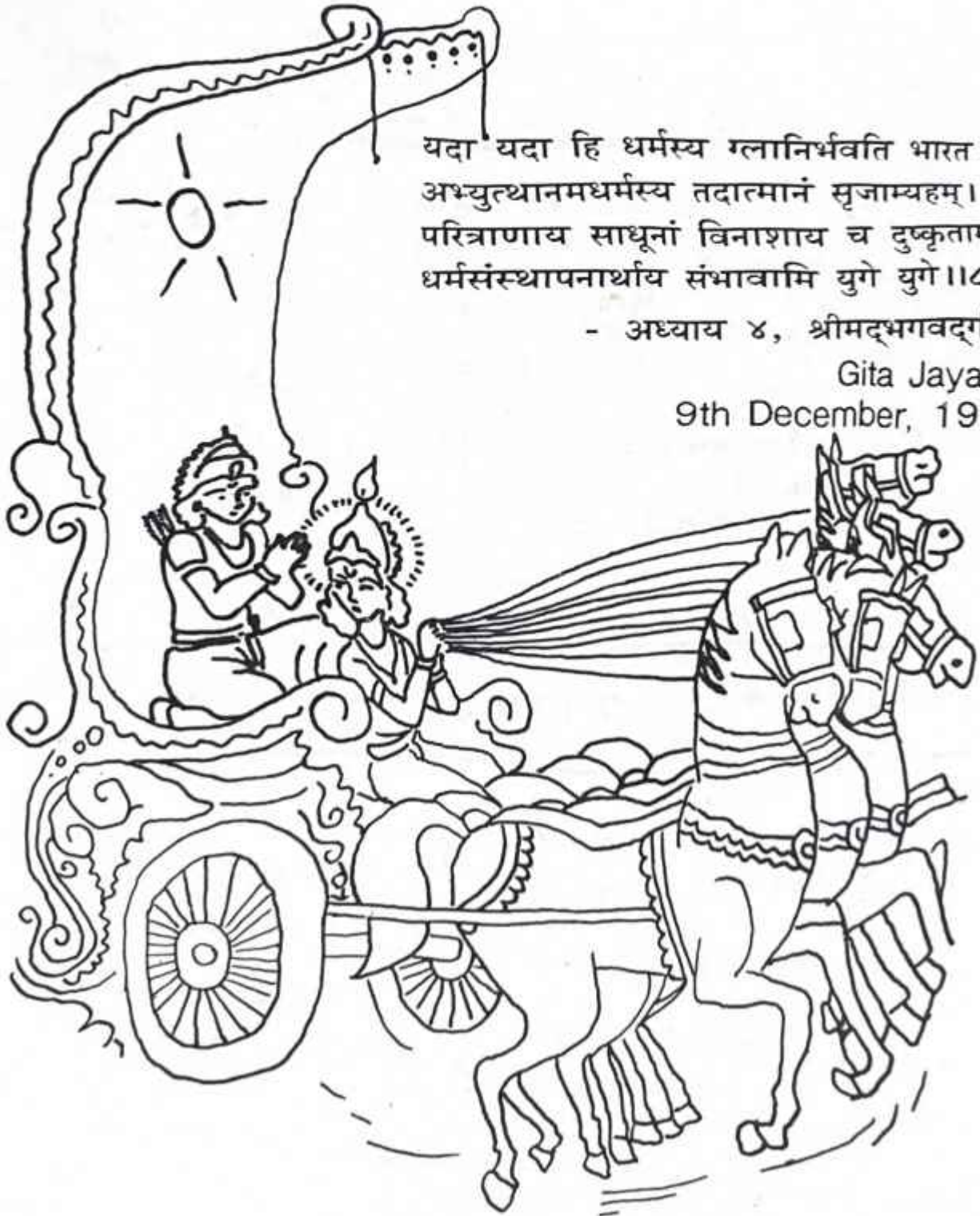
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# A QUOTE FOR THE MONTH



यदा यदा हि धर्मस्य ग्लानिर्भवति भारत।  
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥७॥  
परित्राणाय साधूनां विनाशाय च दुष्कृताम्।  
धर्मसंस्थापनार्थाय संभावामि युगे युगे ॥८॥

- अध्याय ४, श्रीमद्भगवद्गीता

Gita Jayanti,  
9th December, 1989

# SHRI SAI LEELA

DECEMBER — 1989

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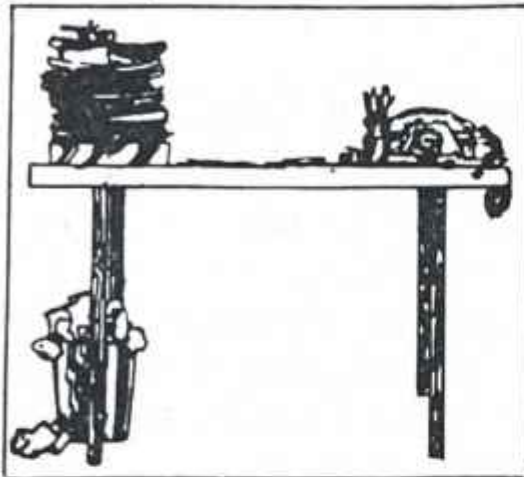
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## DEVOTIONAL UNDER CURRENTS OF "SATCHARITA" : EXPERINCES OF DABHOLKAR AND DASGANU

### EDITORIAL



Late Shri Annasaheb Dabholkar's panegyric devotion has been described by us in the September 1989 issue of Shri Sai Leela. Shri Dabholkar selected the life story of Sai Baba as the subject of his literary pooja, which he completed in the form of his immortal "Sai Sat Charita". Shri Dabholkar drank the honey of the divine company of Baba and distributed its taste to the inquisitive readers.

Shri Dabholkar says in the strain of sincerity and ardour that "Shirdi is a holy place, just as the Gangapur, Bhilavadi, Audumber or Nrisinhawadi of Lord Dattatreya. Godavari's greatness is unparalleled because its water, its banks, its breeze are capable of dispelling the darkness of sansara. On the yonder bank of Goda, Shirdi is situated at a near distance, where the Saint Sai Baba has incarnated for the uplift of people. He has the magical touch of transforming the bhaktas into their own likeness, just as the touchstone transforms iron into gold. Baba is a great Saint, Who has conquered the difficult and inaccessible path of sansara. He shines with the peace as his ornament and is a reservoir of knowledge. He is the saviour of Lords' devotees, He is liberal like Karna, He is essence of the true wisdom. He has no attachment for transitory objects, He is enrapt in the self realisation. He is unmoved by rise and fall of fortune, His heart is pure and clean as a mirror, His speech showers nectar. He looks with equanimity towards rich and poor, kings and paupers. His is steady and unruffled in samadhi like an ocean. He looks at everything sitting at one place. His darbar is grand, wherein he tells a thousand tales, but is silently enrapt in taciturn. It is because of my merits of past births that He has accepted me as His devotee. Shirdi is blessed because the stones and dust in this helmet is fortunate enough to kiss the feet of a great Saint. We regard these places like Badrikedar, Kashi, Gaya,

Rameshwar, Gokarna in its holiness". This is the touching description of Sai Baba and Shirdi recorded by late Annasaheb Dabholkar, which the readers should read again and again and imbibe in their hearts. This is really the divine experience of Annasaheb, who was in Baba's company for a number of years.

Annasaheb has reproduced the divine poem written by Dasganu Maharaj in praise of Baba, when he saw the Ganga and Yamuna flowing from Baba's feet, Dasganu was moved by this divine miracle and his poetical lyre began to sing Baba's glory and describe His mahima. Dasganu was a devotee of Pandurang. He was also a adorer of Shiva. Once on an auspicious day, Dasganu longed to bathe in the holy confluence of Prayaga. Baba prohibited him from leaving Shirdi and told him that it was not necessary to go far away as Shirdi itself was Prayaga, where Ganga and Jamuna are meeting together in a confluence. Dasganu disbelieved and insisted on leaving. But, when he bowed at Baba's feet to take his permission once again, streams of water sprouted from the toes of Baba in separate gusts. The eyes of Ganu opened. He came to know that these were the Holy Feet of Lord Vishnu which were touched by the Ganga and of Great Lord Shiva, who held the flow of the sacred river on His head before it flowed down from heaven to reach earth. The beautiful Marathi song runs as follows :

### **"AGADHA SHAKTI, AGHATITA LEELA"**

"O Guru Supreme! Sai Baba, Your powers are unfathomable, Your actions are unscrutable! You are indeed the boat, which takes the ignorant men beyond the ocean of life, with immeasurable compassion. You are the Veni Madhava, who has turned this place into Prayaga and revealed the great miracle of unleashing the streams of Ganga and Jamuna from Your both toes. You are the Brahma borne out of a Lotus, You are the Vishnu, who is Lord of Lotus Goddess, You are the Shivahar. You are the three Gods blended together. You are treading this earth under Your Feet in the form of Traimurti.

"You pour forth the knowledge like Brahma during of the day time. You reveal Your Tamas Form and appear like Rudra with his fury and wrath. Some times You are sportive like Lord Krishna, playing the childish pranks in Gokula.

"I cannot call You Muslim, because You apply sandalwood to



Your forehead. I cannot call You Hindu, because You are always residing in the Masjid. I cannot call You rich, because You go out to beg for alms. I cannot call You a beggar, because You are so munificent, that You surpass even Kubera in giving Dana. I cannot call Your dwelling place a Masjid, because You have enkindled fire in the Mosque. The devotees sing Your Arati in the early morning, at noon, the evening and at night. The sentries stand by the side with Chhatra Chamaras and the devotees sing Your glory with drums, trumpets, bells and rings resounding. You look like Vishnu during Arati. You look like Shankara, who has burnt Madan, when You sit before the holy burning Dhuni. You manifest the Leelas of three Gods for Your devotees. I surrender to You in utter servility. I am Ganu a lowly creature and a sinful man prostrating at Your feet. You save me and eliminate the evils befalling upon me. In utter ignorance my mind roves about purposelessly. O Sai! steady my mind and bestow peace on me."

Readers are requested to study closely the immortal song and its meaning for their own benefit.

- Chakor Ajaonkar,  
Acting Ex. Editor



**Krishna :** O Arjuna! you have seen My Cosmic Form. Know My power, potency and glory and surrender to Me. Be dedicated to Me through the channel of devotion. For My Saguna Bhakti is simpler and easier to follow.

Immerse your mind in Me. Fix your attention on Me. Be devoted to Me. Cross the duels of weal and woe, joy and sorrow. If you cannot practise meditation, or Dnyanayoga, you can offer your actions to Me. At least cast away the fruits of actions. You will derive peace at the minimum.

- Gita



## SPIRITUAL PROGRESS

Whether I am on the peak of a hill  
Or at the bottom of hell  
Or at the ill or at lull  
Or in the dense wood  
Or among the good  
Or in the family  
Or out completely  
My mind makes monkey dance  
Without having divine chance  
Why this flickering and hankering?

Because, there is no sincere surrendering  
And longing for Sai Ram's Gracious Blessing  
O! Baba let me be always praying  
And chanting Your Holy Name  
Without aspiring for worldly name and fame.

Lastly, I beg of You Sai  
Forgive me but not for-sake me Mai  
Without Your Grace  
There is no end for the mental race  
Let me have slowly  
But surely at Your Feet my humble place.

The spiritual progress and success do not depend upon the place, where the seeker stays, nor upon the state of his company. He may remain alone or in the family in the Ashram, in a cave or on the peak of Himalaya or at a deep sea shore, in a town or in a forest or in a company of the good people or Saints. Generally, the spiritual progress is not made with flickering mind, aspiring only for the worldly objects. What makes for the success in spiritual life, is the mental condition of the aspirant and Guru Krupa (Grace).

One who chants constantly Divine Mantra (Guru or God's name) and recognises the presence of the Lord everywhere in all living creatures and things in the universe and serves Him through selfless service of all those around, is a true and real spiritual aspirant and devotee.





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Swami Ramdas of Kanhangad had stressed more on Mantra Japa for God-realization. It is the easiest. He says, Ram Mantra should not be utilized only for mundane ends.

He further says, "The easiest and simplest and the one suited to all, is the path of devotion. The centre and core of Bhakti is Nama Smaran with total surrender. Ceaseless Smaran puts the individual in tune with the infinite. Nama Smaran gives purity of mind leading to Universal Love and Vision. Name is God Himself. Spend early hours of the morning for meditation and repetition of the Mantra and leave the rest in His hands".

Sai sister Smt. Uma Bhat of Bombay has expressed in one of her experiences in respect of Shri Sai Baba. In a dream she was caught up in a storm (calamities). Her cries 'Sai Sai' reached Him and acted as a Kavach (Helmet) and protected her body from fury of storm. Did not Sai assure, "If you say Sai Sai, I shall take you across seven seas!"

One of the Saints has said that meditation is an attitude of mind. If we cultivate the right attitude, then the mind will not wander; but will only remember God within. For remembrance, mental repetition of The Name of Guru is essential. Continued remembrance leads to self surrender.

Pujya Sai Padananda Radha Krishna Swamiji has directed as that "Baba says: One must keep himself fit for his Guru's Grace that is chaste, pure, simple, virtuous and to look trustfully and sincerely to the Beloved Master to operate on him and to raise him to various experiences, higher and higher. The Guru will lift him, endow him with higher powers, vaster knowledge and increasing realisation of truth and the end is safe in the Guru's Hands".

Our Guru Sai Baba is indeed extremely kind. How can He be otherwise! while He is infinite love and we are His children.

Let us, pray to Sai Baba to give us strength, to control the mind, to live simple and pure and chant His Holy Name day and night and attend as far as possible His Akhand Nama Saphas.

— M. Rama Rao,  
497, East End Main Road,  
9th Block, Jayanagar,  
Bangalore - 560 069.

## DIVINE HANDS - ENGULFING FATE

Great is SAI's glory. His is the ineffable grace that showers over the stranger or devotee equally without any discrimination. It would be our queer ignoble thought that one is a stranger, another is a devotee of Him, while everyone in this world is His manifestation.

One fine morning, as I apprehend, but was perilous one to her, sitting in front of furnace, a woman from labour class family, was working the bellows of a furnace. When her husband yelled her out for some help, forgetting, that the baby was at her waist, she bustled towards her husband. The result was that the baby fell headlong into the furious flames of the furnace and was almost taking the last gasp.

At the same time in a remote village situated far from the aforesaid place, where the episode took place, a funny looking, short bearded, white robed person with a turban extending along the hair on His back, was warming Himself at the Dhuni. To the astonishment of everyone, who was there, instead of pushing firewood, He thrust His hands into the Dhuni. The result was that, the hands of the fantastic person were burned. They were appalled at the awesome scene. A servant Madhava and Madhavarao Deshpande rushed to Him and yanked Him off. They grumbled out in awe, "What have you done Deva! What is this!" The reply was so surprising and heart touching! He had stretched His hands and saved the baby, when the baby rolled up from her mother's waist, and was falling almost as prey to the furious fires of furnace, without the knowledge of the mother while the mother rushed to her husband in response to his call.

The man, the saviour was SAI BABA. The place was SHIRDI. The day, on which this episode took place was DIWALI of the year 1910. The one who was saved was the blacksmith's one.

At Shirdi, Baba stretched His hands into the Dhuni but His unseen hands extended to the far flung fire place of a remote village and took the baby into His hands. The baby was beaming out joyful smiles wagging the limbs with joy in the unseen divine hands.

Neither the mother, while all her efforts turned into dead ends, did pray with hands out stretched for help, nor the father yelled with a frantic cry out, "O Sai! Save my child". Nevertheless He rescued the baby's life from the jaws of engulfing fires without caring for



His hands. He kept His hands under bandage till His Samadhi, suffering a lot for the sake of the tiny baby. Such is His love.

Dear readers, is it possible to fathom the depth of His love? How can we equate His love with thousand mothers' Love. His is universal love. What more evidence, other than this, do we need to show that before the eyes of SAI all are one - known and unknown, devotee and non-devotee, free man and serf, noble man or commoner, Lord and labourer, rich and poor. When a just born baby was rescued, is it not sure that our unflaging prayers would make Him stand before, behind and beside us, saving our lives all the time? Till how we did waste our free time indulging in sloth, dwelling over atrocious things. At least now let us not waste our time and pray our LORD SAI NATH

O Lord of Lords, how can we offer Thee the things  
When every thing in the world is Thine,  
Can we pray Thee to accept our souls  
While every soul is Thine.

The only thing we pray O Sai,  
In the airs of Thy sweet name let us sway,  
Make us remember Thy looks gay  
Every moment and every minute of the day.

O Sai, the Saviour, nectar of Thy words let intoxicate us,  
In the waters of Thy love let our minds swim,  
Wend our way round Thy heaven,  
Make us O Lord rest at Thy feet haven.

- L. V. Kistaiah, M.A., B.Ed.,  
Near Ganesh Temple,  
Prasanthinilayam - 515 134,  
Anantapur District, A.P.



**GOLD FROM OLD**

**MYSTERY OF BIRTH**

(From Shri Sai Leela, January, 1977)

(Continued from November, 1989)

18. But, should a man with moral binding, integrity and mental firmness seek this path of dedication, devotion, meditation and surrender to the Almighty, at least, sooner or later after his Grihasthashram, in this mundane world, after attaining maturity of mind and body by gaining worldly experience in his material life, there is the chance to get the status, power and sense of realisation, provided his change towards Salvation is firm, realising and repenting for his past actions, when the Almighty will certainly pardon and give him remission as in the imprisonment to a prisoner with a view, henceforth to purify him, from further misdeeds or sins, from this mundane world and thus grant him Salvation, Mukti or Moksha.

19. Who on earth can say that a drop of Dhatu Bindu will make or mar a man's career? It all depends on his past karma and accident of birth. It lies in him to make the best of himself with his discriminatory and discreetful powers endowed to him and brought into the world - and as such, he is not to get lost in the dark woods of the world forgetting the very object and the purpose, he has to fulfil. He should therefore strive, strain, exert every nerve to attain Moksha, Mukti or Salvation or God-realisation.

20. Here again a man by mere reading, preaching, propagating or advocating (without himself adhering) gospels of vedanta, spiritual scriptures, hymns and slogans, without the inner voice and sense (Glow) set firmly for spiritual attainment seriously and sincerely with all his heart, will not, cannot and shall not attain Mukti as it would only be a show or imitation, with his ego and pride for false fame and honour, in the garb of a saint or philosopher by dress and talk.

21. The saints or sages in jungles or in Himalayan mountain caves, who do tapas or meditation, do not know or like to know



the mundane world. They never go out for any preaching or propagating the God-cult. They strive and strain to solve their own problems of attaining Moksha - as the proverb goes charity begins at home - each man for himself and no man for any man. But, since the saint or the sage is a pure and holy man, while his prayers are for himself, they are for all too, since his is a selfless service and sacrifice, without any show, egoism or worldly false fame or honour. Since, such a change in the mind will only scumble, tumble and perish one's own progress towards attaining Moksha or Mukti, he is away from it.

22. The illustration given below will explain a man's lust, craze and greed for power, pomp and prosperity and material glory, which are all unreal and transitory illusions, as a mirage in a sandy scorching desert, as compared and equated to the action of a man as said here under.

23. A frog interested and concentrated in its attention on its prey in front of it, it unaware of the fate awaiting ahead of it, where a snake concentrating in swallowing the frog is closely following, crawling at its back. The snake in its turn is ignorant of its fate ahead, while a vulture or a kite hovering over in the sky is closely following the snake. The bird concentrated in carrying away the snake, is ignorant of its fate ahead, while a hunter, down below, with his arrow set at the bird is waiting to shoot it down, and this hunter in his turn is ignorant of the fate ahead of him, where a snake under the grass is crawling across to bite him. The hunter lets his arrow out and hits the kite, which falls dead, at the same time the hunter, bitten by the snake, falls dead to the ground. Thus neither the kite nor the hunter survive in this chain as the destiny rules. It is interesting to note here that each one did not know its own fate but was only anxious to attain its object, meet its own end foolishly, blindly and ignorantly, trying to conquer one another for its individual benefit, least realising where, how and when its end comes.

24. From this illustration, it could be seen similarly, that a man veiled by ego, pride and haughtyness, foolishly, blindly both in mind and eyes, though placed in high position and status, for acquiring worldly benefits, pleasures, fame and honour (which are transitory illusions), drowned in the storm of mundane world, stoops to such vicious and nefarious and wicked acts, by destroying and distressing the innocent and weak persons, without allowing them to live in peace and comfort. In ripe time, when it cannot be tolerated by the Almighty,

the egoism of a proud man meets its end.

To quote how narrow-minded, wicked, jealous and selfish a man is, although born for a superior magnanimous, sacred and selfless service and how he is bent upon in such nefarious activities by his egoism, emotion with the mind set at acquiring power, pomp, fame, prosperity and false honour stoops to an act of disgrace and disrepute brutally instead of expanding his mind with his ideals with morals for purity, sincerity and honesty with cherished ideals towards the uplift of humanity, is well depicted and explained in the following quotation.

An eagle, a far sighted bird (an eagle-eye) though gifted to fly so high in the sky, from such a high level, only casts its eyes on ugly, stinking carcasses and corpses, but does not set its attention on superior and good things with its sharp eyes, thus misusing the gifted sight, towards ugly things instead of lofty high ideals.

The curiosity of the nature created by the Almighty is in that how ugly, wicked and unwanted creatures and things are more abundantly made in the world, than useful and good things, which are comparatively far and few, is explained by the realistic fact that in the jungles ferocious, ravaging, and wild beasts like tiger, cheeta, jackals, which live on other weak, innocent and harmless creatures like deer, stag, hare etc. are more in number, only to terrorise, frighten and destroy the beauty and calm of the jungle, filled with pretty, pleasant and harmless creatures. So, is the man with his ill-got wealth and power, who destroys the weak and innocent persons.

These tigers and cheetas etc. bring forth three or four young ones at a time, what for, only to destroy the innocent not to speak of the pigs in towns, bringing forth dozens at a time ugly, nasty ones - the natural scavengers. You may see a wide contrast here, that the good, pretty, pleasing, entertaining, beautifying and useful creatures like pigeons, peacocks, parrots etc. and the swan of course a rare specimen are not as abundant as those unwanted ones - to make a particular mention of a quadruped a cow - worshipped as sacred and holy Kamadhenu - a most vital and useful cow to mankind by its milk, so essential for humans, whose usefulness is beyond description as ordained by the Lord, delivers only one calf at a time. He or she - both equally useful for mankind.

25. From the above narration, it could be judged and a conclusion



drawn, how evil is abundant in this mundane world and how limited and few are good ones. This also reflects on the theory, that good men are few and the bad are more. That is the creation of the Almighty for the man to realise and discriminate between good and bad and to choose the right path for his Salvation and pious living - this path he should seek to live and lead both to help the humanity and himself attain Salvation or Mukti.

26. It will be interesting to note how a generous, pious, good man and a wicked and jealous man are compared, is illustrated by the fact, that a lion - the jungle king - though living on the ground - not like birds in air, looks forward for its hunger, an elephant for its prey, but never stoops low to ugly and meek creatures, as the vulture or a kite, though high in the sky, with its sharp sight droops down upon ugly and nasty carcasses, corpses etc, not but at good and superior things.

27. In just manner endowed with discretery and discriminating power between good and bad and blessed with the position and status occupying highest pedestal in life, instead of viewing things broad-mindedly and magnanimously with sympathy and reason and redress the grievances and problems on humanitarian grounds, by uplifting the poor and needy and thus follow the path of give and take policy - forget and forgive - the mother of virtue of an ideal man realises and feels the pulses and difficulties of others as his own; but not develop hatred with narrow, selfish, ugly, jealous mind, only aiming at individual self progress and prosperity, pomp, power and fame acquired by ill-got wealth and honour at the cost of others, which are transitory illusions not eternal. He should have perspective view on higher ideals with a bent of mind and a determined effort to help humanity, as Abobenatham said "Love your fellow men and I will love you - as service to man is service to God or humanity is servitude."

28. From this narration, it could be seen and it is evident, that all scriptures of all religions will speak alike. One theory, one philosophy, which lead to one and the same goal and for the whole universe, the Almighty is one and that there is that Almighty. Different saints at different times and in different parts of the world made their own individual scriptures on philosophy and religion to their own group of followers with a perspective ideology as inspired in them by God but all leading to one and the same goal.

29. That is LIFE. That is BIRTH. That is man's living and aim,

the beginning and the end.

30. I am Saidas, the writer or the author of this article - an insignificant man - an atom of Brahman brought into this world by HIM with a purpose to fulfil my mission and thus, made to seek HIS LOTUS FEET, to meditate, dedicate and surrender to HIM to attain Salvation, Mukti or Moksha.

31. With the intuition give by HIM, the power and strength to write (by Shirdi Shri Sai Baba), I place these few lines for the information, guidance, if need be, of Shri Sai Devotees and those like-minded persons. Bhaktas and devotees which is open for corrections, suggestions, wherever felt necessary.

32. This is the EYE of the man. This miracle of birth or creation, which cannot be artificially or scientifically done.

- B. Ramanandha Rao

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**Arjuna :** Why are those Bhaktas dearer to You, O Lord, who plunge their sight in Your form and see You as Saguna, those who adore Your Beautiful Form! Will You not explain to me, whether the devotees of Saguna Form are loved by You or the seers, who know the Supreme Brahma as formless and unconditioned.

**Krishna :** O Arjuna, I love the Dnyani Bhakta, who dances while reciting My name and singing My glory. I love those Bhaktas, who fix their hearts oozing with devotion on My Form.

The formless and unconditioned Brahma in unmanifested form is not known by mind and intellect. Hence, the difficult path of Nirguna Upasana tortures the human body, which consists of five elements and which operates in five senses.

- Gita

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## REALM OF SADHANA

- Chakor Ajgaonkar

### TOWARDS LIFE DIVINE - 9

Let us deal with the thoughts expressed by the experts in spirituality further:

#### ARVIKAR MAHARAJ

The word is extremely significant in Sadhana. The speech, which follows meaning is Vaikhari. This speech spurts within the basic centre and the next Swadhishtan centre and we can hear it from the throat. When it is heard near Kantha centre, it is "Madhyama". The same speech when it vibrates near the navel (i.e. Manipur centre), it is called "Pashyanti". The speech that echoes in the heart centre is "Paravani." The sound of the Vani leads one to the blissful Shiva. Shiva is a point of Ananda near the crest centre. The same Ananda vibrates as energy at the throat centre and as sound in the heart centre. The Shakti is dormant at basic centre, but it is palpable at the navel. The Shakti becomes a virtual flame at the heart centre. The consciousness of a human being is expressed in the words, vital airs, energy. It has to be translated into cosmic awareness through words or vital airs with the help of Sadhana. While the awareness enters inside it leads the mind, intellect and inner ripples into the region of divine. When it comes out, it swings towards pure ego and cosmic love. The pure consciousness or awareness is thus to be directed to move towards God through the medium of sound, energy, word, vital airs. This is a way of living a divine life.

#### SHRI KHANVILKAR

Control of the wave of the mind is Yoga. The body is to be controlled to win over the mind. The Shatkarmas, Tratatka, Asana, Japa is useful in this effort. The name embedded in Prana leads from words to Omkara-nada. Keval-kumbhaka, Yoga-mudra, three Bandhas are conducive to control mind, body, intellect, thoughts. The God consciousness at the navel, when merged in love, leads to devotion and calms the mind and soul. The withdrawal of mind (Pratyahara) coupled with concentration leads the heart to the crest centre. The Manasapuja is useful in many pointed concentration. This can be later turned

into a single pointed Dhyana. The concentration in the heart centre can fill the emotion with devotion. The intellect is kept in equilibrium at the eyebrow centre. The concentration on Saguna Form calms the mind and intellect. The God Himself helps the aspirant to rise to the equipoise of Samadhi. The concentration on sound merges Prana with Manas. The knots are unfolded. Saint Tukaram describes this state as:-

“The Vrittis or the ripples of mind have been stilled, the Prana has been calmed. The sign of immortality has been at hand. The mind has merged in the self and it does not yearn to come out of the blissful state. The inner light has been enkindled. Its lustre was so far covered by the darkness of ignorance.”

- Yoga Vidhya

### SHRI JATHAR

We have to tread on to the recitation of Japa in ‘Paravani’ through the external speech (Vaikhari). The Japa of the Upanshu type is done near the neck centre, which merges mind in the Prana. This rouses the eight sublime sentiments in the heart, which blooms with pure devotion. The name is seen as letters of light and illumination. The ‘‘Pashyanti’’ type recitation of Japa is heard at the heart centre. This is appealing power of Shakti to the emotions, sentiments and Sankalpas. The desires are fulfilled. The time consciousness vanishes. The Japa of ‘‘Paravani’’ throbs near the navel centre, where the name and form of God unite and are translated into a powerful inner principle. Saint Eknath has said that the Japa of Soham opens the ‘‘Kaki Mukha’’ near the eyebrow centre, which is not accomplished even by Hath Yogis.

(Swananda Samrajya)

### SHRI PARANJAPE

The thousand petalled lotus at the crest centre is the place of Buddhi or Atma Shuddhi, the pure and blemishless discrimination. The pure Buddhi works here with the help of pure heart. But, when the intellect comes down to the level of mind and ego, it loses its impartiality and mixes up in the senses, charms and falls down to mundane level. The hundred petalled lotus (inner mind) is a charged mind, which does its appointed duty among the humdrum of life and is governed by Viveka. This is the middle stage. We must rise to the higher strata, where the intellect frees itself from the contriving mind and ego at the Smriti and novel paints. We must act with the help of Atmic Buddhi



in the crest centre, which is governed by the Pure consciousness tuned to Cosmic mind. This will lead to divine life. The ego at the navel centre is a dynamic action ego, the memory point of smaller brain and the contriving mind are all contributing towards a materialistic pleasure directed existence. The inner mind in the hundred petalled lotus is to be united with Atmic consciousness at the crest point. We should not act through the seat of heart tied by ego and senses. To act according to Atmic discrimination is ultimately liberating.

- Sanjivana - Chikitsa

## THE SHEATHS OF DIVINE CONSCIOUSNESS

The body has a vital sheath inside. The conscious or dead man rises up from this sheath to outward consciousness as if awake from sleep. Beyond this body, lies the subtle or astral body, which is a desire body moving with speed of mind, untinted by the bonds of space. This is a knot of ignorance, which fetters pure consciousness of human beings. The intense desires and lusts of dead are recorded in this subtle body. The next sheath is a mental body, which is like a wavebody. The casual body is the next higher stage of consciousness. This is a knowledge body. The desires and lusts in the subtle and mental body are to be cast off before, we could reach the causal body (Karana Deha). The next stratas of consciousness are Vidnyana Deha, Ananda Deha. The vital and subtle sheaths are to be shed off in the materialistic world of lust called Bhavarloka. The mental and casual bodies are on higher divine plane. There are still higher stages of evolution like Maharloka, Janoloka, Tapoloka and Satyaloka. Great sages manifest for the good of mankind from the casual body to guide the mortals. The casual body is the boundary between External World and the Divine World.

*(to be continued in next issue)*



## ENRICHING YOUR LIFE

“The uncultured man always blames others; the semi-cultured man blames himself and the fully cultured man blames neither.”

As a doctor, I work as a spiritual counsellor, and I have seen lives transformed through prayer to Shirdi Sai Baba. As your prayer power is enriched, so will be every other aspect of life.

Here are some suggestions, that I have seen work for Sai-devotees and which can enrich your prayer life. Try them during the four stages of communion with Sai Baba. I have outlined here, for at least 15 minutes a day for the next three months. I gurantee, that you will have an increasing sense of Sai Baba's presence in your life and be in a better relationship with yourself and others.

### STAGE I - BE STILL

The goal of the first stage of prayer is to become aware of Sai Baba's presence before you begin to pray to Sai Baba. Try to calm your mind.

Most people will be helped to achieve a state of stillness, if they try to follow these points, when they pray :-

- \* When possible, sit in front of Sai Baba's photograph and let His peaceful face make you receptive.
- \* Allow your body to relax; it will help to clear your mind.
- \* Realise, that Sai Baba is there with you. Sai-brother N. M. Yusuf Ali Khan of Hyderabad taught me that when I pray, whether alone or in a temple, I should say the following: “Oh, my Sai Baba, You are here.... Oh, my Sai Baba, I am here.... Oh, my Sai Baba, we are here.” This strengthens your awareness, that you are with Sai Baba and He is with you.
- \* Don't pray immediately, but sit in silence for a minute or two.
- \* Begin your prayer by reciting this Vedic Prayer, which was dear to H. H. Saipadananda Radhakrishna Swamiji:

**“May everybody be happy; May everybody be free from disease**

**May everybody have good luck; May none fall on evil days**

**May the wicked turn good; May the good attain peace**

**May the peaceful be free from all bondage**



**and May the liberated redeem others.”**

## **STAGE II - GET RID OF STUMBLING BLOCKS**

As you pray, ask Lord Sainath to help you, get rid of all the excess baggage of fears, resentments, jealousies, hidden guilt or unworthy desires, that may be encumbering your mind and heart. Remember, that Sai Baba said to forgive anyone, Whom you resent before you, begin to plead your case before Him.

Try these simple block-removing steps:

- \* If there is someone you dislike, picture the person and yourself together, then pray for this individual and imagine Sai Baba lifting the resentment off your heart, until your relationship is transformed: “Your heart must be so broad.....”. That is why Sai Baba said, “.....He, who clasps and cavils at others pierces Me in the heart and injures Me, but he that suffers and endures pleases Me most..”
- \* Review the activities of the day - is there anything you should or should not have done? If there is any shadow of omission or commission, tell Sai Baba.
- \* Ask for forgiveness. No matter, what you have done, Sai Baba will surely forgive you.
- \* Accept it..... and then forgive yourself. Remember Sai Baba’s words: “He, who loves most, always see Me..... I feel indebted to him, who surrenders himself completely to Me and ever remembers Me.”

## **STAGE III - ASK WITH CONFIDENCE**

Once you have accepted Sai Baba’s forgiveness, be confident. Claim His aid, comfort and mercy for others and for yourself. Sai Baba knows, what we need; but still this is the stage of prayer, in which we make our petitions and needs known to Lord Sainath. Don’t be afraid to bring small concerns or material and monetary problems before Sai Baba. He is interested in all your needs. The following suggestions will be helpful:

- \* Prepare your list of concerns beforehand. Write out if necessary.
- \* Pray for others first - not in false humility, but because there

are so many, that need your aid and Sai Baba's Blessing. "A true Ramdasi should have no Mamata, but have Samata towards all."

- \* Visualise some specific person with a problem or need and visualise him helped or healed. Rely on the promise of Sai Baba: "Our karma is the cause of our happiness and sorrow. Therefore, put up with whatever comes to you. Allah is the sole dispenser and protector, always think of Him. He will take care of you. Surrender to His feet with body, mind, wealth and speech; and then see, what He does."
- \* As you start to pray for yourself, pray for your spiritual health first, then for your physical well-being, and finally for material things.

#### STAGE IV - LISTEN

Once you have asked Sai Baba for help, begin tuning your mind and heart for His answer. Remember the lines: "Sweet is Ram in the heart sweet with love. Mite Manme Mitai Ram...."

Don't let your prayer life cease, when you open your eyes or unclasp your hands. Love is the binding thread of all life and all the works of Sai Baba. It is the work, you can do - a touch of the hand, a friendly glance, a comforting remark, a selfless action, a constructive suggestion, a sharing of grief, a going out of your way. An act of love is a prayer in itself.

Try these follow-up exercises:-

- \* Recommit yourself to Lord Sainath at the end of each prayer.
- \* Make a contract in each prayer to do something in The Name of Sai Baba that very day.
- \* Keep a follow-up diary. What did you do to help a certain prayer to work? How did Lord Sainath respond to that prayer.
- \* Keep your eyes and ears open. Watch for the hand of Lord Sainath in daily events.
- \* Read Shri Sai Satcharita daily. The word found therein, gives you concrete foundation, on which to build your life. The Shri Sai Satcharita is perhaps the greatest tool in preparing for a communion with Sainath and enriching your life - the



goal, which is gaining closer union with Lord Sainath.

If I had, but one gift to give to my children, it would be for them to know with certainty, that at any moment each of us can reach out and be with Lord Sainath in prayer. When this happens, you are in Him and He is in you. And your life is enriched beyond all measures.

– Dr. G. R. Vijay Kumar,  
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Complex, Hosur - 635 126.

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## FAITH

In Calcutta in a devotee's house  
When Saibhajan was going on  
The Bliss of Baba filled the locality  
And a wonderful miracle occurred anon.

The devotee's elder brother had doubt  
In Bhagawan Sai Ram's Omnipresence;  
And as he gazed at His portrait, he found  
The face expanding with radiance.

It came out of the beautiful frame  
Magnified very immensely soon;  
And as it approached the gentleman  
He fainted with a cry and it was a boon.

We sprinkled water upon his face  
And waking he, told his experience  
He accepted Sai as Almighty Lord  
Now with this practical evidence.

An ardent devotee worships a stone  
And gets in it, the Vision Divine  
On analysing the atheist, finds  
Carbon and Silicon to combine.

When you walk on a public road  
The moving transports, do you think  
Will run on your body purposely?  
And with the fear of death, you sink?

When you go to have a shave  
Do you hesitate to rely, my friend  
On the barber, who will not cut your throat  
Because, it is not his professional trend?

When you go to a physician, sir,  
About his diagnosis, do you doubt?  
Do you suspect the drugs will harm





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And the precious light of your life, be out?

The one is in all, and all in One  
You can fulfil your cherished dreams;  
Dedicate the senses of knowledge and action  
And the Grace will flow in a myriad streams.

– Kalyan Chawdhury,  
(T.V. & Radio Artiste)  
Member of Sai Samaj, Calcutta,  
3/10, MIG, 1R, Ph IV, 9th St,  
Golf Green,  
Calcutta - 700 045.

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## OBEISANCE AT THE LOTUS FEET OF LORD SADGURU SHRI SAI NATH

O Sadguru Sainath!  
You are my Kalpataru  
(wish-fulfilling tree)!  
You are the Splendid Ship for  
crossing this world-ocean!

You are Kamadhenu  
(cow yielding all desires),  
You are Chintamani  
(gem yielding anything desired)  
You are The Sun in the sky of knowledge!  
You are The Great Mine of virtues!  
O You are The Ladder to heaven!

O Embodiment of peace and bliss!  
O the Supreme Self!  
O The Non-Dual One and the  
Ocean of knowledge!

O Incarnation of perfect  
knowledge; Paragon of men!  
O Abode of forgiveness and peace!

O Refuge of devotees!  
Bless me, bless me!

Your manifestation  
And Your manifold nature are  
really difficult to understand!  
The knowledge about Your caste  
and creed  
You did not reveal to anybody.

Some say You are a Muslim,  
Some that You are a Brahmin.  
Thus like Krishna,  
The divine projection of illusions  
is also Your sport.

Thus, O Guruvara,  
Depending on each person's attitude  
And whatever suits his own conclusions,  
Names are given to You.

The Masjid being Your dwelling,  
And Your ears not being pierced,  
Noting Your ritual of offering the Fateha  
To call You a Muslim is logical!

Similarly, considering the worship of fire,  
As done by You, Lord of Mercy,  
It becomes conclusive  
That You are a Hindu!

But these superficial differences  
Would interest only pedagogues;  
But to devotees desirous of knowledge  
They are of no consequence.

You exist in a Brahma-like state!  
Caste and creed have no relevance to You!  
You are The Image of The  
Supreme Guru for all!  
You are The Creator of this world!



---

There was Hindu-Muslim rivalry;  
Therefore, to bring about unity and amity,  
The Masjid and the fire worship  
were embraced by You,  
To show Your leela to the devotees.

You are beyond caste and creed!  
You are Brahmin! The very  
essence of truth  
Thou are that, verily!  
You are beyond human concepts!

Saints are like the sun;  
Their grace is illuminating!  
Saints are as pleasing as the moon,  
Their benignness is as gentle as moonlight.

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

You are The Cool, Shade-Giving Tree,  
with abundant foliage;  
We are the travellers, really,  
Suffering from the threefold  
calamities of life  
As if they were the heat of the  
blazing sun.

From the blazing heat,  
O Compassionate One,  
Protect us, O Gururaya.  
The benign grace of Your cool shade,  
Is transcendent!

Look, without Your grace,  
Nothing good can happen in  
the world.  
So Sheshashayee was to Arjun,  
A friend, philosopher and guide

to uphold righteousness.  
You are our Mother, our Father  
O Lord Supreme  
O, Sadguru Sainath  
Dweller of Shirdi village!

To save all creatures  
You have come to Shirdi!  
By pouring water into  
earthen lamps  
You have lit them!

The barrenness of many women,  
You have completely eradicated.  
The diseases of many  
You have cured with the Vibhuti.

So be it now, Gururaya,  
Have mercy on this humble one!  
I surrender at Your feet.  
Do not push me away!

The long robe (Kafni)  
of these ornamental words  
I place on You, sincerely.  
This garland of adoration,  
I place around Your neck.

Most humbly and devotedly  
I do obeisance to you.  
Please accept it for Yourself  
O Divine Sainatha!

(Extracts taken by **Motilal Gupta**,  
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from English translation by  
Smt Zarine Taraporevala of  
Shri Das Ganu's Shri Sainath  
STAVAN MANJARI.)



## FOR SHRI SAI LEELA WRITERS / POETS

- \* The articles should deal with reflective, Philosophical subject as well as devotees' experiences of convincing and enlightening nature.
- \* The experiences may kindly be sent under two categories as detail below:-
  - \* Experiences of devotees while following the teachings of Baba.
  - \* Experiences of Grace which are educative and edifying to other devotees.
  - \* Superficial experiences of miscellaneous nature which hardly convince will not find place in the issues.
- \* The reflective articles on Saints and their philosophy should have some bearing or parallelism with Baba's philosophy, articles on Yoga, Bhakti, Philosophy would be encouraged.
- \* Translations or versions of literature on Baba and His philosophy in other languages (stating their source) would be given due consideration.
- \* Studied analysis or interpretation of events, words and teachings of Baba will be highly appreciated.
- \* Articles/Poems should be typed with double space, on one side of the page only.

“Shri Sai Leela” Writers and Poets are requested to kindly maintain invariably one copy of their Article or Poem sent to “Shri Sai Leela” office for publication for their personal record. It is not physically possible to return the unpublished Articles or Poems on account of the heavy flow of literature. It is regretted that no request for return of literature can therefore be entertained later.

Writers/Poets should carefully read the new instructions being published in “Shri Sai Leela” from time to time. Only the Articles, Poems, Experiences found in conformity with these instructions would find place in the Magazine.



## CHILDREN'S CORNER

— Vaikharitai

### DATTATREYA -- SUPREME GURU

Young friends, in this month of December, you will come across Margashirsha Poornima, which day is known in religious India as the birthday of Lord Dattatreya. The Hindu calendar month is known as Margashirsha, The nights in this month begin with the Margashirsha constellation (Nakshatra) rising in the east. The Margashirsha indicates a rectangular cradle with three baby stars within it. This is the indication of Trimurti (Brahma, Vishnu, Mahesha) lying in a cradle in Atri's home where Sati Anusuya was shining with her lustre as a pure dutiful wife. With her merits, she attracted Lord Dattatreya to be born as a child in her house together with the attributes of the three Gods blended in Him.

Dattatreya is Supreme Guru, a master among the masters. He is Yogeshwar, who has initiated bhaktas into Yogic Sadhana and fulfilled their longings to realise the self. The saints, sages, yogis, mahatmas are particles of His divinity and the same electricity as Datta. Guru principle operates through these great personalities, which are born to guide and enlighten men and women about the path of truth, beauty and purity.

Lord Dattatreya appears in Vedic or Malanga Form. When Vaidica, He likes rituals, rigours of purity of body and strict discipline and sadhana, His Malanga or Fakir Form is however very liberal. He does not pay regards to caste, creed or religion in this Secular Form of Fakir. His mind is full of love and compassion for His followers. Sai Baba and such other saints of compassion are Malanga Manifestation of Lord Dattatreya.

The cult of instant kripa or grace has been invented by Lord Dattatreya. With His abundant Shakti, He has graced His disciples and put them into yogic trance or bliss in a trice. His touch is relieving, transforming and he is adept in Shaktipat Diksha. He can transmit His own power into His disciples and change them from the very root. Shripad Shrivallabha was His first form, which enlightened His disciples and gave instant knowledge by transmission of power. We will touch this mystic subject in some more details next occasion.



## REFLECTIONS ON RAMAYANA - II

(Continued from November, 1989)

One thing we want to be aware of, as we continue our discussion on the Ramayana is that we will follow no rigid format. It does not mean, that we will zig-zag in a confusing way from story to story, event, or character to character. On the other hand, there will be some order, but not necessarily an order, that sequentially follows the events, as they unfold in the Ramayana. For example, when we are discussing Dasharatha, we may momentarily deviate or digress into something else much as a specific incident, topic, or individual, that will complement or complete our understanding of certain events or characters associated with Dasharatha. The subject, into which we will digress, need not necessarily be directly involved with the Ramayana. However, when we divert our attention from the Ramayana, it will always be to complement or support our efforts in understanding it. In fact, now we will first digress into a discussion into certain topics and matters, that are not directly related to the Ramayana, but are of significance and help in our efforts to understand and comprehend the events and characters in this and other Hindu scriptures.

Today, many of India's writers, specifically a few historians, on early or ancient Indian or Hindu periods have often been easily influenced or intimidated by foreign historians. Many foreign historians or writers are ill-formed, ignorant or biased against India in general, and Hindus in particular. The more disturbing fact is, that the minds of many of India's writers have yet to be freed from the colonial influences. The result of this is the possible existence of an in-built prejudice towards traditional Indian history, and its well-revered Hindu scriptures. Some of the foreign writers' campaigns seem to be to mainly point out, what they conveniently want the world to know, regardless of the truth of the matter. One large stick, that is easy to use, is to create confusion and controversy about the exact or precise dates of the various historical events detailed in the Ramayana, the Mahabharata, and other Hindu scriptures. It is not because, the dates of some events are significant and important from the point of historical studies. It is because, one does not want to acknowledge real historical facts about India and her traditions, but to continue to present Indian or Hindu scriptural events and episodes as fables or "mythologies". The modern Indian counterpart of the biased foreign writer also appears

to be non-objective, and always seems to be ready to acquiesce to the incomplete, irrelevant, illogical, ill-informed so-called "research" and other "studies".

The lack of courage of conviction on the part of some Hindu historians and other writers is in a way a symptom of the confused modern Hindu society. Many modern Hindus, regardless of literacy, are naive enough not to recognise erroneous information, when they are window-dressed or well-packaged. It is no wonder, that a Hindu is discouraged, distressed, disturbed and ultimately confused by many writings. Today, we have reached a stage, when any writing is practically accepted as providing true information. The Hindu, over a number of years, is slowly influenced to become skeptical of his ancestry, culture and history. We must remember, when it comes to writing on religion, history and related areas, that in many instances, the dissertations, so typical to the prestigious doctorate degrees are often nothing more than deserts of writings - very little substance and plenty of writing! Pages of writing may be a status symbol, but are no guarantee of excellence of work or accurate presentation of historical or religious facts.

What has the above discussion to do with our study of the Ramayana? As indicated in the beginning, the reason for this discussion is to point out the none-too-accurate contents of some of the history books, and the unclear backgrounds of some of the historians and other writers. It also makes us aware of the fact, that when we study or review any article or writings on ancient Indian or Hindu scriptures, we must pay careful attention to the track-record of the author or as well as to the contents of the article. We must observe, whether the writer exaggerates, overlooks or sensationalizes. And whether he or she is non-objective, highly critical, or takes blasphemous approach. If any of the answers is in the affirmative, then such a writer is plainly biased against Hinduism, its heroes, and definitely employs a patronizing attitude. Once we learn to recognize the above tell-tale signs, we can easily and quickly judge, that such writings are inaccurate as well as improper.

This brings us to the point, that the Ramayana and other Hindu scriptures are best understood by the application and adoption in our lives, the examples set by the heroes (and heroines). One must study the original version or any authoritative translations. The optimum and





yet a simple approach to understanding the Ramayana is through, what it is defined as the “osmosis” method. The osmosis method is simply a little-by-little absorption of the story and events, by our understanding of the incidents and individuals, as they unwind in front of us throughout our reading of the story of Shri Rama. There is no such thing, as an average level of understanding. The level of understanding is different for each and every individual. It depends on the individual’s background, as related to the level and years of exposure to the various Hindu scriptures. The key element in osmosis is that the individual actually absorbs the story of Shri Rama into his or her mental system. What that means is that reading and re-reading, not mechanical, but as a labour of love and devotion, will slowly, but surely result in the reader visualizing, the very happening of the Ramayana in front of his or her eyes. The individual becomes a part of the Ramayana.

The understanding of the theological, historical, human, divine, and other aspects contained in the Ramayana is not an impossible task. But, the understanding of the many aspects are functions of the various individual human ingredients such as devotion, dedication and discipline. The devotion to Shri Rama is the primary ingredient, that one must possess in plenty for the understanding of the Ramayana. Lack of devotion makes any attempt merely a mechanical or monotonous reading of the sacred scripture. Dedication here connotes dedication to the truth or the true understanding of the epic. Dedication means a deep desire to penetrate the story, to absorb the intricate details, contained in the real life drama of Shri Rama. Discipline requires a commitment to continue to read and re-read passages, paragraphs and pages, even when they seem to appear to difficult to comprehend or even confusing. Discipline governs a patient approach to go through a web of detail and wealth of information. Discipline requires using every human faculty needed to integrate or synthesize, what may first appear to be plain inconsistencies or confusion into a consistent and comfortable conclusion or understanding. All this is achieved, if each and every individual reminds himself or herself, that the objective of understanding the Ramayana, or truly experiencing the epic will be achieved, regardless of one’s personal and family, worldly problems, conflicts or other obstructions. There are no time deadlines. The only deadline is to make possible the dream of achieving oneness with Shri Rama.

Ramayana is a timeless and universal scripture. Hindus consider

it, as sacred and sacrosanct as the Rig, Sama, Yajur and Atharva Vedas. It is Hinduism or Vedic Dharma written in the form of a life story of Shri Rama. The Ramayana clearly synthesizes the two fundamental Vedic axioms of Karma and Dharma. Many have tried to define in modern terminology, the word Dharma. Modern languages are mainly a function of the limited experiences of the individuals in a society. Many centuries of efforts have gone into defining in English language, the twin terms of Dharma and Karma. Yet, today, they cannot be completely and comfortably defined in English. However, in experiencing the Ramayana, we will come to understand, that Dharma is the Vedic discipline, that elevates a person into an ideal or divine character. If we now add Karma into the picture, the ideal character molds itself into a real or human character. The Ramayana constantly exposes us to the twin Vedic axioms of Dharma and Karma. We understand from the Ramayana, that Dharma and Karma are the twin pillars of human life. The two pillars are independent, but yet are somewhat inter-dependent. They are also coupled in our lives. Each influences the other. Each complements the other. Each challenges the other. Karma takes over in our lives regardless of the level of our adherence to Dharma in our lives. The Vedic axioms of Dharma and Karma are unequivocally the primary or fundamental components of Hindu theology, regardless of whether the school of thought is Vaishnavism, Saivism, or others. The Ramayana provides an eternal message for all, that each school of thought must co-exist, complement and correlate each other through the Vedic axioms. The Vedic axioms reinforce the divine message, that they must neither compete nor conflict with each other. The lessons we learn from the Ramayana is that competition and conflicts are alien to Hindu traditions. The story of Shri Rama is not the exclusive heritage of any one or more branches of Hindu schools of thought. Individuals, who do not comprehend this simple, but powerful message of the Ramayana need to do some real soul-searching. One needs to study, understand, adopt and apply the message of the Ramayana, and not merely read to recite it.

The study and understanding of classical Upanishads detailed in the Vedas is a challenge of high order for most Hindus. Today, it has become a fashion for many, to identify themselves as "experts", and then lecture on the Upanishads and other Hindu theological areas. A concern is that a significant number of these lecturers, who travel the Dollar pastures of United States and other countries are themselves unable to understand the very basic or fundamental message contained



in the sacred Hindu theological texts. They merely parrot the words of texts and thus unwittingly have prevented the many enthusiastic and eager Hindus from appreciating and understanding the theology of Vedic Dharma. Therefore, it is very necessary in the twentieth century and beyond that before any one even attempts to peruse Hindu theological texts, they must become very familiar with the fundamental text of Hinduism, which in today's troubled times is clearly the Ramayana.

I must emphasize, that the term "Reflections" used in the title of the article also indicates, that we are all reflections of Shri Rama, and must reflect on Him every day to help us in our lives. Before we conclude, let me remind you, that your input in the form of opinions, comments, suggestions, and even criticism will complement our efforts in sharing the story of our hero Shri Rama. Additionally, your valuable input provides the direction for our future discussion, I now await to hear from you.

May Shri Rama's divine grace and blessings be upon all of us!

*(to be continued)*

**K. Venkatramaiah, B.A.,**  
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**Krishna :** Those devotees, who dedicate their actions at my feet and who above Me without any other alternative are lifted by Me above this sansara infested with life and death and carried over to coveted immortality. I hold them fast to My Heart with love and compassion and uplift them instantaneously. I sustain their life and carry them beyond the Bhavasagar.

*- Gita*

## SAI GEETAYAN - 8

### THE VILLAGE WALLS WILL SING HIS GLORY !

(The intrinsic value of the young saint was known by Bayjabai, a village lady. Saint Gangageer was an evolved soul who spotted this gem among pious men and his astounding halo of lustre. He declared to the village folk, that the Shirdi village was blessed place, where the great master had come to stay. The glory of the young master would soon surmount the barriers and spread all over the world.)

\* Blessed is this Shirdi; Blessed are its inhabitants and Blessed are their families, who are privileged to stay in this sacred village of Baba's abode.

\* The trees and creepers, the paths and lanes, the fields and forest land around is fortunate because they are rendered auspicious by Baba's touch. The sacredness fills the houses, the temples and the landscape of Shirdi.

\* The lustrous Sun of grace has risen on the horizon of Shirdi. The saint is fountain of Amrita; He is majestic ruler of this village of liberation; He is the Fakir king governing our hearts.

\* He is the flood of light, illumining every hut or house, flowing with unimpeded gust. He is the humanized Chaitanya giving the boon of purity to every living being in the village boundaries.

\* The brightness of penance shines on His Divine Face. He is an unfathomable ocean of merits. He is spiritualism incarnate. He is the flame of Atman dispelling the darkness of ages.

\* The sacred soul of Shirdi will emblazen the facades of eight quarters. The entire universe will bow down at His feet. The whole life will be bathed in waters of Ganga with touch of this Young Saint.

(Adapted from original Marathi song)

- Chakor Ajgaonkar



## MANY SPLENDOURED MIRACULOUS SAI

(Continued from August, 1989)

We have seen in the previous article, that food arrangements for Madura gentleman's stay at Shirdi has been entrusted in the hands of Mansiram, the hotel server. This is the unique and marvellous way, that Sai Baba determines. The physical fitness of our friend has been assiduously looked after by Mansiram. Mansiram not only looked after his rich food from dawn to dusk and dusk to dawn, but also he took special care in giving our friend daily morning hot water bath, cleaning of clothes spotlessly and smearing and massaging his head and body with coconut oil.

Our friend being unassuming, humble and shy started his daily chorus in the morning from 4-30 A.M. till late in the night. Lendibag, Guru Samadhi, Dwarakamaye and Chavadi were his frequent visits. He is to perambulate many places for 108 times in the day. It was to his dismay, fairly large number of people befriended him and sought his help to tide over their personal problems and difficulties. On the woes freely expressed to him and prayed to Sai Baba intensely to relieve their mental imbalances and tortures. He simply wished them well. Astoundingly all of them got immense relief to their problems and many were solved.

To quote one instance amongst many, one fairly aged Maharashtrian in his superannuation period working in Nasik Mint of Government, got discharged or removed for some embezzlement. He also took refuge in our Shirdi Lord to show him a path of survival of his family. This man got attracted by our friend, sought his help for his betterment. Our friend took pity on him and advised him to go round the Samadhi Mandir for 108 times and by virtue of this, he may find a better job and future. Being unable to do this little exercise, he has entrusted this work to our friend only. While our friend undertook this task, even before completing the perambulation rounds, he was struck with intense heat and fever. He felt he was admonished for this work, which the other man ought to have done. However he fulfilled the task with great difficulty and took deep rest for the day. When approached by Maharashtrian on the efforts of our friend, he simply informed him to leave Shirdi in pursuit of his job and Sainath in his munificence

shall provide him a suitable job. Not knowing where to go, he asked our friend, "Where to?" Our friend fully exhausted, simply showed the direction of Sakuri for him to proceed. You will be surprised to know, that after 15 days when my friend went to Sakuri to attend important function in Upasani Mandir, this Maharashtraian was found there welcoming our friend and embraced him with kisses. He introduced him to many people, as a potential person with many surpassing powers. Bewildered by many people surrounding our Madurian with Sashtanga Namaskars etc., every one in the assembly was told that this South Indian predicted about a good job for the Maharashtraian and asked him to proceed to Sakuri. It was at Sakuri, the Maharashtraian was well received and asked to look after the visitors coming there. While he was very well treated, he met many influential, powerful people. They have all promised him a suitable job to lift him from his plight. The Maharashtraian took note of the various jobs promised by them and their emoluments and he wanted to consult our friend to choose him one good job. What strange it was, that a mere prattle of our friend assumed such gigantic proportions and this Maharashtraian was in a fix with many jobs, offered to him, to be consulted with our friend for his accepting the appointment, chosen by our friend. Although our friend advised him, to take any one job he feels better, he simply suggested one job fetching Rs. 300/- those days in an estate with overall powers vested in him and further correspondences revealed, that this man grew rich and all his children assumed very good status.

It was at Sakuri, our friend was fed on that occasion with very rich rice food, coupled with many dishes and sweets. To the information of our readers, we may state that from the first week of our friend's stay till he left Shirdi, he has not tasted rice food except at Sakuri.

Strange and mysterious are the ways of Sai and how nobly He helped His devotees' strong urge and desire.

During the stay at Shirdi, almost all days, there used to be producing some revelation or the other in the dream of our friend or in open day light some memorable events happened to enthrall him with wisdom expanding.

He felt on one night that his entire body became bloated and very big in size. His etheric double came out of his body exactly representing the body, that he had cast. His double became very small and entered the body through nostril. It was a great wonder, that he had a journey



(pilgrimage) in every part of his body, commencing from his brain and other parts. He could very clearly see as in T.V, he was walking through every nerve of his body, blood vessels and through the stream of his blood. Every organ presented clear vision to him as to their condition and he felt that some repairs were being done at some parts, where it has decayed to activate him and purify him for better work. Perhaps, this means not only the outer cleanliness was needed but the inner cleanliness was also paramount, as Jesus has always talked about it. He strangely felt that he parambulated his interior stomach and other organs. It was cleaned with profuse holified water.

Again on another occasion, he found, that Sai Baba taking him to the hall of Samadhi Mandir and in the middle some angelic persons made beautiful arrangements of decoration of the hall and wonderfully glittering ground cleaned with perfumed waters. In the middle, where now music performances are held an Yagna Sala (pit) was dug and arranged. The great Upasani Maharaj appeared as sitting near the Yagna pit and the sacred fire was lit in it and many oblations were offered to it by uttering vedic mantras by many and many articles produced by the miraculous power of Saint Upasani was offered in it. Saint Upasani asked our friend to sit by his side and watch the eternal proceedings of how glee all the souls were and how joyous were the Devatas. My friend was patted by Saint Upasani and he commanded him to open his palm upwards. To the surprise of our friend many exquisite beautiful eatables with fragrant smells poured forth into his hands and he distributed it to large number of people gathered there.

Most important of all, the desire of him to perform Shradha to his departed was accomplished in the following unique way. Yet, again in another dream, Baba took him to a conspicuously well lighted space in the bank of a crystal clear water flowing river, under the shade of a spreading large trees with branches, giving shade all over. Such trees were found in abundance on the banks of the sacred river and many saintly souls and persons were seated, locked in silent blissful meditation. Baba pointed to my friend that this was the holiest river, that feeds all the cosmos to bloom with life eternal. He made our friend to sit under the tree and by the command of Sai, delicacies of various sweets of fagrecable tastes abounded the place. Baba presided over the function and commanded the departed souls, who belong to our friend's ancestral heritage to come there and enjoy the feast so richly, arranged by Sai Baba. Many souls came in large

numbers, jubilant on the holy tasteful things, they were going to partake. Baba ordered our friend to distribute to all of them, which he did. Supreme satisfaction was writ large on their faces and having accepted, they paid obeisance to Sai Baba and plentifully blessed our friend. Our friend was amazed by the parade of souls, out of whom some of them he could identify and many he could not. He felt the conspicuous absence in that stream of souls was his own father, who gave birth to him. Our friend asked Sai Baba, little disappointed as to how his great father was missing. Sweet Baba replied him with a smile that his father had already taken birth in an affluent family with all qualities required for fulfilment of life and emancipation in that birth.

How great that one of his mission of finding Sadgati to his ancestors was potentially achieved by Bhagawan Baba Himself piloting the entire operation..

*(to be continued)*

- Sai devotee



**Krishna :** Fix your mind at My feet, put faith in Me, immerse your waves of Chitta in My form. Be perpetually Mine alone. If you do not remain constantly merged in My meditation, surrender your actions at My feet. Dedicate your life to Brahman and steady your contemplation in the Karmayoga. If you cannot achieve even this minimum target, you surrender the fruits of your actions. Merge your mind constantly in remembering Me. Cast off the longing for results of actions.

- Gita







## JUDGEMENT DAYS

Great Seers & Saints of our humanity like. J. Krishnamurthy and others were afflicted by the fear and anxiety about survival of the present human race. These Seers were convinced that we are fast approaching the JUDGEMENT DAY as mentioned in Christian scriptures; as "KAYAMAT" in Islamic scriptures; and as "PRALAYA" in Vedic philosophy, at which the future destiny of human race will be decided. Behind these legends, there lies an important occult truth, though unfortunately the diseased imagination of the mediaeval monk distorted the perfectly simple and rational idea of aconian suspension into that of ever lasting damnation.

In order to explain the rationale of this process of Judgement Day, we may postulate a teacher of a class who, with a year's work before him, has to prepare his pupils for a certain examination. He makes his plans, so as to allot appropriate portions of work to each term and month of the year. But, as the pupils are of various ages and capacities, some learn rapidly and make speedy progress, whilst others drag behind. Later in the year, the teacher again reviews the position of his pupils and foresees that, whilst some of his students will certainly pass the examination, the prospect of others is doubtful, while some others are certain to fail. He would then with perfect reason say to these last, the least advanced of his pupils, "We have reached a stage, when the further work of this class is useless to you. You cannot possibly, by any effort, attain the necessary standard in time for examination. It will therefore, be better for you at once to transfer yourselves to the class next below this for perfecting yourself there in preliminary lessons, which you have not yet thoroughly learned, and come back to this level with next year's class".

Here we have exact analogies of what has taken place and will taken place with our present human race. To explain the rationale of the history and evolution of human race on this earth, we shall diversify to understand the bottom line of development of life and humanity on this Globe. The human kingdom is divided into seven great races usually called Root Races, in each globe period. Each of these Root Races or stages of development, is divided into seven races or seven sub-stages and again each sub race is further divided into seven smaller units variously known as branch races or nations. These nations appear on the earth one after the other and after completing their tasks decline giving birth to future sub races out of its developed species. There is,

in fact, what may be called a "goal" set for humanity in each race. This goal may be compared with passing out examination at an university. But, to complete the analogy we must conceive each class of the university having different goals and students coming out of various classes, are qualified to perform certain grades of tasks in the outer world according to their qualifications. The process may be considered as continuing for seven years, until the seventh batch of students passes out, having attended a very high level and having learnt, perhaps, practically all that the University can teach them.

According to Occult teachings our Globe at present is dominated by fifth root race and fifth sub race. Naturally, the goal for this fifth race would be higher than the precious races and we will have to make all the effort to make us fit for the examination or else we may be suspended during the judgement day which is fast approaching. Perhaps a rational man may consider this theory as a fanciful legend specially, when he feels man is the ultimate creation on this earth and he is the Lord and Master of all that he surveys and can act as he likes for his pleasure ignoring all natural or cosmic laws. He assumes that there is no other higher evolved kingdom than man, which is called Superhuman Kingdom towards which we have to progress. This ignorance and defiance of the Cosmic Laws by man is the root cause of the suffering of this mentally and physically developed humanity today and will definitely lead to its destruction when the judgement day comes.

Now, if we analyse the cause of this malady, we should get at the root of the problem. The root cause is every human being wants to be happy and in pursuit of his happiness, he will go to any extent to exploit others for his own sake considering that he himself is an island and can remain happy surrounded by a ocean of miserable humanity, which is basically self-centeredness. Why this happiness? When a human baby is born, we ensure his/her physical growth and development by appropriate food and nourishment till he or she grows up as a beautiful and strong human being. Similarly, the baby grows in a second dimension, namely the mental, as it gains increasing knowledge, with the help of others first, and by its own effort later. Both the growths are helped by both type of hunger and food. These two types of growth makes he or she a physical and mental giant. But, do these two dimensional growth constitute the entire gamut of human growth? Yes, says the modern civilization; no, says religion or philosophy. These latter proclaim the And that is the supremely specific dimension of human growth, as this truth of the growth of man also in Third Dimension, namely the



spiritual. And that is supremely specific dimension of human growth, as this spiritual dimension can only control the forces of physical and mental power to be used in a balanced manner for betterment of humanity. This psycho-social evolution means growth of the human psyche from its bondage to the psychological, as in the case of all such human organism, species to freedom to identify itself with millions of other psyches in society through the growth of moral sense and expansion of ethical awareness.

This lack of development in spiritual dimension in the modern world is mainly leading us to selfishness and most of the human miseries. Many of our troubles are man-made, created by our own ignorance, greed and irresponsible action. Today, we all are facing a number of serious problems, such as the energy crisis, war, pollution, over population, floods, cyclone, earth-quakes and draught. All these are also result of our collective karma or action. This collective karma very broadly signifies any wrong action done by a group of people or rulers of a community or nation without any opposition or protest by saner people of the community or nation done in the past, these have to be accepted and adjusted as much as possible.

The solution can only be based upon an approach which transcends selfish and regional demands. A direct confrontation with universality of our predicament, along with the ultimate unity of our needs and desires, is vital to our success. The need for simple man to man relationship is becoming increasingly urgent. Today, the world is getting smaller and more interdependent. In ancient times problems were mostly local, but now, we have become very closely connected on the international level. One nation's problems can no longer be solved by itself completely. Thus, without a sense of universal responsibility, our very existence and survival becomes threatened. Basically universal responsibility is feeling for other peoples suffering just as we feel our own. It is the realization, that even our enemy is entirely motivated by the quest for happiness. We must recognize, that all beings want the same things, that we want. We should be able to exchange our happiness for the suffering of other beings. Putting this ideal into action will not only cause one to overcome everyday problems, but attain consistent peace of mind.

This compassion is not the usual love that one has for friends and family. Love, which is limited to near and dear ones is invariably alloyed with ignorance and attachment. The love being advocated here is the

kind one can have even for another, who has done one harm. Developing a kind heart does not involve any of the sentimental religiosity normally associated with it. It is not just for people, who believe in religion; it is for every one, irrespective of race, religion, or political affiliation. It is the cultivation of Human Values - which is the sole object of almost all religions and will ultimately lead to complete enlightenment.

This enlightenment is the goal of our present humanity according to all religious scriptures and people, who do not try to progress towards this goal may be eliminated during the coming Judgement Day. This Judgement may be a Nuclear War or a Natural Catastrophy due to our collective sin. It will be of interest to remember that the famous French Seer Nastradamus has predicted some hundreds of years ago, that by the end of 20th century 60% of worlds population shall be anihilated by a Nuclear War and the generation of men, who hope to see 21st century must take a serious note.

It will be of interest to note that all actions, which manifest in physical or phenomenal plane are initially formed or generated as a thought or idea by our own thinking or thought power. In present day, we majority of human beings are constantly generating evil thoughts as jealousy, greed and hatred towards others due to selfishness. Thereby, the atmosphere or the place of thoughts is severally polluted with evil thoughts and these tremendously influence our thinking resulting in manifestation of evil thoughts bringing misery. In order to counteract these evil thoughts our Sages and Seers have constantly advocated not to think of evil but always try to generate good thoughts or wishes for benefit of others. Hence almost all religions end their prayers as "**Sarve Sukhino Bhavantu**" i.e. let, everybody be happy and joyful. Therefore the saner section of people, who wish to avert the nuclear holocaust staring at us, must make it a rule of their life to at least spend a few minutes during their prayers for welfare of this suffering humanity and save us from disaster as, as individuals, we may not be able to do anything more than this. So, at least, let us pray to our God or Masters for saving us.

— S. M. Banerjee,  
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## GITA RETOLD

- \* Gita was narrated by Lord Krishna, the king among Yogis. It is an approach to life, a divine way of living effectively and fruitfully. It is a practical exercise dynamic but God oriented life-style.
- \* Gita is not renunciation of Shakar, not knowledge devotion of Dnyaneshwar, not Karmayoga of Tilak nor integral yoga of Arbindo but a blend of all these great precepts. It is a complete, perfect life. Gita turns Jiva into Shiva and Shiva into a dynamic karmayogi.
- \* Gita is purity of action, mind and thought, faith and allegiance, dedication and surrender. Gita gives equal vision of Godwardness and knowledge of yogic truth.
- \* Lord expects us to perform duty without expectation of fruit. Such good actions bestow peace of mind. If we rise a step above and dedicate our actions to God with love in the heart, God uplifts us from life and death. If we rise still higher and be Dnyani and Yogi, we tune ourselves with cosmic consciousness and become divine ourselves, reaching the choicests goal of life)

### CHAPTER - 1

Lord Krishna has summerized the heart of Vedas, essence of Upanishadas for the common folk in the shape of Gita. Krishna led Arjuna's chariot towards the heart of the battlefield. Arjuna was despondent on account of fiery cries of the warriors intoxicated with the war fever. The counc shells, trumpets and battledrums made clamour that rose to sky.

Arjuna overcome with despair said to 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 killings relatives and elderly persons whom I respect. I would rather prefer renunciation. This war would result into annihilation of the warrior race, destruction of righteousness and perpetual torture for the forefathers in the internal world of sufferings.

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

## CHAPTER II

Arjuna's despondency coupled with his timid philosophy raised a smile on the face of Krishna; He said, "O Arjuna! where from have you borrowed this timidity midst the warfare? Nobody is killed at others hands. The nature of Samsar is transitory, unstable, momentary and fleeting. The soul alone is immortal. O Arjuna, I, you and all these kings were in existence from times immorial to this date and we shall exist in futurity as well. The life principle 'chaitanya' cannot be destroyed. It cannot be burnt, dampened, fragmented or annihilated. Behold the undying principle behind this cosmos and cast away despair. I will teach you the Sankhya philosophy along with the Buddhiyoga (Path of discrimination). Become steady minded, still your brain and act like a yogi. Perform karma tinged with yoga. Cross the borders of weal and woe, despair and attachment and act without expectation of fruits with an attitude of service, dedication and duty. Let, all the worldly things and their pleasures merge in you without disturbing your mental poise and peace, as the rivers join the ocean. Be Arjuna the master of this mental peace and tranquility, untinted yoga state and the liberty from the effects of actions. The warrior should stick up to the action of fighting for it is his ultimate Karma and he cannot live like a coward."

## CHAPTER III

- \* Arjuna asked "Lord Krishna, if intellect is higher than the action, why are you admonishing me the dreadful inevitability of warfare? Are you not deceiving by using sweet and infatuating words of guile? Why are you fanning ambition and desire in my mortal bodily frame?"
- \* Lord Krishna smiled derisively and remarked, "O Partha! my teachings so far have fallen flat on your ear. Arjuna, there are two paths for the aspirant, one of which is the renunciation (sanyasa) and the other is action without desire for fruit (Nishkama Karma).
- \* Even though you have withdrawn yourselves from all actions, the fickle mind would fleet around like the unstable spirit of wind and run after sensory objects. The samsar will creep up again inside under the cover of false knowledge.
- \* O Arjuna! the world is a field of action. You will not earn a



mere loaf or bare subsistence, if you desist from day to day work. You have to surrender your actions without longing for fruit. The actions must be in the nature of sacrifice (Yadnya) or dedication (Samarpana) which is conducive to the liberation of human soul.

- \* The senses act according to the dictates of human nature (prakriti). You have to be unattached in this hue and cry of human existence. You have to dedicate your actions along with your mind, intellect, ego and soul to me. This will emancipate you from the fetters of prarabdha, sanchita and kriyamana, which shapes your destiny.
- \* I myself perform actions, although I am the master of the three worlds. My actions are aimed at bringing men together for human welfare, for protection of religion and righteousness in the world or destruction of the wicked who mar the path of light. I have never opted for unilateral renunciation of karma. By my very actions I have installed an ideal of Divine life for the uplift and welfare of the world.
- \* The body is higher than the sensory pleasures, the mind and the intellect are still higher. The soul is superior to mind and intellect. Karmayoga (selfless action) is a divine path of salvation. I appear again and again on the scene of the world to shape the religion anew, to protect the righteous, to destroy the wicked. My actions are meant for uplift and liberation of the universe.

## CHAPTER IV to VI

- \* Lord Krishna said, "I have explained to you, Arjuna, how the path of Karma (Action) is preferable to a human being. But Karma is not ultimate goal. It is but a way to the goal of knowledge (Dnyana). It is an offering in the fire of knowledge. All actions must end in knowledge. Nothing is greater than knowledge. Since the life is way to realisation, selfless deeds are means to this end. Even when you offer all actions to God, you must do it with the vision of knowledge. This is Sama Dristi (equal vision). Let entire human action end in knowledge because it is the final destination.
- \* Arjuna, offer your karma in the fire of knowledge. Keep the fire of knowledge burning ceaselessly. Nothing is purer than knowledge. Karma is the instrument, while Dnyana the objective. Let selfless Karma be offered in the sacrificial fire of Brahman.

- \* A dnyani does not attach himself to the fleeting and transitory enjoyments in life, even though he accepts them in the course of life. He fixes his attention in the middle of the eyebrows, equalises prana and apana, controls mind and buddhi and concentrates on Atmic principl. It is inevitable to meditate in order to gain the vision of knowledge.
- \* Arjuna fix your eye on the atmic truth controlling your mind and intellect. Then only the knowledge will envelope mind and breath and the ripples of Vikalpa and Sankalpa will die down. The peace will dwell deep within the soul. So tranquilise the soul by equalising prana and apana. Fix your sight on Bhrumadhya. Install the image of God there and merge your mind in the form of God. This place is the abode of divine vision, a border of limitless, a confluence of all holy tirthas. Be still at the Adnya Chakra, the seat of God, the source of light. Meditation is the way not renunciation. Follow action, meditation and knowledge and you will get what you cherish.
- \* Such a yogi following Dnyana, Karma and Dhyana crosses the joys and sorrows of the word and through purity of body and mind and by dint of proper food and behaviour comes to me and remains fixed in me. Even the unsteady mind is controlled by Samyama. The flame of atman blazes in the meditation. Selfless Karma gives peace. Stabilization of mind is a gift from Yoga Dhyana (meditation). So each has its own significance in leading to knowledge or realisation.
- \* Even if your sadhana ends abruptly in this life, you will be born again in a holy family and continue the exercise in the subsequent birth. (Nahi Kalyana Krut Kaschit Durgatim Tatha Gachhati)

*(to be continued)*

— Chakor Ajgaonkar

**Krishna :** Do not despise anybody, fill your heart with compassion. Be patient as the earth, pardon the sins of others and treat happiness and sorrow equally.

The Bhakta, who does not afflict others, who is free from anger or joy, who is oblivious of external happenings, is dearer to Me.

I love the Bhakta, who is devoid of lust, pride, attachment, pain, who treats friends and foes alike, who is content, who is disregardful of praise or censure by others.

*-Gita*





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## UDHO SHATAK

(105)

Shy with bent looks Udho now returns  
Having with him the means to acquire all pleasure.  
Purged of all vain egoism of knowledge,  
With a complete collapse of the fortress of wisdom  
He comes-moist his eyes and deeply feeling his heart;  
And bent his frame with love and subjection,  
Filling the Sweet nectar in the bucket of Yoga  
And hiding the jewel of love in his rags.

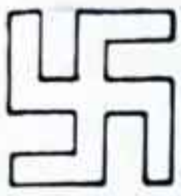
(106)

Running to the parlour He comes learning of Udho,  
And suffuse, with tears His eyes his disturbed state,  
Seeing him bitterly wailing Kanha,  
Places his trembling hand on His breast.  
He feels like inquiring and saying something.  
But failed his courage, and their feelings they suppressed.  
When Udho, with his faded face and heaving heart,  
Raised his eyes to Kanha's and then lowered his looks.

(107)

Drunk with love he walks with a swaggering gait-  
Tired his limbs and tired and heavy his eye-lids  
Thus almost flustered and dazed, enters he,  
As though something he recalls at the back of his mind.  
Generously cherishing he lets not fall a tear,  
And wipes with his arms those that tend to fall.  
In one hand he holds the butter from Yasoda,  
And, the sweet, sounding flute of Radha in the other.

— **Indrajit Singh**  
Civil Lines,  
Banda, U. P.



दिसम्बर १९८९

श्री  
**साईलीला**

हिन्दी विभाग

अनुक्रमणिका

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## कौमी एकजहती और साईबाबा

- डा. सुधांशु कुमार नायक

आशा निवास,

भुवनेश्वर-७५१ ००२.

विश्वकवि रवीन्द्रनाथ ने हमारी पवित्र भारत भूमि को “महामानवेर सागर” कहा है। एक के बाद एक बहुतसी नस्लें अपनी सभ्यताएं लेकर इस देश में आईं और आकर यहां बस गईं। ईरानी, यूनानी, हुण, युएची, शक, कुपाण आदि जो भी जातियां आक्रमणकारी के रूप में भारत में आईं, वे सब कुछ ही दिनों में भारत के महाजातिसागर में विलीन हो गईं। पहले पहल जो कौमें भारत में आईं उनके निकट धर्म का अधिक महत्त्व नहीं था। इसलिए उन्होंने हिन्दू धर्म को अपना लिया। लेकिन इस्लाम की हैसियत इनसे बिलकुल अलग थी। तुर्कों के मजहबी उसूल, इबादत के तरीके, कानून, समाजी रस्म व रिवाज एक विशेष प्रकारके थे। मुसलमानों की जिन्दगी पर इनका गहरा असर था। यह आसान नहीं था कि इस्लाम दूसरे धर्मों में घुलमिल जाता, या उनके प्रभाव को स्वीकार कर लेता। लेकिन भारतीय संस्कृति की ग्रहणशीलता में ही मेलजोल का गुण है। अतः यह कैसे हो सकता था कि भारत में दो सभ्यताएं रहें और बिलकुल एक दूसरे से अलग रहें?

पन्द्रहवीं शताब्दी के आरंभ में ही हिन्दू धर्म और इस्लाम दोनों में गिरावट आ गई। “ईशावास्यमिदं सर्वम्” मानने वाले हिन्दू और इन्सान को एक ही “वाहिद उम्मत” मानने वाले मुसलमान धर्म के मूल तत्व को छोड़कर बाह्याचारों में फंस जाने के कारण अपने को एक दूसरे से भिन्न मानने लगे। इससे देश में कौमी एकजहती लाना आवश्यक हो गया। इस अभिप्राय से देश में कबीर, नानक, बुल्लेशाह, यारी साहब, दरिया साहब, रैदास, तुकाराम, बाबा फरीद, पीपा, सदना, मुईनुद्दीन चिरती, निजामुद्दीन औलिया, बाबा मलुकदास, चैतन्य, शंकरदेव, बसवेश्वर जैसे सैकड़ों हिन्दू और मुसलमान सूफी, सन्त, महात्मा और फकीर पैदा हुए, जिन्होंने हमें मजहबी रीति-रिवाजों से हटाकर बुनियादी उसूलों की ओर ले जाना चाहा, हमें सब धर्मों की मूलभूत एकता का पाठ पढ़ाया और यह बताया कि सभी मजहब एक हैं। इस संतों की वाणी में एकजहती का खयाल कूट कूट कर भरा है।

कबीर कहते हैं: “भाई रे दुइ जगदीश कहां ते आया, कहो कौन भरमाया।

अल्लह राम करीमा केसो हरि हजरत नाम धराया।

वही महादेव वही मुहम्मद ब्रह्मा आदम कहिए।

को हिन्दू को तुरूक कहावे एक जमीं पर रहिए।  
 पूरब दिसा हरि को वासा पच्छिम अल्लह मुकामा।  
 दिलही खोज दिलहि मां खोज यहै करीमा रामा।”

संत पल्लुदास ने इसी खयाल को जाहिर करते हुए कहा है:

“पूरब में राम है पच्छिम खुदाय तो उत्तर और दखिन कहो कौन रहता ?  
 साहब वहं कहां है कहां फिर नहीं है, हिन्दू मुस्लिम तूफान करता।”

दादू ने कहा है: “दोनों भाई हाथ पग, दोनों भाई कान।  
 दोनों भाई नैन हैं, हिन्दू मुसलमान।”

इन सब संतों के प्रयास से भारतीय और तुर्क मस्तिष्क का समन्वय हुआ। दो अलहदा दुनियाएं एक में समा गईं और उनके समन्वय से एक नई संस्कृति निखर आयी। नई समन्वयात्मक संस्कृति को आधार बनाकर नये-नये संप्रदाय अस्तित्व में आये, जिनमें सिख संप्रदाय सबसे प्रमुख है। सिख गुरुओं के प्रयत्न से जात-पांत के बन्धन टूटे, छुआ-छूत पर पाबन्दी लगी, एक पंगत में बैठकर खाना अनिवार्य हो गया। स्वयं बादशाह अकबर ने भी गुरु से भेंट करने के लिए जाते समय पंगत में ही बैठकर भोजन किया था। उस समय के परम तपस्वी साई मियां मीर के द्वारा ही अमृतसर के स्वर्ण मन्दिर की नींव रखी गई।

कौमी यकजहती का प्रचार करने वाले इन संतों की परंपरा में साईबाबा का आविर्भाव हुआ, जो अपने को कबीर का अवतार मानते थे। वे कर्मतः ही नहीं, जन्मतः भी सांप्रदायिक सद्भावना के सेतु थे। ऐसा भी लिखा गया है कि हैदराबाद के पत्रि ग्राम में एक ब्राह्मण परिवार में उनका जन्म हुआ था। परन्तु कबीर की तरह उनका पालन-पोषण एक मुसलमान फ़कीर दम्पति के द्वारा हुआ। किन्तु शिव पूँजन के प्रति अधिक अनुरक्त रहने के कारण उन्हें फ़कीर दम्पति ने त्याग दिया और लगभग संम् १८५४ में वे शिरडी आकर वहीं सर्वधर्म समभाव की घण्टी बजाने लगे।

साईबाबा हिन्दू और इस्लाम दोनों धर्मों के समन्वय के प्रतीक थे। दोनों संप्रदाय के लोगों को अपनी ओर आकर्षित करना और दोनों के लिए एक साधारण मिलन और पूँजा का अवसर प्रदान करना उनका उद्देश था। इसलिए दोनों संप्रदायों की जीवनधारा और धर्मधारा के कई तत्त्वों को उन्होंने अपना लिया था। कबीर की तरह उनमें हिन्दुओं के कनछेदन और मुसलमानी सुन्नत का समन्वय हुआ था। वे मुसलमान फ़कीर की तरह कपड़ा पहनते थे और हिन्दुओं की तरह तिलक लगाते थे, माला और आभूषण पहनते थे। वे मुसलमानों के साथ हिन्दुस्तानी में बातें करते



थे और हिन्दुओं के साथ मराठी में। हिन्दुओं को पुराण से और मुसलमानों को कुरान से उपदेश दिया करते थे। वे हिन्दू और मुसलमान भक्तों से अलग अलग पद्धति में पूजा स्वीकार करते थे। धार्मिक समन्वय के प्रख्यापक होने पर भी वे धर्मान्तरण के विरोधी थे। एक बार मालंगांव के फ़कीर बड़ेबाबा के साथ इस्लाम धर्म ग्रहण करने वाला एक हिन्दू आया, तो बाबा ने उसे व्यंग करते हुए पूछा: “अच्छा। तुमने अपना बाप बदल दिया!”

बाबा शिरडी में जहां रहते थे, वह मुसलमानों की मसजिद थी। बाबा उसे ब्राह्मण की मसजिद कहते थे और उन्होंने उसका नाम रखा था “द्वारकामाई”। उस मसजिद की पश्चिमी दीवार पर एक आला था, जिसे “मिम्बार” कहते थे; वह मक्का के काब्बा का प्रतीक था। मुसलमान भक्त उसी ओर मुंह करके नमाज पढ़ते थे। दूसरी तरफ हिन्दुओं के लिए पवित्र अग्निकुण्ड और भस्म एवं प्रदक्षिणा करने के लिए तुलसी का पौधा था। वहां दिन में पुराण और रात में कुरान का पाठ किया जाता था। दोपहर को ऊंचे स्वर में हिन्दू मंत्रों के साथ बाबा की पूजा की जाती थी।

मसजिद में हिन्दुओं के द्वारा बाबा की पूजा मुसलमानों में असन्तोष का कारण हुआ। इसे अनुचित मानकर कुछ धर्मान्ध मुसलमानों ने इसका विरोध भी किया। सन् १८९४ में संगमनेर के काजी के नेतृत्व में हिन्दुओं को मसजिद जाने से रोकना, सन् १९१५ की एक रात में मसजिद में सोये हुए हिन्दुओं को हत्या करने के लिए एक पठान का कुचक्र, रोहिला द्वारा हिन्दू-प्रेमी बाबा के ऊपर आक्रमण, फ़कीर द्वारा पानी को जूठाकर हिन्दुओं के धर्मान्तरण का प्रयास आदि घटनाओं ने बाबा की अलौकिक शक्ति के प्रयोग से समस्याओं के समाधान की कहानी सबको मालूम है, जिन्हें यहां दुहराना आवश्यक है। बस, इतना कहना पर्याप्त होगा कि बाबा की प्रचेष्टा से शिरडी में सर्वधर्म समभाव का वातावरण विराजमान था। सभी धर्म और संप्रदाय के भक्त बाबा के पास आते थे और अपनी अपनी रीति से उनकी पूजा करते थे। सब भाई-भाई के सम्बन्ध में बन्धे हुए थे। हिन्दू भक्त मुसलमानों की चन्दन शोभायात्रा में शामिल होते थे और मुसलमान भक्त हिन्दुओं के साथ रामनवमी उत्सव मनाते थे। दोनों एक साथ प्रार्थना करते थे और मुसलमानों के द्वारा नमाज पढ़ने के बाद बाबा के लिए हिन्दुओं के द्वारा लाये गये नैवेद्य को सब एक साथ ग्रहण करते थे। रामनवमी के अवसर पर शिरडी में फहराये जाने वाले झंडे के नीचे आज भी सभी धर्म और संप्रदाय के लोग अत्यन्त प्रेम भाव के साथ एकत्रित हो रहे हैं। यह झंडा केवल शिरडी ही नहीं, सारे भारत में कौमी एकजहती का प्रतीक है। बाबा ने सर्वधर्म समभाव की और धर्मनिरपेक्षता की जो ज्योति जलाई थी, वह

आज भी प्रज्वलित है; जिसकी पवित्र उदी से आर्तजनों की दुर्दशा निवारित हो रही है।

यहां यह बात भी उल्लेखनीय है कि बाबा के कौमी यकजहती का नारा ब्रिटिश सरकार की “विभाजन करो और शासन करो” नीति के विपरीत था। इसलिए बाबा को प्रलोभित और बदनाम करने की कोशिशों की गई थीं। किन्तु परिणाम यह हुआ कि इस हीन कर्म में लिप्त अधिकारी बाबा के अनुयायी बनकर शेष जीवन व्यतित करने लगे।

बाबा हिन्दू और इस्लाम सभी धर्म के लोगों को अपनी सन्तान की तरह प्यार करते थे। वे किसी का हक छिनना नहीं चाहते थे। एक बार एक हिन्दू इन्स्पेक्टर ने मसजिद की मरम्मत के लिए कुछ पत्थर बाबा को दिये। पर बाबा ने उन्हें गांव के हिन्दू मन्दिर निर्माण के लिए दे दिये। बाद में हिन्दुओं ने सैकड़ों रुपये इकट्ठे करके मसजिद का नवनिर्माण कराया। इससे बाबा विविध संप्रदायों में पारस्परिक प्रेम भाव उद्रेक करने की जो इच्छा करते थे, उसकी परिपूर्ति हुई। शिरडी से तीन मील दूर साकोरी में स्थानीय शिव और मारुति मन्दिर के केवल बीस मीटर की दूरी पर एक मसजिद का निर्माण बाबा के एक भक्त उपासनी महाराज ने किया था, यहां दोनों संप्रदाय के लोग निर्विघ्न से अपनी अपनी पूजा में शामिल हो रहे हैं।

बाबा ने अपने जीवनकाल में धर्मसहिष्णुता का जो पाठ लोगों को पढ़ाया, उसकी सफलता का प्रमाण है १९१८ में बाबा के देह त्याग के समय उनके मृत शरीर के लिए किसी प्रकार का सांप्रदायिक दंगा का न होना। कुछ विवाद उपजा अवश्य था, किन्तु सब बाबा के हिन्दू भक्त बुटी साहब के नवनिर्मित भवन में उन्हें समाधिस्थ करने पर राजी हो गये। बस शर्त यही रही कि मुसलमानों को पहले की तरह वहां समाधि मन्दिर और मसजिद में पूजा करने की अनुमति दी जाय।

आज भी शिरडी में सभी धर्म और संप्रदाय के भक्तों के बीच सौहार्दपूर्ण वातावरण को देखकर कोई भी अनुभव कर सकता है कि संसार में एक ही धर्म है और वह है मानव धर्म। हम सब एक ही ईश्वर की सन्तान हैं। हम में विभेद का प्रश्न ही नहीं उठता। गुरु नानक ने ठीक ही कहा है:

“औवल अल्लह नूर उपाया कुदरत दे सब बन्दे।  
एक नूर ते सब जग उपजा कौन भले कौन मन्दे”





## बाबा और उपवास

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खंजनपुर रोड, कोठी बाजार,  
वैतूल, म.प्र.

अध्यात्म अथवा भक्ति-साधना में व्रत और उपवासों की प्रतिष्ठा अत्यन्त प्राचीन है। शास्त्रों में भी नवरात्रि, एकादशी, शिवरात्रि, गोकुल अष्टमी आदि पर्वों के दिन व्रत रखे जाने का विधान है। वर्तमान युग में भगवान के प्रतिनिधि स्वरूप अनेक हैं; जैसे धूनीवाले दादा, गजानन महाराज, उपासनी महाराज, अकलकोट स्वामी, गुलाब बाबा आदि। हमारे आराध्य भगवान् श्री साईं बाबा तो सर्वदैवत्वस्वरूपम् हैं ही। ये ऐसी विभूतियाँ हैं, जिन्हें भक्तगण अपना सद्गुरु मानते हैं, गुरुवार उनका दिन मानते हैं और इसलिए गुरुवार के दिन उनका व्रत रखते हैं। उस दिन दिन भर उपवास रखकर कुछ लोग सायंकाल पूर्ण भोजन ग्रहण करते हैं और कुछ केवल फलाहार। बहुत-से साईं भक्त तो गुरुवार के दिन शिरड़ी का प्रसाद भी दिया जाय, तो उसे लेकर रख तो लेंगे, पर उसे तुरन्त खायेंगे नहीं, क्योंकि वे उस दिन साईं बाबा के नाम पर उपवास रखते हैं, फिर अन्न कैसे ग्रहण कर सकते हैं!

श्री साईं बाबा का जीवन स्वयं में मानव-समाज के लिये एक सन्देश है—मानव जीवन यापन करने का एक आदर्श स्वरूप है। बाबा के लिये चाहे स्नान प्रतिदिन आवश्यक न रहा हो, परन्तु अन्नत्याग अथवा उपवास का पथ न तो उन्होंने स्वयं कभी अपनाया, और न अपने भक्तों को भूखे रहकर उपवास करने की प्रेरणा दी; क्योंकि “उपवास करने वालों का मन कभी शान्त नहीं रहता, तब उन्हें परमार्थ की प्राप्ति कैसे हो सकती है?” श्री साईंसच्चरित, अध्याय ३२ में वर्णित गुरु और ईश्वर की खोज तथा “उपवास अमान्य” प्रसंग सभी साईं-भक्तों के लिए विशेष रूप से पठनीय है, जिसमें शरीर और आत्मा के लिये अन्न की आवश्यकता और उपवास के निषेधक अनेक सूक्तिवाक्य उपलब्ध हैं। यथा—“भूखे रहकर कोई कार्य पूर्ण नहीं हो सकता। इसलिए यदि कोई आग्रहपूर्वक भोजन के लिये आमंत्रित करे, तो उसे अस्वीकार न करो। भोजन तो भगवान् का प्रसाद है, उसे ठुकराना उचित नहीं। यदि कोई भोजन के लिये आमंत्रित करे, तो उसे अस्वीकार न करो, उसे अपनी सफलता का प्रतीक जानो।” श्रीमती गोखले को उपदेश देते हुए बाबा ने कहा था कि “प्रथम आत्मा की तृप्ति होना आवश्यक है। भूखे रहकर ईश्वर की प्राप्ति नहीं हो सकती। यदि पेट में कुछ अन्न की शीतलता न हो, तो हम किस

आँख से ईश्वर को देखेंगे, किस जिहवा से उसकी महानता का वर्णन करेंगे और किन कानों से उसको श्रवण करेंगे। जब समस्त इन्द्रियों को यथेष्ट भोजन व शान्ति मिलती है, तथा जब वे बलिष्ठ रहती हैं, तभी हम भक्ति और ईश्वर-प्राप्ति की अन्य साधनायें कर सकते हैं। इसलिये न तो हमें उपवास करना चाहिए और न ही अधिक भोजन। भोजन में संयम रखना शरीर और मन दोनों के लिए उत्तम है।” श्रीमती गोखले तो होली के दिनों में बाबा के चरणों में बैठकर तीन दिनों का उपवास करने का संकल्प लेकर आयी थीं, पर उनके आने के पहले ही बाबा ने कह दिया था कि “मैं शिमगा (होली) के दिनों में अपने बच्चों को भूखा नहीं देख सकता हूँ। यदि उन्हें भूखे रहना पड़ा, तो मेरे यहां वर्तमान होने का लाभ ही क्या है?” -और श्रीमती गोखले के आ जाने पर बाबा ने उनसे कहा—“उपवास की आवश्यकता ही क्या है? दादाभट के घर जाकर पूनपोळी तैयार करो और मुझे भोजन कराकर स्वयं भी प्रेमपूर्वक खाओ। अपने बच्चों को खिलाओ।” आखिर श्रीमती गोखले को बाबा की आज्ञा मानकर भोजन करना ही पड़ा।

इसी प्रकार अध्याय ३३ में आप्पासाहेब कुलकर्णी के प्रसंग में “भूखे भजन न होइ गोपाला” की अभिव्यक्ति हमें मिलती है। वे जब तक बिना भोजन किये फूकीर को खोजते रहे, वह नहीं मिला और जब भोजन करने के बाद खोजने निकले, तो वे मिले भी और उनके घर जाकर दक्षिणा भी ग्रहण की, तथा नवधा भक्ति के प्रतीक नौ रुपये कुलकर्णी को दे भी दिये; इस प्रसंग में भी दाभोलकर जी ने यह बात कही है कि “भूखे पेट ईश्वर की खोज नहीं करनी चाहिए।” काकासाहेब दीक्षित ने एक बार संकल्प किया कि अब से वे केवल एक बार भोजन करेंगे और रात्रि को भोजन ग्रहण न करेंगे, तब बाबा ने उन्हें ऐसा करने से मना कर दिया था। इस प्रसंग में श्री नरसिंह स्वामी जी ने श्री नाचने के साथ घटित घटना का अत्यन्त ही रोचक विवरण प्रस्तुत किया है और वैसा ही रोचक उदाहरण कुशाभाऊ का है, जिसे भक्तों के लाभार्थ यहां प्रस्तुत किया जाता है।

श्री नाचने ने अपने जीवन में कभी एकादशी का व्रत नहीं किया था। शिरडी आने पर अपने दो कर्मठ साथियों से प्रभावित होकर उन्होंने एकादशी के दिन व्रत रख लिया। व्रत रखे हुए जब वे मस्जिद में बाबा के दर्शनार्थ पहुंचे, तो बाबा ने उनसे पूछा कि “तुमने आज भोजन क्यों नहीं किया?” नाचने साहब ने उत्तर दिया—“बाबा, आज एकादशी का व्रत है। इसलिए उपवास कर रखा है।” तब बाबा ने नाचने के कर्मठ साथियों को लक्ष्य करते हुए कहा कि “उन दोनों की मति तो भ्रष्ट हो गयी है। तुम तो जाओ और भोजन कर लो।” यह आदेश पाकर नाचने जी बालाभाऊ के होटल में गये, परन्तु वहां उनको उत्तर मिला कि “जब





तक आरती संपन्न न हो जायेगी, तब तक भोजन न मिल सकेगा।” अतः नाचने जी मस्जिद में लौट आये और भोजन न कर सकने का कारण बाबा को बता दिया। तब बाबा ने फिर उनको होटल भेजा और कहा कि “तुम पुनः जाओ और भोजन करके आओ। जब तक तुम भोजन करके न आओगे तब तक आरती नहीं होगी।” अन्त में विवश होकर बालाभाऊ को नाचने साहब को भोजन कराना ही पड़ा। भोजन करके जब नाचने साहब बाबा के पास मस्जिद में आये, तो उसी समय संयोगवश मौसीबाई कौजलगी ने बाबा को पान का बीड़ा अर्पित किया, जिसे बाबा ने नाचने साहब को खा लेने के लिये आदेश दिया। एकादशी के व्रत में पान खाना वर्जित है। इसलिये नाचने को पान खाने में संकोच हुआ, परन्तु बाबा की आज्ञा का वे उल्लंघन कैसे करते? आखिर उनको पान भी खाना ही पड़ा।

इसी एकादशी के प्रसंग में नरसिंह स्वामी जी ने मिरज के निवासी कुशाभाऊ (कृष्णाजी) के साथ घटित घटना का भी उल्लेख किया है। कृष्णा जी काशीनाथ जोशी महाराज के समीप बैठे थे, तभी महाराज (बाबा) ने उनसे पूछा कि “अपने भोजन में आज तुमने क्या पदार्थ खाये हैं?” कुशाभाऊ ने उत्तर दिया कि “बाबा, आज एकादशी का व्रत होने के कारण मैंने उपवास रखा है।” बाबा ने पूछा कि “क्या तुमको एकादशी का अर्थ मालूम है?” कुशाभाऊ ने कहा कि “बाबा, एकादशी का अर्थ उपवास करना है।” तब बाबा ने उनसे “उपवास” का अर्थ पूछा। कुशाभाऊ ने एकादशी के व्रत को मुसलमानों के रोजे के समान बताया। तब बाबा ने भाऊ से रोजा का अर्थ पूछा। कुशाभाऊ ने कहा कि “उस दिन कन्द-मूल (मीठे आलू) के अतिरिक्त दूसरे किसी भोज्य पदार्थ का आहार नहीं किया जाता।” तब बाबा ने कहा कि “भाऊ, एकादशी के दिन यदि कन्द खाते हो, तो लो, यह कांदा (प्याज) खाओ।” कुशाभाऊ को संकोच हुआ कि बाबा, उनके जैसे कर्मकांडी को एकादशी के दिन प्याज खाने को कह रहे हैं। उन्होंने बाबा से कहा कि “यदि आप भी कांदा खा लें, तो मैं भी खा लूंगा।” तब बाबा ने कांदा उठाया और उसे छीलकर कचाकच खाने लग गये। अब तो कुशाभाऊ को प्याज खानी ही पड़ी। उसी समय कुछ और भक्त मस्जिद में आ गये। तब आगन्तुकों को संबोधित करते हुए बाबा ने कहा कि “देखो, यह वम्मन (ब्राह्मण) एकादशी के दिन कांदा खा रहा है।” कुशाभाऊ ने कहा कि “जब स्वयं साईनाथ ही कांदा खा रहे हैं, तो मुझे खाने में आपत्ति ही क्या है?” बाबा ने कहा—“अरे, मैंने तो कांदा नहीं, कन्दमूल खाया है।” और इतना कहकर उन्होंने वमन कर दिया, तो उसमें कन्द-मूल फल ही बाबा के पेट से बाहर निकले। यह चमत्कार देखकर कुशाभाऊ ने उसमें से कुछ पदार्थ उठाकर तत्क्षण खा लिये। बाबा ने उनको घूसा मारते हुए कहा कि “तुम बड़े धूर्त

हो। तुमने उसे क्यों खाया ?” परन्तु कुशाभाऊ ने अपमानित नहीं महसूस किया। उसके बाद बाबा ने उनके मस्तक पर वरद हस्त रखते हुए आशीर्वाद दिया कि “अब से मेरी तुम पर पूर्ण कृपा रहेगी और जब भी तुम मेरा ध्यान करोगे, तभी मैं शीघ्र प्रगट हो जाऊंगा। जब भी मुझे स्मरण कर तुम अपनी मुठ्ठी बन्द करोगे, तुम्हें मेरे प्रसाद (विभूति) की तुरन्त प्राप्ति होगी।” तब से जब भी कुशाभाऊ किसी भक्त का संकट दूर करने के लिये मुठ्ठी बन्द करते थे और बाबा का नामस्मरण करते थे, तो उनकी मुठ्ठी में गरम-गरम विभूति आ जाती थी। जिसे प्रसाद के रूप में वे भक्तों को बांट देते थे।

इसलिये साई-भक्तों को उपवास करके बाबा को भूखा रखने का अपराध क्या करना चाहिये! क्यों कि बच्चा भूखा हो, तो पिता कैसे खा सकता है!



### कवि-लेखकों से निवेदन

- \* 'श्री साईलीला' मासिक पत्रिका के लिए साहित्य लिखते समय निम्नलिखित सूचनाओं की ओर दें।
- \* आपका साहित्य आध्यात्मिक-धार्मिक स्तर पर और संतों पर आधारित हों।
- \* आपका साहित्य बाई ओर हाशिया छोड़कर और दो लाइनों के बीच में पर्याप्त जगह छोड़कर हों।





चकोर आजगांवकर विरचित

## श्री साईं गीतायन-३

भगवान श्री हरि साईं रूप में प्रकट होते हैं

- \* भगवान हरि ने गोदावरी-तट पर श्री साईं के रूप में अवतार लिया है। इसी तट पर श्रीराम, जो अपने भक्तों की इच्छाओं की पूर्ति करते हैं, सीता जी के साथ ठहरे थे और उनके संसर्ग में उन्होंने अपने पावन दिन-रात व्यतीत किये थे। इस लीलाप्रिय दैवी अभिनेता ने गौतमी तट पर रामायण का नाटक अभिनीत किया था।
- \* गोदावरी दक्षिणी गंगा है, जिसके दोनों तटों का नामकरण वशिष्ठ तथा गौतम पर किया गया है। यह नदी भागवत भक्तों के पावन साहचर्य का रसास्वादन करती है। ईश्वर तथा उसके प्रिय भक्तों के एकत्व के दर्शनशास्त्र के द्वार पर वह भक्ति के घड़े उँडेलती है।
- \* गोदावरी एक ओर कुशावर्त को परिवेष्टित करती है, तो दूसरी ओर नाथों के चरणों का अपने सिरहाने के रूप में उपयोग करती है। वह अपने शरीर को योग तथा भक्ति के कम्बल से आवृत्त करती है। गोदा आनन्द का स्रोत है। यही नहीं, वह तमस के अन्धकार को आरपार वेधती हुई प्रकाश की दीप्तिमान रेखा है।
- \* गोमती के इस तट पर भगवान दत्तात्रेय (कृष्णा नदी की समृद्ध गोदी में धमे हुये) ने मलंग साधु का फकीर रूप धारण कर लिया है। तीन सिरों सहित नृसिंह सरस्वती दत्तात्रेय ने यहाँ पर मानव रूप में अवतार लिया है।
- \* शिरडी का यह फकीर इस दृष्टि से अद्वितीय है कि उसके नाम, जन्म, सम्बन्धी, जाति अथवा धर्म का कोई सुराग नहीं मिलता। वह आन्तरिक तथा बाह्य प्रकृति से विस्मयकारी, विलक्षण है। वह, वस्तुतः, ऐसा अश्वत्थ है, जिसकी जड़ें ऊपर की ओर अंकुरित हो रही हैं तथा डालें नीचे की ओर फैली हुई हैं।<sup>१</sup>
- \* उनके जटायें नहीं हैं। वे अपने सिर के चारों ओर फटा वस्त्र बाँधते हैं। उनके कमण्डल नहीं है किन्तु वे अपने हाथ में टीन का एक पात्र लिये रहते हैं। उनकी क्षुधा तृप्ति के लिये रोटी का एक टुकड़ा यथेष्ट है। वे ऐसे अनन्त अमर गुरु हैं, जो अपने भक्तों की भक्ति के प्यासे हैं।

- \* हमें युगों-युगों तक निरन्तर बाबा की भक्ति का गायन करना चाहिये। हमें उनके सद्गुणों की अनवरत सराहना करना चाहिये। हमें अपने जन्म और पुनर्जन्म को उनके श्रीचरणों पर अर्पित कर देना चाहिये। हमें उनके मधुर अधरों पर बाँसुरी बन जाना चाहिये।
- \* बाबा सम्पूर्ण विश्व में पदार्पण करने वाले करुणार्द्र गुरु हैं। बाबा दत्तात्रेय हैं, जिन्होंने शिरडी के ग्राम के माध्यम से अपनी लीलाओं को सम्पन्न करने के लिये मानव रूप धारण किया है। मेरी जिहवा हर्षोन्माद हेतु उनकी महिमा को मधुर गीतों में गायेगी।

हिन्दी रुपान्तरकार :

- प्रो. जनार्दन प्रसाद श्रीवास्तव  
एम.ए., एम.एस्सी., साहित्यरत्न  
सिविल लाइन्स, डाकखाने के निकट,  
रीवा, म.प्र. - ४८६ ००१.

१ “ ऊर्ध्वमूलमधः शाखमश्वत्थं प्राहुरव्ययम्।  
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥”

- श्री मद्भगवद्गीता, अध्याय १५, श्लोक क्रमांक १



हम किसके अधिकारी हैं, हम अपने भीतर क्या-क्या ग्रहण कर सकते हैं, इस सब का निर्णय कर्म द्वारा ही होता है। अपनी वर्तमान अवस्था के जिम्मेदार हम ही हैं; और जो कुछ हम होना चाहें, उसकी शक्ति भी हमीं में है। यदि हमारी वर्तमान अवस्था हमारे ही पूर्व कर्मों का फल है, तो यह निश्चित है कि जो कुछ हम भविष्य में होना चाहते हैं, वह हमारे वर्तमान कार्यों द्वारा ही निर्धारित किया जा सकता है।

- स्वामी विवेकानंद





## श्री साईबाबा अष्टोत्तरशत नामावली

[मूल संस्कृत रचनाकार : पूज्य श्री नृसिंहस्वामीजी, मद्रास]

हिन्दी आलेख : हरिशंकर शर्मा  
एन ३/२२/१ सिडको कालोनी,  
नासिक, महाराष्ट्र.

७३. ॐ अनाथनाथदीनबन्धुवै नमः

जो असहाय, अनाथ मनुष्यों के साथ भी चलते हैं; रोगी, शूद्र, पतित, और दरिद्र, दीन मनुष्यों के साथ भी यात्रा करते हैं; जो बिना जूते के ही चलते हैं; अन्न-जल आदि का भी बिना भेदभाव सेवन करते हैं; जो दीन, गरीबों की सदैव रक्षा और सहायता करने में तत्पर रहते हैं, जानबूझकर उनके हित चिन्तन में लगे रहते हैं, ऐसे अनाथों के नाथ और गरीबों के दाता भगवान श्री साईनाथ को नमस्कार।

७४. ॐ सर्वभारभृते नमः.

धर्म के ज्ञातामहाराज ययाति के राज्य में दुर्भिक्ष और व्याधियों का भय नहीं था। मनुष्यों की अकाल मृत्यु नहीं होती थी। प्रजा के सभी लोग पवित्र व्रतों का पालन करने वाले और पुण्यात्मा थे। भगवान का ही ध्यान और उन्हीं के नामों का जप उनकी दिनचर्या का अंग बन गये थे। शिव-राम-कृष्ण की रट लगाते उनके प्रजाजन भगवान की शरण में जाते और पूजन करते थे। ऐसे प्रजाजनों और ईश्वर भक्तों के नाम-किर्तन के प्रभाव से ययाति के सारे राज्य में शांति और सुख-समृद्धि का ऐश्वर्य था। महाराज ययाति भी अपने प्रजाजनों के सुखों के लिये और उनकी रक्षा के लिये सदैव चिंतित रहते थे, तथा न्याय, धर्म से उनकी रक्षा का और सुख दुखों का भार स्वतः वहन करते थे। हे साईनाथ! इसी प्रकार आप भी अपने भक्तों के भार-वहन की चिंता में सदैव डूबे रहते हैं; ऐसे साईनाथ को नमस्कार।

७५. ॐ अकर्मानेककर्मसुकर्मिणे नमः

जो लोग कर्म न करते हुये भी सुप्त कर्मों के द्वारा देवता, ब्राह्मण, गौ, वायु, अग्नि, राजा, सूर्य, चन्द्रमा, इत्यादि देवों की अनायास ही अनन्य उपासना करते हैं, साथ ही अपने गृहस्थ-धर्म के अनेक कर्तव्यों का पालन करते रहते हैं, जिन्हें जरासा भी अभिमान छू नहीं गया है, ऐसे योगी, सिद्ध व्रतधारी गृहस्थ, संन्यासी सभी पूजन योग्य और मोक्ष के अधिकारी हैं। हे साईनाथ! आप सदैव अकर्मा रहकर

भी अनेक कर्म करते हैं और अपने भक्तों को आकृष्ट कर अपनी सेवा में लगाये रखते हैं। ऐसे महान कर्मठ योगीनन्दन भगवान साईनाथ को मेरा नमस्कार।

#### ७६. ॐ पुण्यश्रवणकीर्तनाय नमः

जो पूजा नहीं करते लेकिन भगवत् जप और नाम-स्मरण सतत - दिनरात करते रहते हैं और यही उनके कर्तव्य का भाग है, ऐसा समझते हैं - ऐसा कार्य महान पुण्य कार्य है और यज्ञ से भी अति उत्तम है। भगवत् नाम का सतत - हर क्षण - स्मरण करने वाला और उनके नाम का कीर्तन श्रवण करने वाला भी सब पापों से मुक्त होकर परमगति को प्राप्त होता है। इस युग में - कलियुग में - नामस्मरण ही पूजा से श्रेष्ठ बताया गया है। जिनके नाम लेकर भक्त, निराहार रहकर व्रत, उपवास करते हैं, पूण्यस्मरणीय कीर्तनयोग्य ऐसे साक्षात् भगवान् साईनाथ को मेरा नमस्कार।

#### ७७. ॐ तीर्थाय नमः

जिसे सब ऋषियों ने गंगाजल बताया है, जो स्वतः ही अपने चरणों में प्रयाग का पुण्य-धाम धारण किये हुये हैं, जो गोदावरी के तट को ही अपना तीर्थ-वास बनाये हुये हैं, जो काशी का स्नान अपनी द्वारकामाई में ही करते हैं, जो पितरों के लिये तृप्तिदायक और हितकर तीर्थ हैं, जो मानस तीर्थ हैं, जो बौद्धिक तीर्थ हैं, जिनके मन की शुद्धि सब तीर्थों के समान हैं, जो कैलाश मानसरोवर तीर्थ के समान पवित्र और पुण्यमय हैं, जो हिमालय की उत्तुंग श्रेणी के समान महान हैं, जो तीर्थों के भी तीर्थ हैं, ऐसे तीर्थमय, तीर्थस्वरूप, तीर्थवान् श्री साईनाथ को नमस्कार।

#### ७८. ॐ वासुदेवाय नमः

संपूर्ण जगत के स्वामी भगवान् श्रीकृष्ण को देखकर वसुदेव जी हाथ जोड़कर स्तुति करते हुये बोले, “जगन्नाथ-भगवान् विष्णू, आप भक्तों की इच्छा पूर्ण करने के लिये साक्षात् कल्पवृक्ष हैं। हे विष्णू, आप स्वयं मेरे यहाँ प्रकट हुये हैं। मैं कितना भाग्यवान हूँ। अहों! आज धरणीधर भगवान् वासुदेव ही इस धरती के उपर मेरे पुत्ररूप से अवतीर्ण हुये हैं। पुरुषोत्तम! वासुदेव, आपके इस ईश्वरीय रूप को देखकर महाबली एवं पापाचारी दानव कभी सहन नहीं कर सकेंगे।” वसुदेव जी इस प्रकार स्तुति और प्रार्थना करने पर भगवान् पद्मनाभ ने अपने चतुर्भुज रूप को तिरोहित कर लिया और साधारण मनुष्य के रूप में दो भुजाओं वाले रूप को ही धारण कर शोभायमान होने लगे। अहो! वसुदेव जी अपने ही पुत्र श्रीकृष्ण को बार बार नमस्कार करते थे। क्या अद्भुत बात है! हे वासुदेव, विष्णू और कृष्ण के मानव रूप के अवतार! हे साईनाथ, आपको मेरा नमस्कार।



### ७९. ॐ सतांगतये नमः

सत्य धर्म के पालन करने वालों के लिये सर्व प्रथम कर्तव्य यह है कि वे मन, वाणी, और शरीर और अनेक चेष्टाओं द्वारा केवल प्रभु की ही सेवा करते रहें। सत की गति पर ही चलते रहें। देव! साईनाथ भी अपने प्रिय-जनों के लिये यही आदेश दिया करते थे। अपने प्रियजनों की कुचेष्टाओं का सर्वदमन करने में वे समर्थ थे, जिससे भक्ति, मोक्ष से उनके भक्त च्युत न हों। ऐसे सत् और पुण्यगति का मार्गदर्शन कराने का प्रसाद देने वाले महान अभिषिक्त योगीराज परब्रह्मरूप श्री साईनाथ को मेरा नमस्कार।

### ८०. ॐ सत्पराणाय नमः

एक हजार अश्वमेध यज्ञ एक ओर और सत्यभाषण दूसरी ओर। इन दोनों को यदि बराबर बराबर तराजू पर रखा जाय, तो हजार अश्वमेध यज्ञों की अपेक्षा सत्य का ही पलड़ा भारी पड़ेगा। सम्पूर्ण वेदों का अध्ययन और समस्त तीर्थों का स्नान भी सत्यवचन की समानता कर सकेगा या नहीं, इसमें संदेह ही हैं; क्योंकि सत्य उससे भी बढ़कर और श्रेष्ठ है। सत्य के समान कोई धर्म नहीं है। सत्य से उत्तम भी कुछ नहीं है। और झूठ से बढ़कर तीव्रतर पाप इस जगत में दूसरा कोई नहीं है। जो सत्यरूपी धर्म के मार्ग से भ्रष्ट हैं, वह पुरुष क्रोध में भरे हुये विषधर सर्प के समान विषैला और भयंकर है। हे साई, आपने अपने जीवन-अवतार-काल में इस पवित्र द्वारकामाई में स्थान ग्रहण कर कभी भी असत्य भाषण (या बोल) नहीं किया। इसलिये आपकी वाणी में भगवती सरस्वती सदैव विराजमान थी। आपने हे साई, भक्तों को सदैव ही सत्य की राह पर ही चलने के लिये प्रेरित किया। महान गंगा के समान जिनका परम-पवित्र, निर्मल, और दूध के समान उज्ज्वल और सत्य ही जीवन संगी रहा हो; स्वयं महान ऋषि के समान जिनका आचरण रहा हो; ऐसे सत्यपरायण भगवान श्री साईनाथ को नमस्कार।



यदि तुम श्रेष्ठ एवं भला कार्य करना चाहते हो, तो यह सोचने का कष्ट मत करो कि उसका फल क्या होगा।

- स्वामी विवेकानंद



## साईं मंगलाचरण

अध्याय २ :

दोहा

वन्दुं गणपति को प्रथम, शारद मातृ मनाय ।  
सद्गुरु-पद सिर लाय कर, कुल-देवी चित लाय ॥  
पद पंकज सिय राम के, सुमिरों हिय में आन ।  
साईं सद्गुरु नाथ को, अर्पित तन मन प्राण ॥

चौपाई

मंगलाचरण पूर्वाध्याया । वन्दन कुलगुरु देव समाया ॥  
साईं चरित-बीज था बोता । ग्रन्थ-प्रयोजन अब हूं गाता ॥१

पात्र का अनुबन्ध-दिग दर्शन । करूं संकलन विशद विवेचन ॥  
जिससे श्रोता ग्रन्थ-प्रवेशा । बिन आयास करें निश्शेषा ॥२

थी प्रथम अध्याय में देखी । गेहूं-पीसन कथा विशेषी ॥  
हमारी तब नाश हुई थी । विस्मित जनता तभी हुई थी ॥३

ऐसी साईं-अगाध लीला । करी श्रवण हरषित मन डोला ॥  
काव्य रूप आनन्द समाया । बहिर प्रेम-प्रवाह उतराया ॥४

धन्यवाद साईं को देता । कथा यथामति विस्तृत करता ॥  
भक्तों की जो बोध-प्रदाता । पापों की जो मुक्ति-प्रदाता ॥५

लिखता जन-हित साईं-चरिता । परम पूज्य अरु महा पुनीता ॥  
कथा-सत्र आरंभित करता । सुखद लोक द्वय 'इह' 'पर' करता ॥६

सन्त-चरित्र सन्मार्ग सिखाये । नहीं वह न्याय न तर्क सिखाये ॥  
जो हुआ है सन्त-कृपा पात्र । उसे नहीं कुछ विचित्र असाध्य ॥७

है श्रोताओं से विनय यही । हों आनंद भागी सहज सभी ॥  
धन्य-भाग जो हैं सत्संगी । सतत निरत जो कथा-प्रसंगी ॥८

- ठाकुर भूपतिसिंह  
जी-६, बरगी हिल्स,  
जबलपुर, म. प्र.





संतवाणी,

## मृत्यु पर विलाप करना

जिसको बड़े कष्ट से पाला-पोसा था, वही पुत्र जब मर जाता है, तब मनुष्य उसे उठाकर तुरंत अपने घर से बाहर कर देते हैं। पहले तो उसके लिये बाल छितरायें करुणा भरे स्वर में विलाप करते हैं, फिर साधारण काढ़ की भाँति उसे जलती चिता में झोंक देते हैं। इसीलिए हे जीव! तू व्यर्थ ही विलाप न कर।

### मरा हुआ मनुष्य

मरे हुए मनुष्य का धन दूसरे लोग भोगते हैं। उसके शरीर की धातुओं (अस्थियों) को पक्षी खाते हैं, या आग जलाती है। यह मनुष्य पुण्य-पाप से बँधा हुआ इन्हीं दोनों के साथ परलोक गमन करता है।

### प्रेत को छोड़ देना

बिना फल-फूल के वृक्ष को जैसे पक्षी छोड़ देते हैं, उसी प्रकार मरे हुए मनुष्य के प्रेत को उसके सगे-सम्बन्धी, सुहृद और पुत्र चिता में छोड़कर लौट आते हैं।

संकलन कर्ता  
- हरिशंकर शर्मा



यह स्मरण रखना चाहिए कि समस्त कर्मों का उद्देश्य है, मन के भीतर पहले से ही स्थित शक्ति को प्रकट कर देना - आत्मा को जागृत कर देना।

- स्वामी विवेकानंद

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