

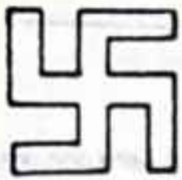
July 1989) (Rs. 2

SHRI

# SAI LEELA

OFFICIAL ORGAN OF SHIRDI SANSTHAN





SHRI  
**SAI LEELA**

**Official Organ of  
Shirdi Sansthan**

Editor

**Shri R.D.BANNE**

Executive Officer  
Shirdi Sansthan of  
Shri Sai Baba

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

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



## A QUOTE FOR THE MONTH

- *Implicit surrender toward Guru means uniting the mind of Disciple with the mind of Shri Guru. Assume that every thing which happens is Guru's wish and be happy. Communicate with Shri Guru as you talk to your own mother. Speak of your weal and woe to Shri Guru. Remember him while performing every act.*

— Shri Gondavalekar Maharaj —



### AKHAND PARAYAN SYSTEM

Shri Gurupournima festival will be celebrated this year from 17th July 1989 to 19th July 1989. Devotees who desire to participate in Akhand Parayan are requested to register their names with the Temple Manager between 3.00 p.m. to 7.30 p.m. on 16th July 1989.

Selection of devotees will be made by draw system on the same day at 8.00 p.m. Selected devotees should secure their tokens from the Temple Manager immediately after draw.

The selected devotees failing to remain present for Parayana will lose their chance.

— Executive Officer,  
Shri Sai Baba Sansthan,  
Shirdi



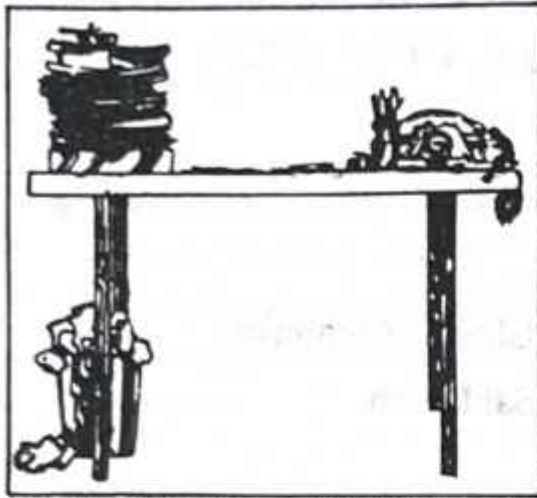
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# SHRI BABA AS GURU

## EDITORIAL



We have been discussing this subject in the last two issues of Saileela in the context of Gurugeeta and her messages in relation to Baba's teachings. It has now been a pleasure to elaborate on this vital subject on the eve of Guru Pournima day which would fall in the present month of July — 1989.

**THE CREED** — Shri Sai Baba had unequivocally declared before the one man commission of Dhulia Court that His creed was Kabir panth. He also referred to Shri Vyankushaha as His Guru under whose loving and compassionate guidance he progressed himself on the spiritual path. In the Sai Sat Charita there occurs a symbolic story of the Guru and His four disciples. These four disciples subscribed to different beliefs. One was a Karmayogi, the other Dnyanyogi, following the path of merger of mind. The third believes in self reliant efforts, opposing bookish guidance, shastras and human gurus. The fourth disciple is alone unique in his devotion and faith to his Guru. Presumably, Baba refers to Himself as the fourth disciple who is a steadfast faithful aspirant deserving direct grace from the hands of the Guruji. The Saigeetayan reproduces the words of the fourth disciple as follows—

**“I was ignorant of either Karma or Yoga  
However I lacked the body consciousness and ego  
I was bubling with the immaculate and deep faith  
This faith alone despelled the darkness from my heart”**

**THE GRACE** — This fourth disciple also roamed about for some time and at the end he surrendered himself unconditionally to the Gurudev. This absolute surrender and allegiance to ShriGuru impelled the Master to appear on the scene and to submerge the disciple in the dazzling light of knowledge.

As the Saigeetayan has said —

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**“I surrendered my body, mind, intellect and ego together with the doubts at the lotus feet of my Guru. The Guru manifested before me, He quelled my wavering ripples of mind and tranquilised my inner consciousness. What remained of me was the Truth, Energy, Bliss”**

The disciple under the spell of the grace of Guru had his mind merged into nothingness, his mental aberrations ceased, the consciousness was lifted to super consciousness, the light of self realisation was lit in the inner regions of the heart and the heart was overflowing with lustre. In brief, when the disciple rode on the chariot with the two wheels of faith and patience with the reins resigned to Shri Guru, the Master took full hold of the reins and guided him to the absolute state, the final destination of eternal peace and perpetual light.

**THE RESORT** — Shri Baba used to tell His intimate friend disciple Shyama, that he can never tell a lie in front of the Dhuni. The real fact is that Baba held fast to His heart the dearest devotees who forgot themselves in the loving presence of Baba, who surrendered to Baba as Guruji and tried to practice the tenets preached by Baba and sing the Mahima or glory of Baba untiringly. As Bhagwan has said in the 12th Chapter of Geeta, Baba has said.

**“I am the Kalpataru for my devotees. I am compassion incarnate, I am the nectarlike mantra, I am the yonder bank of liberation for my devotees”.**

**SURRENDER** — Baba used to elaborate to another devotee Shri Nanasaheb Chandorkar.

“Nana, you have to cast lust, desire, ego and attend to your assigned duties without shirking. You have to see the entire world with a balanced mind and equipoised intellect. There is no difference between gold and dust in principle. You have to understand the ultimate truth and act detachedly”. This is indeed the version of message of Gita in Sai language. Baba says that one should not forget presence of God in every being and observe the world round himself as the product moulded from the substance “Vasudeo”. Baba desires that His bhaktas should ask for the gift of grace from the Kalpavruksha (i.e. Guru). Baba used to say that His Govt’s treasure lies abundantly in the field outside. But people who come to him do not want this immortal wealth. Lord Dattatreya was His Govt. and the



treasure was nothing else but Moksha. Baba alerted His devotees that on this playground of Destiny where the sanchita and prarabdha are sporting freely, the rare moments of receiving this valuable gift from Guru will not come again. This was the moment when, we should be consciously living right and purposeful life. When Baba appears before our door for receiving alms, we should not treat Him as a beggar. He is the Shri Guru who was asking for your mind, intellect, ego and self surrender. You cannot give any thing which is not your own to Baba. You have to gift your ego itself. This is a rare occasion when God has appeared at your door as a beggar!

**KARMA, BHAKTI, KNOWLEDGE** — Baba used to explain Shri Chandorkar that the Prapancha does not consist of wife, children and household alone. The entire operations of senses, mind and intellect form the structure of Samsar. You can not stay away in isolation to avoid the contact of the Prapancha. The only way left to you to exhaust the prarabdha which binds you to Samsar, is to act with faith and patience. Be detached from the sensual pleasures, be content in abandonment and exercise the right of performing Karma without the longing for fruit. It is necessary to carry on one's role in life as an actor who is aware that he is not the king or the servant in the drama but a different personality. If the life is transformed into divinity, the samsar itself is turned into God's playground and the life becomes liberation. Baba has often told Dasganu Maharaj that the devoted aspirant must plunge himself in the nectar of the name of God, bathe in the music of His glory, and churn the entire Prapancha to separate the amrit of God's love. Baba wanted His devotees to flood their life with the love of Guru, so that the dark waters of the Yamuna of Samsar should be rendered clean with the transforming touch of devotion.

**THE NATH SADHANA, KRIPA AND REALISATION** — The pantha of Sai Baba was parallel to Natha pantha or Kabir pantha. The steadfast devotion to Guru is one of the aspects of this way. The pantha runs on the lines of Guru bhakti or the love for Guru, its sum and substance is the grace of Guru (Guru Krupa) and its expression is the glory of Guru (Guru Gaurava). The disciple meditates on the form of Guru and himself is transformed in to Guru. A lamp enkindles another lamp. The flame lights another flame. "Dhyanamoola Guro Murti" is the catch word of this sadhana. In the same strain, Baba asks His devotees to look up to Him so that He could look back to the devotee. We have not to stop at simply uttering the name of

God or Guru but fix our mind on the form of Shri Guru. Baba used to elaborate this point many a time saying that "My Guru had asked for two paise from me, which I immediately given to him. The two paise were faith and forbearance, trust and patience, Sraddha and Saburi." This is called the implicit faith and unconditional surrender to the will of Guru. Faith is called Prapatti in Sanskrit. This steadies and calms one's mind. The play of sankalpa ceases and the mind becomes bereft of its fickle ripples resulting into desire, lust, longing and attachment. The other word Saburi is known as Titiksha, Sahana whereby a man lives up to his lot in life, faces the onslaught of prarabdha with patience and confidence fixed on the grace of Guru. The detached but dutiful role in life carries a man over the fruits of Karma and exhaust Sanchita.

### **KRIPA OR GRACE THROUGH GURUDHYAN**

The constant fixing of mind on the form of Guru leads us into instant link with the Guru principle. The aspirant looks at the Guru as a moth fixes his mind on the bee. The moth becomes bee itself one day and flies away. Similarly the disciple assimilates the principle of Gurutwa in him and one day becomes Guru himself. The Guru lights the lamp of realisation. Shri Guru protects the disciple as the female tortoise protects its offsprings with the sheath of its sight. The faith protects him during his sadhana and further lifts him upwards towards the goal. The walls between the Guru and disciples fall. Sai enters the body of His disciple. The Bhakti turns in to Bhavavastha, the Karma becomes Naishkarmya, The Dnyana reaches the stage of Sahajavastha. The mind enters the Turiya stage crossing the borders of the gross body, the subtle body and the casual body. When the mind enters turiya, it slowly merges in to Unmani Awastha. The grace of Sai and the Jiva is transformed into Shiva. The consciousness is further lead towards cosmic consciousness. This is the stage of Samarasya and is even higher than Samadhi stage. The Kripa renders all exercises like japa-tapa, mantra-tantra unnecessary. The intense devotion, balanced discrimination, surrendered Karma and the merger of yoga become a common disposition of the realised ones-

✦ **Baba says: "I am the fragrance in the Sahasradal lotus  
I am the supreme ambrosial drop of para bhakti  
I am the bliss untinted and unshackled by external  
matters"**

(SaiGeetayan)





**CONSUMMATION OF SADHANA** — The culmination of Natha and Kabir sadhana is full of Ananda. The devotee achieves fulfilment which is blissful state. The chakor becomes the moon. Bhakta merges in Sai. The life turns into a song of glory and light mixed with amrita. Even the pain is tinged with joy and the sahaja stage abides. The disciple merged in Guru and His grace makes His entire existence a song of love and joy divine. The world gains merits through the praise words of such evolved soul.

— Chakor Ajgaonkar,  
Acting Executive Editor.



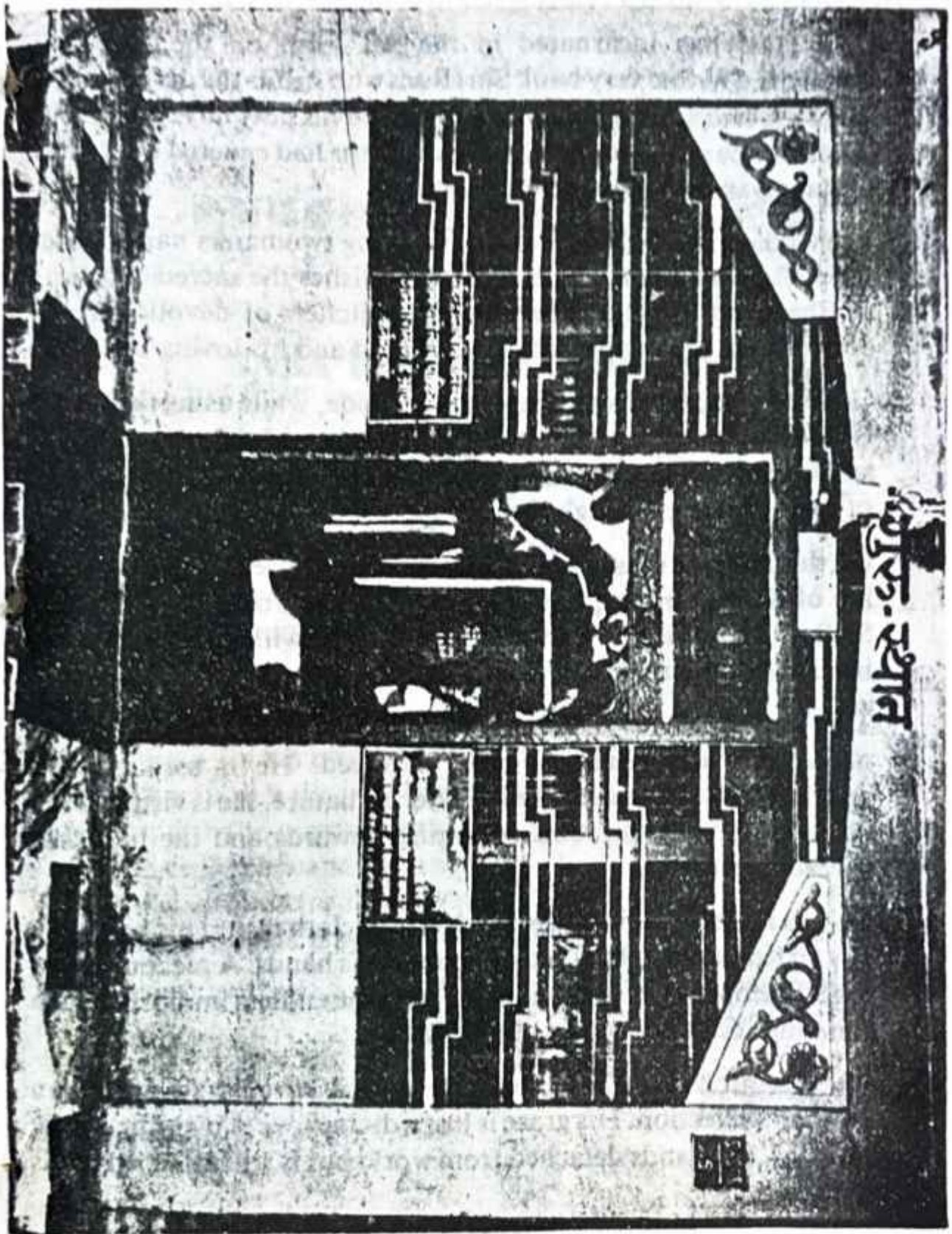
- The Sadguru is the munificent donor. Who has gifted me with the essence of yoga. He has shown me the secret way of merging the mind with the prana and lifted me to the platform of Mahadakasha. (i.e. the Higher astral level).

— Swarupanada —

## REGRET

Since last two months 'Sai leela' issues are received late from the press due to inevitable printing difficulties of the printers. The dispatch of issues is consequently delayed which is regretted. The press has been instructed to eliminate delays.







## SAI GEETAYAN—3

### LORD SHRI HARI MANIFESTS IN SAIFORM

- \* Lord Hari has incarnated in the Sai form on the banks of Godavari. On this very bank Shri Ram who fulfils the desires of his devotees, had stayed with Sita and passed his holy days and nights in her company. This sportive Divine actor had enacted the drama of Ramayan on the banks of Gautami.
- \* The Godavari is Southern Ganges having two banks named after sages Vasista and Gautam. The river relishes the sacred company of Bhagawat bhaktas. She pours the pitchers of devotion at the doors of the philosophy of unity of God and his loving bhaktas.
- \* Godavari embraces Kushawarta at one side, while using the feet of Nathas as her pillow. She covers her body with blanket of Yoga and Bhakti. Goda is the stream of bliss. Nay, she is the lustrous line of light piercing through the darkness of Tamas.
- \* On this bank of Gomati, Lord Dattatreya (poised on the enriched lap of Krishna river), has assumed the fakir form of a Malanga Sadhu. The Nrisinha Saraswati Dattatreya with three heads has incarnated in human body here.
- \* This fakir of Shirdi is unique in as much as he has no trace of his name, nativity, relations, caste or creed. He is astoundingly startling from internal as well as external nature. He is virtually the Ashwastha with the roots sprouting upwards and the branches spreading below.
- \* He has no locks of hair. He binds a torn cloth round his head. He has no Kamandalu but holds a tinpot in his hands. A piece of bread is sufficient to quench his hunger. He is the endless immortal Guru thirsting for the devotion of his bhaktas.
- \* His devotion has protective effect, His love is sweeter than mother's affection. His grace is just a divine love showering on the bhaktas. He stands detached from world but is still attached to his devotees.
- \* Let us sing the glory of Baba for ages together without a pause. Let us praise his virtues incessantly. Let us offer our birth and rebirth at his feet. Let us become a flute on his sweet lips.

- \* Baba is the compassionate Guru treading the entire universe under his feet. Baba is Dattatreya, assuming a human form for performing his divine leelas through the village of Shirdi. My tongue may sing his glory in sweet songs for the sake of ecstasy.

— Chakor Ajgaonkar



## BABA THE GREAT SADGURU

Have faith in Baba  
Thou will cast off your Papa (Sins)  
He is the preceptor of preceptors  
Thou shall place your burden at his alter  
Move around with ease  
Thou get your mind filled with peace  
  
Be devoted to him year after year  
You'll be drawn to him dearer and dearer  
Thou crave for his blessings  
And Thou watch the next happenings  
It is for Baba to purify your mind  
For heavenly bliss and salvation  
With a guarantee for no starvation  
Thou need Baba's grace and protection.

— Sai Dasan,  
63/1, Purushotham Flats,  
II Main Road,  
Gandhi Nagar,  
Adyar,  
Madras—600 020.





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## RAMANAMA—THE PANACEA FOR ALL ILLS

There is nothing equal to the sweet name of Sri Rama. The repetition of Rama Nama gives one physical and mental strength. The tremendous power which Rama Nama bestows on one can be realized only through self experience. The Power of Rama Nama is immense. The constant uttering of Rama Nama warded off the sins of Ahalya and gave her back the human form, gave Vibishana the eternal protection, gave Guha a beloved brother, Tulasi Das, an everlasting Epic (Ramacharitha manas) Mahatma Gandhi, the ever lasting glory, and to Ramabhakta Hanuman, Sri Rama Himself. What cannot be achieved by the power of Rama?

The repetition of Sri Rama Nama is simple. It is a panacea for all ills. One need not be tempted by liquors or drugs to forget his worries or anxieties, for the celestial 'Amrut' of Rama rasa can give us eternal happiness. Human beings are fond of reaching the stage of forgetfulness, for they want to forget the bitter reality, escape from the problems of this material world and more than that afraid to face reality. Hence they seek the help of intoxicants but the relief which they can give us only temporary. Their effects are futile and they make human beings physically and morally weak. As a result a drug addict gradually destroys both his body and soul, whereas the nectar of 'Rama Nama' enchants us, delights us, gives us enormous energy to face reality, to solve our problems, however difficult they may be, makes us dispassionate and detached. Before the power of Rama, to say in scientific terms, even the power of atombomb is nothing. Rama Nama is the greatest treasure which one can get. If we possess wealth or any immovable property like house, land etc., or any special talent like great intellect etc., they can be our possessions temporarily, may be till the end of our life. But the spiritual power which we amass by means of Nama japa will be ever with us, accompany us when we die. It gives nourishment to our soul.

Sri Rama's mercy or Karunya is beyond our articulation. When we utter His name He comes to our rescue immediately. His protection is not only from the clutches of poverty, grief, misery, and sensuality but also from the clutches of the monster 'Bhava Sagara' or the ever recurring cycles of birth and death.

Without realizing the greatness and power of the treasure we possess, we waste our time, intelligence and physical and mental

power in flattering human beings. Great souls like Sri Thiagaraja, Thansen etc., refused to indulge in 'narasthuthi'. Narasthuthi always keeps us at worldly level and never helps us to ascend to the spiritual plane. It is a fact that nobody can care for us more than Sri Rama, nobody can give us more protection than Sri Rama, nobody can help us more in distress than our Seetha Rama, nobody can give us more intellectual power, wisdom, knowledge than the great Emperor Sri Rama and nobody can save us from this 'ocean of worldly life or samsara sagara' except the ocean of mercy Sri Rama. All our difficulties, unhappiness, physical and mental torture are due to our failure in acknowledging the greatness of Rama. We are not often helped in our troubles because we have not sought the help of 'Rama Nama Japa'. The reason for this is explicit. The darkness of our 'ahamkara' or ego is hiding the reality from us. We are reluctant to surrender ourselves totally to Sri Rama because we lack utter faith in God and nama japa and we keep our reserves when we surrender to God. Sai Rama wants our heart and mind as 'dakshinas'. The reason for which is obvious, it is always the heart and the mind which seduce a human being. Hence Sai Rama wants them so that he can keep them as His abode and thereby purify them.

Let us think of so many instances in our life. For example when we are sick, however rich, powerful and influential we may be, no doctor will attend to us as quickly as we need. But Sri Rama does not require even the time needed to utter His name. As soon as we think of Him, he comes to us immediately. His sweet name itself is the medicine. As Sekizhar explained the meaning of 'Periyapurana' as Lord Siva is the meaning of everything, we can say that 'God is everything'. Any literary work, or any art becomes immortal only when it is dedicated to God. 'Ramacharithamanas' and 'Sursagar' have become immortal because they are dedicated to God. Surdas and Tulasi Das have also become immortal because they sang the glory of God.

Faith and devotion towards Sai Ram will do miracles. Our wisdom lies only in ever remembering and ever repeating the name of Lord Rama. Every utterance of Sri Rama throws out our sins and fills our heart with purity, serenity, and bliss.

— Dr. R. Rukmani,  
No. 7, Sixth St., Ramnagar,  
Nanganallur, Madras—600 061.





**GOLDEN EXCERPTS FROM OLD ISSUE**

## **HEMADPANT**

(From Shree Saileela July 1975)

(Shri Govindrao Raghunath alias Aannasaheb Dabholkar was called Hemadpant by Shri Sai Baba and in the Sai Satcharita written by Shri Dabholkar, he has mentioned himself by the same name. Hemadpant was a minister at the court of the Yadav kings of Devgiri. He was well versed in various Shastras and has written a number of books on various subjects. Hence one, who will read Sai Satcharita minutely will at once think that this was the most appropriate name given by Shri Sai Baba to late Shri Dabholkar.

Shri Dabholkar wrote Shri Sai Satcharita with the permission and blessings of Shri Sai Baba and this was the pioneer effort in this direction. All subsequent biographies of Shri Sai Baba have been based on this book.

Shri Dabholkar has written Sai Satcharita in the "Ovee" metre. This a very popular metre with all Marathi authors. The first famous work to have been written in this metre is Dnyaneshwari. Since the time of Dnyaneshwar so many subsequent authors have written voluminous works in this metre. Shri Eknath, Mukteshwar, Dasopant and so many other authors could be mentioned, who have successfully used this metre for their books. Shrimad Bhagawat, composed by Shri Eknath in this metre, is very popular among the religious minded people in Maharashtra and it is being read daily by so many devout persons. Shri Dabholkar was reading Bhagwat every day and he had a close study of that book. It is therefore, no wonder that he chose this metre for his book. The influence of this work on Shri Sai Satcharita can also be easily found by a careful reader.

There are no other books to the credit of Shri Dabholkar. He therefore does not seem to be a writer; but his language is so lucid and appropriate in Sai Satcharita that as pointed out by him, it really appears to be correct that he could write this life only because of the inspiration given to him by Shri Sai Baba. The author, therefore, says with humbleness that "he did not write the biography. It was Shri Baba who took the pen from his hand and wrote the book for the benefit of his devotees."

Soon after Shri Sai Baba's Samadhi in 1918, the Sai Satcharita was published serially in the Sai Leela magazine (in Marathi). It was commenced in 1923 and completed in 1930. Thereafter it was published in book form. Shri Annasaheb Dabholkar expired on the fifteenth of July 1929. Hence this month it will be 46 years since his departure. Therefore in remembrance of Shri Annasaheb and for paying homage to him for having accomplished this unique work, which is a great boon to the Sai devotees, the accompanying article by Prof. V. H. Pandit is being published in this month — Editor.)

When Govindrao came to Shirdi for the first time, he had a hot discussion with Balasahib Bhate on the subject, "Is there the necessity of a Guru? Whether the Fate is greater or the deeds!" and so on.

Govindrao was of the view that we should not depend on Fate alone. The opponents said, "Whatever is destined must happen. None can go against Fate!" Govindrao cited many quotations from the scriptures to enforce his point of view. He quoted a verse from Gita, "Let him raise the Self by the Self and let not the Self become depressed; for verily is the Self the Friend of the Self, and also the Self is the Self's enemy" (Chapter VI—24)

After having discussed this subject they all went to see Shri Sai Baba in the Mosque—"Dwarka Mai."

"What were you discussing in the Wada?" Sai Baba asked Kakasahib. "What did this Hemadpant say? (turning and looking at Govindrao). It was a most appropriate title used by Shri Sai Baba. This fact shows that Shri Sai Baba knew well the ancient History of India.

And thus the author used this epithet at the end of every chapter of Shri Sai Satcharita that "It is written by Hemad dedicating at the feet of Shri Sai Baba" and "Let there be joy."

Govindrao prayed to Shri Sai Baba that he would like to write a biography of His Great Self. When this wish was conveyed to Baba indirectly he said, "I am a fakir. I go on begging alms from door to door and pass my days. Why do you want to write my life story. It will be the cause of censure and laughter!"

"Do not say so," Govindrao retorted humbly. "Thou art a gem. This gem needs a beautiful frame." Shri Sai Baba understood his





ardent desire to write. He gave his warm blessings to Govindrao, permitted him to write his life and said, "Do maintain a record of the same. I will surely help you."

The author while writing the biography did not take the credit of writing the same to himself. He gives credit entirely to Shri Sai Baba. He (Baba) took the pen from his hand and wrote the story through and through. Govindrao was 60 years old. He felt diffident; but Shri Sai Baba completed the biography by his hand.

In this way a great book Shri Sai Satcharita-a Volume Royal-was born. It is a wonderful and marvellous work, outmatching all the religious books on saint's biographies.

### **Biographies of Saints**

To write the biographies of saints is one way of serving them. But it is something quite different to write about them by the order of the Guru with deep insight, perfect faith, unbounded love and undivided attention. It is not possible for any Tom, Dick and Harry to write such saintly books.

The Country of Maharashtra and India is very rich in dealing with the lives of Saints and Sadhus. It is this most outstanding cultural way which distinguishes our Motherland from western or foreign countries. No one can uproot this religious culture and India will be no India without this way of life.

Why are such sacred books written? The people should read them not only once but thousands of times. It is the inborn faith with the people of this country. They think that it is one of the best ways of attaining salvation or rendering service to their Master or Guru. One can recite and read often and often what is stated in them. One can read them nonstop i.e. have Akhand Path. There are various ways of reading such sacred books as it suits one.

Most of the biographies written in Marathi are in the "Ovee form"-a particular metre suitable for reciting aloud or remembering the lengthy narratives. It has been adopted from Sanskrit.

There are two types of biographies or sacred books; first the saints write them for their followers or devotees; the second way is that saints and sadhus ask others to write about them by collecting

their discourses. For example Shri Dnyaneshwari, Shri Nath Bhagwat and Dasbodh are written by the saint themselves.

“Shri Guru Charitra” is a grand biography used for daily reading by the devotees and the second “Volume Royal” is a modern biography known as Shri Sai Satcharita written by Govindrao alias Annasahib Raghunath Dabholkar. This biography deals in full with all the incidents and events and miracles of Shri Samarth Sadguru Sai Baba-the crown gem of the saints of saints in India. This was first published serially in Shri Sai Leela Magazine and later it was published in book form.

Besides the above books I have not come across any other book in Marathi literature which deals with the lives of saints. It is our traditional spiritual heritage that the stones, the rocks and rivers of India reverberate with the songs and stories of our saints and sadhus. Nowhere in the world do we find people who intensely long for deliverance or Moksha or Mukti. Our motherland is saturated sumptuously with such holy recitations of songs day in and day out. Above all the life story of Shri Sai Baba has been written with such devotional emotion that his multicoloured thread runs through the entire story.

### **Govindrao-Hemadpant**

Shri Govindrao, the author of Shri Sai Satcharita was born in 1859 in Thana District in a poor Brahmin family. After having passed his V English Standard, he had to bid goodbye to his studies on account of the family circumstances. He became a school teacher drawing a salary of Rs.8/- per month. The Deputy Collector of the Thana district was very much pleased with his services and offered him the post of a Talathi. Later on he passed the departmental examinations successively and got an executive post in the Revenue department.

After some years he was promoted to Forest Settlement Officership and was appointed to look after the relief work in the drought-stricken region of Baroach district in Gujarat. In 1901 he was appointed as Mamlatdar and thereafter from 1903 to 1907 he had the distinction of serving as a Resident Magistrate at Bandra. In the end he retired in 1910 as a Magistrate.

This is undoubtedly an ennobling record of the services rendered by him. While at Bandra he came in contact with (1903-1907) his most



intimate friend late Shri Hari Sitaram Dikshit a solicitor. It was agreed between them that if any one of them came across a Mahatma, one should inform the other. And this desire was fulfilled by the Darshan of Shri Sai Baba.

Govindrao was an uncorrupt, straightforward and honest man. The service rendered by him to the Government is a proud record. Whenever and in whatever post he was appointed he served sincerely and faithfully. He was always very cheerful. He helped the poor and needy. The poor students never went without receiving something from him. From 1916 he led the life of a pensioner, praying God and doing philanthropic work. He left this world on July 15, 1929. He met a Yogi's death.

### **Shri Sai Satcharita**

It is impossible for an ordinary writer like me to evaluate the dimensions of the author of Shri Sai Satcharita-Shri Govindrao-a man of genius, a great scholar, a man with wide and divine vision. So humble and so polite was he that he does not wish to take the credit of writing Shri Sai Satcharita. It was his master he says, that took the pen from his hand and wrote for him. As propounded in Gita this was a philosophy of action. He has utilized his energy, ability and all his learning in writing the biography of Shri Sai Baba.

By writing this Satcharita, he has blazed a trail for the devotees of Shri Sai Baba to cross this worldly ocean without any fear. For generations to come this book will go on influencing the right conduct in men, women and children. He has written like a zealot. This Volume Royal is a grand symbolism of Shri Sai Baba's stories. The book is like nectar. It is of great use for a person walking unsteadily on the earth. There is some hidden impulse which will revitalise the Faith of Man. One can have the realization of God and religion by reading this book.

There is diction, rhythm, image and form in the book-written in "Ovee metre". The author has chosen the best words in the best order. It is an art supreme. It is a perfect devotion of mind. The less I say about the qualities of the book, the better will it be, for one has to experience in one's mind this concealed faith.

There is no craving for ideas like other Writers. Ideas after ideas are pouring like a pleasant shower. The ideas are inspired yet concrete. They show the clear path and change the man for the better.

There are metaphorical ideas in story-form which strike one like a lightning or a roll of thunder. The flashes of thought will surely instil among men a sense of humanity and a sense of understanding. It is the writer's profundity of experience and beauty of expression which has made Shri Sai Satcharita most dear and near to one's heart.

If one reads this Sai Satcharita, one is sure to notice, "Every day, in every way, things are getting better and better." Shri Sai Baba says, "I am everywhere." May Sai Baba bless the readers of this "Volume Royal."

—Prof. Vaman H. Pandit



## SAI! THE SPIRIT OF SPIRITUALISTS

O! Sai! Baba of the Bairn to Baron!  
You are in the First Homo Sapien  
You are in the modern Astronaut  
You are not deified, nor devinified  
You are beyond all our perception  
Divinity is thy abode; You architect it!  
Ignorants instigate ignorance into their minds; can't even dream of  
You  
Intellectuals are blind by the eye of soul; can't vision You  
Spiritualists are ever conscious of you; and they only are little Babas!  
No Scripture can reveal You!  
No Temple can display You!  
No Mantra' can vision You!  
You are, O! Sai! The Spirit of Spiritualists!

— G. Kuppiah,  
Bi. P.C., II Year Intermediate,  
S.R.S. Govt. Junior College,  
Puttur,  
Chittoor (D.T.),  
A.P.—517 583.





## **GURUGEETA (THE GLORY OF GURU)**

(Guru geeta sings the eternal glory of Guru, his significance and purpose in the human life. Its value is equivalent to Geeta and Uddhavgita in Mahabharata and Bhagwat respectively. It is sterling gold to the aspirants seeking the path of truth and realisation of self. This has first appeared in the Skandha Purana and was a part and parcel of the famous Gurucharitra. On the occasion of Ashad Pournima, a few significant stanzas potent with mantric value are reproduced below. This has a reference to the Sai Baba's vision experience of the author. This is English adaptation of Marathi Gurugeeta written by Chakor Ajgaonkar.)

When Lord Shiva, (the Adinath) was sitting on the charming summit of Himalayas with his shakti (Parvati), Uma in her intimate confidence requested Shiva to explain to her the secret of sadhana and the Gurukripa. She asked "Dear Swami, kindly tell me the simplest solution how a jiva can unite with Shiva?". Lord Shiva said with a smiling face, "O Parvati, you are the inseperable part of my chitkala. You are Mukti yourself. You are the flame of knowledge. Is this exposition necessary for you? No this question has been asked by you for the welfare of the world. I have induced the celestial Ganges to stoop down to the earth for the sons of sagar in past. I now shower the stream of grace, the other Ganga named Gurugeeta for the knowledge of aspirants".

### **GURU GEETA BEGINS**

O Devi, I am disclosing to you the secret of my heart. Listen intently and assimilate the rare words of wisdom.

- It is a perpetual immortal Truth (which is unknown to all the three worlds) that there is no seperate Brahma principle other than Guru. (1)
- The shrutis, smrutis, puranas, vedant, history and all sciences do



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not lead to realisation of Brahma. They are only responsible to create mental confusion. (2)

- The Dan, Yatra, Vows, Japas, Sacrifice, Mantra, Tap and Kriyas are totally fruitless, if one is oblivious of the power of Guru's feet. (3)
- The touch of the sacred waters accumulated from washing of Guru's feet are capable of imparting knowledge, renunciation and enkindling the lustre of the self after eliminating the dirt of births and acts. (4)
- Meditate on the form of Guru. Recite the mantra given by Guru. All sacred rivers spring from Guru. Guru is a ship anchored in the stormy ocean of Samsar. (5)
- The phrase 'Gu' indicates destruction of darkness. The term 'Ru' signifies creation of light. Bow before the Brahman in the form of Guru for elimination of the dark veil of Maya and Bhranti. (6)
- Surrender to Guru completely in order to appease him. Confess your desires and thoughts in the presence of Shriguru. (7)
- The motherly love of Guru uplifts, one who climbs up the tree of Samsar and slips down into the hell. (8)
- Guru is Brahma, Guru is Vishnu, Guru is Maheshwar. In short Guru is Supreme Brahman. Hence bow down to Shri Guru. (9)
- Guru is the master of all techniques, he is the motivator of the universe. He is the bridge carrying beyond the ocean of life. Bow down to him. (10)
- Prostrate before Guru who opens the divine eye by anointing the lotion of knowledge in the darkness of ignorance. (11)
- Guru is father. Guru is Mother. Guru is brother. He is embodiment of all Godheads. Guru uplifts us from the valley of Prapancha. Bow down at the feet of Guru. (12)
- Pay the homage to Shri Guru by whose prowess this universe shines with lustre and by whose power of Ananda the universe is filled with joy. (13)
- The mind does not touch Shri Guru in sleep, in wakeful state or in dream. However Guru energizes the mind. Hence bow down to Shri Guru. (14)

- \* The lotus feet of Guru save us from the fever of duality and eliminate the impediments of hardships. Hence surrender at his feet. (15)
- \* When Shiva is enraged, Guru comes to rescue but nobody can save, if Guru is wrathful. Hence surrender at Guru's feet. (16)
- \* Guru does not possess three eyes, yet he is Shiva. Guru has two arms, still he is Madhava, Guru does not have four heads, but he is Brahma. Guru is unequalled in all respects. (17)
- \* The jiva steeped in Samsara attains instant liberation and becomes Shiva by the mere touch of Guru's compassion. Hence bow down to Shri Guru. (18)
- \* The lustrous form of Guru is visible to divine eye. Those who can not perceive Shri Guru are as unfortunate as the blind men who can not sight the sun. (19)
- \* My perpetual vow is to bow down towards the direction where the pair of Shri Guru's feet rest, although I am Shiva myself. (20)
- \* The Guru is the omnipotent crowning monarch. He can create the world and annihilate it. He can be within the Maya but still a witness to her plays. Pay your homage at the auspicious feet of Shri Guru for ever. (21)
- \* Let us offer our utmost respect towards the Gurumandal with the Mala mantra, interwoven within together with Gururaj and his trinity, Bhairav, the Ganesh, siddhas, batukas, eight viras, viravali etc. (22)
- \* Notwithstanding that one has undergone all controls of breaths, all rigorous practices of sadhana, one is not able to achieve anything unless Shri Guru's graceful touch unites ones prana with manas. (23)
- \* The concentration on Shri Guru is tantamount to concentration of Shiva's form. Uttering of Guru's name is equal to Shivanamsmaran. (24)
- \* Shri Guru rests in the white petals of Sahastradal lotus as also the lunar mandal. The dust at his feet is capable of extinguishing the fire of samsar. (25)
- \* Shri Guru holds all the worlds within him. He vanquishes all





waves of mind. He can impart the spiritual love of vedas, protect from the lust of wealth and vices. He moves on the plane of principles and truth. Shri Guru removes all qualities of mundane life and rescues the path of liberation from being lost in ignorance. (26)

- \* Prostrate humbly to Shri Guru who has pervaded entire universe with its endless galaxies and who is capable of making us realise the supreme cosmic principle. (27).
- \* Shri Guru is the sun of knowledge of vedant. The strutis hold his holy feet on their head. Hence Shri Guru is worthy of adoration. (28)
- \* Mere remembrance of Guru generates true knowledge. Shri Guru is the source of all accomplishments. Bow down in deep regard to Shri Guru. (29)
- \* Shri Guru is sentient, full of energy, source of tranquility. He is the everburning flame of knowledge. He is beyond nad and bindu. Therefore surrender to him. (30)
- \* Bow down to Shri Guru who permeates the entire sentient-nonsentient, movable-unchangeable world. (31)
- \* Prostrate to Shri Guru who is seated on the seat of knowledge, who is adorned by the garland made of beads of truth, who imparts both liberation as well as engagement. (32)
- \* Surrender to Shri Guru who destroys all effects of actions accumulated from birth to birth and who edifies the mind with the light of knowledge. (33)
- \* There is no principle nor penance higher than Shri Guru. There is no philosophy greater than Guru seva. Bow down to the blissful one. (34)
- \* My master is Jagannath. My Guru is the Guru of three worlds. My soul is the cosmic soul. Hence adore the feet of Guru who unites all these. (35)
- \* Shri Guru is the object of the meditation. He is the object of adoration. The words of Guru are but mantras. The grace of Guru is source of liberation. (36)
- \* The Guru is the origin and without beginning also. Guru is the greatest

Deity in life. There is nothing more venerable than Shri Guru. Let us bow down to him. (37)

\* The fruits of ablutions in sacred rivers, at holy places all over the world can not be compared with the drops of waters washing the feet of Guru. (38)

\*Shri Guru is alone the idol of cosmos, a union of Brahma, Vishnu and Mahesh. There is nothing higher than Guru. Hence prostrate before his feet. (39)

\*The Devas, Gandharvas, pitaras, Yakshakinnaras, Vidhyadharas, Munis and Siddhas can not get liberation, if they shirk themselves from the service of Guru. (40)

\*Always meditate on Guru. This will give you utmost happiness because Guru is generator of bliss and giver of liberation as well as fulfillment. (41)

#### SHIVA DESCRIBES FORM OF GURU

\*Worship the motherly form of Guru who is beyond Bhavas, Gunas who is the one without a second, immortal, blemishless, fixed, observing everything through the intellect of every being as a witness. Worship Shri Guru who is bliss incarnate, imparting supreme happiness, who has the eyes of knowledge, who is free from the duality inseparable from the principles of true wisdom and the strata of higher astral skies. (42)

\*Shri Guru is ever pure, unmixed with mirage of world, formless, unblemished, edifying, blissfull. Surrender to him. (43)

\*The form of Guru is enthroned on the middle of the lotus of heart, shining like the beams of moon, ever imparting knowledge and showering boons and blessings. The form of Guru is adorned with white garments, white flowers, locks of hair, the face beaming with delicate smile. Shri Guru's face is lit with true Anand as he stands majestically with his Shakti on the left side, emitting divine lustre. (44)

\*The form of Guru is blissful, imparting bliss, beaming with happiness, an embodiment of knowledge, shedding knowledge of self, curing diseases of ignorance which is the main mortal disease. Fix your mind on such a celestial form of Shri Guru enshrined in your heart for meditation. (45)

\* An aspirant should concentrate in his mind on the two eyed,



twoarmed auspicious form of Guru with hand held up in blessing. He should fix this idol in the white petalled lotus in the head. (46)

\*This glory of Guru should be sung in the early hours of morning with meditative pose every day, without a break by the aspirants. (47)

\*The aspirant should see the self in the heart lotus in the form of a flame or a thumb and meditate on this form as a insect fixes its attention on the butterfly which advances toward it. (48)

\*This attitude or pose should be the everlasting disposition of a sadhaka because this is a complete, unconditioned, blemishless and unmixed approach towards divinity. This is the way which transforms a jiva into Shiva. (49)

\*In this very way a sadhaka is stabilized in the Shri Guru hood in a peaceful and tranquil manner and becomes Brahman himself just as a lamp lights another lamp. (50)

\*Shri Guru is the energy in the body, the feet of Guru are Hansapadas. The Guru is the lustrous point of realisation beyond names and forms. (51)

\*This kind of exercise of sadhana leading to meditation results into the liberation of the soul because Guru is Shiva, Jagannath or the Supreme principle on the earth. (52)

### **GURUGEETA ENDS**

Lord Shiva, the first and foremost Natha thus narrated the mystery of Guru's way to Parvati and initiated her in the Bijamantra. From Adinath began the sequence of nine Nathas as well as the Bhagwat saints of Maharashtra like Dnyaneshwar.

—Chakor Ajgaonkar



# SWAMI SAINATH MAHARAJ

## ORIGIN OF SAI

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत।  
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥७॥

(Geeta 4-7)

Whenever there is harm to dharma I the Almighty Parabrahma will come to earth to restore dharma.

अवजानन्ति मां मूढा मानुषी तनुमाश्रितम् ।  
परं भावमजानन्तो मम भूतमहेश्वरम् ॥११॥

(Geeta 9-11)

While I the Almighty the Controller of the beings am in human form the ignorant people are not able to know me and my sacred aims.

As Lord Krishna promised in Geeta the Paramatma who is no other than Shiva-shakti has come to earth with human body to set right the righteous path. His leelas (Krishna's) are continued with name of Sainath Maharaj.

## NATURE OF SWAMI TO BE UNDERSTOOD

Geeta 6-29

सर्वभूतस्थमाहमानं सर्वभूतानि चात्मनि।  
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥२९॥

Geeta 6-30

यो मां पश्यति सर्वत्र सर्वत्र मयि पश्यति।  
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥३०॥

Geeta 7-7

मत्तः परतरं नान्यत्किञ्चिदस्ति धनंजय।  
मयि सर्वमिदं प्रोक्तं सूत्रे मणिगणा इव ॥७॥

Geeta 10-8

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते।



#### Geeta 13-14

सर्वतः पाणिपादं तत्सर्वतो क्षि शिरोमुखम्।  
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥१३॥

#### Geeta 13-15

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम्।  
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृच ॥१४॥

#### Geeta 13-16

बहिरन्तश्च भूतानामचरं-चरमेवच।  
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥१५॥

#### Geeta 13-17

अविभक्तं च भूतेषु विभक्तमिव च स्थितम्।  
भूतभर्तृच तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥१६॥

#### Geeta 13-18

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते।  
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य धिष्ठितम् ॥१७॥

#### Geeta 15-15

सर्वस्य चाहं हृदि संनिविष्टो।  
मत्तः स्मृतिर्ज्ञानमपोहनं च ॥१५॥

#### Geeta 18-61

ईश्वरः सर्वभूतानां हृद्देशोऽर्जुन तिष्ठति।  
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥६१॥

Almighty Lord Sai is the indweller of the beings and all the beings are in Sai. The devotee must see Sai everywhere and in everything.

Everything is in Sai's control and Sai is existing in all like a common thread in a garland. Sai (Paramatma) is existing everywhere and in Sai everything is existing. The Sai (Paramatma) though not having is having hands, legs, faces, heads, ears everywhere surrounding the universe. Because of God (Sai) all the organs of beings are working. The Sai is existing inside and outside the beings in the minute form near as well as in distance. Though seen as separate in individual the Paramatma is one only and not divisible. Sai is the Supreme light in beings, beyond darkness of ignorance and nearer to heart and He is

the spirit to be attained after knowing. Sai is in all beings near the heart. Sai is the God extending in each being (setting) controlling the mind. Sai is moving all the beings by virtue of maya like man controlling machinery.

Sai demonstrated and explained the above by saying that He was the Controller of the universe and extending in all the beings, existing in the heart controlling everybody everything etc. By stating not to abuse others envy with others etc. Swami explained that the abuses etc. would reach Sai Himself because the Swami is the indweller of everybody. Swami explained the above by showing a pig eating human etc. Swami also demonstrated that He knew every thought of an individual by telling (the individual) what that deiple thought about Swami like madman, fakir etc. Swami used to tell the past, the future and things happening at present faraway places. This is clear from the story of Chennabasappa, Veerabhadrapa. I humbly request the honourable devotees, kindly not to misunderstand and think Swami like ordinary beings like us who have two legs, two hands etc. because Swami also had legs, hands etc.

## SERVING SWAMI

### Geeta 10-10

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम्।

Simply by reciting Sai's name and remembering Sai's leelas, recollecting Sai's deeds with devotion.

Result Sai's grace (Sai Himself will be divine guru)

ददामि बुद्धियोगं तं येन मामुपयान्ति ते॥१०॥

(Geeta 10-10)

Sai will grant Budhiyoga the discriminatory power to see the Atma as different Anatma.

### (Geeta 10-11)

तेषामेवानुकम्पार्थमहमज्ञानजं तमः।

नाशयाम्यात्मभावस्थोऽज्ञानदीपेन भास्वता॥११॥

Sai (God) will grant Gnanadeepa to drive away the darkness of ignorance. And Sai is the divine guru to grant Gnanadeepa.

— K.V. Ramana Reddy,

Deputy Executive Engineer (I.D.), Sri Ram Nagar Colony, Panagal (Post), Sri Kalabasti, Chittoor(Dt), A.P.





## REALM OF SADHANA

### TOWARDS LIFE DIVINE — 4

I continue here further observations of great thinkers and yogis on sadhana.

#### SWAMI NITYANAND:

Sadhana is stabilisation of karma and thinking process. If the mind is made bereft of thought and steady, the disposition becomes balanced. Gita has laid great stress on steady intellect. We have to surrender the shaking influences of worries, anxiety and thought at the Guru's feet. The lusts and desires vanish in the steady disposition of mind. The actions are also stabilized. Steady and fixed mind leads to meditation, even though the vital airs (prana) is not controlled. A man has to raise his consciousness above the Kantha chakra. The binds of body and actions end at the point of Kantha as the region of astral sky (higher level) called Mahadakasha begins above the neck.

The head contains the star of brahma. The ripples of desire rise from the heart centre. The emotions get up from the daharakash. We have to cross the boundaries of desire through sadhana. The sadhana means raising of subtle thought (consciousness) in the head to be fixed in star brahma in the head centre though the passage of sushumna nadi. Here the aham and soham unite and give rise to the primeval sound omkar. When the thought is projected outside, the man descends down to conditioned brahma. Here we have to imbibe good acts and virtues. When the thought is raised above, we have to partake of love characteristics of heart and the faith element from discrimination. The subtle thought is to be steadied in the crest centre in the head to open the closed doors of bliss. The kundalini power starts from the Kantha and above. We have to enter the aura of Guru from this point. We have to merge the mind in the self. The colour, essence, form, odour and touch take birth in the head and come down to heart centre, subsequently manifest in the world of action and touch. Sadhana means raising the devotion in heart towards the crest of head through subtle thought. When the mind traverses higher through prana, the energy pervades the mental sky.

At the end when one comes near consummation point, it is only Shiva who comes to the rescue. (Chidakash Gita).

**DR. VITHALRAO GHATWAI:**

God is the Atman seen through the doors of mind. Quiet mind, uninvolved attention leads to Shunyavastha. This is choiceless awareness. One has to observe the self like a new born child in rapt attention. The Paramatman is to be reached by merger of mind. Prayer is sacred Ganga rising with upward streams towards God. Yoga means being alert at breathing point. We have to accept the Prarabdha coolly, if the grace of saints does not mitigate the effects. We have to see God everywhere, do every action as pooja. Even eating is offering to Atmadeva, walking is pradakshina. It is our subtle self that answers the prayers. God, truth, love, consciousness are synonyms. Meditation is not mere concentration. It is forgetting self. Realisation is achieved through balance of navel, heart and eyebrow centres (i.e. Karma, Bhava and Knowledge centres). We have to cross rajas, tamas, sattva to reach the balanced state of knowledge and realisation. The actions leading to God are tapas.

**DATTA BAL:**

Yogis are scientists of inner world. Sadhana is a return journey of the nucleus of light to the primordial lustre. The God rests as light in every cell and waits for our return towards himself, the source of light. Body mind has inborn intuitive knowledge. Outer mind uses logic and infers. Inner mind is the real door to divine light from where the region of unlimited power begins. We have to reach beyond these three minds towards the loving, independent original flame of light. This leads to original divinity. We have the principle within ourself which is beyond time, space. It knows everything. It has solutions for all riddles of life. Universe is God's poetry. Its beauty is understood through love. Reach Divine through intense love.

**SWAMI VIVEKANANDA:**

Devotion sublimates sentiments. Knowledge turns the consciousness into a cosmic, potent, deathless entity. Selfless actions create stupendous energy and purify body. Yoga rejoins us to our original higher stage of being. Atman is a huge circle with body as midpoint. Centre moves into a new body. Atma is of the nature of paramatman. This truth is reached through Karma, Bhakti and





Knowledge systems in different ways. The sadhana makes us realise the relationship of Jiva and Shiva and unites the two.

### **PROF. BELSARE**

There should be inner transformation for shaping new man. Sadhana can achieve this end. We have to forget 'I' consciousness for this. The yoga based on control technique is difficult. The way of knowledge is also hard to follow. The way of Namasmara based on love and surrender is easy to practise and suits our taste. To remember God is Namamarga. Surrendering at the feet of God is Karma marga. Sadhana is devised so as to win happiness. One should not depend on sadhana for solution of his day to day difficulties. Practical remedies should be employed to solve practical problems.

(to be continued)

— Chakor Ajgaonkar



- When the Sadguru himself is championing my cause, why should I care for others? The great Sadguru has showered his full measure of grace upon me and has made me alive to my self. He has ushered me to my own welfare and endowed me with phases of love and the eye of knowledge.

— Namdeo —

- I prostrate before one who has three heads and six arms.

— Tukaram —

- Wherever the Guru is present, the knowledge of self abides.

— Dnyaneshwar —



## SARVA SREYASKAREEM SEETHAM

— N. Rama Rao,  
Education Officer,  
Kendriya Vidyalaya Sangathan,  
Secunderabad.

Hanuman was no longer capable of containing himself. Sita's plight under the Ashoka tree disturbed him. Overwhelmed with grief, he reacted quickly to remove its cause. The cruel guards, who tortured the emancipated angel, figured in his mind as the first cause for all her distress. He did not realise that they were after all obeying their mighty master, who ordered them to persecute her till she would fall a prey to his evil design. The guards themselves wondered how this frail Sita could disregard their all-powerful master and still continue to live. In their own way, they tried to reason out and through violence impress upon her to marry Ravana and be happy ever after. Impelled by instant desire to dispel her grief, Hanuman sought to destroy all of them at one stroke, if only he had a hint from Sita. But Sita was compassion herself. She knew no vengeance, she meant no punishment. She was all forgiveness, no matter how cruel or sinful one ever was. In this act, she ever surpassed her dear Lord Rama. Rama, true to his Kingship, granted succor to those who took refuge in him. Whatever one's offence, once sought surrender, protection was assured. But mother Sita was made of softer stuff. She was the quintessence of divine sweetness. Her nature was sweetness. When Rama set himself on a Killing spree of all the evil asuras of the dandaka forest, Sita showed her apparent disapprobation of the move. She was not able to understand why her lord, who was the Dharma incarnate, should seek to kill them even though they had not provoked him. And Rama's explanation justifying his act could not really convince her. Sita was the Universal well-wisher and all-the-time good-doer. She was not capable of uttering even a single harsh word against her persistent tormentors under the Ashoka tree and went on lamenting over her unhappy lot. She would curse her fate rather than Ravana or his retinue. Naturally therefore, Sita was an Enigma to Ravana. Ravana was an embodiment of the most heinous sin in the world. Sita was a silent sufferer of the consequences of such a ghastly act. As for Rama, he had his brother Lakshmana by his side to share his sorrow. But Sita



was alone, mute sufferer. Separation from Rama to Sita was worse than death. If she wished, she could have, through the piety of her thought, burnt down Ravana to instant ashes. But she did not do that. If she did, she wouldn't be Sita at all. Rightly therefore, her reaction to Hanuman's rage against her tormentors, was one of divine forgiveness, which was incapable of fault-finding. Forgiveness for Sita was not a mere virtue but a way of living. She knew only one thing, to bless everyone. No literature or fiction has ever conceived or contained such a lofty character as that of Sita in Ramayana. In Sita all the virtues which one could think of and not think of were found personified. Blessed are we indeed that we have in front of us such a benevolent mother to look after us. The concept of Sitaism, is most beautifully and successfully expressed in the immortal words, Sarva Sreyaskareem Seetham.



## SAI SARANAM

For the many ills that beset us, be they of body or mind, I have found one infallible remedy, and that is to repeat with heart overflowing Sai Saranam

When heart sore and weary I return home, when happenings of the day make life a lifeless routine, it sure boosts the morale if we with faith say— Sai Saranam

When peace at home is shattered, when nothing seems to be alright, it sure brings relief if we feeling say— Sai Saranam

A time comes in one's life, when helpless and neglected, When there is none to turn for succor, one's attitude changes for the better, if one with faith says— Sai Saranam

— Late M.D. Nayar,  
A/32, Himalaya Housing Society,  
Asalpa, Ghatkopar,  
Bombay—400 084.



## THE PRAYER CHAIN

By a prayer chain, I do not mean a string of beads like the Rudraksha mala or a Rosary, used for reciting prayers. I mean the letter with a prayer and a request to the receivers to make several copies of it and circulate them, thereby making chains of such letters. I have been receiving ever so many such letters signed, "Sai Sevak."

These Sai Sevaks perhaps think of themselves as superior to God or Sai Baba. They think, Sai is a puppet in their hands. Otherwise, how else do they foretell calamities, death, loss of jobs and misery if these letters are ignored by the receivers?

They know not that they go against Baba's sayings such as—  
"I will save my devotees from all calamities"  
"I will draw my devotees from the jaws of death"  
"Dwarakamayi is for 'Tarana' and not 'Marana'."

They say, "you will have good luck within a few days from receiving this letter, this is not a joke." Then what do they consider as jokes? Baba's sayings?

They ask us to send these letters only to our well wishers or to those people, 'who you think should have good luck.' Who are our well wishers? Here again they go against Baba's advice that we should have 'Samata' or equal vision and not 'Mamata'.

If the chain is discontinued we have bad luck. But if it is continued we are supposed to receive 'lakhs of rupees'. They even quote a few names of those who have received such amounts. In Sai Baba's name they drag us into dealings in Lakhs. They forget Baba's advice to 'Damu Anna' when he wished to drag Baba into his cotton-speculation business.

'Let him be content with the half-loaf he has now and let him not bother about lakhs'.

'Bapu, I do not want to be entangled in any such worldly things'—Satcharitha—Chapter XXV.

Further, these 'Sai Sevaks' write, "Do not keep this letter with you. It must leave you in 96 hours. Send 30 copies..."



We are supposed to make 30 copies (and that too, Xerox copies!) throw them into the post box, forget about the prayer and wait for wonders to happen!

Do these Sai Sevak's know that the efficacy of God's name is to save us from sins and bad tendencies and not to drive us into evil temptations?

“No man is superior to God. No one in this world is His master. No one has any control over Him.”

—Vijay Gopalakrishna,  
125 Gokulam, II stage,  
Mysore-570 002.



## PRAYER

God, thank you for making the world and heaven. Help me to study so that I can learn more about you.

Dear Almighty God forgive me for all the time that I have sinned against you. Make me a better person. Help me to obey you and love you for sake of Lord Sainath.

Dear Lord Sainath please come into my heart and make me love you. May I always have room for you in my life.

Lord Sainath, help me to believe that you are God, help me to give my life to you. Help me to love you and do what you want me to do.

Thanking Lord Sainath for death on behalf of my sin, and for going to prepare a place for me. Help me to believe in you. Make my life better for your sake.

Lord Sainath, thank you for dying and giving life to Taty Patil. Thank you for taking the punishment for sin that we should have taken. Help me to live a life that shows that I am thankful for what you have done and which shows that I love you. Amen.

— Stephen Vaz,  
Tiswadi Taluka,  
North Goa District—403 005.



## EXPERIENCE UNDER BABA'S GRACE

### A TRUTH OR FICTION?

These were the days of Kojagiri Pournima in 1970, when I attended Shirdi with the great Sai Devotee Dr. Gavankar who was former Trustee of Shirdi Sansthan and also Editor of Saileela. It was annual feature of service by Dr. Gavankar in Shirdi Samadhi Mandir in the form of Bhajan, Pravachan, Sankirtan on the Kojagiri night.

Dr. Gavankar was a unique Sai devotee whose eyes were wet and throat was choked by emotion when he spoke about Baba's leelas. He was a great Bhakta of very high order. I was specially invited by Dr. Gavankar for Kojagiri night seva to partake in the three day stay with his followers who also attended the annual service before the Samadhi in the Mandir.

Dr. Gavankar desired to sing first five songs from my 'Saigeetayan' which was then being published in Sunday 'Navashakti' (Bombay). It was his magnanimity to appreciate my songs which he desired to offer to Baba in his own voice. We passed the vigilant night in great joy and merriment.

The next day I accompanied Dr. Gavankar to Dwarkamai. Dr. climbed the steps and I followed. There were three jasmine flowers atop the Dwarkamai frame of Baba's picture. I saw one of the flowers flying high like a bird. I was wonder struck, because instead of falling on the ground below the photo-frame by the force of gravitation, the flower soared up and fell between us two. I thought that It was Baba's grace for my poetry, however before I could lift up the jasmine flower, Dr. picked it up and kept it in his pocket. I was a bit nervous and depressed, but I consoled my mind with the thought that it was a grace to the senior, age old devotee of Dr. Gavankar's stature. I bowed to Baba and left away shortly.

I retired back to Guru paduka sthana and sat on a parapet. Dr. Gavankar was soon seen hurrying up with the flower to me. He thrust the flower in my hands and smiled. I asked him why he parted with the flower which was a gift of grace. He first refused to divulge its secret. But I insisted on him every time to explain the act. Finally



Dr. Gawankar yielded to me saying "Dear Friend, the jasmine flower was a gift of grace by Baba. I tried to keep it with me. But Baba's voice was heard by me in Dwarkamai ordering me to return the flower to Chakor, because it was meant for him.

So the flower of grace came back to me as a miracle. I still do not believe the episode that occurred before my naked eyes. Was it really a fact or a dream or an illusion?

— Chakor Ajgaonkar



- Sadguru does the work of awakening you. Sadguru carries the burden of one who surrenders to him. Sadguru is the cartdriver who leads the cart of body along the right path. We should rely on this cartman and shed all apprehensions.

— Shri Gondavalekar Maharaj —

- The Vedas are mute, the sciences are infatuated and the speech has ebbed before the celestial presence of Shri Guru.

— Eknath —

- One who is capable of imparting the sterling knowledge of Brahma to the disciple is the right Guru. Lord Dattatreya, an idol of divine shakti, sporting in the universe with his leelas is the Universal Master responsible for saving innumerable disciple from the fierce storm on the ocean of samsar.

— Mukteshwar —



**CHILDREN'S CORNER**

— Vaikharitai

**GURU—THE MASTER**

Dear young friends ! You bow down to your parents, elderly persons, your teachers and guides and pay them proper respects. This is because they are older than you in age, experience and education. It is our culture to respect elderly persons as our Masters or Gurus. Whosoever imparts knowledge, education and experience with love and helping attitude is Guru. The meaning of the word Guru is in common parlance is limited in day to day life. However, the real meaning of Guru is a **HIGHER ONE**.

As the elderly persons and teachers are called Gurus, the great Mahatmas or Masters who becomes great by their realisation and penance are also called Gurus in a different sense. The 'Guru' phrase in reality signifies Saints, Yogis, Siddhas and personalities who are striving hard for the welfare of humanity by their selfless Karmayoga. In fact these great souls are real Gurus of humanity. The purpose of human life is not only earning bread, shelter, clothes and recognition in society. The school/college education, which enables us to get these things is indispensable, because we cannot live without it. However we must also remember that God has sent us to this earth for some higher purpose. It is to know God and to reach to Him, also to serve the humanity which also is God's worship.

The great Masters who impart us knowledge of self and God, who free us from the bonds of selfishness, and lust and who give us Higher joy are real Gurus in life. The Saints and Mahatmas are the real Masters of Humanity. Guru means one who dispels darkness of ignorance and flashes up the light of knowledge. Guru answers our prayer to "Lead me to Light." The Saints such as Shri Sai Baba are real Gurus.







# SAI RAM SAHAY SATH-SANGH

(Company of the good)

सत्सङ्गत्वे निस्सङ्गत्वं निस्सङ्गत्वे निर्मोहत्वम्।  
निर्मोहत्वे निश्चलतत्त्वं निश्चलतत्त्वे जीवन्मुक्तिः ॥  
(भज-गोविन्दं भज-गोविन्दं...)

Satsangatve Nissangatvam  
Nissangatve Nirmohatvam  
Nirmohatve Nischalatattvam  
Nischalatattve Jeevanmukti  
Bhaja Govindam, Bhaja Govindam  
(Adi Shankara)

Through the company of the good, there arises non-attachments; through non-attachment, there arises freedom from delusion; when there is freedom from delusion, there is the Immutable Reality; on experiencing the Immutable Reality there comes the state of liberated-in life.

Seek Govind (God-Sai), Seek Govind, Seek Govind, O; Fool.

The company that we keep is very important. We, the worldly seekers are carelessly choosing our friends and are indiscriminate in choosing our associations. The chances are that we in spite of our knowledge and determination will be snatched in bad company by the powerful waves of blind passions. To be in the company of the good is to be with those who are devotees of the Lord and are themselves seekers of the Highest.

The Staff Reporter of the Hindu, leading Newspaper in their paper dated October 23, 1987 reports under the capitulation 'A shining example of communal harmony as:-

At a time when communal harmony is under strain and devotees of different faiths are at loggerheads over one celebration or other, the Sai Baba Sansthan at Shirdi in Maharashtra remains a light house.

Hindus and Muslims alike flock to this holy place which is unique in having both a shrine and a mosque in the same Campus and blends one custom with the other.

The Shirdi Sai Baba had during his life time deliberately refused to speak out his lineage and both Hindus and Muslims claimed him to

be their very own. He attained His samadhi, 69 years ago on October 15, 1918.

With time and the wonders he performed, people began to realise he was more than a man quite often, people from far off places who had a vision or dream, came all the way to Shirdi to see him and take his advice on both worldly and spiritual matters.

Such a holy place Shirdi was visited by Mataji Shivamma Tai at the age of 28. She is now 98 years old.

Iswar Murthy who is a Sai devotee since 1942, came to my house on 30-1-1989 at 10 A.M. and asked me to follow him to visit Sai Mandir at Madivala, Roopena Agrahara on the out-skirts of Bangalore, 15 kms from Bangalore city railway station, on the Bangalore-Madras highway and take darshan of Her Holiness Shivamma Tai. Accordingly we both reached the place and paid our due respects and pranams. A devotee, who was also standing by, told the mother that I have been writing up articles for the Sai Leela Magazine. She smiled and asked us to sit. The Mandir was locked but the Mother was kind enough to ask a devotee to open the Mandir. We had a good darshan in the mandir of Sai Baba and the mother. We came to Mataji again. I was silently sitting looking at her. We exchanged a few words regarding my first darshan of her at Sai Spiritual Centre, TyagarajNagar in 1985. When we prayed her permission to depart, she asked one of the devotees to bring fruits from the Mandir. He brought two banana fruits. Mother gave each of us one fruit and asked us to positively participate in the opening ceremony of Dwaraka Mai and installation of Baba's statue on 10-2-89.

According to Mother's wish I visited the place on 10-2-89, Friday at 9 A.M. After taking darshan of Baba in the mandir and Mataji, we proceeded to the place, where homa was being conducted in connection with the inauguration of Dwarka Mai Mandir and installation of Sai Baba's Murthy in the begging pose. The Chief Guest was Sri. Brahmananda Swami of Chinmaya Mission, Bangalore.

Sri. Swamiji described the Guru Mahima (glory of guru) elaborately. He said the glory of guru bestows knowledge (gnana), removes illusion avidya or adnyan, worries and gives peace. Generally men are tempted by the prakriti in providing them with all the sensual pleasures such as Name, Fame, Honour, Wealth including the Ridhis and Siddhis. If one becomes indifferent to those and overcomes the



temptations, he will be caught by the devil, vidya matha, tapomatha, kriya matha and gyana matha (Pride of his knowledge proud of penance, pride of his work and wisdom.) These temptations must be crossed. For this a Master (Satguru) is very very essential. He being a Tyagi who has drown his desires in God; who is kind and loves everyone to lift them to his status. With his help the student can realise the self in himself

Swamiji further said in the past people had to strive hard to see God in the form of man as Rama and Krishna but in our time God has come in the form of saints to our own door to uplift us viz sant Namadev, Gnanadev, Tukaram, Samarth Ramadas, Kabir, Nanak, Rama Krishna Paramahansa, Vivekananda, Chinmayananda, Sivananda, Ramana etc.- Sri Sai Baba is one of them easily approachable. It is our prime duty to avail the opportunity to the best of our ability.

I had a good opportunity to pay my humble reverence to Vidyananda Swamiji of Dwaraka. He blessed me saying that my articles were inspiring and be writing. As regards to installate on Sri Sai Baba's idol in begging pose, Swamiji said "It is unique as there is no such murthy in the whole of India." Sai brother Sri Kuber said "Nay, there is no example in the world."

This Murthy was offered to Mataji Shivamma by Sri. Bhagavan Das spending rupees about fifty thousands. Members of Sai mandir tried to honour him by offering a big garland but he refused to accept it. When it was insisted, he took out the garland and politely offered to Mataji.

Other speakers were Sri. R. Sheshadri, President of Sai Spiritual Centre, Bangalore, Professor Narayan Rao (Retd), Kuber, Secretary Sai Mandir, Ulsoor and Dr. Vijay Kumar.

A bhajan was sung in a very melodious voice by Sri Hari and party of Bhajan Mandali, Ulsoor, Sai Mandir.

As regards Sat-sang Swami Sivanand Maharaj in his Pushpanjali said

- (1) "Sat-sang is your life boat.
- (2) Vichara is your rudder.
- (3) Discrimination is your mariner's compass.
- (4) Equip yourself with the four means.

- (5) Use the anchor of dispassion.
- (6) When the wind of passion blows.
- (7) And reach the other shore of immorality.

It was my good fortune that I had a good chance for a memorable sat-sang on account of Mataji Shivamma Tai's blessings.

I cannot refrain from stating the Mother aspect of Baba on the basis of Holy Mother. She is 90 years old. She can walk, see, hear and manage the affairs of the Mandir.

Saints transform their power to real devotees by speaking, seeing and touching. In the same manner the Mother passes her power by seeing and talking but she never gives lengthy lectures nor discourses. Just as Sri Sai Baba kneaded Mrs. Khaparde while she was shampooing Baba's legs and Baba asked her to chant Rajaram Rajaram. It was 'Shakti Pat' i.e. transference of Power from The Guru to the disciple. She has sacrificed everything dear in the world for the sake of devotees.

Swamy Ramdas of Khanan Gad says

#### Divine Mother

I Sleep calm and peaceful on the infinite bosom of my Mother.  
I dream only of Her-  
Her sweetness, love and power.  
I open my eyes and lo'-  
I behold Her light all around me  
She plays the game of the worlds  
May she is the very worlds  
Joy thrills, my heart  
Love floods my being  
in the pitch of ecstasy-  
I embrace the world Mother  
And become the world  
Mother and all.

— Swami Ramdas

This is opt and timely  
Bow to Mother Sai  
Peace be to all.

M. Rama Rao,  
497, East End Main Road, 9th Block, Jayanagar,  
Bangalore—69.





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## **SHIRDI SAI BABA'S WORDS ARE INTENDED TO ENLIGHTEN US**

One may have right to choice and use of words, style or manner of writing and speaking, but if one devote and intend to teach or preach he should first diligent to digest the words of Sadguru.

If creative purpose, knowledge, ideals and ambition are lacking in spiritual side, our own faith becomes more and more stunted, which is a sign of loosing spiritual happiness. The tremendous and fundamental fact of Hinduism is her essential creative customs, traditions and cultural civilization throughout the ages. Customs are not mere display of sentiments of washable paint, it is a cushion of feathered seat. Traditions are high lighted picture and degree of opinions handed down from the puranic era, having tested from end to end to live ever and for ever, with deep rooted justification of equilateral equilibrium for all human, hence it is an healthy final Judgement.

Culture is advanced development of the human powers. Powers are trio, body, mind and spirit, by training and experience, evidence of intellectuals, saints; Gurus and noble society at large, are a mark of mandate.

Civilization in reality is a need for nectar; Sai was/is civilized more than any. He made ignorant men to condition to a higher state by way of teaching, preaching and showed the reality and made men civilized. Some imagine and make picture in the mind, that civilization is imitation of style, fashion, appearance even manner of writing and speaking. Some have admiration for Western way of dressing and living. I don't mean that Western way is not good. Anything that we admire should certainly bring good results (Every Guru says grab any good from any); civilization is other wise called modern; I admit that to be modern is national etiquette but not at the cost of our traditions and culture. Be modern with Sai Baba's civilization. That is real elevation to every Human to be Humanly.

Baba said "Cultured and real civilized person pray with self control. If it is restraint turns into disorder, self control discipline is the very essence of eternity". Tribulation and deception any where under the mask of religious differences is a deterioration and a danger to prosperity every where for eternal goal; for which Sainath

Struggled. Let us be like a bee, bee cares for the honey a flower holds, but not by the colour of the flower. When bee gathers nectar from flowers why not we grab Sai's bless and solace.

## **SAI THE CENTRE OF A VAST MULTITUDE**

Austerity meant to purify one's heart.

Repentance meant to receive Sai's divine Grace

**Men and persons are different from human**

Human are those who are free from ego, conceit, and arrogance.

Inferiority and superiority are unrelative connexion

Equality is stable relation and divine

Neither the weak or she should feel inferiority

Nor the strong or he should feel superiority

Sai cares for equilibrium

Equality is Sai's high degree qualitative nature.

In Sai's dictionary inferiority or superiority have no place.

Cultured and civilized care for equanimity and equate

Life is a journey on the boat of love and bliss

Wise enjoy the boat share with contentment

No one has ever born in a pool of jealousy

So sink not with pride, in waters of ill feeling.

All have born naked, both bodily and in mind

After birth the attitude towards life make

human happy or unhappy as per their way of  
**thinking, feeling, behaviour and temperament.**

Culture and civilization are twins

Cultured and civilized blame none

or look for other faults

Uncultured look at others faults, hoard indeed to **see his own.**

Sai stood and preached this philosophy to curb human weak  
tendency

**One to be pure and free from scene is not impossible**

it is imperative to be a human

The word impossible is found in the minds of ignorant-But not in  
Sai's love.

— Y. Sreenivasa Rao,

11-4-322/6,

Chilakalaguda,

Secunderabad-500 311.



## LO! WHAT A NUMBER OF PATILS, SAHEBS SERVED BABA! PRANAMAS TO ALL

1. Chand Patil
2. Tatyā Patil
3. Dada Kothe Patil
4. Bheemaji Patil
5. Bhayyaji Patil
6. Raghu Patil
7. Ramachandra Patil
8. Appa Kothe Patil
9. Nrupathi Patil
10. Madan Patil
11. Balaji Patil Nevaskar
12. Patil Buva Gondkar
1. Anna Saheb Dabolkar
2. Kaka Saheb Deekshit
3. Nana Saheb Chandorkar
4. Bala Saheb Bhate
5. Dada Saheb Khaparde
6. Bapu Saheb Booti
7. Dada Saheb Kelkar
8. Nana Saheb Nimonkar
9. Baba Saheb Tarkhad
10. Bhavu Saheb Dhumal
11. Bapu Saheb Jog
12. Kaka Saheb Mirikar
13. Bala Saheb Mirikar
14. Nana Saheb Dangle
15. Tatyā Saheb Noolkar
16. Appa Saheb Kulkarni
17. Baba Saheb Nevaskar
18. Bala Saheb
19. Rao Saheb H.V. Sathe.

(Collection from Sai Sat Charita)

— B. Rama Rao,

Sr. Asst.,

% E.E. (PR),

Bhadrachalam—507 111.



- Let us sing the virtues of Digambar, broadcast his glory every where with the heart overflowing with love and the throat choked with emotion.

— Niranjan Raghunath —



## REFLECTIONS OF A CHASTENED DEVOTEE OF SAINATH ON A THURSDAY

Oh devotee of Bhagawan Sai of sacred Shirdi  
Yield not to the wave of moodiness and melancholy,  
Especially on a day rendered auspicious and holy,  
Let your thoughts and reflections be centred about others,  
Think constantly that you are just one among the myriads  
Inhaling and exhaling both the breath of life.  
Share your joys with others and draw their sorrows to you,  
Pine not for your happiness alone and comforts of the senses,  
Do not have the curse of exclusiveness or separateness,  
Shed your sense of aloofness and the habit of getting wrapped in  
yourself.

How many and beautiful are the lessons that Baba has taught his  
devotees?

Remember the complete surrender of these to the god that  
incarnated in Shirdi,

And the rewards both temporal and spiritual they reaped in return.

Did those devotees fret and foam about their longings and desires?  
All they did was surrender absolute to that personality divine.  
So, worship Him with your heart entire as did the devotees of old  
Even just recollecting His "leelas" will fill you with glow and  
warmth.

Concentrate on His form radiating the fragrance of the gods,  
Crush your ego, that evil still gripping you like a monster,

Share with your kith and kin and fellow beings as well

Remember that sharing the sufferings with others

Will give you greater peace than sharing their jubilation.

Does not the Thursday worship give you the peace and calm you  
seek?

Does not the light of His eyes and the smile of His lips

Infuse into you, hope and strength and faith unshakable,

Yield not therefore in a moment of weakness to thoughts and  
desires ignoble

Walk about with your head erect and chest expanded

Because it is Baba of Shirdi you worship and Baba is your God,

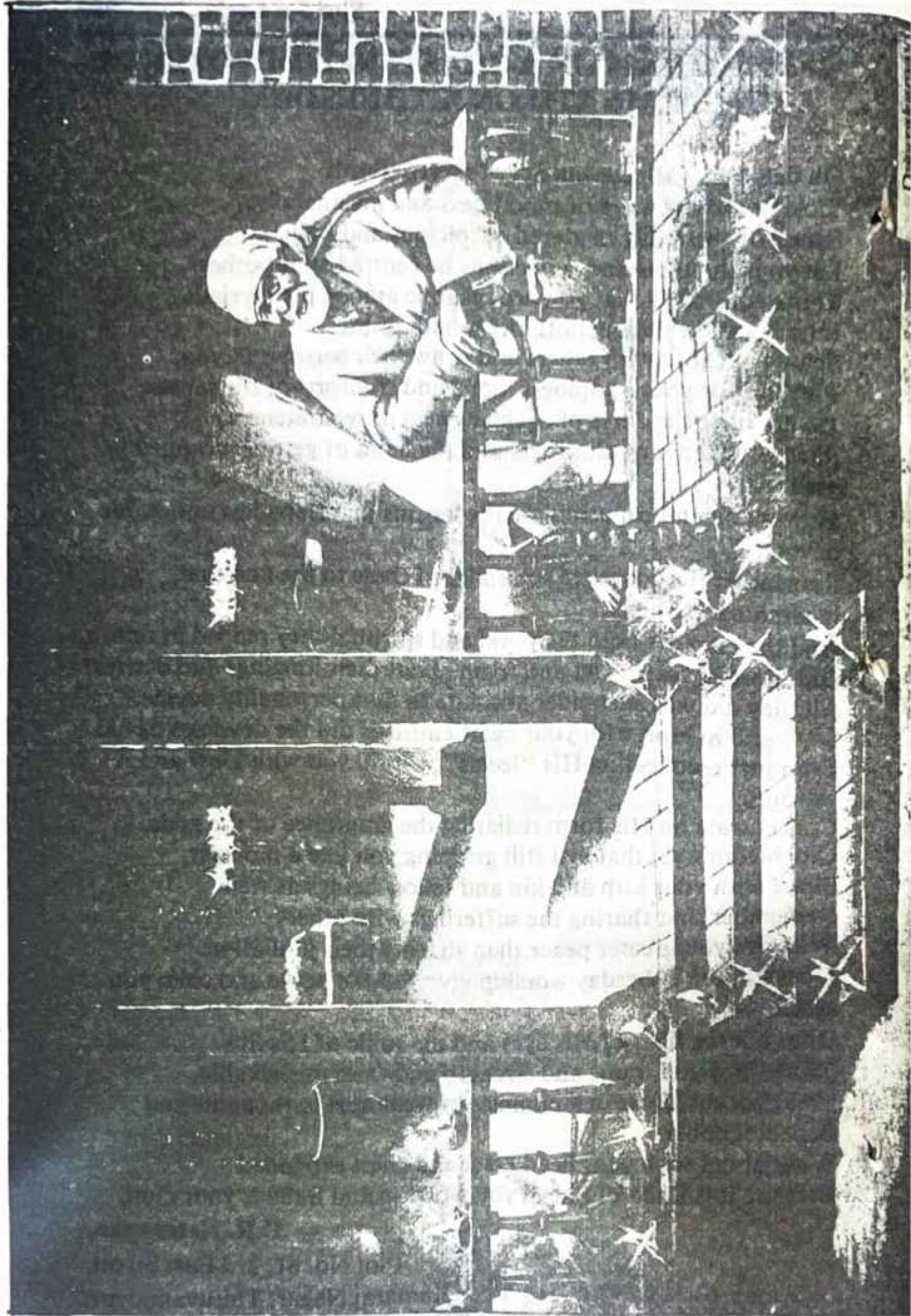
— C.R. Narayanan,

Plot No. 61, 3rd East Street,

Kamaraj Nagar, Thiruvannamipur.

MADRAS—4





# श्री साईलीला

जुलाई १९८९

हिन्दी विभाग

अनुक्रमणिका

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## । सद्गुरु साई नाथ हमारे ।

— डा. दुर्गाप्रसाद शुक्ल,  
४८०, कुम्हारमण्डी,  
कानपुर छावनी-४.

विज्ञ पाठकगण गुरु की आवश्यकता पर (साई सत् चरित्र के रचयिता) सम्मान्य श्री दाभोलकर जी अर्थात् हेमाडपन्त जी एवम् बालासाहेब के बीच हुई बहस से भली भांति परिचित हैं और यह भी विदित है कि बाबा ने कैसे श्री हेमाडपन्त की शंका का समाधान किया-अर्थात् “बाबा, कहाँ जायें?” प्रश्न का उत्तर-“ऊपर जाओ।” “और फिर मार्ग कैसा है?” प्रश्न के उत्तर में बाबा ने कहा है कि- “यह मार्ग दुर्गम है तथा सिंह और भेड़ियें भी मिलते हैं। अतः मार्ग प्रदर्शक रक्षा के लिये जरूरी है। गुरु कृपा के बिना ग्रन्थावलोकन तथा आत्मानुभूति निरर्थक ही है।” (श्री साई सत् चरित्र, अध्याय २१-श्री. व्ही. एच. ठाकुर प्रकरण) कहा भी गया है कि-तप-साधन, तीर्थयात्रा, व्रत एवं यज्ञ और दान से हरिभक्ति श्रेष्ठ है और सद्गुरु का ध्यान इन सबमें परम श्रेष्ठ है।

श्रद्धालु भक्तों को श्री साई सत् चरित्र में अध्याय ३२ में-मार्गदर्शक की आवश्यकता और ईश्वर-प्रेरणा के अभाव में सत्पुरुषों से भेंट होना संभव नहीं, अतः सुहृदयता और नम्रता का जामा पहिन कर बंजारा की घटना को अवश्य हृदयंगम कर लेना चाहिए। साथ ही श्रीमती राधाबाई (खाशाबा देशमुख-संगमनेर की मां) का बाबा से उपदेश ग्रहण (मंत्र-दीक्षा) का कथानक (अध्याय १८-१९), जहां बाबा ने माता से कहा है कि- “व्यर्थ में किसी से उपदेश प्राप्त करने का प्रयत्न न करो। मुझे ही अपने विचारों तथा कर्मों का मुख्य ध्येय बनालो और तब तुम्हें निस्सन्देह ही परमार्थ की प्राप्ति हो जायेगी। मेरी ओर अनन्य भाव से देखो, तो मैं भी तुम्हारी ओर वैसे ही देखूंगा। इस मसजिद में बैठकर मैं सत्य ही बोलूंगा कि किन्हीं साधनाओं या शास्त्रों के अध्ययन की जरूरत नहीं, वरन् केवल गुरु में विश्वास (श्रद्धा) ही पर्याप्त है। पूर्ण विश्वास रखो कि गुरु ही कर्ता है और वह धन्य है, जो गुरु की महानता से परिचित हो, उसे ही हरि, हर और ब्रह्म (त्रिमूर्ति) का अवतार समझता है।”

मनीषियों के मतानुसार भक्ति शास्त्रों में शान्त, दास्य, साख्य, वात्सल्य तथा माधुर्य-इन पांच मुख्य भक्ति-भावों का वर्णन प्राप्त होता है। प्रत्येक भाव का एक वैशिष्ट्य होता है। भाव-साधना में-भावुक साधक प्राकृत त्रिविध देह को भूलकर अथवा विशेष अवस्था में त्रिविध देह से मुक्त होकर समर्थ सद्गुरु की कृपा से उद्घाटित भाव-राज्य के द्वार को देख पाते हैं एवम् श्रीभगवान की परम सत्ता से निकली हुई अणुरूप चिद्रश्मि की सहायता से रसास्वाद करते हुए रसमय परमपुरुष की ओर क्रमशः आगे बढ़ने की चेष्टा करते हैं।

आध्यात्मिक साधनाएं कई प्रकार की हैं किन्तु साधनापथ के पथिक होने के

पहले एक अवस्था सभी को प्राप्त करनी पड़ती है, उसका नाम है-श्रद्धा अथवा विश्वास (ऊपर बायजाबाई प्रसंग देखें)। जब तक 'एक सत्य वस्तु है'-ऐसा विश्वास हृदय में जड़ नहीं जमा लेता तब तक मनुष्य के हृदय में उसके अन्वेषण के लिये प्रवृत्ति नहीं हो पाती। यह विश्वास वर्तमान जीवन की अभिन्नता से उदित हो सकता है अथवा कहीं-कहीं पूर्व जन्म के शुभ-संस्कार न रहने पर भी अचिन्त्य भगवत्कृपा के प्रभाव से भी अविर्भूत हो सकता है।

भगवान व्यास जी ने 'श्रद्धा' को "मातेवहितकारिणी"-माता के समान हितकारिणी कहा है।

पाठकगण-स्मरण करें कि बाबा ने भी 'श्रद्धा' माता को प्रथम स्थान प्रदान कर हमें- 'निर्भरा भक्ति' का मार्ग दिखाया है।

शास्त्र कहते हैं- अनुग्रहशक्ति ही गुरु का स्वरूप है। शिष्य का उद्धार करने की शक्ति ही गुरु का लक्षण है। योगवासिष्ठ में कहा है:-

दर्शनात् स्पर्शनाच्छब्दात् कृपया शिष्यदेहके।

जनमेदयः समादेशं शाम्भवं स हि देशिकः ॥

(निर्वाण प्रकरण १।१२८।१६१)

अर्थात् जो कृपापूर्वक दर्शन, स्पर्शन या शब्द के द्वारा शिष्य के देह में शिवभाव का 'आवेश' करा सकते हैं, वे ही देशिक या गुरु हैं। कुण्डलिनी जगकर षट्चक्रों को भेद करके जब ब्रह्मरन्ध्र में परशिव के साथ जा मिलती है तब वह 'आवेश' हुआ करता है। सत्य संकल्प गुरु केवल एक बार कृपा पूर्वक दृष्टिपात करके ही इस सुमहान कार्य को सम्पन्न कर सकते हैं।

योग्य शिष्य का उद्धार करना और अयोग्य को योग्य बनाकर उसे तार देना, यही गुरु का कार्य होता है। बोधसार में नरहरि जी ने कहा है:-

तत्तद्विवेक वैराग्य युक्त वेदान्त युक्तिभिः।

श्री गुरुः प्रापयत्येव न पद्ममपि पद्मताम्।

प्रापय्य पद्मतामेनं प्रबोधयति तत्क्षवात् ॥

अर्थात् श्री गुरु विवेक-वैराग्ययुक्त वेदान्त युक्तियों के द्वारा अपद्म को भी पद्मरूप में परिणति कर देते हैं। फिर उसे उसी क्षण जगा देते हैं। भास्कर राय ने ललित सहस्रनाम के भाष्य (१०) में स्पष्ट कहा है-"अयोग्यऽपि योग्यतामापाद्य श्री गुरु सूर्योबोधयति।" अर्थात् श्री गुरु रूपी सूर्य अयोग्य को भी योग्य बनाकर प्रबुद्ध कर देते हैं।

सद्गुरु की प्राप्ति भगवान् के अनुग्रह के बिना नहीं होती। जहां तीव्र शक्तिपात होती है, वहां पूर्ण ज्ञान सम्पन्न ऐसे गुरु मिल जाते हैं, जिनकी कृपा मात्र से स्वात्म विज्ञान का पूर्णरूपेण उदय हो जाता है। फिर बार-बार गुरु करने की आवश्यकता नहीं रहती।

विज्ञ पाठकगण सत-चित्-आनन्द श्री साईनाथ भगवान् की जीवन लीलाओं का अध्ययन कर उनके जीवन काल तथा सम्पन्न महासमाधि के पश्चात् भी उनके द्वारा



मार्गदर्शन के उदाहरण-महामहिम श्रीनरसिम्हा स्वामी आदि-आदि ऐसे ज्वलन्त उदाहरण हैं, जो हमारे सम्मुख प्रस्तुत लेख की विषय वस्तु को स्पष्ट करते हैं। तब आइये नित् 'साई-साई' घ्याये।

॥ जय श्री साई नाथ ॥



## गुरु और सन्त वचन

श्री रामकृष्ण परमहंस जी कहते हैं कि-

“हमें अपने गुरु को मात्र एक मनुष्य ही नहीं समझना चाहिए। ईश्वर को देखने के पहले शिष्य अपने प्रथम दैविक प्रकाश की कल्पना में गुरु को ही देखता है और वह गुरु ही है, जो स्वयं गूढ़ रूप से ईश्वर का रूप ग्रहण करते हुए-शिष्य को ईश्वर का अवलोकन करवाता है। तब शिष्य गुरु और परमात्मा को एक रूप में और एकरस देखता है। शिष्य जो भी वरदान मांगता है-भगवानरूप गुरु उसे प्रदान करता है। अरे! गुरु ही उसे निर्वाण की सर्वोच्च गति पर ले जाता है। गुरु ही मध्यस्त है। वह ईश्वर और प्राणी को उसी प्रकार एक करता है, जैसे प्रेमी और प्रेमिका की शादी कराने वाले उन्हें एक कर देते हैं।”

“गुरु एक महान गंगा की भांति है। मनुष्य तमाम कूड़ा-गन्दगी गंगा में फेंकता है किन्तु उससे नदी की पवित्रता नहीं घटती। इसी प्रकार गुरु भी समस्त अपमान एवं अवरोधों से ऊपर है।”

“किसी अजनबी राष्ट्र में जाने पर मार्ग दर्शक जिसे रास्ता मालूम है, के निर्देशनों का पालन करना होता है। बहुतों से राय लेने पर भ्रमित होना पड़ता है। इसी प्रकार परमात्मा के समीप पहुंचने की कोशिश में केवल एक गुरु, जो प्रभु का मार्ग जानते हैं, की युक्ति का अनुगमन करना चाहिए।”

“शतरंज के खेल में खिलाड़ी से कही अच्छी चाल दर्शक बतला सकते हैं। संसार के लोग सोंचते हैं कि वे बहुत चालाक हैं जबकि वे सांसारिक वस्तुओं द्रव्य (मनी), सम्मान, इन्द्रिय सुखों आदि-आदि में लीन हैं। चूंकि वे क्रीड़ा में मग्न हैं अतः उनके लिये सही मार्ग पर गमन करना कठिन है। जिन पवित्र-पुरुषों ने संसार का त्याग कर दिया है-वे सांसारिक वस्तुओं से सम्बद्ध नहीं हैं। वे मात्र शतरंज के खेल के दर्शन रूप में हैं। वे वस्तुओं को उनके वास्तविक रूप में देखते हैं और संसार के लोगों से अच्छा निर्णय करते हैं। अतः पवित्र जीवन में रहते हुए प्रत्येक को उन्हीं के शब्दों में विश्वास करना चाहिए, जो प्रभु की साधना करते हैं और उन्हें प्राप्त कर लिया है (नाकि अपने निजी दृष्टिकोण पर)। यदि तुम वैधानिक राय चाहते हो, तो क्या पेशे में लगे वकील से राय नहीं लोगे? निश्चय ही तुम एक राहगीर से राय नहीं लोगे।”

"जो भी तुम्हारे गुरु का विरोध कर रहा हो-उसे मत सुनो। गुरु तुम्हारे माता-पिता से भी बड़ा है। क्या तुम अपने माता-पिता को अपमानित होते देखकर शान्त रहोगे? शिष्य को अपने गुरु की कभी भी निन्दा नहीं करनी चाहिए। उसे निर्विवाद अपने गुरु की आज्ञा का पालन करना चाहिए।"

॥ नमामि देवम् ॥

**भगवान रमन महर्षि :-**

दिलीप - कुछ लोगों का कथन है कि महर्षि गुरु की आवश्यकता से इनकार करते हैं। दूसरे इसका उल्टा कहते हैं। महर्षि का क्या कथन है?

महर्षि - मैंने कभी नहीं कहा कि गुरु की कोई आवश्यकता नहीं है।

दिलीप - श्री अरविन्द प्रायः आपके विषय में कहते हैं कि आपके गुरु नहीं है।

महर्षि - किन्तु यह किस पर निर्धारित करता है, जिसे तुम गुरु कहो। यह जरूरी नहीं कि वह मानव रूप में ही हो। दत्तात्रेय के तत्वादि चौबीस गुरु थे-इसका यही भाव हुआ कि विश्व में किसी भी रूप में गुरु था। गुरु अत्यन्तावश्यक है। उपनिषदों ने कहा है कि मात्र गुरु ही मानव को मानसिक एवम् एन्द्रिक बोध के जंगल से बाहर ले जा सकता है। इसलिये एक गुरु होना ही चाहिए।

दिलीप - मेरा भाव मानव गुरु से है। महर्षि के कोई नहीं है।

महर्षि - मेरे भी किसी समय या कभी थे। क्या मैं अरूणाचल के भजन नहीं गाता? गुरु क्या है? गुरु भगवान है अथवा आत्मा। पहले मनुष्य प्रभु की प्रार्थना करता है-अपनी इच्छाओं की पूर्ति के लिये, तब फिर एक समय आता है कि वह ईश्वर की प्रार्थना अपने लिये करता है। अतः उसे ईश्वर किसी न किसी रूप में दिखलाई पड़ता है-मानव रूप में अथवा अमानवीय; जो उसकी प्रार्थना के उत्तर में उसके गुरु की तरह मार्ग दर्शक होता है।

दिलीप - गुरु के वे कौन से स्पष्ट लक्षण होते हैं, जिनके द्वारा एक व्यक्ति उन्हें पहचान सकता है?

महर्षि - गुरु वही है, जो सदैव अपने गहन चिन्तन में लीन रहते हैं। वह अपने तथा अन्य के बीच कोई भेद नहीं रखते तथा वे प्रकाशमान अथवा मुक्ति की भावना से बिलकुल स्वतंत्र रहते हैं, जबकि उनके चारों ओर के लोग बन्धनयुक्त और अन्धकार में रहते हैं। उनकी स्वानुभूति कभी किसी भी परिस्थिति में विचलित नहीं होती और वे कभी उद्विग्न नहीं होते। परमात्मा-गुरु और आत्मा के बीच कोई भेद नहीं है। किन्तु जब तक तुम यह सोचते हो कि तुम प्रथक हो, कि तुम्ही शरीर हो, तभी तक-वाह्य गुरु की आवश्यकता है और वह एक शरीर में तुम्हें प्रतीत होगा। और जैसे ही तुम्हारी आत्मा का शरीर से प्रथकत्व का मिथ्या परिचय समाप्त हो जायेगा, उस समय यह स्पष्ट हो जायेगा कि आत्मा के अतिरिक्त अन्य कोई गुरु नहीं है। भक्त को केवल गुरु के शब्दों का अनुसरण करना चाहिए एवम् आन्तरिक रूप से



कार्य करना चाहिए। गुरु भीतर और बाहर दोनों जगह है, क्योंकि वह तुमको अन्तरमुखी करने की परिस्थितियां उत्पन्न करता है। और उसी समय वह अन्तःकरण को मध्य-बिन्दु में ले जाने की तैयारी करता है। न तुम शरीर हो और नहि गुरु। तुम्ही आत्मा हो और उसी प्रकार गुरु भी। तुम शरीर को गुरु के रूप में भ्रमित हो। किन्तु गुरु ऐसी भूल नहीं करता। वह निराकार आत्मा है जोकि तुम्हारे अन्दर है। वह बाहर केवल तुम्हें पथ-प्रदर्शन के लिये प्रतीत होते है। यद्यपि वह शिष्यों को आदेश करते है फिर भी वह स्वयं को गुरु नहीं कहते-मात्र इस बात को समझकर ही कि गुरु और शिष्य माया से उत्पन्न रूप है। परमात्मा, अनुग्रह और गुरु एक पर्याय हैं और दोनों ही अविनाशी और अनन्त हैं। क्या आत्मा पहले से ही अन्तःकरण में नहीं है? क्या यह गुरु के लिये है जो अपनी दृष्टि से प्रदान करे? यदि गुरु ऐसा सोचता है-तो वह उस नाम के अयोग्य है। गुरु शान्त और गम्भीर होते हैं, जो सबमें विद्यमान है। जिस प्रकार कोयले के एक टुकड़े को जलने में अधिक समय लगता है और तारकोल के टुकड़े उससे कम समय में, जबकि बारूद का ढेर तत्काल घघक उठता है। इसी प्रकार विभिन्न प्रकार के लोग महात्माओं के सम्पर्क में आते हैं। सम्पर्क में आते हैं।

दिलीप - यह कैसे जाना जा सकता है कि अमुक व्यक्ति गुरु होने के योग्य है?

महर्षि - उनकी उपस्थिति में मस्तिष्क की शांति और सम्मान की अनुभूति, जो तुम्हारे मस्तिष्क में होता है।

दिलीप - क्या भौतिक शरीर के विनाश के पश्चात भी गुरु से सम्पर्क बना रहता है?

महर्षि - गुरु का भौतिक रूप ही नहीं होता। इसलिये उसके भौतिक आकार के विनाश के बाद भी सम्बन्ध बना रहता है। वह जिसने गुरु का अनुग्रह प्राप्त कर लिया है, निस्सन्देह सुरक्षित रहेगा और कभी भी नहीं? त्यागा जायेगा, जिस प्रकार चीते के जबड़ों में फंसा हुआ शिकार कभी भी नहीं बच पायेगा।

॥ शतशत् नमन् महर्षि चरणों में ॥

### शिरडी के श्री साई बाबा

आध्यात्मिक मार्ग में गुरु नितान्त आवश्यक है। चार साधनाएं और छः शाखों की जरूरत नहीं। पूर्ण विश्वास के साथ अपने गुरु का विश्वास करो। यही पर्याप्त है। मात्र यही साधना है। गुरु ही समस्त देवता है। अपने गुरु में दृढ़ विश्वास रखो, भले ही दूसरे के गुरुओं में कुछ भी गुण क्यों न हों और तुम्हारे गुरु के गुण अल्प हों, क्योंकि वह गुरु नहीं, जो स्वयं ही तुम्हारे गुरु बनते हैं। वह आप ही हैं, जो उन्हें अपने गुरु के समान मानते है अर्थात् उनमें विश्वास रखते हैं।

एक चरवाशी को ही ले लो और उसे ही गुरु समान जानो और देखो कि तुम लक्ष्य, उद्देश्य तक पहुंचते हो या नहीं। अतः किसी को ऐसे स्थान पर नहीं रूकना चाहिए, जहां सन्तों या किसी के गुरु की निन्दा की जाती हो। मैंने अपने गुरु की १२ वर्षों तक अपने तहे दिल से सेवा की। उनके सत्संग में मैं अपने माता-पिता, यहां तक कि भूख और प्यास को भी भूल जाता था। यद्यपि मैं उनके पवित्र मुखारविन्द से कोई मंत्र दीक्षा चाहता था, जिसका मैं मनन और जप कर सकता किन्तु उन्होंने मेरे कान नहीं फूँके। उन्होंने सिर्फ कहा- "मैं सदैव तुम्हारे साथ रह कर केवल दृष्टिपात से ही तुम्हारी सुरक्षा करता रहूंगा। अतः मेरे मुरशिद (गुरु) ने मेरे शरीर से मुझे मोक्ष दिला दिया। मेरी प्रसिद्धि-यक्ष-सम्मान का सारा श्रेय मेरे गुरु को ही है। यह उनके आशीर्वाद का ही परिणाम-फल है।"

॥ जय जय साई देवा ॥



## प्यार के रूप एक श्री साई बाबा

प्यार के रूप में श्री साई बाबा हैं  
दुलार के रूप में श्री साई बाबा हैं  
प्यार से इस जहाँ में सब कुछ जीता जाता है  
बिन प्यार के इस जहाँ में कुछ भी नहीं है  
होगा वही जो स्वीकार होगा श्री साई बाबा को  
तो तुझे फिर न क्यों स्वीकार हो प्यार का।  
इस संसार में हम सभी चाहते हैं, प्यार एक दुसरे से  
फिर क्यों न हम रहें सभी प्यार से इस संसार में  
जो भी देखना चाहे इस संसार में प्यार की मूरत  
तो भाई चलो प्यार से बाबा के धाम शिरडी को  
प्यार के रूप में श्री साई बाबा हैं  
दुलार के रूप में श्री साई बाबा हैं ॥

— डा. चंद्रशेखर शर्मा  
१२०, खत्रयाना, झाँसी-२.







## चावड़ी की भव्य शोभा-यात्रा

जब बाबा किया करते थे, चावड़ी में एकान्तर पर विश्राम ।  
तभी, दिसम्बर दस, सन् नौ से, आरंभ हुआ यह उत्सव ललाम ॥  
जिस रात्रि बाबा को जाना होता था चावड़ी करने को शयन ।  
भक्तों का विशाल समुदाय, मस्जिद में एकत्र हो, करता था भजन ॥  
मंडप के एक ओर रहता था रथ सुसज्जित दूसरी ओर तुलसी वृन्दावन ।  
करताल, खंजरी, मृदंग, ढोल, चिपली के साथ गाते थे भक्तजन ॥  
कोई तोरण बाँधने में व्यस्त, तो कोई प्रज्वलित करता दीपमाला ।  
कोई गैस तैयार करता, करने को मार्ग में उजियाला ॥  
श्रद्धा-भक्ति से भरपूर होता, मस्जिद का समग्र वातावरण ।  
बाबा की जय जयकार से गुंजायमान होता पूरा गगन ॥  
अपनी गद्दी पर बाबा थे शान्त मुद्रा में विराजमान ।  
तभी तात्या पाटिल ने आकर आकृष्ट किया उनका ध्यान ॥  
वे बोले, 'चावड़ी चलने के लिये मामा होजाइये तैयार' ।  
कफनी पहनने, सटका दबाने, चिलम-तम्बाखू लेने में लगी न उनको वार ॥  
तभी तात्या ने सुनहरी जरी के शेला से किया उनका सम्मान ।  
फिर धूनी प्रज्वलित कर, दीपक बुझा, कर दिया उन्होनि प्रस्थान ॥  
विविध वाद्य-वृन्दों के मधुर स्वर सहित चल पड़ी तब शोभायात्रा ।  
जिसमें थी जनता अपार और भक्ति भावना की असीम मात्रा ॥  
मस्जिद की सीढियों पर जैसे ही रखे बाबा ने अपने श्रीचरण ।  
ललकार कर भालदार ने उद्घोषणा की प्रस्थान की तत्क्षण ॥  
पकड़ा म्हालसापति के उनका दाहिना और पाटिल ने बाँया करकमल ।  
छत्र उठाकर बाबू साहेब जोग, पीछे-पीछे दिये चल ॥  
आगे-आगे बढ़ रहा था, सुन्दर सुसज्जित अश्व श्यामसुन्दर ।'  
अनुगमन कर रही थी भजन मंडली नामध्वनि करती सस्वर ॥  
बजने लगे बाजे जोर से जैसे ही पहुँचा जुलूस चावड़ी के निकट ।  
उत्तरामुख हो खड़े हो गये बाबा, उदीयमान सूर्य हो जैसे प्रकट ॥  
तभी काका साहेब दीक्षित ने गुलाल और फूलों की वृष्टि की अपार ।  
जिससे बाबा के मुखारविन्द की छवि का हुआ अद्भुत निखार ॥  
करने लगे लोग तब उनकी अनुपम रूप-सुधा का पान ।  
अपनी सुधि खो बैठे वे, कुछ भी रहा न उनको ध्यान ॥  
म्हालसापति तो लगे नाचने, हो करके आत्म विभोर ।  
सबकी टकटकी लगी थी, बस बाबा की ओर ॥  
चावड़ी थी नयी दुलहिन की भाँति सुसज्जित ।

फर्श-कालीन, चाँदनी, झाड़-फानूस से मंडित ॥  
 आसन बिछाकर तकिया लगाकर बाबा को किया गया आसीन ।  
 फिर पहनाए गए उन्हें स्वर्णमुकुट, रत्नमालाएँ, सिर पर वस्त्र नवीन ॥  
 अंकित किए गए उनके ललाट पर तिलक और बिन्दी ललित ।  
 चरितार्थ हो गया तब, बिहारी का यह दोहा प्रचलित ॥  
 "कहत सबै बैदी दिये, आंक दस गुनो होत ।  
 तव लिलार बैदी दिये, अगनित बढ़त उदोत ॥"  
 निमोणकर ने की छत्रछाया, जोग ने किया पाद-प्रक्षालन ।  
 पान की बीड़ा दिया गया उन्हें, करके यथोचित पूजा-अर्चन ॥  
 फिर भक्तों ने क्रमशः किया उनके श्रीचरणों का नमन ।  
 जो हैं निराधार के आधार और अशरणों की शरण ॥  
 शामा ने पाटिल को दी तब चिलम भर कर ।  
 एक फूँक लगा, जो देदी उन्होने बाबा को सत्वर ॥  
 अन्त में जोग ने की बाबा की यथाविधि आरती ।  
 भक्तिविभोर हो जनता रही उनकी मुखछवि निहारती ॥  
 आरती के समापन पर किया सबने बाबा को प्रणाम ।  
 फिर उनकी अनुमति ले चल दिये वे अपने-अपने धाम ॥

— प्रो. जनार्दन प्रसाद श्रीवास्तव  
 सिव्हिल लाइन डाक खाने के निकट,  
 रीवा (म.प्र.)-४५६००१.

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## पाय पड़ीं

मुझे और ना रुलाओ,  
 साँई तोरे पांव पड़ीं ।  
 बहुत रुलायें औ भटकायें,  
 मजघार न ले जाओ,  
 बाबा तोरे पांव पड़ीं ॥ १ ॥  
 मजघार ले गये तो सह लूं,  
 पर उस पार लगाओ,  
 साँई तोरे पांव पड़ीं ॥ २ ॥  
 उस पार लगाओं साँई तो सह लूं,  
 पर अपने चरण न छुड़ावों,  
 साँई हे बाबा तोरे पाव पड़ीं ॥ ३ ॥

— डा. नरेन्द्र आर. पाठक

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## प्यासे दिल की पुकार

प्यासा है मेरा दिल,  
 तेरे दर्शन को।  
 हल कर दे मुश्किल,  
 मेरे साँई मुझसे मिल ॥  
 प्यासा है मेरा दिल....  
 तेरे दरश की प्यासी अँखियाँ,  
 हो गई हैं बेनिदियाँ।  
 व्याकुल है मेरा दिल,  
 हल कर दे मुश्किल,  
 मेरे साँई मुझसे मिल ॥  
 प्यारा है मेरा दिल....  
 तू न मिलेगा तो, ए मेरे बाबा,  
 खो दूँगा मैं अपना आपा।  
 कहीं टूट न जाये मेरा दिल,  
 हल कर दे मुश्किल,  
 मेरे साँई मुझसे मिल ॥  
 प्यारा है मेरा दिल....  
 तेरे दरश से तर जाऊँगा,  
 भवसागर के पार जाऊँगा।  
 हँसता हुआ लेके दिल,  
 हल कर दे मुश्किल,  
 मेरे साँई मुझसे मिल ॥  
 प्यारा है मेरा दिल....

— डा. आर. के. पटेल, एम.बी.बी.एस.  
 एनॉटामी एवं फिजियालॉजी  
 विशेषज्ञ, असिस्टेंट सर्जन,  
 गैस रहत, एफ.जी. काम्प्लेक्स,  
 भोपाल.



## प्रार्थना-पूजा

जय श्री साई बाबा, जय श्री साई बाबा, जय श्री साई बाबा ।

यह मेरी प्रार्थना-पूजा स्वीकार करो प्रभु। जय.....

सामीप्य पाकर मैं तेरा ध्यान लगाऊँ,  
ईश तुम्हारे चरणों में मैं अपना शीश नवाऊँ,  
बार-बार पावन साई-नाम तेरा गुण-गान गाऊँ,  
बाम न कभी होना प्रभु, मैं हूँ तेरा शिशु,  
जपता ही रहूँ नाम साई मैं तेरा प्रभु,

कष्टों से मुझे उबार करो प्रभु,

यह मेरी प्रार्थना-पूजा स्वीकार करो प्रभु! जय...

यहाँ-वहाँ, न जाने कहाँ-कहाँ, भटकता ही रहा मैं इधर-उधर

साथ में भूलें भी न जाने करता रहा किस तरह,

ईमान है यही, भूलें हुई सभी अनजाने में,

अब क्षमा करो प्रभु उन्हें, चाहे हो जिस तरह,

बाबा, तुम गलतियों को मेरी सँभाल करो प्रभु,

यह मेरी प्रार्थना-पूजा स्वीकार करो प्रभु! जय....

बारम्बार प्रणाम करूँ तेरी लीला को मैं प्रभु,

माता पृथ्वी मान तुम्हें प्रातः तेरा नमन करूँ,

तेरा चरण-स्पर्श करूँ ।

नहा-धो-स्नान कर सामने तुम्हारे आकर

पूजा-घर में तुम्हें प्रणाम करूँ,

हल्दी-चावल का तेरे माथे पै टीका लगाऊँ,

ध्यान और प्रेम के फूल चढ़ाऊँ,

विश्वास और श्रद्धा के फूलों का तुम्हें माला पहनाऊँ,

सत्य, धर्म, शान्ति, प्रेम, अहिंसा की पाँच

अगरबत्तियाँ लगाऊँ,

पश्चात् इसके तेरी महिमा के गुण गान गाऊँ



दया करना सदा प्रभु, सदा कृपा करना  
तुम अपने भक्त पर प्रभु।  
यह मेरी प्रार्थना-पूजा स्वीकार करो प्रभु। जय...  
भाग्य-विधाता,  
तुम जीवन-प्रदाता,  
परम-दयालु,  
परम-कृपालु,  
साई बाबा स्तुति गाकर  
प्रेम से कुछ भजन सुनाकर  
मैं आरती तुम्हारी गाऊँ! जय श्री साई बाबा...  
मेरी भूलों का तुम शीघ्र सुधार करो प्रभु।  
यह मेरी प्रार्थना-पूजा स्वीकार करो प्रभु।

—वासुदेव चौरसिया

एम.ए.डी.बी.एम. (कलकत्ता)  
को-आपरेटिव बैंक के सामने,  
बारीगढ, जि. छतरपुर (म.प्र.).



### कवि — लेखकोंसे निवेदन

- ★ 'श्री साईलीला' मासिक पत्रिका के लिए साहित्य लिखते समय निम्नलिखित सूचनाओं की ओर ध्यान दें।
- ★ आपका साहित्य आध्यात्मिक-धार्मिक स्तर पर और संतोंपर आधारित हों।
- ★ आपका साहित्य बाई ओर हाशिया छोड़कर और दो लाइनों के बीच में पर्याप्त जगह छोड़कर हों।
- ★ आपका साहित्य कागज के दोनों बाजू में लिखा हुआ न हों।



## श्री साईबाबा अष्टोत्तरशत नामावली

(मूल संस्कृत रचनाकार : पूज्य श्री नृसिंहस्वामीजी, मद्रास)

हिन्दी आलेख : हरिशंकर शर्मा,

एन ३।२२।१ सिङ्को कालोनी,

नासिक, महाराष्ट्र.

### २६. ओम् योयक्षेमवहाय नमः

ब्रह्माजी ने लक्ष्मी से कहा, देवि, तुम भगवान केशव के पास जाओ। मेरे दिये हुए पति को पाकर अनन्त वर्षों तक आनन्द का उपभोग करो। तब समस्त देवताओं के देखते देखते लक्ष्मीजी श्री हरि के वक्षःस्थल में समा गयी और भगवान से बोली — देव! आप मेरा कभी भी परित्याग न करें। प्रियतम! मैं सदा आपके आदेशों का पालन करती हुई आपके वक्षःस्थल में निवास करूंगी। लक्ष्मी से परिव्यक्त होने पर दैत्यों को बड़ा उद्वेग हुआ, उन्होंने झपटकर धनवन्तरि के हाथ से अमृत का पात्र छीन लिया। तब विष्णु ने अपनी माया से सुन्दर स्त्री का रूप धारण कर दैत्यों को लुभाया और अमृत का वह पात्र ले लिया। इन्द्र और उसके साथी अन्य देवताओं ने तत्काल उस अमृत को पी लिया। दैत्यगण तलवारें लेकर देवताओं पर टूट पड़े लेकिन देवता अमृत पीकर पहले ही बलवान (अमर) हो चुके थे, और आनन्द मग्न हो कर श्री विष्णु को प्रणाम कर स्वर्ग लोक को चले गये। तबसे सूर्यदेव की प्रभा स्वच्छ हो गयी। भगवान विष्णु से सुरक्षित होकर यह समस्त त्रिलोकी श्री-सम्पन्न हो गयी एवं तब ब्रह्माजी ने देवताओं से कहा, देवगण, मैंने तुम्हारी रक्षा के लिए भगवान श्री विष्णु को तथा देवताओं के स्वामी उमापति महादेवजी को नियत किया है; वे दोनों तुम्हारे योगक्षेम का निर्वाह करेंगे। तुम सदा उनकी उपासना करते रहना। तुम्हें कोई दुःख कभी भी न सतायेगा। ऐसे ही हम भक्तजन; हे साईनाथ, आपकी उपासना कर योगक्षेम चाहते हैं और सांसारिक दुखोंसे मुक्त हो जाना चाहते हैं। हे देव! आप सदैव ही हमारे योगक्षेम का भार वहन करते रहते हैं, अतः हम आपकी शीतल छाया में सदैव सुखी हैं। हमें योगक्षेम प्रदान करनेवाले साईनाथ! आपकी कृपा के लिए हम आपको नमस्कार करते हैं।

### २७. ओम् आपदान्धवाय नमः

जिन भगवान महेश्वर ने कार्तिकेय से सहित ब्रह्मा, इन्द्र, रुद्र तथा मरुद्गणों को अनेक बार वर दिये तथा जब नन्दी पर आपदाओं का पहाड़ टूट पड़ा, उस समय उसका उसकी मृत्यु के मुख से उद्धार किया। ऐसे शरणदाता भगवान श्री महेश्वर के रूप में स्थित संकट के समय बन्धु समान रक्षा करनेवाले श्री साईनाथ को नमस्कार।

### २८. ओम् मार्गबन्धवे नमः

जो अपने विग्रह को हिम और भस्म से विभूषित करके शंख, चन्द्रमा और कुन्द के समान श्वेत वर्णवाले वृषभ-श्रेष्ठ नन्दी पर सवार होकर गिरिराज-किशोरी उमा



के साथ आकाश में विचरते हैं तथा मार्ग में सभी रुद्रोंपर बन्धु-समान कृपा करते हैं, ऐसे भगवान शिव की शरण सभी देवतागण लेते हैं। हे साईनाथ, आप भी भगवान शिव समान इस जीवन-मार्ग में अपने भक्तों पर बन्धु समान कृपा करते हैं — और वे भक्तगण आपकी शरण लेते हैं। अतएव ऐसी सहायता करने वाले साईनाथ तुमको नमस्कार है।

### २९. ओम् भुक्तिमुक्तिस्वर्गापवर्गदाय नमः

जो गणेश की पूजा करता है, उसके पास विघ्न नहीं आता। लोग धर्म और मोक्ष के लिए लक्ष्मीपति भगवान श्रीविष्णु की, आवश्यकताओं की पूर्ति के लिए भगवान शंकर की, आरोग्य के लिए भगवान सूर्य की और संपूर्ण कामनाओं की सिद्धि के लिए भवानी (दूर्गा) की पूजा करते हैं। मनुष्य आचार से आयु, धन, मोक्ष, सुख और स्वर्गप्राप्त करना चाहता है और उसके प्रयत्न में ही वह जीता है। हे साईनाथ! आप अकेले देव में, इन सभी देवताओं के सभी रूप समाहित हैं और भोग, मोक्ष, स्वर्ग, सुख इत्यादि अकेले आप स्वयं ही दे सकने में समर्थ हैं। हे साईनाथ! आपको नमस्कार!

### ३०. ओम् प्रियाय नमः

रघुनन्दन रामचन्द्रजी ने अपने प्रिय त्रिनेत्रधारी भगवान उमानाथ को साष्टांग प्रणाम किया। उनके दर्शन से रामचन्द्रजी को रोमांच हो आया। उन्होंने देवेश्वर भगवान शिव को ही जगत में सभी का प्रिय समझा एवं विनम्र हो उनकी स्तुति करने लगे। भगवान, भगवान को प्रिय हैं; ऐसे ही सभी भक्तों को शिव समान प्रिय लगने वाले साईनाथ, हमें भी आप प्रिय हो। हमारा नमस्कार स्वीकार करो।

### ३१. ओम् प्रीतिवर्धनाय नमः

जो पुरुष पाप कर्म में निरत है और विषयासक्त है, एवं जिनमें उत्तम ज्ञान, उत्तम कुल, उत्तम शास्त्रज्ञान, और उत्तम गुण का अभाव है; ऐसे पुरुष की भी हे साईनाथ, आपकी शरण में आ जाने पर प्रीति बढ़ ही जाती है। साईनाथ, इसमें संशय नहीं कि उनकी प्रीति आप ही बढ़ा देते हैं; आपके एकमात्र दर्शन का ऐसा ही प्रभाव है। वे आपके दर्शन कर आपकी भक्ति में लीन हो जाते हैं। ऐसी प्रीति बढ़ानेवाले हे कृपा सिन्धु साईनाथ, आपको नमस्कार है।

### ३२. ओम् अन्तर्यामिणे नमः

हे साईनाथ! आप ही भूत, भविष्य और वर्तमान के स्वामी हैं। सर्वेश्वर आप ही इस जगत के, पृथ्वी के तथा समस्त भुवनों के पति हैं। आप अपने तेज के स्वरूप से भगवान विष्णु समान सभी के हृदय की बात जान लेते हैं। ऐसे अन्तर्यामी भगवान स्वरूप श्री साईनाथ को मेरा नमस्कार है।

### ३३. ओम् सच्चिदात्मने नमः

जिनका कभी अन्त नहीं होता; जो शब्द-चित्त और आत्मस्वरूप हैं; जिनके कार्य-

करने के लिए हजारों भुजायें हैं, हजारों नेत्र हैं, जो सहस्र किरणों वाले सूर्य के समान हैं, जिनका शरीर और कर्म दोनों शुद्ध हैं, जो शिरड़ी में बैठे बैठे ही चुपचाप सब कुछ जान लेते हैं, ऐसे सच्चिदानन्द स्वरूप श्री साईनाथ को मेरा नमस्कार।

#### ३४. ओम् नित्यानन्दाय नमः

हे साईनाथ! संसार चक्र में अनेकों बार चक्कर लगाने के बाद उत्तम मार्ग के अवलम्बन और विज्ञान के द्वारा जिन्होंने अपने शरीर को शुद्ध बना लिया है, उन्हीं को आपकी उपासना का कभी सौभाग्य प्राप्त होता है। देववर! मैं आपको प्रणाम करता हूँ! भगवन्, आप जिह्वा, हाथ, पैर आदि इन्द्रियों को धारण करने पर भी - विष्णु का- पद्म धारण करते हैं और नित्य ही तपस्या में लीन रहते हैं। इसी स्वरूप को हम मूढ़-मति मनुष्य अपनी बुद्धि लगाकर कुछ अल्पमात्रसा आपको जानने का प्रयत्न मात्र करते हैं। ऐसे- हे साईनाथ! आप नित्य आनन्दलीलामय हैं- आपको नमस्कार! भक्तों को भी आप नित्य आनन्द प्रदान करें, यही प्रार्थना है।

#### ३५. ओम् परमसुखदाय नमः

वास्तव में जिनके भीतर बुद्धि है ही नहीं उन्हें अनेकों जन्मों की साधना से वेद का ज्ञान, विवेक प्रकाश एवं भक्ति प्राप्त होती है। उस ज्ञान और अन्तर सुख की प्राप्ति का लोभी है वह पुरुष फिर मनुष्य योनि नहीं लेता। यही मोक्ष है। वह मनुष्य फिर या तो देवता या गन्धर्व या कल्याण-स्वरूप हो जाता है। भक्तों के लिए हे साईनाथ, मोक्ष के ऐसे परम, उच्चकोटि का सुख आपही देते हैं। अतएव प्रभो साईनाथ, आपको नमस्कार है।

#### ३६. ओम् परमेश्वराय नमः

हे प्रभो; कमल समान नेत्रों वाले देवेश्वर! संसार की उत्पत्ति के कारण, देवताओं और असुरों के भी पूर्वज, संसार की सृष्टि करने वाले परमात्मा, सम्पूर्ण देवताओं के ईश्वर, सबका मोह दूर करनेवाले जगदीश्वर, विष्णु की नाभि से प्रकट होने वाले ब्रह्मा, कमल के आसन पर आपका परमेश्वर के रूप में अविर्भाव हुआ है। हे साईनाथ, हे परमेश्वर, आपको मेरा प्रणाम।

#### ३७. ओम् परब्रह्मणे नमः

शुद्ध भाववाले भाविक पुरुष संसार बन्धन का उच्छेद करने हेतु परब्रह्म में लीन हो आपका भजन करते हैं। परन्तु उन्हें स्थूल साधन से सूक्ष्म परात्पर ब्रह्मरूप का ज्ञान आपकी कृपा के बिना प्राप्त नहीं होता। अद्भूत रूप धारण करनेवाले परमेश्वर; देवता आदि भी आपके उस परम-ब्रह्म स्वरूप को नहीं जानते हैं। हे परब्रह्म बने साईनाथ, आपको मेरा नमस्कार।

#### ३८. ओम् परमात्मने नमः

प्रभो! आप परमात्मा हैं। आपके रहते इन सूर्य, चन्द्रमा, वसु, मरुद्गण और पृथ्वी आदि की क्या आवश्यकता है? यह समझ में नहीं आता। आपके आत्मा का ही प्रभाव सर्वत्र है, आप अनन्त हैं; आपका आदि, अन्त नहीं, मेरे द्वारा की गई यह





स्तुति स्वीकार करें। आपके स्वरूप के चिन्तन में मन लगाकर यह स्तवन किया है। हे साईंनाथ! आपने पर-आत्मा को भी अपनी ही आत्मा माना है। परमात्मा रुपी हे साईंनाथ, आपको नमस्कार!

### ३९. ओम् ज्ञानस्वरूपिणे नमः

यह विश्व परम पुरुष श्री नारायण का स्वरूप है। इसे ब्रह्माजी भी ठीक ठीक नहीं जानते। भगवान नारायण ही, महर्षियों के गुप्त रहस्य, सब कुछ देखने और जानने वालों के परमतत्व हैं। अध्यात्म-वेत्ताओं के अध्यात्म, अधि देव और अभिभूत हैं। वे ही ज्ञान के स्रोत और परब्रह्म हैं। वे वेदों में प्रतिपादित इन्ही ज्ञान का स्वरूप हैं। वे ही तप हैं। कर्ता, कारक, मन, बुद्धि, क्षेत्रज्ञ, प्रणव, पुरुष, सब ज्ञान का ही स्वरूप माने जाते हैं। पाँच प्रकार के प्राण— प्राण, अपान, व्यान, उदान और समान— ध्रुव एवं अक्षर तत्व हैं, ये ही ज्ञान को समझने में सहायक हैं। जो सत्य है, जो आदि, मध्य और अन्त में है, जो सीमा रहित, भविष्य है; जिस विद्या से षड्विधी ऐश्वर्य युक्त परम-देवता साक्षात् भगवान हृषिकेश का ज्ञान होता है; उसे ही ज्ञान कहा गया है। ऐसे अगाध और गूढ़ ज्ञान को धारण करने वाले साईंनाथ को नमस्कार!

### ४०. ओम् जगतपित्रे नमः

भगवान विष्णु ने कहा, मैं दया, परायण धर्म और दूध से भरा महासागर हूँ, जो सत्यस्वरूप परमतत्व है - वह मैं ही हूँ। मैं ही प्रजापति हूँ, मैं ही सांख्य-योग और परमपद हूँ। मैं ही अग्नि, वायु, पृथ्वी, आकाश, जल, समुद्र, नक्षत्र, दशों-दिशाये, वर्षा, सोम, मेघ, हविष्य, इन सबके रूप में मैं ही हूँ। एक अक्षर का और तीन अक्षरों का मैं ही मंत्र हूँ। ब्रह्मा जी भी मेरे स्वरूप हैं। धर्म, अर्थ, काम एवं त्रिवर्ग से परे ओंकार स्वरूप जगत-पिता मैं ही हूँ। जगत के पिता भगवान विष्णु के ऐसे रूप को धारण करनेवाले श्री साईंनाथ को मेरा नमस्कार।



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