

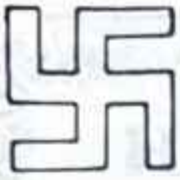
June 1989) (Rs.2

SHRI

SAILEELA

OFFICIAL ORGAN OF SHIRDI SANSTHAN





SAILEELA

**Official Organ of
Shirdi Sansthan**

Editor

Shri R.D.BANNE

Executive Officer

Shirdi Sansthan of

Shri Sai Baba

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

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The Editor does not accept responsibility for the views expressed in
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A QUOTE FOR THE MONTH

SUFFERING

It is God's law to end suffering by suffering. Your present condition is His gift of the results of your past actions. Bear in mind that it is because God will take you unto Himself that He is purifying and cleansing you.

MERCY

God's mercy pours down everywhere and at all times. One becomes aware of this by making oneself receptive to it. To pray constantly for His grace is man's duty.

— Ma Anandamayi

UNITY OF SOUL

Remember one thing. If you want peace of mind then give up fault finding. If you would search for fault at all, find your own faults and shortcomings. Learn to accept everyone as your own. No one is alien to you, the whole world is yours.

— Sri Sarada Devi



SHRI SAI LEELA

JUNE 1989

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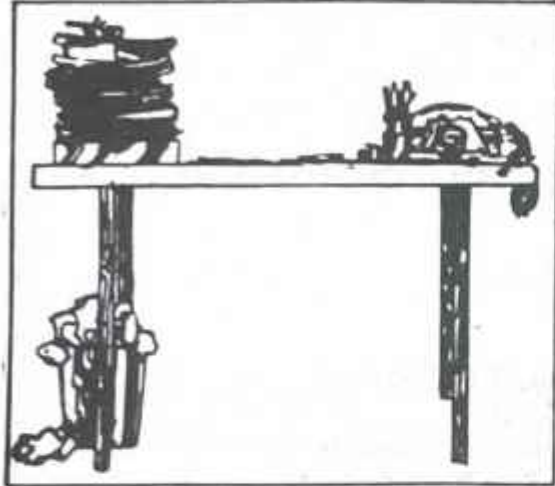
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KABIR'S BIRTHDAY

EDITORIAL



In the Ramnavami issue we have referred to the parallelisms in the life of two Rambhaktas namely Saibaba and Kabirdas.

The month of Jyeshtha ushers in the fullmoon day on which Kabir was born. We therefore extend our elaborations a little further. Sai Devotees have an inexplicable attraction reg. Saint Kabir and his life not only because Saibaba & Kabir are parallel in

their life and exposition of philosophy, but also because one is said to be the preincarnation of the other. An anecdote goes to the length of saying that Gopalswami (Guru of Saibaba) had visited the darga of subagshah pir or Ahmedabad, when the pir communicated to Gopalswami that he was Ramananda and his disciple, Kabir was to be born at Pathri. Saibaba personified the equality of religions preached by Kabir. Baba used to declare that his religious sect was 'Kabir sect'.

Many times, Baba used to tell his followers that he was weaving garments at the bank of Yamuna. Kabir's songs repeat the word Sai at every step. Kabir was a brahmin child born on Jeshtha Pournima and reared by a couple of weavers which belonged to Muslim faith. The place of Kabir in the galaxy of Indian Saints is unparalleled. We can not find a second to him. Kabir did not get formal education and hence his thoughts have not been derived from any book or any contemporary system. They have the value of their own as well as crude originality. He was born in a weaver's family. He was uneducated but his experience of reality was sterling experience. He was a witness to the Parmatman pervading the entire universe. His ego had melted and his body was merely a vehicle of Atman. His language was unrefined, undecorated but it spoke the direct truth and genuine experience. It was not based on hearsay information.

Kabir received the Ramnam from his Guru; which he called as Surat Shabda. The stream of devotion which emanated from Ram anandji in north had two branches one of which was the Saguna devotion of Tulsidasji and the other was the nirguna flow of Kabir. Kabir is said to be a cursed Yogi of previous birth who appeared for expiation. The intense devotion of Kabir unfolded the cosmic truth before his eyes. Kabir does not lay stress on the form of God head. He was an advocate of God's name. The practice of nadanusandhan was his sadhana. The Yogi controls his breath whereas the namavadi subdues the mind. Kabir was not following Hathayoga. He was a Dnyanibhakta. He has therefore attacked the rituals, hathayoga and pooja with most ruthless terms. When the sense organs are brought under the control of mind bereft of attachment, hatred and other vikaras, the Dnyani bhaktha has no difficulty in moving aloof (like a lotus leaf in water) in the wordly life strewn with lusts and desires. The mind can merge in nad. This technique was used by Kabir, when he mingled the siddhanam or the Satnam within the breathing (Ajapajapa). He led the mind to the state of 'no mind' by holding fast to this technique of sadhana. This way of Kabir can be followed even in householder's life without any inhibitions other than desisting from all kinds of excesses. The fickle mind is controlled by prana technique, whereas the Surat Shabda received from Guru merges the mind with its inherent ego in the chidakash. This is because Shabda or nad is originated from the astral sky and it can be therefore unite with its origin and completely disappear along with the mind.

The Ramnam uttered by Kabir was unique in itself. It was the automatic Anahat nad, ringing in the body system. The grace of Guru and spiritual capacity were the prerequisites for hearing this wonderful nad. The name was of the level of mantra, however it did not require rituals and rigours like fasting orthodoxy and torturing of body. The name led to easy union or the Sahajasamadhi. The name merged the Sankalpas into original Atman in such a way that every action became a pooja, every word a stotra, every step a pilgrimage. This was in fact not the deadening of Hathayoga nor an unconsciousness or sleep. It is a balance of all principles, a liberation, and mindless but live state. Where this unmani is stabilised, the samsara cannot mar one's existence Kabir's soham goes on unabated in all the four states in a natural, easy, live flow.

Baba's sadhana was also like Kabir. It was simple union with the Cosmic truth. Kabir was exposed to trials and tribulations from the



orthodox brahmins as well as muslim mullas. He had to leave Varanasi and go in exile. Yet his teachings proliferated all over northern India. His following multiplied. Kabir saw his Sai, Alhor Ram in every breath. The Sai did not dwell in the temple or mosque. He lived in a loving heart. He was not in orthodoxy and rituals. Kabir taught simple union with God. He was a champion of simple love which he sung in his padas and dohas. Sai baba also taught Sahajsamadhi by actual experience. He invoked faith in a lay devotee through his abundant miracles and grace. He admonished meditation on the form of Guru on the Natha lines, a deviation from the Kabir line. However, the union was to be simple and direct. Majority of Sai devotees did not pick up Baba's sadhana, unfortunately, they relied on his miracles for wordly benefits. Like Kabir Baba was thirsting for a Sadhaka or Mumukshu follower. In Kabir's words, we end—

“O brother, the simple union is the best union.
Since I united with the lord through grace of Guru, the
state is growing day by day to enormous proportions”

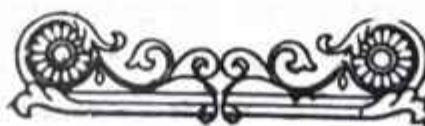
(Sai Geetavan)

— Chakor Ajgaonkar, Acting Executive Editor,
Block No. 14, GiriSameep Co. Housing Society,
Shree Nagar Housing Complex,
Panchpakhadi, Thane—400 604.



Your country requires heroes. Be heroes. Truth always triumphs. What India wants is new electric fire to stir our national veins . Put forth manly efforts. Wretched people are under grip of lust and money. March on with indifference to both.

— Vivekanand



GOLDEN EXCERPTS FROM OLD ISSUES

ANTAHKARAN AND THE FIVE ENEMIES

— *By Dr. Julian Johnson*

(From Shri Saileela, May 1973.)

(Dr. Julian Johnson, a typical Kentuckyan, a distinguished artist, a devout theologian, an ardent flier, an outstanding surgeon and above all a keen seeker after Truth, came to India to answer the call of the East and to learn her ancient wisdom. After years of devotion at the feet of the Master, he found that, in an otherwise divided and strife — torn world, there was complete unity and utter calm at the base. In this book 'The Path of the Masters' he was given a lucid exposition of Eastern Philosophy. The following extract from his book will speak for itself — Editor.)

Mind is divided into four parts, called by the Masters, Antahkarans. This means inner modes of action. We may say it has four primary attributes, faculties or qualities. These four divisions of mind are named: Manas, Chitta, Buddhi, and Ahankar.

Manas is mind stuff. It is that which receives and registers impressions through the senses of smell, taste, hearing and feeling. Its chief function is taste. It tastes, relishes, enjoys, or rejects what it doesn't like. Feeling and taste are practically the same thing. All of its reactions are automatic. The manas enjoys what it has been trained to like, and its reactions are instantaneous. It either likes a taste or rejects it automatically. It then passes on its findings to the Buddhi, for final judgement.

Chitta is that faculty which takes cognizance of form, beauty, colour, rhythm, harmony and perspective. It enjoys those things, and what it doesn't like it rejects. It receives its impressions mostly through the eyes as its instruments of perception. It then passes on its findings to the Buddhi. In all of these reactions, its processes are regular and automatic as are the reactions of chemistry.

Buddhi is the intellect proper, that power the soul uses as its chief instrument of thought. It discriminates and decides. It then passes judgement upon all the findings of the other two faculties. Its decisions are then passed on to the final court of execution — Ahankar.



Ahankar accepts the decisions of the other faculties handed on to it by Buddhi and executes its mandates. It is the executive faculty of mind. It is also the I—ness of the individual. It is the faculty by which the individual differentiates himself from all else, and it is the faculty which enables the individual to distinguish between his own interests and that of others. It is the faculty, which, when exaggerated, becomes vanity or egotism.

To sum up the above:
Manas receives and tastes.
Chitta takes notice of form and beauty.
Buddhi discriminates and decides.
Ahankar executes orders.

This leads us to one of the most important and most practical of all the facts and operations of the mind. The mind has not only four fundamental faculties or attributes but it has five destructive modes of action which manifest themselves when the above mentioned faculties become disarranged, abnormal or perverted. These five faculties are due to the downward impulses of Maya, the world of matter and senses. That is to say, those very faculties which were designed by the Creator for man's use, may become destructive, instead of constructive, bad instead of good. We call them the five destructive passions. It is extremely important that we understand them. We may think of them as diseased conditions of the mind. When the mind is working normally in its legitimate spheres of action it is carrying on the work it was intended to do. But when the least perversion of its normal faculties takes place, these five destructive modes take possession of one or more or all of them, and control the mind. So long as spirit controls the mind, the four faculties perform their proper functions and these passions can not manifest themselves. But when the mind runs wild, out of control, under the impulse of one or more of the five passions, it generally heads for destruction.

These five destructive passions are Kam, Krodh, Lobh, Moh, Ahankar. In English they are six passion (which has become lust), anger, greed, attachment to material things, and vanity. These five passions a really include all other evil moods of mind which can be thought of. These passions take possession when mind is allowed to run wild, out of the control of the spirit.

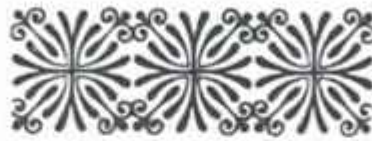
Fire is a good servant. But the moment it is out of control, it may become very destructive. It is the same with the mind. Generally the more useful and powerful an instrument is when properly controlled the more destructive it may become when out of control. It is so with mind. It is the most powerful instrument available to spirit, but it must be controlled.

Let us not condemn Nature, but try to understand and obey her. She is our best friend if we first learn to obey. Understanding her, we may work in close co-operation with her to our very great advantage. It may be assumed that all pain and all suffering, mental or physical, which men are ever called upon to endure, have as their chief function to drive us towards a more perfect co-operation with Nature. If only we could learn that lesson, it would save us many a ruined life, many a heart ache, and many a wretched body. But so long as we do not obey Nature, we must go on suffering endless ills. We marvel at the powers of electricity. We stand in awe before the gigantic energy let loose at the explosion of a ton of T.N.T. We find ourselves helpless before the onward sweep of a mighty cyclone or an avalanche. But all these forces are feeble when compared with the fully awakened powers of mind. The chief difficulty is that but few people know how to awaken or invoke the powers of mind. And it is a good thing that they do not, in their present state of moral and spiritual evolution. But when men become morally responsible, their powers will automatically increase.

There is practically no limit to what mind can do when properly awakened and trained, and vitalized by spirit. A trained yogi, knowing how to awaken and control the powers of his own mind, can stop a train at any place he may wish it to stop. He can start a downpour of rain in five minutes out of a clear sky, or he can dry up a flood of water. He can do almost anything he likes. But this is only playing with natural forces. All miracles are but the play of the Mind. They are not the operations of any divine power as most people believe. But to do these things he must learn two things—he must become morally responsible, and then he must learn how to control his own mind. After that he can do what he wishes. Of course, he will not wish to break any moral law. If he were to do so, he would lose his powers at once. It stands to reason, and it is substantiated by our daily experiences, that if such gigantic powers were let loose out of control, or if they could be invoked by an evil mind, it might bring



disaster of the most terrible sort. It is, therefore, a most gracious provision of the Creator that no man is able to invoke such powers until he has first learned to control his own passions and to check all evil tendencies and all selfish impulses. Otherwise such a man might wreck the whole world. But the Masters can do these things. Not only the Master but many of his advanced disciples.



DEVOTION

The day I touched Your holy feet seeking shelter,
Your compassionate looks, Your overpoured love and grace
Have turned a new leaf in my life,
All the past has been forgotten like
Wild fire and my past pleasures and pains have disappeared.
I remain in your divine environment
and leave everything to You!
My new life is a rebirth for me
and I am still an infant.
It is in Your complete faith I
totally surrender to you....
So, I am at peace.
And always serve You in total devotion
and engrossed in the Totality Eternity alike,
In Your Divine form.

— Smt. T.S. Lakshmi Mohan,
B-14, I.I.T. Qrts.,
Pawai, Bombay 400 076.



GURU GEETA AND ITS MESSAGE

— Chakor Ajgaonkar

(Considering Baba as Guru, the relation between the messages of Gurugeeta assumes significant context to the Sai teachings)

— गुरुर्ब्रह्मा गुरुर्विष्णुः। गुरुर्देवो महेश्वरः। गुरुसाक्षात् परब्रह्म। तस्मै श्री गुरुवे नमः।

Every religious man in India knows the significant purport of this immortal stanza from the famous Gurugeeta. Gurugeeta is the glory of Guru sung by Shiva to Parvati and finds place in Skandapurana. It has also found place in Gurucharita on account of its mantric value and rich message. I have dwelt on this context in my two articles in Saileela, Marathi edition in the March and June issues. I now recapitulate the same valuable message with further comments for the benefit of English readers.

It was in a dream vision on the Vaishakha pournima night that Baba indicated to me a board displaying "Geeta 52." I forgot this cryptic message in course of time but during next Guru pournima (when the spiritual masters are said to be imparting their message for the uplift of humanity), I intuitively composed Marathi verses containing version of 52 selected slokas from Gurugeeta. Another dream vision on that night confirmed the pertinence of the earlier vision. The verses were printed and published by my friend an Assistant Commissioner of Sales Tax, who was also prompted by a vision by Baba. I distributed copies of this booklet free of charge to devotees who took interest in the message of Guru.

A part from this background of visions (which I weigh lesser as compared with the actual message which I feel more edifying and beneficial!) I now proceed further to interpret the message of Gurugeeta as against Baba's teachings:- Baba had no disciple nor donned himself as anybody's Guru. On Guru pournima day also he did not allow anybody to perform his pooja. The devotees used to adore the wooden pillar in Dwarkamai against which Baba reclined. This was a token Gurupooja. Because Baba knew that Guru was but a principle and no individual. The shakti of Guru manifests through all Saints, Sages, Sadhus and Siddhas. It is the prowess of lord Dattatreya that enlightens a disciple through the medium of his human Guru. Baba was but a servant of that Sarkar (Govt.) which was his Guru, the Fakir or the God. At the foot of Margosa tree, there are Guru padukas which are also token representation of Baba's Guru.



The Gurugeeta Says:

- ध्यानमूलं गुरोर्मूर्ति ।
पूजामूलं गुरोपदम्
मंत्रमूलं गुरोर्वाक्यं ।
मोक्षमूलं गुरः कृपा ॥

This means that one has to meditate on the form of Guru, adore his feet, recite his mantra. Only Guru's Kripa leads one to liberation. The Gurugeeta has made it adequately clear that pilgrimage, Dana, vows and penance are fruitless, if Guru does not shower his mercy. The Guru has to enkindle the flame of Atman in one's heart. This is the essence of Guru's favour on the disciple, as explained by Shiva to Parvati in the Gurugeeta. Baba has also asked his disciples to concentrate on the form of Guru in such words as "You look to me and I will look to you" "Demolish all the walls between us, so that I can enter in your heart" Baba has also made it clear that "you may practice yoga or penance but you will not find fulfilment unless you surrender to me" Touch of Guru makes the mind to merge in Prana. This process manifests the principle of Atman in human being. This is "Guru Kripa".



OM SHRI SAI RAM

Simple living and high thinking
Always chanting Sai Ram
Improve knowledge as it has no edge
Love the God as God is love
Enlighten the inner light
Endeavour for deeper sight
Leave the attachments and live like a Saint
Almighty is there to give you might and right

— P. Sreedharacharyulu.
C/o. Charaka Ayurveda Clinic,
12-1-505/12, Laxminagar,
Secunderabad—500 017.



THE GARLAND OF SAI GEMS

IV

1. Believe Me, though I pass away, My bones in My tomb will give you hope and confidence. Not only Myself, but My tomb would be speaking, moving and communicating with those, who would surrender themselves whole-heartedly to Me. Do not be anxious that I would be absent from you. You will hear My bones speaking and discussing your welfare. But always remember Me, believe in Me, heart and soul and then you be most benefited.
2. If a man utters My name with love, I shall fulfil all his wishes, increase his devotion. And if he sings earnestly My life and My deeds, him I shall beset in front and back and on all sides. Those devotees, who are attached to Me, heart and soul will naturally feel happiness, when they hear these stories. Believe Me that if anybody sings my leelas, I will give him infinite joy and everlasting contentment. It is my special characteristic to free any person who surrenders completely to Me and who does worship Me faithfully and who remembers Me and meditates on Me constantly. How can they be conscious of wordly objects and sensations, who utter My name, who worship Me, who think of My stories and My life and who thus always remember Me, I shall draw out My devotees from the jaws of death. If My stories are listened to all the diseases will be got rid of. So hear My stories with respect and think and meditate on them, assimilate them. This is the way of happiness and contentment. The pride and egoism of My devotees will vanish, the mind of the hearers will be set at rest and if it has whole hearted and complete faith, it will be one with supreme consciousness. The simple remembrance of my name as "SAI", "SAI" will do away with sins of speach and hearing.
3. If My leelas are written, the Avidya (nescience) will vanish and if they are attentively and devotedly listened to, the consciousness of the wordly existence will abate and strong waves of devotion and love will rise up and if one dives deep into My leelas, he would get precious jewels of knowledge.
4. There will never be any dearth or scarcity regarding food and clothes in My devotees home. It is My special characteristic that I look always to and provide for the welfare of those devotees,



who worship Me whole heartedly with their minds everfixed on Me. Lord Krishna has also said the same in the "GITA". Therefore, strive not much for food and clothes. If you want anything, beg of the Lord, leave wordly honour, try to get Lord's grace and blessing and be honoured in His court. Do not be deluded by wordly honour. The form of Diety should be firmly fixed in the mind. Let all the senses and mind be ever devoted to the worship of the Lord, let there be no attraction for any other thing, fix the mind in remembering Me always so that it will not wander elsewhere towards body, wealth and home. Then, it will be calm, peaceful and carefree. This is the sign of the mind being well engaged in good company. If the mind be vagrant, it cannot be called well-merged.

5. Our Karma is the cause of our happiness and sorrow, therefore put up with whatever comes to you. The true remedy is that the result of past (Karmas) actions has to be suffered and got over. Allah (GOD) is the sole dispenser and protector, always think of Him. He will take care of you. Surrender to His feet with body, mind, wealth and speach, i.e., completely and then see what He does.
6. If I take one rupee as dakshina from anybody, I have to return it tenfold to him. I never take anything gratis. I never ask anyone indiscreminatly. I only ask and take from him whom the Fakir (My Guru) points out. If any one is indebted formerly to the Fakir, money is received from him. The donor gives i.e. sows his seeds, only to reap a rich harvest in future.
7. Poverty is better than kingship, far better than Lordship. The lord is always brother (befreinder) of the poor. He who carps and cavils at others, pierces Me in the heart and injures Me, but he that suffers and endures, pleases Me most.
8. The appeasement of the dogs hunger is the same as Mine. The dog has got a soul, the creatures may be different, but the hunger of all is the same, though some speak and others are dumb.
9. There are innumerable saints in this world, but out father (Guru) is the Father (Real guru) others might say so many good things, but we should never forget our Guru's words. In short, love your Guru whole heartedly surrender to Him completely and prostrate before Him reverentially and then you see that there is no sea of

the mundane existence before you to cross, as there is no darkness before the sun.

With the blessings of our Lord Sri Sai Nath Prabhu, I conclude my humble work "Garland of Sai Gems" with Bhagawan's eleven assurances to His devotees during His life time.

1. Whosoever puts his feet on Shirdi Soil, his sufferings would come to an end.
2. The wretched and miserable would rise to plenty of joy and happiness as soon as they climb the steps of Mosque.
3. I shall be ever active and vigorous even after leaving this earthly body.
4. My tomb shall bless and speak to the needs of My devotees.
5. I shall be active and vigorous even from my tomb.
6. My mortal remains would speak from my tomb.
7. I am ever living to help and guide all who come to me, who surrender to me and who seek refuge in me.
8. If you look to Me, I look to you.
9. If you cast your burden on Me, I shall surely bear it.
10. If you seek My advice and help, it shall be given to you at once.
11. There shall be no want in the house of my devotees.

With pranamas at the Lotus Feet of Bhagawan Bāba.

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





SAI THE ABSOLUTE

Once man started to live in this world, all his effort had been to unravel the mysteries of nature. In this attempt, there was an unending attempt to become aware of one's own existence. It is at this stage every human being had become totally aware of the 'Divine Power' that had made it possible for every form of life to exist. May be this was through some religious texts (or) by the preachings of saints and sages. From times unknown, god, the "Almighty" had manifested in various forms to guide the human race in the righteous path.

Various religions have been made to exist, based on the faiths of several races of human form. Even then, every religion could experience the incarnation of Almighty. For instance, as Lord Rama, god has made the people realise the duties of a Virtuous king. As Lord Jesus, god has spread the principle of universal love and fraternity. Prophet Mohammad tried to develop the main feature of tolerance and religious harmony. Irrespective of the form, in every stage god has tried to uplift the moral status of man.

All the instances which had been cited above were experienced during times unknown. But, the validity of the preachings, made at that time, lasts forever. God, in order to continue His mission, God, the Almighty has manifested himself as "SAI BABA OF SHIRDI". Our hearts leap with joy, when we surrender ourselves at the feet of Baba. Above all, the most unbelievable is that irrespective of caste (or) creed people come and worship Sai Baba.

When we go through "SAI SATCHARITRA", every instance touches the innermost core of our hearts. For instance, the way Baba saves the baby of a plumber from falling into fire, by keeping His hand into fire. This speaks volumes about the Omni-potent and Omni-present nature (or) ability of Sai. Though the incident occurs at a far away place from Dwarakamai, Sai could save the child from where he stands.

In another instance, Sai clarifies the doubts of a self-proclaimed scholar and at the same time suppresses his ego by analysing the summary of a sloka in Sanskrit. From this we can understand the scholarship of Sai Baba. Even at the moment of attaining "MAHASAMADHI", Baba gave nine coins to Lakshmi Bai, through which he had explained the nine ways of Bhakti (or)

Devotion. In the present world, out of these, "The most accessible" to everyone are, one the "NAMA SMARANAM" and above all "SARVASYA SARANAGATHI". Out of the two, the latter, i.e. surrendering in heart and soul at the feet of god, makes everyone free from the worldly pleasures and very dear to god.

It is well known that to speak of the greatness of Sai, volumes need be written. The personification of protection for all his devotees. It is a wonderful scene to witness tens of thousands of devotees of various religions, different financial possessions come and worship Sai Baba at SHIRDI. As promised, if we look to Baba, he accepts us into his kingdom of eternal bliss. Hence, he is our SAVIOUR. He is our "SAMARTHA SADGURU."

— Dr. K.S.S.V. Prasad, M. Sc., Ph. D.,
H. NO. E.S.—4,
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Kanchana Complex,
Vijayawada—520 010,
A.P.





FOR SHRI SAI SAT CHARITHA READERS

Here are ten multiple choice questions for the readers. Let us try to answer them by recollecting incidents from Sai Sat Charitha.

1. Sai Sat Charitha was written with the blessings of Shri Sai Baba, by
a) N.V. Gunaji b) O.R. Dabholkar c) Dasaganu Maharaj
d) Madhav Rao Deshpande.
2. Sadha nimbha Vrukshasya mooladhi vasat
Sudhasravinam Dhikthamapya Priyam tham
Tharum Kalpa Vrukshadhikam, Sadayantham
Name meeswaram Sadgurum Sainatham.

The above Sloka sung during Arathi time in Baba's Samadhi Mandir at Shirdi was composed by
a) Hemadpant b) Bapu Saheb Booty c) Upasani Baba

3. By day, Baba always sat
a) in the masjid b) under the Neem Tree c) in the Chavadi
d) at the outskirts of the village
4. Dhuni means
a) fuel b) the ash from the sacred fire c) Kafni
d) Sandal Paste
5. The Urs of Baba was transformed in to the Ramanavami festival in Shirdi with Baba's permission in the year
a) 1913 b) 1918 c) 1914 d) 1912
6. The lady who roamed in the jungles in search of Baba and forced Baba affectionately to take lunch was
a) Lakshmi Bai b) Radhakrishna Mai c) Bayaji Bai
d) Maina Tai
7. Name the person who found that Baba's head alone was drenched and the body quite dry when he bathed Baba with Ganges water.
a) Kakasaheb Dixit b) Mhalsapathy c) Megha d) Shama
8. According to Baba, the best way to get free from the shackles of Maya is

- a) complete and whole-hearted surrender to Sadguru-Baba.
 - b) by learning Vedas and doing Veda Parayana.
 - c) abandoning the family and becoming a sanyasi doing penance in the forest.
 - d) by undergoing fast and hardships in the path of religion.
9. Baba extracted Dakshina from people in order
- a) to make them realise the importance of money.
 - b) to teach the devotees the lesson of charity and to remove their attachment to money and to purify their minds.
 - c) to meet the expenses in Shirdi.
 - d) to save for the future.
10. Does Baba allow people to fast? Give reason for your answer.
- a) Yes. If they want to fulfil their vows.
 - b) Yes. By fasting, one can concentrate and meditate on God for a long time.
 - c) No. Since one cannot remain hungry for a long time, he can take substitutes to food like snacks, sweet dishes, kheer, fruits etc. every now and then.
 - d) No. Baba never fasted Himself nor did He allow others to do so. Neither fasting nor over eating is good to practise devotion and other sadhanas to attain God.

Sai Mani Jayamani, M.A., M. Ed.,
Asst, Govt. High School,
K.R. Koil Street,
MADRAS — 600 033.

ANSWERS:-

- 1—b, 2—c, 3—b, 4—b, 5—d, 6—c, 7—c, 8—a,
9—b, 10—d





SAI GEETAYAN—2

(The Sai Geetayan has begun with an eulogy of Ganesh and the invocation to Sai Baba as the Master. The following song depicts how the unconditioned has taken form of Sai Baba, as the world was yearning for his Advent)

THE FORMLESS ASSUMES A FORM

- The primeval word Pranava has surged up from the limitless expanse of the cosmos. The formless has also assumed the shape of a human body.
- The bodiless Brahma manifests in human form and fills this meaningless existence with sum and substance, whenever the mundane earthly life pines for immortality.
- The unquenched thirst of humanity to meet the divinity slides on from birth to birth unfolding the walls of haven on the banks of the river of time. The God has then to incarnate on earth.
- When the clouds of destruction loom low on the battlefield, when Parth becomes apprehensive and diffident, the clarion call of hope, new life beckons the lost purpose to steer the helm of duty.
- The God incarnates in new forms in every age for the establishment of Dharma, for destruction of the wicked and for the protection of righteous men.

Sai Baba's form of fakir is nothing else but the personified grace and compassion of universal Guru Lord Dattatreya. The form assumed by the God is capable of eliminating the distress of the devotees. Baba is the humanised love of God flowing from century to century to seek the welfare of his devotees.

The feet of Baba are the same feet which have made their imprints on the bank of sharayu and in the sands of Kalindi. These are the feet of Ram and Krishna; these have touched both the forest land in exile as well as the marble floor of palaces. The same footsteps are now treading the dust of Shirdi.

—Chakor Ajgaonkar



BEWARE OF THE DISTORTED DEVOTION

— *Appeal by a Saibhakta*

Even in true devotion, Saibhaktas should be rational. Baba has never supported blind faith or superstition. He wants us to try all practical remedies in our difficulties and await for the grace of God with faith and patience. Sai devotees may therefore not fall a pray to the devises invented by selfish persons to distort your devotion to an unreasonable end. I desire to deal here with curse of 1) Chain letters 2) Sanchar or Adnya of Baba acted by fake gurus 3) Irrational reliance on Saints by weak minds.

Chain letters:- Lt. Con. Nimbalkar (Retd.) had some time past dealt with this malady in an apt manner. The chain letters are sent either through unfounded fears or through misguided faith. Once the chain starts it is somehow carried on and the (viscious or virtuous) circle continues without a break. Somebody has to be bold and audacious to stop the chain. Sai devotees must understand that Baba never desired a sequence of letters. What he expected from his devotees was recitation of his name and meditation on his form. This alone will please Baba and not the irrational chain of letters. Sai devotees are therefore requested to be bold enough to break the chain of letters.

Sanchar/Agnya of Baba acted by fake gurus:- Many people pretend that what they are doing, talking or demanding is the Agnya of Baba. They also act the Sanchar of Baba in them. Sai devotees must understand that Baba does not require a medium to express himself. He has the entire universe as his medium of expression. He can talk directly to his devotees, can manifest at any place of his choice. He does not require impure bodies of human beings as his own vehicle. We Sai devotees should therefore refrain from accepting anybody as having been 'possessed' by Baba or having 'Sanchara' of Baba.

Blind faith and Reliance:- To have firm faith and surrender to Baba is one thing and is always laudable and spiritually rewarding. But relying on saints, sadhus without finding rational practical remedies and without making sincere efforts to solve the problems by practical methods is more superstitious. Baba or God helps those who help themselves. God always supports whatever is sincerely and dedicatedly done with true application and faith. We have to resign to the will of God after making all the sincere efforts with due Shraddha and Saburi. We should not blame God or Saints for results.



THE LAW OF SACRIFICE

The lesson we learn from the chapter dealing with mahasamadhi of Shri Sai Baba in Sai Satcharita is that Baba gave up His own life to prolong the life of Tatya Patil for whom the death warrant had already been issued. Baba carried out this supreme sacrifice on 15th October 1918 and thereafter Tatya Patil survived from precarious condition.

Avatars like Sai Baba & Jesus Christ have high lighted the need of sacrifice for betterment or evolution of God's creation, the Universe. It has often been said, and truly said, that sacrifice is printed on the Universe in which we live. And why should it not be so, since the Universe itself originates in an act of sacrifice in order that world may come forth. The nature of this sacrifice will be clearly understood if we consider that all material object of this Universe from a mineral atom to a vast planet has life or Universal consciousness or as some prefer to call it God which is encased inside the physical form of the matter. This amounts to limitation of immaterial by matter, veiling of the unconditioned (Atma or self) in condition or in binding of the free within bonds and needs sacrifice on the part of life, or self to get bound in form.

When Avatars like Krishna, Sai Baba began to give lessons to the evolving JIVATMA, after he had reached the necessary point of materiality, then strange teachings came to man. The Master began to say to him "Life is preserved not simply by taking, but also by sacrificing which you had already appropriated or used. It is a mistake to think that you can live and grow, simply by the absorption of other forms into your own, simply by the absorption of the life around you, that your own may continue to exist. All the world is bound by a LAW OF INTERDEPENDENCE. All living things exist by virtue of mutual exchange, by recognition of the fact of mutual interdependence.

Our Bhagwan Baba has put this fact in very easy and clear manner by pointing out the function and sacrifices of various objects in nature where we are living. The sky is the invisible sustenance of life. We breathe the vitalizing oxygen of the air, the fire burns because of the oxygen. The sky is a symbol of God, the unseen life giver, the life sustainer. This world is so plentiful, so charming, so rich, so comfortable, so regular in its movement because it has an unseen master, the

lawgiver God. How much are we dependent for our sheer survival over the Sky & Air, but what do we give in return? Next the clouds, the welcome guests, for whom the earth, parched and thirsty, waits. They bring tanks of water from the sea to revive the land and resurrect the dying and the dead. We learn a great lesson from the cloud. The cloud gives all of itself, it loses its own identity and dissolves into nothingness. And, as a result of this sacrifice, lo and behold, the earth is alive green and glad. In sacrificing itself the cloud fulfills itself. This is the real fulfilment, when we give others all we have and are. The river gathers water drop by drop from the rivulets and streams and carries the flood along so that it can be distributed all over. It is not content if only few have the benefit. Rivers are the camel ways of land, feeding and fostering the spring of plenty and joy. When the clouds complete in generosity, the rivers are overjoyed, they leap over their banks and deposit the precious silt on the fields to nurture the crop of future years. In sacrificing itself the river also fulfills itself, without expecting any return from us.

The tree teaches man profound lessons. A flower blossoms, a long time elapses before it grows into a fruit and is filled with nectarine juice for the benefit of others only—not for its own use! How can men ever forget these friends? Can he conceive anything more self-effacing, more self-sacrificing, more inspiring than the tree? Sever its trunk, axe its branches, hew its body and limbs—the tree would uncomplainingly warm your homes and feed the fire in your heart. Baba reminds us that when you are the Sandalwood tree, it gives its fragrances to the very axe that tries to kill it: Why flowers are so beautiful, why they bloom in such rich colours, why they have a velvety texture, which man has never been able to stimulate? The flowers have not been so made and coloured to entice moths, insects and even butterflies as the Zoologists say that these creatures cannot distinguish colours. Has God made the flowers so beautiful for His own adoration? Or, is it this special boon to us? The flowers bloom to give the joy of their fragrance to whosoever comes beside, and then die and decay unsung.

Bhagwan Baba also points out to the selfless life led by insect bee. It flies from flower to flower to gather nectar for benefit of humanity and while doing so it carries the pollen from one flower to another and ensures the immortality of the species through the seeds. Only the human being revels in getting and forgetting, extracting and



exploiting, the bee gets and gives. This is the lesson nature teaches. We have to work for the nectar and in return serve and help. The human tragedy is due to his ignoring the lesson "Nothing can be gained for nothing!" You cannot live alone in a world of forms; you cannot preserve your own form by the opportunity of others, without contracting a debt, which must be paid by the sacrifice of some of the appropriated object, for the maintenance of other lives. All lives are bound together by a golden chain, and that golden chain is the law of sacrifice, and not the law of grasping.

Shri Krishna taught: "This world is not for the non-sacrificer, much less the other, O best of the Kurus". Man, then, cannot live in the world of forms without performing acts of sacrifice. The revolving wheel of life cannot go on, unless each member, unless each living creature, helps to turn it by the performance of acts of sacrifice. Life is preserved by sacrifice and in sacrifice all evolution is rooted. In order to learn and follow the correct way of sacrifice our Masters have shown the path by which all good things of life are earned. Thus we see established in the Vedic ritual, the well known five sacrifices, which include in their wide circle the sacrifices which are necessary for due maintenance of the lives of all creatures in the world. The five sacrifices as specified by Masters including Sai Baba are as follows:

Our relations with the world which is invisible or the Deva world, can only be preserved by the sacrifice to the Devas, in which we recognise this interdependence. We give to them, they give to us, and thus nourishing one another, we reap the highest good.

Then comes the sacrifice to Rishis, to the wise, to the Masters or Guru. That is the sacrifice of study, by the performance of which is paid one of our debts and an obligation is discharged. For by study we learn in order to teach, and thus we keep up succession of knowledge, handing it down from generation to generation. We must also pay the debt to the Elders, the sacrifice to the past, the sacrifice to the Ancestors, to the PITRIS; thus recognising in that as we received from the past, we must pay our debt by giving to the future.

Next we learn to pay our debt to Municipality. We are taught that we must feed at least one man every day. We know that the essence of that act is not in simply feeding one poor man. In that man who is fed, the Lord of Sacrifice is also fed and when He is fed, all Humanity is fed in Him. Just as when Rishi Durvasa came to Pan-

davas in their exile, and the feast being over, demanded food where no food then existed, and the Lord of Sacrifice Himself came and told the Pandavas to search for food, and one grain of rice was found, which He ate, and His hunger was satisfied, and in the satisfaction of his hunger the great host of ascetics found themselves filled, so in the sacrifice to man. In the feeding of one starving begger, He is fed who feels Himself in all, in every human life, and thus feeding Him in the shape of one poor man, we feed humanity itself.

Lastly, we learn to sacrifice to animals. In the sacrifice to animals, in the two or three animals that daily we are bound to feed, we are feeding the Lord of animals in His animal creation, and by this sacrifice the animal world is maintained. These examples teach us the essence of sacrificial act. We learn that the spirit of the law of the five sacrifices is far more valuable than the letter of the law, and we learn to extend the spirit of sacrifice in performing our obligations which comes under Law of Duty. When the Law of Sacrifice is thus interwoven with Law of Duty or Obligation, then the path of liberation can be tread which demands the renunciation of fruit of all our actions.

We have learnt from our Masters that the world is bound by action or karma except by such action which is sacrifice. We must learn that looking for the fruit of action binds us to the world of actions, and that if we would be free from such binding we must learn to sacrifice everywhere the fruit of action, "With such object, free from attachment, O son of Kunti, perform thou action." That is the next step. It does not mean that some particular actions are to be separated from a man's scope of activity as sacrifices, but that all actions are to be seen in the light of sacrifice, by the renunciation of fruit of action. When we sacrifice the fruit of action we are beginning then to loosen the bonds of action which binds us to the world and thereby our evolution or progress on Spiritual path hastens. This is the vital lesson Sai Baba gave to his devotees even in His Mahasamadhi.

— S. M. Banerjee,
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SAI DARSHAN

I never thought that I will have Sai Baba's darshan in my dream, since I was not Sai devotee during those days. It was in the year 1982-83, when Sai Baba came to my dream for the first time and was with me for a long time.

My grandfather and mother are staunch devotees of Sai Baba. I had only heard from them about Him, but had neither visited Shirdi, nor was I attached to Him.

One day in the early morning, I saw myself on the roadside of Shirdi with lot of Neem trees around me. Suddenly, I heard a very sweet voice and looked up to see, when my attention was drawn to one of the Neem trees. Then, I saw a bright light shining in between the Neem trees, like a full Moon. I then heard a sweet voice calling me to Him and felt it was Sai Baba, who had very kindly given me His darshan. The voice then said, "Aab Tum Shirdi Aao". When I got up, I immediately recalled the dream, remembered Sai's words, uttered with His sweet voice and I decided to visit Shirdi without any delay. I went to Shirdi and was very much pleased to have Baba's darshan in Samadhi Mandir, Dwarkamai, Gurusthan, Chavadi and Lendi Baug. Since then I have been a regular visitor to Shirdi and worshipper of Sai Baba. It was very kind of our Baba to have invited me to His Holy Lotus Feet and made me His ardent devotee. I can not forget this gratitude of our Sai Baba.

— Raja Potdar, S.E.M.



REALM OF SADHANA. 3

TOWARDS DIVINE LIFE

In my last article I have elaborated how the main object of sadhana is to clean and purge the impact of mundane life with its lusts and longings on the subtle body. This means that one has to purify his mind, body, intellect and ego and tune it towards universal consciousness. The mind on account of inherent impurities carried on through births resists natural repose in peace. I now would cite the observations of certain masters on the sadhana before proceeding further to explain various aspects of the exercise. This would be necessary to creat lively interest in the reader about the nature of sadhana:

J. Kishnamurthy has said:— “Meditation is the state where the function of will and the process of thought has come to end; the brain is blank and steady. We have to live in this marvellous beautiful world. Body has its own intelligence. Allow the body to act intelligently. We do not live life because we are narrow, separate, anxious, frightened. Mind must free from all these. Meditation will be a trick if we do not lay the foundation of virtue. There must be freedom from memories of past and longings for future. Then only mind becomes quiet. A quiet mind is able to realise the immeasurable, nameless, formless, timeless truth. Meditation must change in to choiceless attention to see truth face to face. It is a timeless state-love, a creative reality, where there is no attachment, no sense of possession. It is living from moment to moment. There is no god but only love. Love is timeless living i.e. God. Meditation is bringing the brain without effort or compulsion to its higher sensitivity, capacity, intelligence, to make it quiet. Brain has to work all night to bring order to its reactions against world, events. It is to be quiet to bring imperishable truth in to being.”

Swami Satchidanand has explained:—

“The individual soul vibrates in the astral sky as ego. Sensitivity is halo of consciousness of the individual ego. This individual ego is linked with cosmic ego (Parmatman). The Atma (individual ego) vibrates as Aham (Ego). With the linking of Soham, Atman links with cosmic ego. The mindless state in silence rises higher along the staircase of Soham and merges with Parmatman. This is essence of Sadhana.”



Baba Maharaj Arvikar has reiterated:—

“The merger of Aham in love for God is the essence of Sadhana. Ego of Atman is a dynamic principle. Merger of ‘I’ consciousness in cosmic consciousness (Paramatman) is the exercise of sadhana. This tuning of individual ego with cosmic Ego rouses the centres in human body. The mind blossoms in the eight high sentiments and the lotus of heart blooms. The pinda unites with brahmanda.”

Satya Sai has propounded:—

“Pure and simple ‘I’ (consciousness) is God. If this ‘I’ consciousness is identified with body, it becomes dross ego. Sadhana is an effort to cross the barriers of mind and subtle body and enter in to casual body. Grace is required for entering the void of supracasual existence (MahaKaran).

Consciousness is self: Mind is to be isolated from thought, emotion or desire. What remains is pure consciousness which is in itself God. To achieve this is sadhana.”

— **Chakor Ajgaonkar**

(to be continued)

Have faith that you are born to do great things. Let not the bark of puppies frighten you; not even thunder bolts of heaven.

— **Vivekanand**

Whatever you have agained was not your own. It was derived from the God. You had come with empty hands and you will return with nothing as yours. Do not weep for the transient worldly belonging.

Geeta



SRI SAI BABA & HIS GRACE

It gives me great pleasure to narrate my experience regarding Sri Sai Baba's grace on me during my visit to temples in Nellore District.

With our Sai Baba Mandir Swamiji & other four friends, I went to Kasmur to have darshan of H.H. Kalsha Masthanwali Darga. It was a Saturday and as we went in-side Darga, one of the old priests, told us that Darga was closed and we could have darshan only the next day. Every year for one day Darga remains closed to apply holy sandal paste to the deity. We were very much disappointed by the reply and praying to Sri Sai Baba for His help. I handed over a photo of Sri Sai Baba, which I usually carry with me to that old priest. After seeing the photo of Sri Sai Baba, the priest was very much pleased & he told that "Sai Baba is our man". He also asked us to wait for a moment so that he could go inside & enquire with other priests, whether we could be allowed inside to have darshan of the Darga. It is Sri Sai Baba, who inspired him and he came out with the approval of others. We were taken inside the Darga and we had the darshan of H.H. Kalsha Masthanwali. This is how Baba helped us.

The second incident on the same day was at Jonawada Kamakshamma temple. As we reached there, it was 12-10 pm. and the doors were being just closed. After request by us the priest asked us to contact the office. In the office, the manager was very much reluctant to open the doors of the temple. I told him that "you are disappointing a son, who wants to see his mother." By telling this, I handed over Sri Sai Baba's photo and came out with sad face. See the miracle, the same priest, who asked us to see the office manager took us inside the temple, opened the door, did archan to the deity Sri Kamakshamma and gave us prasadam. It is only the help of H.H. Sri Sai Baba, who rushes to the rescue of His devotee that we were able to have darshan of Sri Kamakshamma.

So my dear Sai Brothers and Sisters let us quietly rely upon the assistance of H.H. Sri Sai Baba when danger threatns us.

—Roop Kumar,
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Karnataka State.





HIS GRACE

After a very long time, I am coming to Sai Leela, as I most sincerely wish to pay my humble homage and gratitude to the One, who has always stood by us and showered His leelas and grace on us.

For a long long time, our family was looking for a bigger accommodation in the same locality—i.e. Parsi Colony, Dadar, Bombay, where we are residing at present. But in my heart of heart, I knew for certain that I was trying to reach the skies and stars. Every night before going into deep slumber, I would dream and imagine that suppose we get the next door flat, which is in the very next building to ours, so spacious and so close, where my children can stay on their own, so that we could have room in the existing small house, which we are all sharing at present. Many a nights in my imagination, I must have arranged the furniture and fixtures in several vacant houses in the locality, and then the realisation would dawn on me, that the prevailing rate in our locality is Rs.1200/- per sq. ft.; and for a flat of about 800 sq. ft., it would run in lakhs. Then with a chuckle or at times with a sigh, I would tell myself, that my life is almost over at the age of 63, and that I should feel ashamed to still hanker for the impossible, and I would pray to Baba and ask His pardon for being avaricious, instead of being content with what He has already given us.

This kind of emotional upsets went on for quite some time, as we did feel the shortage of space with the growing family of my son, and meanwhile prices for accommodation were soaring higher and higher. In the end, we gave up the idea of a bigger house, and I surrendered myself completely to Baba, that the present roof over our heads is sufficient, compared to the meagre rent we pay, and thus we have no grounds to murmur. I also noticed others living in still smaller accommodation, with more members in the household, and I **reprimanded** myself. The flat in the adjoining building, which I **mentioned above** is a spacious one, and lying vacant for almost about 16 **years, and hundreds of people had tried for it, in vain, without success.** This is a single flat in this particular building, as the building itself is a hostel for boys, who come to study from villages, where there are no colleges. The flat in the past years was reserved for the Superintendent of the hostel. Although, for the past few years my husband has taken up this post of the Superintendent after his retirement from the job, and approached the trustees several times for this flat, but was somehow or the other denied.

Then one fine day my son and his wife approached the same trustee, who had refused all along, and he suddenly agreed and granted permission. My children were overjoyed at this sudden change of mind.

This is the end of my dream which has come true after many long years. Just imagine to possess a lovely flat, without giving a single pie as compensation, in these days of rampant corruption. All this is Baba's doing and all of us are deeply grateful to Him, who has done something possible, which was absolutely impossible for middle-class people like us.

Lord Shri Sai Baba accept our most sincere and grateful millions and millions of thanks. It is due to Your Grace that this has materialised, and the only way I can re-pay is, by being a better human being till my last day.

I thank you My Lord again and again, and pray that Baba help all His devotees similarly.

— Mrs. K. J. Driver,
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Lord Krishna has sung his Gita in the midst of battle field. Gita is not a philosophy tempting us to flee away from struggle of life.





A THANKSGIVING TO OUR SHIRDI SAI BABA

Sai's Grace is spread over all His devotees. His wonderful leelas have been experienced by all, who have implicit faith in Him.

I also consider myself as a humble devotee of our Shirdi Sai Baba, who has experienced many of His leelas. One of His kind act of Grace was bestowed on me recently. An unforeseen event took place in my brother's house—while he was away at work, his own servant took advantage of empty house and broke open a cupboard removing a lot of valuable and money. We were all very upset as we had no means to trace the servant, who was just employed. My only recourse was to pray to our beloved Baba and ask for His guidance and help. There was no doubt in my mind that Baba would give me an answer in some way or other. My faith in Him was unshakable and I knew that whatever happens would be for the best.

In a few days by Baba's guidance, we were able to trace the whereabouts of the servant and as the police were alerted, it was not long before most of all the valuables were traced.

For this, I wish to express my ever grateful and sincere thanks to my Baba of Shirdi, who is always with us and within us at all times.

—Mrs. P. N. Davar,
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SAI BABA THE PROTECTOR AND SAVIOUR

Impelled by what I happened to read in Sri Sai Leela (which I am reading only for last two months) I thought of writing some of Lord Sai Baba's miracles happened with me.

I am one of the innumerable devotees of Sri Baba who have experienced Baba's leelas in their daily life. My experiences of Sai miracles for the last 17 years of my married life are many but, I am giving a few out of them.

I was married in 1971 to Shri Sainath of Mysore. First time I saw Baba's-life size photo in my husband's Pooja Room, till that day I

had not heard of Baba's name. So personally I had no attraction or devotion towards Him. He is our family God. The very next year in Feb. 1972 I was in family way in the eighth month. Suddenly in the midnight I started getting labour pain. I had heard from my mother that children born in the eighth month generally do not survive. We, both were in panic. I was to go to my mother's house next month for delivery, since my mother's house was at Kalyan and I was staying at Sion. My husband applied some udi on my abdomen and prayed to Baba, after delivery he would visit Shirdi along with me and child. Within half an hour the pain subsided and I went in sound sleep. On 2nd April I was blessed with a daughter. Somehow, we quite forgot about our prayer

In 1975 I was expecting my second child at Bhusaval. Around 12 O' clock we were going to a friend's house for lunch. Though I was walking on the footpath, suddenly a scooter came on the wrong side and it was about to hit me straight on my stomach, something in me told to take a turn leftwards. I closed my eyes and waited to die. But, to my utmost surprise the scooter hit me very slightly on the left side of my body and hit a lamppost which fell down and the scooterist was bleeding professely. I could not balance and fell flat on the road. A big crowd was gathered. Immediately I was taken to hospital. Everyone expected an immediate abortion. After thorough examination the Doctor confirmed that the child is quite safe, and I was discharged immediately after dressing on my bruises. After hearing the news all my relatives rushed to Bhusaval from Bombay and were surprised to see me quite safe.

The next month I was going to my office (Bhusaval Railway Office) around 9.30 A.M. I saw a bull running and coming towards me and it wanted to hit me on my stomach. I was again in panic. There was no time to cross the road and go to the other side. Something in me told 'jump'. I saw a small ditch near-by and jumped. The ditch was dug for some repairs and it was deep upto my knee. This was also my eighth month.

The very next week while going to market, again I was hit by a cyclist on my stomach. I had lost hope that I would be able to deliver safe. Next month at the time of delivery, Doctors said this will not be a normal delivery. My mother requested the Doctor to wait for some time.



I prayed for Sai Baba. But, to my utter surprise within two hours I delivered a bonny baby boy without having a Nurse or Doctor by my side. I was not even taken to the labour ward. My mother screamed and called the Doctor and Nurses who were busy in some operation. The Doctor was surprised to see how I could deliver normal. Then my mother called for a Child Specialist because, she was quite sure that after meeting so many accidents the child's some part of the body must have been affected. We were overjoyed when the Doctor declared that my son is as normal as any other child would be.

After reading Sai Satcharita I am forced to think after my daughter's delivery I did not go to Shirdi and even forgot my promise. So everytime Baba wanted to remind me of my promise but, I could not understand.

Then in 1976 I visited Shirdi along with my husband, my children, my brother and my mother. Thereafter we visited Shirdi many times.

Now Baba fulfills all my wishes without my asking. I have casted all my burdens on HIM and he is taking care of me in every need and every deed. Now whenever I see anybody in trouble, I pray quietly for them to forgive their mistakes in this birth or last birth. Till to-day most of my prayers are heard by Baba. After every good news from my friend I send Rs.11/- to Shirdi through somebody and give the 'prasad' to them. Now, I feel Baba is my friend who is always with me in my kitchen and helps me in my difficulties. I realised that Baba would always fulfills His promise at any cost.

Thanks to Baba for His miracles, grace and mercies which are constantly showered on me and my friends.

My adorations unto His Feet.

— Mrs. Maliti Sainath,
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Kalyan, Bombay-421 304.



CHILDRENS' CORNER

- Vaikharitai

SAIBABA — THE WONDERFUL SAINT BABA'S DWARKAMAI

Young friends, Sai Baba used to call the mosque (where he was staying) as the Dwaravati, Dwarka. In the 22nd Chapter of Satcharita Baba is said to mention to Shri Mirikar that the Masjid was Dwarkamata which protects its children, gives them courage and showers happiness on them.

What is the meaning of this Dwarka, Lord Krishna's Capital? The present Dwarka seems to be reestablished later on Saurashtra's coastal border. The original Dwarka may not be the same place in Saurashtra. What is the secret of Baba's calling Shirdi as Krishna's abode? Perhaps Baba knew the link of that place with Dwarka of the past Age. Perhaps Baba suggested that it was the abode of Krishna of Shirdi for Baba was the Krishna himself reborn. He has chosen the Gopalkrishna mandir as his Samadhi. Was Shirdi a token Dwarka or real Dwarka of the previous Age? One can not say for certain what was the hidden purport of Dwaravati Dwarka. The omniscient Baba may perhaps be knowing that the history has forgotten the real place where the Lord dwelt. The real Dwarka is said to have been merged in sea after Lord Krishna wound up his Avtar. This must therefore be a token name given by Baba to commemorate sportive philosopher God Hero of Mahabharat. He may be meaning that he was Krishna and Shirdi was his golden capital Dwarka.

Nobody knows where the ancient Dwarka was originally established by Lord Krishna. The present Dwarka is a duplicate one, as it is said. Was Baba knowing from his omniscient powers that the real Dwarka was in Maharashtra? We can not come to this conclusion as this is not supported by any evidence. We can say that Dwarka has a metaphorical meaning. The Dwarka should mean a place where all doors are open for all religions, cast and creeds, whether Hindus, Muslims, Parsis, Sikhs, Zerashtrians or other religions of the world. The Dwaravati has doors on all sides to welcome devotees following any of the four Purusharthas (i.e. Dharma, Artha, Kama, Moksha). This is the definition which has been accepted by Skandapurana. Dr. Gavankar, the former editor of



Sai leela has also supported this interpretation in his book 'Shiladhee' which all young readers should try to read and understand.

Baba used to sit in Dwarkamai and receive and bless his devotees coming to him for help or grace.

Sai is the king ruling in the Dwarka in devotees' body. He is the Shyam residing in vibrations of human Heart.



TRUE EDUCATION—TRUE BHAKTI

Fraternity is as Cool as the Full-Moon's Soft Rays
Lust is as Hot as Burning Mid-Summer
Contaminates and Culminates into a Dreadful Disease-
Hence with a PURE MIND and RIGHT THOUGHT
Worship "TRUTH & BEAUTY" every moment
Viewing IT as the "FINE—ART of the DIVINE SCULPTOR"
And that is the TRUE WORSHIP of ISHWARA—Saiswara
Such a Rightful Path as Truth, Beauty and Virtue
AMIDST THE "SAI LIGHTS" of "SHRADDHA and SABURI"
ALONE IS TRUE EDUCATION—the TRUE BHAKTI.

— R.V. Rajeswara Rao, M.A., B.L.,
Advocate,
Kovvur-West Godavari Dist.



THE REPRIEVE

The last article I have written for Sri Saileela magazine was in 1985. I had to stop writing for the magazine since then under strange circumstances. A lawyer devotee from Sanjivareddy Nagar Colony in Hyderabad in a letter to the magazine criticised the style of my articles rather in an uncharitable manner. I wrote a personal letter to him stating that if the articles were not serving the intended purpose, I would stop writing. His reply was very harsh. He did not even sign the letter even though space was provided to put his signature. That looked deliberate which added to the harshness that was conveyed in the letter. I was taken aback.

I was accustomed to receiving a big fanfare of letters from all over the country and abroad oozing with panegyric expressions. But this was a slap in the face!.....and for no reason! I took this as a lesson from Baba and decided to stop writing to atone for the feelings of the lawyer devotee. Has not Baba obliged Nanavalli to vacate His seat to enable him to sit in His place? Nanavalli's action had no reason and yet Baba obliged him.

Many readers wrote to me to know why my writings suddenly ceased and wanted that I should resume. Some wrote that they eagerly looked forward to my articles and as soon as they opened the magazine they first searched for my article. But I had to keep the vow. Nevertheless, I wrote some articles purely for my personal pleasure. I never sent them for publication. One such article was "Life Epic". It was the story of my brother's daughter, Kum. Prafulla, who died of accidental burns with the name of Sai Baba on her lips till the last. There was a great spiritual message in the article which I had written within a fortnight of her death in August, 1986. I had not sent it for publication despite several requests from my friends.

The article was the result of a spontaneous expression and was excellently woven. Still, I resisted the temptation. However, towards the end of 1987 I had a strong urge to send it for publication as I felt I had a filial responsibility to do so. It was my brother's daughter who died at so young an age of nineteen years and under such tragic circumstances. But still, I vacillated with a view to keep the word. Therefore, when it appeared in print after a few months in Sri SaiLeela magazine I was greatly surprised. Did I post it sleep



walking? No, I am not a sleep walker! I enquired from all my friends who advised me to send for publication earlier whether they sent it. They all replied in the negative. I felt that a miracle had happened.

After a couple of months a devotee friend from Kakinada came. After some talk he apologetically stated that a copy of the article which he took from me, he read and re-read several times and felt that, with each reading, it should not be confined to the privacy of a few friends but should be read and re-read by the entire community of Sai devotees. With this in view, he said, he sent it for publication in Sri Sai Leela. To a vacillating mind, Baba fulfilled the strong inner urge of mine in this mysterious manner.

This took place more than an year back. Baba seems to have condoned my self-imposed penance already with the above publication. But my obstinacy still persisted. I continued in two minds for more period than was necessary.

Every day I receive 3 to 4 bag loads of Office files to my house on which I sit upto 11 O'Clock or so daily into the night. But that day (8.2.1989) mysteriously I received no files. My fingers were itching to write something-to write atleast an article to Sri Sai Leela as idleness began to over-power me. The itch was irresistible this time like that of a pick-pockets' fingers!

I put on my clothes to go for Sri Hanumanth Rao's blessings who I came to know had just then returned from Tirupathi-pilgrimage after coming from Shirdi. As I reached my front gate, I saw him coming to my house with three temple priests from Shirdi. They said they will perform the evening arti in my house. It was a pleasant surprise for me. I readily agreed. Even the most condemned prisoner serving a life sentence is given a reprieve after fifteen years and set free. During the arti I felt a similar feeling that Baba reprieved me from the vow I strictly kept for the last three years and more.

My unspoken request was blessed by Sri Sai Baba Himself in His own inimitable style!

Samarth Sadguru Sri Sainath Maharaj Ki Jai!

— **K. Navin Chander,**
251/2 RT, Vijayanagar Colony,
Hyderabad—500 457.

MASTER BHARADWAJA

Ekkirala Bharadwaja, one of the luminous devotees of Shirdi Sai Baba, breathed his last on the morning of Wednesday the 12th of April, 1989. His death is yet, another illustration of Leelas (Sports) of Sai; so stunning and bewildering to the common mind and so thrilling to his devotees who understand Him in cosmological perspective.

Bharadwaja just crossed the threshold of half century mark in October last and stepped into the future half, when the end came, pulling down the curtain, over the ever working, restless, untiring life of a man who had an ear to listen to the woes of people and counsel them to rest their problems on the bed-rock of faith in Sai etc.

E. Bharadwaja, is the fourth son of late Sri Ekkirala Anantacharyulu; a name so popular, respected and revered in Andhra. Anantacharyulu was basically a vedic scholar and the crown that he wore to his scholarship was "Suparna", a marvellous book written in English on the vedic lore of science. His eldest son, again was a reputed professor in Andhra University. He too died about two or three years ago, leaving behind volumes of literature on a variety of subjects touching upon Indian culture, and a large number of disciples and friends. The second son of Anantacharyulu, is an I.A.S. Officer, and he is also recognised and respected widely for his love of spiritual studies. His recent research on the determination of Mahabharat War earned him a doctoral degree. The third son, leads a quite life and earned a place for him as an Ayurvedic Doctor.

Bharadwaja was born on 30-10-1938. He was educated in the early years by his father who gave him and his other sons, scholarship in Vedas besides the modern education. The dull and monotonous schooling was rather scrupulously avoided. Bharadwaja, appeared for Matriculation as a private candidate at Varanasi and latter took his B.A. and M.A. degree in English literature. Even earlier to his completion of post-graduate education, a particular incident that stirred him to the core was the loss of his eldest brother's son. The child who was very dear to Bharadwaja, died of sun-stroke. That child's death and the quick succession of deaths that he witnessed of known people made him reflect deeply on the phenomenon of life



and death. The enquiry set him on the path that a few have known and many accept it merely as 'Fiat Accompli'. His enquiry was in pursuit of knowledge or to understand it better, one may call it as 'Jnana'. The constant enquiry transformed him into rationalist.

As a rationalist he was ruthless in his argument and his forensic skill of analysis, would dislodge his opponent and make him feel small. The brutal frankness and his indignation at hypocrisy many a time earned him jealous friends. At the same time he never used to hesitate to help a friend in need or the one who stretched his hand for help. All this went quite well for some time.

It so happened that on one occasion, Bharadwaj was taken to 'Shirdi' by his second brother Mr. E. Vedvyas. Bharadwaja sat at the Samadhi of Sai Baba and mused this well! Baba took Samadhi decades ago. His body now must have been reduced to bare bones. How will he keep the vigil over his devotees. The one thought led to the other and the other yet, to another.... so on and on till he lost himself into a state, where the expression of language became expressionless. He remained in that state for a long time. When he was woken up rather forcibly, he was completely a transformed soul. He prayed to 'Sai' to give him the darshan of great saints.

Bharadwaja clearly and unmistakably visualised his future course of action. He chartered his career on the path of more experience and knowledge. The one singular fact that proved the point was, he too unlike his second brother qualified himself for class I services in 1961. After receiving the appointment order, as vowed by him previously, gave up the prestigious job and preferred the teaching profession to enable him to pursue his life in service of 'Sai Baba'.

Bharadwaja, while at Hyderabad as Lecturer in the evening session of Viveka Vardhani College, almost at every week end, he used to visit Jillellamudi, a place renowned with the presence of Anesuya Amma. He often, used to encounter Mother with an argument on spiritual matters. The one subject on which Bharadwaja and Mother crossed, was on 'Life after Death'. On this issue while Bharadwaja firmly stood on his ground and asserted the reality of life after the death, Mother for certain inscrutable reasons gave different answers at different times. At the instance of Mother, he gave up his job at Viveka Vardhani College and stayed at

Jillellamudi. There at Jillellamudi, Bharadwaja rendered a good service to the institution. He not only contributed articles in English to the journal 'Mother' but also rendered physical service to the institution. Unfortunately he always remained a controversial personality for two reasons. He did not give up his faith and devotion to Sai Baba, who was not considered on par with Mother by the inmates of 'Matrusri Home', secondly he did not hesitate to call a spade. The result being that Bharadwaja who was then working at Bapatla College and stayed at Jillellamudi gave up both and shifted to N.B.K.R. college, Vidyanagar, Nellore District. Even before this he came across two great saints, one the devotee of Rama known as Ranganna Babu and the other, the Avadhoot 'Chirala Swami'. While at Vidyanagar, Bharadwaja, he had a great opportunity to make extensive study of Sai's life, teachings and philosophy. Besides all this he influenced to a great extent, the students who desired a spiritual mentor and a guide. The large section of students formed his basic followers, if not disciples. He never styled himself as a Guru and did not permit disciples as such. As time went on, Bharadwaja was much sought after by young and old of far and near. His counselling to the distressed, dejected and frustrated used to be very practical and educative. He often used to tell them to read Sai Charitra and Guru Charitra and do their work cheerfully. His simplicity and humanistic approach, rising above the level of casteism and religious fundamentalism endeavoured him to all cross sections of the people.

Bharadwaja, was the moving force in getting the temple constructed at Vidyanagar. It is believed that the temple is renowned because the inauguration and the installation of deity was done by great saints who had come from different parts of the state. It is significantly recorded that even Ma Amma of Kanyakumari, who is over three hundred years old visited Bharadwaja's home.

One of the accomplishments of Bharadwaja was his prolific writings. His biographical work on Sai, titled "Saileela Amrutham" is indeed a 'Magnum Opus'. It has gone into several editions and in many languages. Equally popular, and considered to be a complimentary to 'SaiLeela Amrutham' is 'Guru Charitra' a 'Purance' treatise on 'Dattatreya Avatars'. The book assumes importance because, Shirdi 'Sainath' is considered to be the fifth Avatara of Dattatreya besides, these two, his works include



biographical writings on saints whom he had seen and books on dialectics are “Vijnana Veechikalu”, “Edi Nizam” and ‘Matam Enduku”.

On April 12, 1989, around 8.00 AM, Bharadwaja dictated the concluding paragraph of Sai Leela Amrutham, and turned to another great ‘Sadhaka’ Ayodhya Swami, who had come the previous night following a dream of premonition. While both were in sublime conversation on ‘Sai’, Bharadwaj suddenly complained of discomfort and fell into the lap of Ayodhya Swami. Following the tradition of ‘Sai Order’—Bharadwaja’s body was laid to rest in the premises of Sai’s temple.

— C. Venkata Krishna,
B.Sc., M.A., LL.B.,
H. No. 7-1-571,
Subhash Road,
Secunderabad—500 003.



SAI

Whenever my mind is upset, I look up to you
and I can sense the blessings & love showered by you,

You convey me through your sight,
that everything will be alright.

There is a realisation within me of your presence,
your teachings of faith and patience.

Thus, my mind is unburdened of its silly thoughts;
only the presence of Sai is felt, everything else being wiped-out.

— Miss Neeta M. Lingarkar,
7/268, Nanda-deep,
Sion (West), Bombay—400 022



SRI SAI BABA'S TEACHINGS

There is but one God by whatever name you call Him or in whatever form you worship Him. For what is in a name? A rose by any other name smells sweet.

There is but one religion—the religion of Love and Service which binds the entire universe, with All pervading God.

There is but one code of conduct, the conduct of righteousness, which makes us pure of heart with sincerity of purpose.

There is but one language, the language of the heart, which consoles, pacifies, and enlightens everyone and which forms the basis of oneness of humanity.

There is but one action, the action of doing good, which makes every action immortal, and fills the heart of our Heavenly Father with rejoice.

There is but one music, the music of Omkara, accompanied by the rhythm of the heart beat, which emerges from the state of supreme consciousness, and bliss.

There is but one wisdom, the wisdom of knowing God, which is easily obtained by those who entirely surrender themselves with whole hearted devotion.

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





HERE IN SHIRDI

In Shirdi all religions
Mine, yours and his
Are on a universal level
For here all disparities cease.

Here all religions are in harmony
For here The Sai resides
Here the Kuran, Geeta and the rest
All in single Faith abide.

All religions of the world
Are basically same
The proof of this you find here
In Shree Sai's glorious name.

All castes and creeds in Shirdi meet
To sing glory of Shree Sai
And though each one has his own religion
Here all have common Godly tie.

Here you feel all gods have come
To show their Single Image-
In the Holy Form of Baba Sai
The Saint of Shirdi village.

— **K.M. Bhagvati,**
104, Swethambari,
Gulmohar Road No. 6,
J.V.P.D. Scheme, Vile Parle (W),
Bombay—400 049.



ANOTHER THURSDAY OFFERING TO BHAGAWAN SAI OF SHIRDI

Oh Lord of sacred Shirdi! another Thursday has come for Thy devotee,

For him to offer Thee in Thy picture his boundless adoration,

Tingled he feels by a multiplicity of emotions,

Joy, peace; bliss, tranquility, an elevation of both mind and soul.

Thy face in Thy picture registers in his mind reflections in a myriad

Serenity is combined sublimity and light iridescent shines from Thy eyes,

He watches and watches Thy form as Thy were in life

And as he utters the "Mantras" in the shape of Thy various "Naamaas"

He feels as though Thou envelope him with Thy compassion and grace.

What more does a devotee want of Thee Oh Lord of sacred Shirdi?

All that his heart craves is Thy benevolence shedding on him for ever.

If Thy picture could evoke such a state of felicity in one

How manifold could have Thy Incarnation in life on Thy worshippers?

Numerous were they in Shirdi and numerous were they drawn to Shirdi.

All have confessed to Thy puissance and omniscience,

And their worship of Thee making them richer both in matter and spirit.

And when one recalls in one's mind the night worship of Thee in the Chavadi

It is rapture one feels because of its beauty, because of its uniqueness,

Accept Oh Lord! these simple lines written by one in complete submission to Thee,

And when it is in the evening of one's life that such a devotion is offered,



Let this evening Oh Lord! be blessed with peace calm and hope.
Let a particle of Thy grace enter into one let a spark of Thy
compassion enlightens one's mind.
This is all one begs of Thee sure of Thy bestowing it on the same.

A PROSTRATION BY A DEVOTEE TO SRI SAI OF SHIRDI

Oh Bhagawan Sai of sacred Shirdi!
Mysterious Thou become sometimes to a devotee.
Adoration to Thee pours from his lips at times,
But tonguetied he feels an occasion even holy.
The holiness of the day to a devotee ordinary,
Is the "Puja" he offers to Thee in Thy picture.
Elation fills to overflowing in his heart,
Chanting Thy "Naamas" with offerings of flowers.
But the elation becomes clouded at times by doubts arising,
Not that his faith in Thee becomes abated,
Not that his realisation of Thee as God supreme gets wittled,
But some voice from the wilderness catches him like vice,
And he feels as though he is lost in the world,
With none to love, none to help and none to succour.
But such a state is only fleeting and he recovers in full,
Because Thou hast opened his eyes to the "Brahman" Thou art,
And so slowly but surely he becomes filled with happiness and
warmth,
Not that bliss ineffable bestowed by Thy eyes on Thy "Bhaktas" of
old
But at least a calm that covers him like a balm.
Oh God of Shirdi! unscalable and unfathomable Thou art,
To one endowed with limitations of both flesh and spirit.
His appeal to Thee is just to bless him even with a particle of Thy
grace,
To replace the emptiness of his heart with solace and peace.
Even as to Shama, Thou art to him his All,
"Deva" Shama called Thee with piety brimful in his heart.
Oh "Deva of Devas"! bless Thou this devotee with a tith of what
Shama received
And he will feel as having reached the heights of devotion to Thee
aspiring in his mind.

NO SATIETY IS REACHED IN THE WORSHIP OF SRI SAI OF SHIRDI

Oh Thou Splendour that shone like the sun at Shirdi!
Another Thursday has come for the devotee of Thine,
Suffused he is with feelings of solace and peace,
With the "Puja" he has offered with a heart replete with joy.
How he wishes that everyday was a Thursday,
So that he can drink to overflowing the lustre of thy form.
Even in Thy picture there is serenity combined with sublimity.
How manifold in size must have been this serenity?,
How multiplied in measure must have been this sublimity?,
Incarnating Thou in Shirdi and radiating Thy greatness.
Only flowers and incense have been offered to Thee
Accompanied by the mouthing of Thy "naamas" speaking Thy
glory.
Both the incense and the flowers seem to smell sweeter to him,
Is the reason, both the flowers and incense are reflected from Thy
person?
The puraessance of Thine equates equally with Thy compassion
And it is both wonder and fragrance of Thee that fills his mind,
The act of his "Puja" is itself simple devoid of ostentation,
Tantric ways and devices of worship are unknown to him,
But what he offers to Thee is his heart brimful of adoration to
Thee.
About thy greatness when savants and scholars fumble for
expression
So how can a devotee ordinary do justice to the task?
But content he feels with what he has penned about Thee,
For without penning about Thee he feels not happy or satisfied.
Thou art to him not the stars and sun but the universe complete
This is no exaggeration or hyperbole, but words uttered with
humility and truth,
So accept oh Lord! with kindness of heart, all his oblations and
supplications.

— C.R. Narayanan,
Plot No. 61, 3rd East Street,
Kamaraj Nagar, Thiruvanmiyur,
MADRAS—4.





Instructions to Saileela writers:

- * The articles should deal with reflective, philosophical subject as well as devotees' experiences of convincing and enlightening nature
 - * The experiences may kindly be sent under two categories as detailed below :-
 - * Experiences of devotees while following the teachings of Baba.
 - * Experiences of Grace which are educative and edifying to other devotees.
 - * Superficial experiences of miscellaneous nature which hardly convince will not find place in the issues.
 - * The reflective articles on Saints and their philosophy should have some bearing or parallelism with Baba's philosophy, articles on Yoga, Bhakti, Philosophy would be encouraged.
 - * Translations or versions of literature on Baba and His philosophy in other languages (stating their source) would be given due consideration.
 - * Studied analysis or interpretation of events, words and, teachings of Baba will be highly appreciated.
-
- * Please, pay your subscription before two months of subscription expiry date.
(see your subscription expiry date on the cover.)
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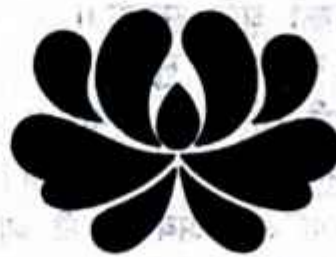
श्री साईलीला

जून १९८९

हिन्दी विभाग

अनुक्रमणिका

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नाम का महत्त्व

— मदन मोहन वर्मा,
५८, साकेत नगर,
तानसेन मार्ग,
ग्वालियर-२, मध्यप्रदेश.

ईश्वर के अनन्त नामों में एक नाम 'राम' का भी है। 'राम' शब्द 'रम' धातु से बना है; जिसका अर्थ है-रमना, रमण करना। चूंकि ईश्वर सभी जीवों में रमण करता है इसलिए उसका नाम 'राम' भी है।

राम अत्याचार, अनाचार और निराशा तथा हताशा से निरन्तर जूझने और अन्त में विजयी होनेवाले व्यक्ति का प्रतीक है। किसी ने सच कहा है—

'राम रंग रंगा रहे, जो चाहे कल्याण।'

तुलसी ने 'राम' में ही सब कुछ देखा। उनकी दृष्टि में इस एक शब्द में ही संसार का सम्पूर्ण वैभव भरा हुआ है। इसके उच्चारण मात्र से मन का सम्पूर्ण मैल धुल जाता है। देखिए, कितनी सुन्दर बात कही है—

"राम नाम के दो अक्षर में क्या जाने क्या बल है।

नामोच्चारण से ही मन का धूल जाता सब मल है ॥"

इसी 'राम' के अन्य रूप 'कृष्ण' ने सूरदास को दीवाना बना दिया। भागवत में कृष्ण की अलौकिक लीलाओं का समावेश है। राधा, गोपियां सभी उस पर मोहित हैं। उसकी बांसुरी ने बड़ा गजब ढाया है। देखिए, कृष्ण की बंशी का प्रभाव कितना अधिक है—

मोपेमारग चलोउ न जाय बंशी की धुनि सुनके।

यमुना तीर सुकृत भयो, राधे धुनि सुनके ॥

जंगल में मंगल भए राधे धुनि सुनके।

बन में भए आनन्द बंशी की धुनि सुनके ॥

शिवशंकर की तारी खुल गई धुनि सुनके।

ब्रह्मा ने तज दीया वेद बंशी की धुनि सुनके ॥

मीरा ने तो 'कृष्ण' पर सब कुछ न्यौछावर कर दिया। यहां तक कि उस दीवानी ने 'कृष्ण' को ही वरण कर लिया और अब उसकी ब्याह की कोई इच्छा नहीं। व्यर्थ का झंझट वह नहीं पालना चाहती। देखिए—

मांईरी म्हारो सुपणे में परणी गुपाल।

मति करो म्हारो ब्याव सगाई, वँयू बांधो जंजाल ॥

वह तो 'कृष्ण' के रंग में रंग गई और संसार उसका दर्द न समझ सका।

नाम से बढ़कर संसार में अन्य कोई मंत्र नहीं है। यह बात श्री दाऊदयाल गुप्त ने अपने 'कृष्णचरित मानस' में स्पष्ट कही है—

नाम समान मंत्र नहि कोई ।
देश सिद्धि साखत सुख होई ॥
सुमिरत नाम संभु जग जाना ।
कीन्हेउ विहसि हलाहल पाना ॥

सच तो यह है कि आप किसी को भी अपनाइये। किसी के भी नाम का गुणगान कीजिए बस शर्त है कि आपमें सच्ची श्रद्धा और लगन चाहिए। सब्र की नितान्त आवश्यकता है। तभी तो सबसे प्रथम साई ने 'श्रद्धा' और 'सब्र' दोनों को ही सर्वोपरि स्थान दिया है।

गीता के अध्याय ३, श्लोक २१ में कहा है कि-

यद्यदाचरति श्रेष्ठस्तत्त देवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥

अर्थात्, श्रेष्ठ पुरुष जो जो आचरण करता है, अन्य पुरुष भी उस उसके अनुसार ही बर्तते हैं; वह पुरुष जो कुछ प्रमाण कर देता है, लोग भी उसी के अनुसार बर्तते हैं।

केवल जो पुरुष सम्पूर्ण कामनाओं को त्यागकर ममतारहित और अहंकाररहित, स्पृहारहित हुआ बर्तता है, वह शान्ति को प्राप्त होता है।

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।

निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥

(गीता, अध्याय २, श्लोक ७१)

फिर यदि 'साईचरित' के अध्याय ६, पृष्ठ ३१ पर कहा गया है कि—

“If any one prostrates before Sai and surrenders heart and Soul to him, then unsolicited, all the chief objects of life, viz. Dharma (righteousness), Arth (Wealth), Kama (Desire) and Moksha (Deliverance) are easily attained.”

क्यों कर विश्वास करने योग्य नहीं! 'विश्वासं फल दायकं।' विश्वास कीजिए, निश्चय ही परिणाम सुखद होगा। केवल नाम लेने का प्रयत्न तो कीजिए। “The simple remembrance of my name as 'Sai', will do away with sins of speech and hearing.” (Sai charit-chapter III, Page 11)

सिर्फ एक बार 'शिर्डी' की सीढ़ी पर कदम तो रखिए और फिर देखिए उस पावन भूमि का चमत्कार-

'शिर्डी की सीढ़ियों पर जो भी चढ़े इकबार ।

साई दया से उसका कर्मों से हो छुटकार ॥

शिर्डी के जरें जरें में कृपा भरी है जान ।

कैसी है पावन भूमि जाँ लीला की भगवान ॥'

सच जानिए। साईगीता की निम्न पंक्तियां सचमुच गज़ब ढाने वाली हैं-



साई का नाम लेने से मंगल ही मंगल होता है ।
 साई का नाम जन्म जन्म के सगले पाप धोता है ॥
 साई का नाम लेने से ये मानुष पावन होता है ।
 साई को जो भूल गया वो अन्त समय में रोता है ॥

संशय मत कीजिए । याद रखिए- "शुद्ध और पवित्र अंतःकरण ही सर्वश्रेष्ठ तीर्थ है ।" बस इस अंतःकरण में नाम को बसा लीजिए और फिर अमृत का पान कीजिए-
 चार दिनों का जीवन है हे भाई चित्त दीजो ।
 भजो भजो साई को नामा निशदिन अमृत पीजो ॥
 जै ओम् साई राम, जै ओम् साई राम ।



साई नाम है सांचा

साई नाम है सांचा,
 भज रे मन साई नाम है सांचा ।
 माया-जाल में फंसकर प्राणी,
 प्रभु का नाम भुलाना ।
 भव-सागर में ऐसा डूबा,
 कोई काम न आया ॥ भज रे मन ॥
 साई के दरबार में आकर,
 सब दुख-दर्द भुलाया
 "श्रद्धा"- "धीरज" की मणियों का
 जब मनका है फिरवाया ॥ भज रे मन ॥
 सद्गुरू साई आशुतोष है,
 उनको मन में बसाया ।
 कंचन-काया उनका फल है,
 जो मसजिद द्वार बुलाया ॥ भज रे मन ॥

— श्रीमती मनोरमा शुक्ल



ॐ कार दर्शन

“अग्रतः प्रययौ रामः मध्ये सीता सुमध्यमा

पृष्ठतन्तु धनुष्याणिः लक्ष्मणोऽ नुजगाम ह।”

उपर्युक्त श्लोक में वाल्मीकि जी ने राम के वन-गमन का वर्णन करते हुए कहा कि सबसे आगे श्रीराम, उनके पीछे सीताजी और अन्त में लक्ष्मण जी एक कतार में जा रहे थे। श्री वाल्मीकि जी ने श्लोक को बिना पूरा किये ही अन्त में ‘ह’ कहकर छोड़ दिया। बहुत से पंडित लोग काफ़ी शोध के बाद भी उस ‘ह’ का क्या रहस्य है, पता लगाने में असफल रहे। श्लोक की पूर्ति के लिये “ह” का प्रयोग तर्क संग नहीं जान पड़ता।

गोस्वामी तुलसीदास जी ने इस दृश्य का वर्णन अपने शब्दों में इस प्रकार किया है।

“आगे राम अनुज पुनि पाछे। मुनिबर बेष बने अति काछे।

उभय बीच श्री सोहई कैसि। ब्रह्माजिव बिच माया जैसि।”

सीताजी उनके लिये प्रकृति का स्वरूप है और माया की पहचान परमात्मा की पहचान के लिये अनिवार्य है और इसी माया का सुस्वरूप न जानने के कारण जीव अपने को परमात्मा से भिन्न समझ लेता है। महाभक्त और संगीतज्ञ श्री त्यागराज अपनी एक कीर्तन में सीताजी से प्रार्थना करते हैं, “हे माते, कृपया परदा निकालो, जिससे मैं श्री राम जी का दर्शन कर सकूँ।”

जीव रूप में आत्मा की चार अवस्थाएँ मानी जाती हैं। वे हैं, जाग्रत, स्वप्न, सुषुप्ति तथा तुरीय। पहली अवस्था में आत्मा विश्व कहलाती है। दूसरी में तैजस के नाम से प्रतीत है। इस अवस्था में आत्मा सूक्ष्म रूप धारण कर अंतःकरण में रहती है। तीसरी अवस्था में प्राज्ञ कहलाती है और श्वास रूप में द्योतक होती है। तुरीय अवस्था में पूर्णानंद के रूप में आत्मा रमती है। जिस तरह आत्मा के ये चार चरण हैं, उसी तरह (ॐ) ओंकार के भी चार अंश माने जाते हैं। वे हैं; अकार, उकार, मकार तथा अधिरघ। अ, उ तथा म के समन्वय से ॐ बनता है और यही चतुर्थ स्थिति में अधिरघ कहा जाता है। आत्मा की यह तुरीय अवस्था होती है और ज्ञानंदमय हो जाती है। इस अवस्था का वर्णन किये न बनता।

जैसे महर्षि वाल्मीकि जी ने राम, सीता तथा लक्ष्मण को एक के पीछे एक जाते देखा, वैसे ही उनके सामने अकार, उकार और मकार का समन्वय दिखाई पड़ा और (ॐ) ओंकार का साक्षात्कार हुआ। साथ ही साथ उन्हें पूर्णानंद का अनुभव



भी प्राप्त हुआ। उस अवस्था का वर्णन करने में वाल्मीकि ने अपने को असमर्थ पाया और श्लोक का अन्त 'ह' कहकर कर दिया।

— एन. रामाराव,

शिक्षाधिकारी,

केन्द्रीय विद्यालय संभाग,

बी-७, विक्रमपुरि,

सिकन्दराबाद-३.



आदि गुरु श्रीदत्तात्रेय भगवान

— डा. दुर्गा प्रसाद शुक्ल,

४८०, कुम्हारमंडी,

कानपुर छावनी-४.

मौने मौनी गुणिनि गुणवान् पण्डिते पण्डितश्च ।

दीने दीनः सुखिनि सुखवान् मोगिनि प्राप्त भोगः ॥

मूर्खे मूर्खो युवतिषु युवा वाग्मिनि प्रौढवाग्मी ।

धन्यः कोयपि त्रिभूवनजयी योयवधूतेयवधूः ॥

महनीयकीर्ति-महामहोपाध्याय डा. गोपीनाथ कविराज जी ने अवधूत दर्शन के प्रणेता भगवान दत्तात्रेय के सम्बन्ध में लिखा है कि-भारतीय अद्वैत-साधना के इतिहास में अवधूतों में श्रेष्ठ आदि गुरु, परमहंस श्री दत्तात्रेय का नाम सुप्रसिद्ध है। "खण्डनखण्डखाद्य" के रचयिता श्री हर्ष ने अपने "नैषधीयचरित" महाकाव्य (२१/९४) में उन्हें "अद्वयमयेऽध्वनि सस्तम्" अर्थात् अद्वैतमार्ग में गमनशील कहकर भक्तिपूर्वक प्रणाम किया है। शिशुपालवध में महाकवि माघ ने "अविनाशिविग्रह" (१४/७९) या सिद्धदेहसम्पन्न कहकर उनका वर्णन किया है। कविवर माघ ने कहा है कि गुरु परम्परा का उच्छेद हो जाने के कारण जब सारी श्रुतियां लुप्तप्राय हो गयीं थीं, उस समय वैदिक धर्म की रक्षा और अपनी अप्रतिहत स्मरण-शक्ति द्वारा अनुसूया के गर्भ में भगवान् ने प्रवेश किया। क्षीणप्राय वैदिक धर्म में प्राण-शक्ति का संचार करना ही भगवान् विष्णु का गुरुदेव दत्तात्रेय के रूप में आंशिक अवतार लेने का मुख्य प्रयोजन रहा। महाभारत, उपनिषद, हरिवंश, भागवत आदि पुराणों एवम् पांचरात्र संहिता आदि प्राचीन शास्त्रग्रंथों में सर्वत्र उनकी महिमा का उज्ज्वल रूप में वर्णन पाया जाता है।

भगवान् दत्तात्रेय केवल महायोगी या महाज्ञानी ही हैं, ऐसी बात नहीं। प्रत्युत आत्मविद्या के उपदेशकों में उनका नाम सबसे आगे है। सती मदालसा के पुत्र राजा अलर्क को उन्होंने योगिचर्या, योगसिद्धि, निष्काम बुद्धि आदि के उपदेश के साथ परम योग या ब्रह्मविद्या भी प्रदान की है। कयाधु के पुत्र प्रल्हाद को उन्होंने वैराग्य और सन्तोष का महोपदेश देकर उसका ज्ञानमार्ग प्रशस्त कर दिया। ययाति के पुत्र यदु को

जीवन के सभी प्रकार के उपदेश श्री दत्त गुरु से ही प्राप्त हुए थे। सन्त एकनाथ कृत "महाराष्ट्रीय भागवत" में उल्लिखित यदु-अवधूत-संवाद में गुरुदेव दत्तात्रेय से यदु के दीक्षा लेने की कथा वर्णित है। यह दीक्षा योगशास्त्र में "स्पर्श दीक्षा" के नाम से परिचित है।

श्री दत्तात्रेय स्वयं अवतार होते हुए भी पृथ्वी पर ऐसी लीलाओं द्वारा उन्होंने साधक जीवन का अभिनय किया था। उन्होंने पिता अत्रिमुनि के आदेश से गौतमी-वन में दीर्घकाल तक तपश्चर्या और योगि-चर्या द्वारा भगवान शिव (मंगलमय परमतत्व) की आराधना कर उन्हें प्रसन्न किया तथा उनकी कृपा से स्वयं ज्ञान और मुक्ति के अधिकारी बने। सिद्धि प्राप्ति के बाद से ही उनकी तपस्या का यह स्थान "आत्मतीर्थ" नाम से प्रसिद्ध हुआ।

जाबलोपनिषद् में उन्हें अव्यक्त लिंग और अव्यक्त-आधार परमहंस कहा गया है। अवधूतोपनिषद् में "अवधूत" शब्द की व्याख्या करते हुए कहा गया है कि- "अवधूत" शब्द 'अ', 'व', 'धू' और 'त' इन चार अक्षरों से बना है। प्रत्येक अक्षर का अर्थ अत्यन्त गूढ़ है। 'अ'-अक्षरत्व (Imperishability) -अविनासी पद प्राप्त। 'व'-वरेण्य (Aime of Perfection) श्रेष्ठ पद प्राप्त सर्वपूज्य- 'धू'- धूत-संसार-बन्धन (Shattering of the trammels) सांसारिक वासनाओं को फेंक दिया हो। 'त'-तत्वमस्यदिलक्ष्यत्व (Realization of truth conveyed by-Mahavakyas) जिसका लक्ष्य तत्, त्वम्, असि आदि है। ऐसे नित्य स्व-स्वरूप में स्थित महात्माओं को ही अवधूत कहा जाता है।

विद्या-उपासना-भगवती त्रिपुर सुन्दरी का महात्म्य, उपासना विधि एवम् साधना की दीक्षा प्रदान की थी। इसके पश्चात् भगवान परशुराम ने बारह वर्ष तक महेन्द्रपर्वत (कोंकण-महाराष्ट्र के चिपलूण ग्राम के पास विश्वामित्री नदी पार कर करीब २ मील पहाड़ चढ़ने पर) आज भी 'परशुराम' नाम से प्रचलित स्थान पर तपस्या की थी।

सम्मान्य कविराज जी ने लिखा है कि-श्री दत्तात्रेय का कार्यक्षेत्र सम्पूर्ण भारत है। साधु समाज में प्रसिद्ध है कि सह्याद्रि के शिखर पर जो मध्य प्रदेश में यवतमाल जिले के अर्णी गांव से सोलह मील आगे 'मातापुर' (रेणुकापुर) गांव के समीप, २ मील पहाड़ पर चढ़कर 'अत्रि आश्रम' है, जिसे आजकल 'माहुरगढ़' कहते हैं-वहां वे प्रतिदिन विश्राम करते हैं। यह उनका पीठ-स्थान है। भगवान काशीक्षेत्र या वाराणसी में प्रतिदिन गंगास्नान करने आते हैं। कुहवाड़ क्षेत्र में अर्घ्यदान और प्रातः सन्ध्या करते हैं। महालक्ष्मी का पीठस्थान कोल्हापुर या दक्षिणकाशी में वे भिक्षा ग्रहण करते हैं और पांचालपुर में उस भिक्षान्न का भोजन करते हैं। विठ्ठलपुर में यानी चन्द्रभागा के किनारे पर बसे पण्डरपुर (जिला सोलापुर) में वे तिलक धारण करते हैं। भीमा और अमरजा नदी के संगम स्थल गाणगापुर में योग-साधना करते हैं। कुरुक्षेत्र के स्यमन्तक-तीर्थ में आचमन करते हैं। इस तरह यद्यपि भगवान दत्तात्रेय प्रतिदिन भिन्न-भिन्न स्थानों में संचार करते रहते हैं तथापि उनका स्मरण करने वाले भक्तों के लिये वे अन्यन्त निकट है। इस प्रकार प्रतिदिन सूर्योदय से दूसरे दिन सूर्योदय तक



किसी न किसी कर्म के बहाने वे संपूर्ण भारत की परिक्रमा करते रहते हैं। इसमें आश्चर्य की कोई बात नहीं है। कारण सिद्ध देह में देश और काल का व्यवधान गति का बाधक नहीं होता।

आदि गुरु श्रीदत्तात्रेय के स्थानों में सौराष्ट्र का गिरनार पर्वत, राजस्थान का आवू पहाड़, नर्मदातट का अनुसूया-तीर्थ, मैसूर के कडूर जिले का चन्द्रद्रोणगिरी (इसे 'बाबा बुडनगिरी' कहते हैं। यहां का पुजारी मुसलमान है और लोग मक्का से भी यात्रा के लिये आते हैं), त्रिवेन्द्रम का सुचीन्द्रम् (अत्रि आश्रम) चित्रकूट (बांदा) का सती अनुसूया आश्रम, महाराष्ट्र के औदुम्बर, नृसिंह वाडी (नरसोबाची वाडी) और गाणगापुर, श्रीपादवल्लभ का स्थान कुरूगड्डी, नेपाल का भानग्राम, काशी में मणिकर्णिका घाट पर दत्त-मन्दिर में श्री दत्त की पादुकाएं हैं। यवतमाल (मध्यप्रदेश), माहुरगढ़ में भी गुरु दत्त की पादुकाएं हैं। चिपलूण (कोंकण-महाराष्ट्र) ग्राम में पहाड़ी पर एक भव्य मन्दिर है, जहां काल, परशुराम और काम की बड़ी-बड़ी मूर्तियां हैं। एक फलांग और चढ़ने पर गुरुदत्त का मन्दिर है। पादुका के पास से पानी का झरना गांव की ओर बहता है।

कविराज जी ने लिखा है कि-किंवदन्ती है कि १४ वीं शताब्दी में स्वामी श्रीनृसिंह सरस्वती जी ने दत्तात्रेय के नाम से एक सम्प्रदाय चलाया। वर्तमान युग में परमहंस परिव्राजकाचार्य श्री वासुदेवानन्द सरस्वती, श्री टेंबे स्वामी सद्गुरु दत्तात्रेय के सिद्ध भक्त हुए हैं। राजमहेन्द्री से स्वामी जी ने ही नांदेड के वकील पुंडलीकराव के हाथ एक श्रीफल भेजते हुए कहलवाया था कि -जाकर मेरे भ्राता श्री साई को प्रणाम कर कहना-"कि मुझे न बिसारें तथा सदैव मुझ पर कृपा दृष्टि रखें।" श्री श्रीपादवल्लभ हैदराबाद के कुरूगड्डी नामक स्थान पर अदृश्य हो गये थे तथा, श्रीनृसिंह सरस्वती भीमा-अरमजा संगम (गाणगापुर) के पास कदली वन में अदृश्य हुए थे। ये दोनों सिद्ध महात्मा आज भी अनेक भक्तों को दर्शन देकर सहायता करते हैं। श्री एकनाथ महाराज तथा उनके गुरु श्री जनार्दन स्वामी (ई.सं.१५०४-१५७४) जो दौलताबाद (देवगिरि) के दीवान थे, भी उच्चकोटि के महात्मा थे। कहा जाता है कि श्री गुरु दत्तात्रेय उन्हीं के यहां रहते थे। उन्हीं की कृपा से एकनाथ महाराज को गुरुदत्त के दर्शन का अनुग्रह प्राप्त हुआ।

डा. रानडे ने अपनी पुस्तक-Mysticisin in Maharastra में लिखा है-

"It is said that Janardan Swami was converted by Guru Dattatreya who appeared before him and placed his hand on his head as a sign of his blessings. This was immediately followed by revelation of his ownself to himself in course of which the world was altogether forgotten and he began to rest in his own eternal self-consciousness."

दौलताबाद की किले में श्री स्वामी जी की पादुकाएं और गुरुदत्त की पादुकाएं हैं। (श्री स्वामी जी यहां से अदृश्य हो गये हैं)।

श्रीदत्तानुग्रहीतों में उक्त महात्माओं के अतिरिक्त श्री ब्रह्मद्रस्वामी, श्री अक्कलकोट स्वामी, श्री साई बाबा, नूरी बाबा, आलमबक भी है। गुरुदत्तात्रेय के साथ शिवाजीमहाराज के गुरु श्री समर्थ रामदास का भी सम्बन्ध था। दत्तात्रेय महाराज ने उन्हें दर्शन देकर अपनी पादुकाएं और दण्ड दिया था। सातारा जिले के सज्जनगढ़ के मठ में आज भी ये दोनों वस्तुएं बड़ी श्रद्धा एवं सतर्कता के साथ संग्रहीत रखी गयीं हैं। यहां भी समर्थ की समाधि है। गुलबर्ग (दक्षिणी हैदराबाद) के श्री माणिक प्रभु और श्री नारायण महाराज केडगांवकर भी उच्च कोटि के श्री दत्त अनुग्रहीतों में प्रसिद्ध हैं।

महाराष्ट्र के अहमदनगर जिले में शिरडी के महान सन्त श्री साईनाथ महाराज जिनकी लीलाएं उनके जीवन काल के बाद भक्तों को आध्यात्मिक सम्बन्ध के साथ-साथ भौतिक सुख प्रदान करती रहती हैं, श्री दत्त भगवान के अवतार स्वीकार किये गये हैं। उनकी लीला तथा समाधिस्थल शिरडी ग्राम आज बहुत बड़ा तीर्थ स्थान बन गया है। दूर-दूर से प्रत्येक सम्प्रदाय की असंख्य जनता इस पुनीत स्थान में दर्शनार्थ आती है।

श्री दत्त भगवान शरणागत का दुख दूर करने के लिये इस संसार में आये हैं इसलिये उन्हें कल्पान्त तक अपनी प्रतीज्ञा पूरी करनी पड़ेगी। वे स्मरण करते ही भक्तों को दर्शन देकर उनके दुख दूर कर देते हैं। यही कारण है कि शिरडीश्वर श्री साईनाथ जी ने भी कहा है कि-“यदि तुम मेरी ओर देखोगें तो मैं तुम्हारी तरफ देखूंगा।”

अवधूत दर्शन में मन ही जिज्ञासा का विषय है और निरोध का भी विषय है। यही योगमत है। इसके ऊपर अधिष्ठान दृष्टि से सर्वविवेकवृत्ति का प्रसार और संकोच द्वारा ब्रह्म-साक्षात्कार सहज है। मन चैतन्यात्मकसाक्षी, पंचभूत और कारणादि से पृथक है। वह असंगत तथा सर्वप्रकाशक है।

नाना साहेब को द्वारकामाई में बाबा द्वारा महिला को देखने पर मन, आंख आदि इन्द्रियों के नियंत्रण पर उपदेश की घटना उल्लेखनीय है।

जय गुरुदत्त!! जय साई नाथ!!



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 सिडको कालोनी,

नासिक, महाराष्ट्र.

(१६) ओम् मर्त्याभयप्रदाय नमः

१) मृत्यु से भी अभय दान देने वाले शिव रूपी श्री साईनाथ को नमस्कार।

२) हम मृत्यु के आधीन हैं और मृत्यु निकट आने पर भयभीत हो जाते हैं।

मृत्यु के प्रभाव से अ-भय करानेवाले श्री साईनाथ को नमस्कार।

(१७) ओम् जीवाधाराय नमः

नाड़ियों के मध्य में स्थित हुआ रस शरीर की गर्मी से पकने लगता है। इस रस के जब दो पाक हो जाते हैं तब उससे त्वचा, माँस, हड्डी, मेद और रुधिर आदि उत्पन्न होते हैं। रक्त से रोम और माँस; माँस से केश; और स्नायु; स्नायु से मज्जा और हड्डी; तथा मज्जा और हड्डी से शरीर की उत्पत्ति होती है। मज्जा से शरीर की उत्पत्ति का कारणभूत वीर्य बनता है। जीवों को धारण करने की शक्ति देने वाली वस्तु अन्न है। रज और वीर्य से जीव पैदा होता है। पशु, पक्षी, मनुष्य, देव, असुर सभी के लिये यही उत्पत्ति का नियम है। जीवों के आधारस्तम्भ और जीवों को धारण करने की मूल शक्ति देने वाले श्री साईनाथ को नमस्कार।

(१८) ओम् सर्वाधाराय नमः

जैसे कोई पर्वत की गुफा में बंद हो जाने पर बड़े दुःख से समय बिताता है, उसी प्रकार देह धारी जीव जरायु (जेर) के बन्धन में बँधकर बहुत दुखी रहता है। जैसे समुद्र में गिरा हुआ मनुष्य दुख से छटपटाता है वैसे ही गर्भ के जल से अभिषिक्त जीव अत्यंत व्याकुल ही रहता है। जैसे किसी को लोहे के घड़े में बंद करके आग से पकाया जाय उसी प्रकार गर्भरूपी कुम्भ में डाला हुआ जीव भी जठराग्नि से पकाया जाता है। गर्भ में रहने का इतना भयंकर कष्ट है कि जिसकी तुलना नहीं है। जीवों को जन्म देने के इस भयानक कष्ट को सभी के लिये धारण करनेवाले आधार रूपी श्री साईनाथ को नमस्कार।

(१९) ओम् भक्तावनसमर्थाय नमः

महर्षि अगस्त्य ने देवताओं से पूछा "आप क्या चाहते हैं?" देवताओं ने प्रार्थना कर उत्तर दिया "महात्मन! आप कृपा करके समुद्र को पी जाईये। आपके ऐसा करने से हम लोग देवताओं के महान शत्रु कालकेय नामक दैत्य को मार सकेंगे। यह दुरात्मा और उसके सगे संबंधी देवताओं को और तपस्वी ब्राह्मणों को भक्षण कर समुद्र में छिपा रहता है। हम बहुत दुखी हैं। हे महामुने! हम पर कृपा करो और हमारी इच्छा पूरी करो। तब दयामय महर्षि अगस्त्य ने सब देवताओं की इच्छा पूर्ण

की और उनकी दानवासुर कालकेय से रक्षा की। उसी प्रकार हे साईनाथ, संपूर्ण लोकों का हित करने के लिये आप भी भक्तों की रक्षा करने में समर्थ हैं और अपने भक्तों पर दुरात्माओं द्वारा सताये जाने का संकट आने पर हमारी रक्षा करते हैं। हे भक्तों की रक्षा में समर्थ भगवान साईनाथ आपको नमस्कार है।

❖ (२०) ओम् भक्तावनप्रतिज्ञाय नमः

बलिष्ठ दानवों ने समूचे स्वर्ग पर एक बार अधिकार जमा लिया था। इंद्र सहित संपूर्ण देवताओं को जीतकर उनसे त्रि-भुवन का राज्य छीन लिया था। उनमें राजा बाष्कलि बाली नाम का दानव सबसे बलवान था। ब्रह्माजी के वरदान से वह अवध्य हो गया था। राजा बाष्कलि ने देवताओं के सब अधिकार छीन लिये थे। इससे इंद्र दुखी होकर भगवान विष्णु की शरण में गया और विनती की कि देवताओं को इस विपत्ति से बचाया जाय। पूरी बातें जान लेने के बाद भगवान ने प्रतिज्ञा की और देवताओं से कहा कि "मैं शीघ्र ही वामन रूप धारण करूँगा। तब तुम्हारी इस विपत्ति से छुटकारा मिल जायेगा। देवताओं के दुखों का अंत करने की इस प्रतिज्ञा से संपूर्ण देवलोक प्रसन्न हो उठा एवं भगवान ने, तब वामन रूप धारण कर, बाष्कलि से दान स्वरूप तीन पग भूमि की याचना की। बाष्कलि ने भगवान वामन की याचना को स्वीकार कर स्वर्ग सहित तीनों लोक दे दिये जिससे देवताओं को उनका हारा हुआ स्वर्ग भी फिर वापस मिल गया। हे साईनाथ, भक्तों की रक्षा के लिये जैसे भगवान ने वामन रूप धारण करने की प्रतिज्ञा की और उनके कष्ट दूर किये थे वैसे ही आप भी भक्तों के कष्टों को दूर करने की प्रतिज्ञा लेकर उनकी रक्षा करने वाले हैं। प्रभो! साईनाथ, आपकी जय हो- आपको बारम्बार नमस्कार है।

(२१) ओम् अन्नवस्त्रदाय नमः

युवक माता-पिता संतानोत्पत्ति के लिये पहले मुख से अन्नरूप गर्भ धारण करते हैं। तत्पश्चात् पुरुषों में वीर्यरूप में और स्त्री में रजोरूप में परिणित होकर वह अन्न जड़ शरीर बन जाता है। जन्म लेने वाला गर्भस्य जीव अन्न के ही प्रभाव से अपनी माता के स्तनों का दूध पीकर जीता है। इसलिये अन्न ही जीवन है। अन्न ही भगवान माना गया है। हे साईनाथ! अन्न और वस्त्र मनुष्य के लिये आवश्यक है। क्योंकि इसके बिना वह यज्ञ, दान, तप, और धर्म के पालन करने में असमर्थ है। धर्म की रक्षा के लिये अन्न और वस्त्र प्रदान करने वाले साईनाथ आपको नमस्कार है।

(२२) ओम् आरोग्यक्षेमदाय नमः

ऋग्वेद के मन्त्रोंद्वारा स्तुति करने पर अश्विनिकुमार नामक दोनों देवता प्रसन्न होकर आरोग्य का विस्तार करते हैं, जिससे इस भूतल पर सभी प्राणी अपने आपको शरीर से आरोग्य सेवन कर हृष्टपुष्ट रहते हैं। आरोग्य और कुशलता प्रदान करने वाले अश्विनिकुमारों के रूप में हे साईनाथ, आपको नमस्कार है।



(२३) ओम् धनमाग्दल्यप्रदाय नमः

संपूर्ण देवता मिलकर पर्वत श्रेष्ठ मंदराचल को समुद्र मंथन के लिये उखाड़ने के लिये उसके समीप गये और उससे प्रार्थना की कि हे पर्वतश्रेष्ठ, आप हमारे समुद्र मंथन की मथनि बने। समुद्र-मंथन से सैकड़ों जलचर जन्तु पिस गये और महासागर में विलीन हो गये। नाना प्रकार के प्राणियों का संहार हो गया। तदनंतर भाँति भाँति की औषधियों के प्रचुर रस चू चू कर गिरने लगे। सुवर्णमय मणियाँ भी प्राप्त होने लगी। उन उत्तम रसों के सम्मिश्रण से समुद्र का सास जल दूध बन गया। और दूध से घी बनने लगा। तदनंतर उस घृतस्वरूप जल से श्वेत वस्त्रधारिणी लक्ष्मी का अविर्भाव हुआ। हे साँईनाथ, कोई भी मंगल कार्य के लिये धन की आवश्यकता होती ही है। कहा जाता है आपत्ति काल के लिये धन की रक्षा करे। धन के द्वारा स्त्री की रक्षा करे। और स्त्री और धन के द्वारा सदा अपनी रक्षा करे। पत्नी, पुत्र, धन, और घर ये सब वस्तुयें दृष्ट और अदृष्ट फल-लौकिक और पारलौकिक लाभ के लिये संग्रहणीय हैं। विद्वानों का यही निश्चय है। बिन धन के मंगलकार्य तो क्या पुण्यमय यज्ञ भी नहीं हो सकते। धन के अभाव में दरिद्रि आती है, दरिद्रि से पाप आता है, और पाप से सब पुण्य-क्षय हो जाते हैं। पुण्य के क्षय होने से मनुष्य नीच कर्म कर नरक यातना भोगता है। इसलिये हे प्रभो; साँईनाथ! गृहस्थों के लिये धन अत्यंत आवश्यक है। प्रभो! धन और मंगल को प्रदान करने वाली देवी लक्ष्मी ही कही जाती हैं। हे साँईनाथ! इस युग में आप ही लक्ष्मी के रूप में हम भक्तों को धन और मांगल्य प्रदान करते हैं। मोक्ष को प्राप्त करने के लिये जो मंगल कार्य किया जाता है और उसके लिये जो धन आवश्यक है, ऐसे धन और मांगल्य को प्रदान करने वाले साँईनाथ आपको नमस्कार।

(२४) ओम् ऋद्धिसिद्धिदाय नमः

ओम्कार स्वरूप भगवान् वासुदेव को नमस्कार है। ओम्कार स्वरूप भगवान् पितामह को नमस्कार है। ओम्कार स्वरूप प्रजापतियों को नमस्कार है। ओम्कार स्वरूप श्रीकृष्णद्वैपायन को नमस्कार। ओम्कार स्वरूप सर्व विघ्नविनाशक विनायकों को नमस्कार है; जो ऋद्धि और सिद्धि प्रदान कर सर्व कार्य सुखपूर्वक संपन्न करते हैं। ऐसे ही ओम्कार स्वरूप भगवान् विनायक के रूप साँईनाथ को नमस्कार है।

(नोट-बाबा के चित्र की ओर देखो। वे अपने दाहिने पैर को मोड़कर बाये पैर पर रख कर सुख से बैठे हैं। ज्यों ज्यों बाबा अपना शरीर कभी इधर उधर मोड़ देते थे, त्यों त्यों बाबा के शरीर पर भगवान् के रूप अंकित हो जाया करते थे। भगवान् (विनायक) गणपति की मूर्ति उनके घुटने पर प्रतिबिंबित है — यह चित्र में स्पष्ट है।)

(२५) ओम् पुत्रमित्रकलत्रबंधुदाय नमः

इस सृष्टि में यदि मनुष्य को दूसरे मनुष्य की सहायता न मिले तो उसका जीवन संकटपूर्ण और नीरस बन जावेगा- वह अधीर और बेचैन रहेगा। प्रजा की सृष्टि करने

की इच्छा से प्रजापति दक्ष ने अपनी पुत्रिका के द्वारा पुत्र (दौहिय) के जन्म लेने पर उस पुत्रिका को ही अपना पुत्र मान लिया। इसी पुत्र के वंशजों में महातपस्वी वारह आदित्य और देवताओं के राजा इंद्र उत्पन्न हुये। महापराक्रमी विवस्वान और उनके पुत्र यम, और दूसरे पुत्र मनु इत्यादि भी इसी वंश में उत्पन्न हुये। मनु से ब्राह्मण, क्षत्रिय आदि सब मानव उत्पन्न हुये। ऐसे तेजस्वी पुत्रों को जन्म देनेवाले, उन पुत्रों को मित्र प्रदान करनेवाले, उन पुत्रों के लिये सत्यपरायणा पत्नियाँ देनेवाले एवं उनकी सहायता के लिये बलशाली भाई प्रदान करने वाले हे! साईनाथ, तुम ही मनु हो। हमारी सहायता के लिये पुत्र, मित्र, पत्नी और भाई को प्रदान करने वाले प्रभो! साईनाथ, तुमको नमस्कार है।



श्री साईशाष्टकम्

भज साईशं भज साईशं साईशं भज धीरमते।
दुस्तर भवसागरसुतरणं, ध्येयं चित्ते श्रीसाईचरणम्।
अन्योपाय न हि न हि सत्यं चिन्तय श्री साई श्री साई नित्यम् ॥ १ ॥
कान्ता कीर्त्तिं सुतं वित्तं देहं गेहं सर्वमनित्यम्।
जीवनयौवन पदाधिकारं हरति निमेषात् कान्तः सर्वम् ॥ २ ॥
मा कुर्वष्टादशदेशे चिन्ता यदस्ति साई व नियन्ता।
भव शमचित्तः सर्वत्र त्वं परिहृत्वाहंकारममत्वम् ॥ ३ ॥
कामं क्रोधं लोभं मोहं मदं व्यक्त्वा भावय कोऽहम्।
सोऽहं हंसो दासदासोऽहम् सत्यशिवंसुन्दरोऽहम् ॥ ४ ॥
भजन-कीर्त्तन-आरती-जपं सत्संग-स्वाध्याय-ध्यानारोपम्।
दया क्षमा श्रद्धा धैर्यं महदुपाय कुर्वनुध्यानम् ॥ ५ ॥
मनसि कुरु साईनाथ जिज्ञासा सत्यधर्मशान्तिप्रेमाहिसा।
सेवय मानवं माधवरूपं कुर्वचिरात्तव कामनासीमितम् ॥ ६ ॥
गेयं साईनामसहस्रं ध्येयं श्रीसाईरूपमजस्रम्।
ज्ञेयं साईविभूतिमहत्वं नेयं चित्ते सर्वधर्मैकत्वम् ॥ ७ ॥
साईचरणाम्बुजनिर्भर भक्तः संसारसम्मुखे निर्भयचित्तः।
साई किंकर सुधांशुगीतं श्रीमच्छंकराच्छायाहृतम् ॥



— डा. सुधांशु कुमार नायक,
आशा निवास,
भुवनेश्वर-७५१००२.



इस लहू की रवानी पुकारे तुझे

मेरे साँई तेरी बज्म में आ गया
मेरे बाबा तेरे दर पे मैं आ गया
तू शरण दे मुझे मैं कहाँ जाऊँगा
तुझसे अच्छा कहाँ हमसफर पाऊँगा
फूल माला की थाली नहीं ला सका
बागबानों में जाना है मुझको मना
दिल को चीरा है थाली में लाया सजा
हार अपने दुखों से है मैंने बुना
मत न ठुकरा मुझे हाय गिर जाऊँगा
मौत आने से पहले ही मर जाऊँगा
तू दया है, धर्म और दानी है तू
तू ही शोला-अगन और पानी है तू
तुझसे क्या है छिपा, शाम तेरी सहर
इस जहाँ की असल बस कहानी है तू
तू न बिसरा मुझे तेरे गुण गाऊँगा
और पूजा के साँचे में ढल जाऊँगा
हर खुशी-गम मिले बस चरण में तेरे
शीश अपना कटे तो चरण में तेरे
इस लहू की रवानी पुकारे तुझे
और बहे जब बहे तो चरण में तेरे
नाम तेरा ही होठों पे मैं लाऊँगा
ज़िन्दगी तेरे दर पर सुला जाऊँगा
तुझसे अच्छा कहाँ हमसफर पाऊँगा

— रंजीत सिंह आफताब,
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नई दिल्ली-११००१९.



दत्ता अवतारा साई

ओम् साई श्री साई जय जय साई,
ओम गुरू नाथा श्री गुरू नाथा दत्ता साई ।
साक्षात श्री गुरू दत्ता अवतारा साई,
ब्रह्मा-विष्णु-महेशा-त्रिमूर्ती दत्ता साई,
श्री गुरुवर सच्चिदानंदा दत्ता साई ।
सिद्ध योगेश्वर अवधूता साई,
प्रेम मूर्ति दया सागर साई,
आपद्मित्रा स्मर्तृगामी दत्ता साई ।....
पाप विमोचना भक्त उद्धारक साई,
ज्ञान-विज्ञान-सकल गुणनिधान साई,
सर्व कारण कारणा ब्रह्मांड नायक दत्ता साई ।....
सर्व तंत्र स्वतंत्राया साई,
भक्तों की केवल शक्ति हैं साई,
शरणागत की रक्षा करते दत्ता साई ।....
भक्ति प्रेम से जब पुकारों साई,
अद्भुत अनुपम अनुभव देते साई,
असंभव को संभव करते दत्ता साई ।....
कठिन समय में एक सहारा साई,
दीन दुखियों के सदा सहाय साई,
डूबतों को तिनके का सहारा देते दत्ता साई ।....

— प्रेमकिशन कपूर,

११२१, चाहराहत, देहली-११० ००६.





गुरु मूरत दर्शन

देखी गुरुवर की मूरत तो,
मैं सुधबुध भूल गया।
शिरडीधाम में मिलता है पढ़ने,
नित अध्याय नया ॥

भक्त सांई से, सांई भक्त से,
हर रोज यहां पर मिलते हैं।
छटते दुखों के बादल और,
फिर कमल खुशी के खिलते हैं ॥

“श्रद्धा और सबुरी” का संगम,
बरबस हर लेता मानव मन।
कुछ इच्छा तब नहीं रह जाती,
गुरुमूरत जब मन में बस जाती ॥

सांई लीलाओं की शिर्डी,
जाकर तो एक बार हो आओ।
छोड़ मोह, संसार का बंधन,
पाप अपने तुम धो आओ ॥

सांई की शिर्डी जाओ तो,
भवबंधन से मुक्ति पाओ।
शिरडी जाना एक बार ठान लो,
तभी सद्-गुरु ने बुलाया जान लो ॥

सच्चे मन से करो प्रार्थना,
हम सांई के, सांई है अपने।
सांई सा बलवान मिला है,
कलयुग में “भगवान” मिला है ॥

सांई-सांईराम भज प्रण-प्राण से,
मिलेगी मुक्ति तभी जान ले ॥

— दिनेश नंदन तिवारी,

विजय नगर (छापर), जबलपुर-४८२००८, मं.प्र.



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