

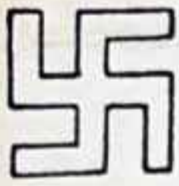
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SHRI

SAILEELA

OFFICIAL ORGAN OF SHIRDI SANSTHAN





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

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A QUOTE FOR THE MONTH

THE VISION OF ARJUNA

O Arjuna, all paths of spirituality are encompassed by my Bhakti. They are stuffed in my devotion. Although I am the Lord of three worlds, a few only know my true nature. My divine forms are permeating the entire universe. I am indweller of the living and material world. I am embracing the Sun, Moon, Indra, Yaksha, Rakshasa, Living creatures, Flora, and the Fauna. I am knowledge, morality, virtue, majesty, lustre, beauty. I am bestowing you with divine eye to visualise my cosmic form.

O Lord, you are thousand faceted, thousand handed, and constitute manifold forms. You are the earth, the sky, the galaxy. You pervade everything. You are beyond time, space, the known and the unknown. You are the divine principle and the celestial substance. You are the creator, the sustainer and the destroyer.

— Gita, Chapter 10 and 11

SHRI SAI LEELA

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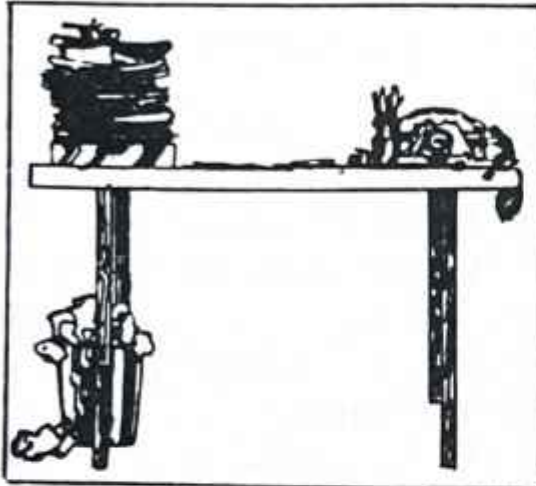




THE GLORY OF GURU DATTATREYA

LORD DATTATREYA, THE ETERNAL GURU

EDITORIAL



Lord Dattatreya is the Supreme Yogi, the Almighty Lord of the devotees, the Knower of all wisdom. He combines in himself all yogas just as Hatha, Mantra, Dnyan, Bhakti, Laya, Shakti and such others. He is attributed all divine and noble epithets like the mendicant of three worlds, mover at will, lover of devotees, ocean of compassion, indweller of all beings. He is omniscient, omnipotent and omnipresent. He compromises within himself all religious tenets, concepts of Godheads, spiritual creeds. He is extraordinary but all inclusive. The saints, siddhas and sages like Sai Baba are expositions of his saving and uplifting grace.

THE GURU-PRINCIPLE AND GURU-TRADITION

Lord Dattatreya is Guru of all masters, Guru of all Gods and the Guru of mankind. He is the inner Guru-principle, which dispells the darkness of maya and leads to the divine light of truth, which lifts one's consciousness from conditioned to unconditioned Brahman, from the gross world to the subtle world, from the known to the horizon of the unknown. He is the Supreme Guru and the Guide. He has graced Machindranath and the other Nathas and created a lineage of lustrous disciples. The saint poets like Eknath, Dasopant, Mukteshwar, Niranjan-Raghunath as well as Mahanubhav poets have sung his glory. Disciples of Dattatreya of the order of Sahasrarjuna, Pralhad, Alarka, Yadu, Ayu, Sayandev, Chakradhar, Changdeo Raul, Janardan Swami and others have been immortal in the literature of the Datta cult.

THE GLORY OF GURU

Thus Shri Guru is Brahma, Vishnu and Mahesh. He is the

Supreme Brahman. He is the guiding light of eternity. He is the saving boat in the stormy ocean of samsar. He is the desire fulfilling tree of devotees. Shri Guru is more loving and caressing than the mother, Shri Guru is cooler than the moon-beams. The Gurugita sings the greatness of Guru, who is a guide on the pathway of liberation. The pilgrimages, donations, vows, sacrifices, mantras are futile, if the Guru does not touch the disciple with his ambrosial grace. The Guru guides the right disciple by transmission of his power to merge his vital breath and his mind in order to enkindle flame of atman . Such a Guru who is knowledge embodied is found through merits of births, virtuous life penance and grace of God. Lord Dattatreya has appeared as Rishikumar in order to adorn the epithet 'Guru'. He is a perfect incarnation. He has no end. He moves in all worlds and in all times to guide and save the Bhaktas. The second incarnation of Dattatreya is that of Shripad Shri Vallabha, who was capable of initiating his disciples instantly by transmission of grace. The third was Nrisinhasaraswati, the Divine Sanyasi of Gangapur, who protected vedic religion. The fourth was of Manikprabhu of Humnabad. Swami Samarth of Akkalkot and Vasudevanand Saraswati of Mangaon were his shiva and brahma manifestations for guiding the devotees. Sai Baba and other siddhas of Maharashtra and India were the manifestation of the Guru-principle, who had appeared in the appropriate decades to guide and uplift the devotees and to unite and edify the contemporary society. Sai Baba propogated the principle of unity of creeds and faiths, which the Guru-principle in Lord Dattatreya indicates. Lord Dattatreya is not an individual but is a shakti or principle, which manifests in all saints, siddhas and sadhus. It is like the electrical energy, that flows through various manifestation just as the lights, the tubes, the fans, the machines, and still is apart from all these. Sai Baba used to call Dattatreya as my Sarkar (My Government). Baba used to tell that he has cartfull of treasures of his Sarkar's grace (i.e. liberation). He also warned that he would not grace those, who do not respect the Supreme-principle and Godhead like Dattatreya.

— Chakor Ajgaonkar,
Acting Ex. Editor



THE CONCEPT OF GURU;

GURU BHAKTI, BABA'S VIEWS COMPARED WITH OTHER SAINTS

Guru Sai Vichithramathre kim Paripurna Karunasthichanmaye.
Aparadharampara Vruthem nahi mathe Samupekshathi Sutham.

Oh! Guru Sai, what is there strange in this, that you have shown your fullest mercy towards us! Even after a son goes on perpetually repeating his dereliction of duties, the mother still continues to forgive him and look after him.

A Guru's position in the society is unique. He is unselfish and is more concerned with the progress and prosperity of his disciples rather than of his own progress. Gurus like Drona, who demanded Ekalavya's thumb as Guru Dakshina, so that none could compete with his favourite disciple Arjuna and Drona suffered for his sin by hearing the death news of his own son Ashwathama, pronounced by Dharma. It is the custom in all religions, to start any auspicious work, whether it is literary, writing, enacting of dramas or performance of music or dance or any other religious rituals with Guru Vandana. Even great Sadhakas and Saints with supreme power think that their spiritual power and ambition will be successful only, if they have the blessings of their Guru.

Tulasidas starts his delightful Ramacharita Manas with Guru Vandana.

**“Vande bodhamayam nithyam
Gurum Sankare rupenim”.**

Kabirdas, though possessed all spiritual powers, felt that he should have Guru to fulfil his spiritual thirst and waited on the steps of the Ganges, to make Ramananda accept him as his disciple. Realizing and enjoying the immense benefits of having a Guru, Kabirdas repeatedly sang in his 'Dohe' the crucial place that Guru occupies in one's life.

**“Sad Guru name tikane hi
Guru binu kown bathave bat”**

He says that the path, through which one has to travel in life is very dangerous for there are mountains of illusions, rivers of ego, deep valleys of anger and passion, whirlwinds of unreality and rains of jealousy and arrogance.

The Goddess of Learnings Saraswati, who Herself is the bestower of knowledge to everyone has Hayagriva as Her Guru. Lord Shiva, in the form of Dakshinamoorthy seated under the Bilwa Tree, with His disciples at His feet and His hand in the form of Gnanamudra, found in every temple, shows the supreme position occupied by the Guru in our life. Lord Krishna, the preceptor of Bhagawad Gita is considered as the Guru of the entire Universe.

**“Vasudeva Sutham Devam
Kamsa Chanuru Mardhanam
Devaki Paramanandam
Krishnam Vande Jagadgurum”**

Brahma, the creator is worshipped as the Guru of the Devas. But Brahma Himself, when He was unable to explain the meaning of Pranava Mantra, accepted Lord Subrahmanya as His Guru. More than, that Lord Shiva Himself accepted His son Subrahmanya as His Guru, when He learnt the meaning of Pranava from Him. Saint Tyagaraja got his initiation to compose songs from Saint Narada and thus Narada became his Guru. Dikshadha, one of the Trinities of Carnatic Music, got his inspiration to sing songs from his Guru 'Guha'. Vivekananda's Guru was Ramakrishna Paramahansa. We have heard of the Sikh Gurus, Guru Nanak, and Guru Govind Singh the great. Shankara, Ramanuja and Madhwa, who propagated the principles of Adwaita, Vishishtadwaita and Dwaita; Ramanuja's Guru Thirukoshtiyur Nambi and Yamanachari, the apostles of Christianity and the mowlvies of Islam. Even now, we find Gurus in various religions and sects for guiding people in spiritual route. Sai Baba stresses this Guru Marga, and Guru worship is the essence of Sai movement.

Ekalavya learnt rare skills in archery purely through his Guru Bhakti, whereas Drona's favourite disciple Arjuna could not learnt the same from his Guru's direct teaching. Thus, it is the devotion of one towards his Guru, which is more important than the position of the Guru. Baba repeatedly advises people, to have pure devotion, devotion of high order, choked with full faith and patience towards one's Guru.



The word 'GURU' is a Sanskrit word, which means one, who dispells darkness. 'Guru Gita', which is a part of Skandha Purana classifies Guru under seven heads. They are :

- (1) Suchaka is an ordinary school master, who imparts secular teaching.
- (2) Vachaka is he, who imparts ethical teaching.
- (3) Bodhaka is he, who teaches mantras for various purpose.
- (4) Nishiddha is he, who teaches mantras for achieving lower purposes just as vasikara or fascinating.
- (5) Vihita is he, who teaches detachment.
- (6) Karana is he, who teaches the axioms of Upanishads.
- (7) Parama Guru is the greatest of all Gurus, who enables the Shishya to realize the great truth of scriptures and escape from rebirth.

There are other various classifications of Gurus too, found in sacred books of various religions, according to their power and the manner and the matter, which they impart. The Guru, who teaches about God or Sat is called Sad Guru. The Guru, who uses all his superior powers to enable his disciples to reach the goal is Samartha Sad Guru. Parama Guru is Sad Guru, who looks after the entire welfare (both secular and spiritual) of his disciples.

For how Shishya or disciple should be towards his Guru, Baba Himself has set up a model. Baba was so attached to His Guru Gopalrao Deshmukh of Selu, who had direct communion with Lord Venkatesh-wara. The master in turn was deeply interested in his disciple.

Just as Baba got His spiritual powers from His Guru Venkusha or Gopalrao, in the same way one, who worships Samartha Sad Guru Sai with full faith, will get all spiritual powers. In Baba's Guru Marga, no effort on the part of the Shishya is needed. When the Shishya surrenders himself to his Guru and lives Him with full faith, the grace of the Guru decends into him. The grace of the Guru alone can help a Shishya to get self-realization and neither the repetition of Vedas, nor the keenness of intellect, nor the performance of rituals of sacrifices can help in this matter. Both Baba and Kabirdas had no formal education, but they got the highest form of education and wisdom from their Gurus.

In this world of illusion, it is really very difficult to seek and find

a proper spiritual Guru. But His Holiness Sri Narasimha Swamiji, founder president AISS, has shown us the Guru, on whom we can cast our burden and live happily. Baba as our Guru - God takes the entire responsibility of attending to all our secular and spiritual needs. His Holiness Sad Guru Narasimha Swamiji, after his intense search for a Sad Guru got Lord Sai as his Guru and enjoyed the full benefits of it. There is nobody in this world, who is greater than a Sad Guru and blessed is he, who gets a Samartha Sad Guru to guide him.

Baba's path is the easiest one. We need not depend on a mediator to reach Sai. The Sad Guru is omnipresent and we can directly appeal to Him; cast our burdens on Him, and derive all benefits from Him. As Baba says "Why are you anxious? I take all care of you; why do you fear? Am I not there! if one perpetually thinks of me, and makes me his sole refuge, I am his debtor and give my head to save him". Baba often undergoes great sufferings to save His devotees from dangers.

There are three steps in Baba's Guru Marga. First is accepting Baba as our Guru God; second is to have full faith in Baba, that He will take care of us; third is waiting patiently, that Baba is there and He knows what to give to us and when. Such an easy Philosophy or Religious path to liberate ourselves from the bonds of illusion is a blessing to us, or a prasad or nector served to us by His Holiness Narasimha Swamiji and Sri Rege and other great devotees of Baba. Our part is only to taste it and enjoy it, thereby making the best use of the spiritual guidance of those people.

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SPIRITUAL SIGNIFICANCE OF “DHUNI”

At Shirdi, we find a very important and conspicuous thing, called “DHUNI”, just in front of Sai Baba’s seat, in Dwarakamai.

At a glance, we shall have a doubt, what for Sai Baba has installed “DHUNI”, the Holy Fire and does it bear any relevance with Sai Baba’s Life and Message? The answer is “Yes, there is relevance!” Sai Baba is not just the 4½ feet physical stature, as He appears to be. He is the personification of tremendous Light, Power and Wisdom! “DHUNI”, which was installed by Sai Baba and which is eternally burning, represent this glorious light of Atmic Excellence!

Sai Baba never preached any religion! But He engaged Himself throughout His life, in re-linking the Humanity with its original inner source of Divinity! This re-linking is called “Religion” as per the Latin Origin of the word! Out of our ignorance, we identify with our gross physical bodies! Religion is supposed to wipe out this false identification with the external and to re-establish the rapport with our internal divine nature! Hence, Swamy Vivekananda also explained that religion is the manifestation of divinity already within! Sai Baba uncovered this divinity in us along with its spiritual dignity! In this noble and wider appreciation, “DHUNI” is a great spiritual symbol, signifying several meanings and values for us!

BABA AND DHUNI:

Baba always used to sit in Dwarakamai, by the side of Dhuni and looked at it deeply, self-absorbed! He used to spend money for purchasing faggots of fire—wood to be fed into the “DHUNI”. These are some of the situations of Sai Baba’s Life connected with “DHUNI”.

- (1) Baba used to purchase fire-wood for “DHUNI”. On one occasion, when the epidemic of Cholera was rampant, there was prohibition on the entry of fire-wood carts into the village to avoid infection. But, Sai Baba was above these prohibitory orders. He made the fire-wood cart to enter the Shirdi village and purchased fire-wood. From this incident, we shall realise that Sai Nath is the “Maharaja”,

with whom our man-made prohibitory orders are of no bearing! Sai Baba's Order is Supreme! Feeding "DHUNI" with fire-wood cannot be obstructed whatsoever may be the reason! Sai Baba can defy our man-made rules and no power on earth or heaven can defy Sai!

- 2) Once, the flames of "DHUNI" were raising higher and higher as though they going to envelope and consume the Dwarakamai structure! Devotees were scared and no one could dare to speak, suggest, or to put down the wildness of the fire! They knew very well that Sai Baba did not need any body's suggestion. Sai could gaze their minds! To their astonishment Sai Baba shouted looking at the flames of "DHUNI" "Come down, Come down". He beat the ground with His hand-stick! Instantly, Agni Deva cooled and literally came down! Sai Baba produced fire in the jungle area with the stroke of His Sataka (hand stick) and offered to Chand Patil to light his 'CHILUM'.

These incidents indicate Sai Baba's control over the Nature's elements! Sai Baba is the maker of these elements and He is their sustainer! This is the Omnipotence of Sai Baba's Divine Personality! Nature is His power!

- 3) On one Deepavali Festival day, Sai Baba thrust His hand into "DHUNI" briskly and got His hand burnt. However, Sai Baba, the All Merciful stated that in a distant village a blacksmith's wife was sitting by the side of furnace blowing wind into the furnace. Since her husband called her, she placed her child on the ground and attended to her husband's call. Unfortunately, the child jumped into the burning furnace. The All Merciful Sai threw the child, out of the furnace and saved her life!

This incident indicates the Omnipresence of Sai Baba! He is everywhere! Hence, He could throw out the blacksmith's child from the furnace, before the mother could realise the graveness of the situation!

After a short while, the blacksmith and his wife came to Shirdi and told, how their child was saved by Sai Baba from disastrous death in the furnace.

Time and place are no obstructions to the manifestation of Sai's Grace, to protect His devotees!



- 4) Two years before Maha Samadhi, there was a great incident in Sai Baba's life! Its significance is beyond words!

It was "Vijayadasami" day, i.e. the 10th day of Dasara Festival! Vijayadasami signifies the victory of Cosmic Mother, Durga, over the demonical forces of animalistic tendencies symbolised by Mahishasura! Sai Baba is the Adi Shakti, the Creative Force behind the Universe! Adi Shakti is the premordial energy, which cannot be limited even by infinite number of names and forms! It is pure energy without any physical modification! Its sway is without limitation! Hence, Sai Baba, on this Vijayadasami day went into trance of this limitless-formless-nameless experience! He removed His "Kafni", the long shirt worn by Him and threw it into "DHUNI". He removed the loin cloth! Threw it into the flames of "DHUNI". He stood naked, and started shouting, "I am limitless, I am limitless. Today is the day of my breaking barriers (Seemollangan)". While shouting like this, Sai Baba's entire body was radiating the Heavenly illumination of thousands of Suns, Moons and Stars! Nearby devotees like Mhalsapati, Taty, Shyama, etc., could not afford to look at Sai Baba's un-earthly radiance with their physical eyes. It was something like Sai Baba's throwing open His Cosmic-Form, Viswa Rupa, which does not carry any vestiges of super impositions, before His devotees!

By this incident Sai Baba symbolically revealed His True Nature! Sai Baba is the Eternal Existence-Sat-Chit-Ananda-Brahman- described in Vedas and Upanishads! It is without boundaries, and barriers! It is 'ANANTA' (Endless). It is 'ASIMA' (Limitless). It is 'AVYAKRITA' (Un-modified)!

While praying Sai Baba, let us keep this Cosmic Vision in our minds and pray! Then we experience the 'Infinite' within ourselves!

- 5) In Dwarakamai, Sai Baba was sitting by the side of 'DHUNI'. Then, we see the glow of the burning flames reflected in His face! But, this glow and illumination of Baba's Face is always with Him, even when He was away

from 'DHUNI', because He is the illumination itself available in Sun, Moon, Stars and Fire! (Gita, Chapter 7, Verse 8) (PRABHA ASMI SHASHI, SURYA YOH)! This secret is revealed to us in Baba's Chavadi procession! During this procession, Baba used to proceed to Chavadi from Dwarakamai on Thursday nights! It was such a pompous procession, in which devotees used to see the Divinity walking in Human Form, amidst the soundings of conches, timbrels, drums, and stringed instruments! There was 'Shyama' the Regal Horse in the fore-front! Red Carpets were spread on the way, on which the Divine Feet were placing steps! There was Bhagoji, holding the umbrella, 'Chatra', marking the Sovereignty of Sai Baba! Some devotees were flinging Rangooli, or 'Gulal' powder into the air, as a mark of their exuberent joy! What a wonderful scene! How dramatic is Babá's procession! During this procession, Sai Baba used to stand on the way fixing His gaze on the heavens, and again there was a captivating radiation of colours in His Divine Face! On seeing this, devotees used to dance with the sounds rending the air, "JAI—SAI NATH MAHARAJ—KI—JAI".

This is the occasion to highlight the truth, that Sai Baba, whether He was by the side of 'DHUNI' or away from 'DHUNI', was equally radiating the divine lustre in His Face! In Chavadi also during Arati time, Sai Baba's face was emitting effulgence of **ATMIC BEAUTY!**

From the above incidents, we shall realise that Sai Baba is the personification of **CHIDAGNI**, the Cosmic Fire!

- 6) Sai Baba used to sit by the side of 'Dhuni', meditating! what a bewitching picture we can imagine in our minds! Meditation is TAPAS! By TAPAS, Gnana-Agni burns our past Karma (Prarabdha) to Ashes! It burns the Sanchita also into Dust! By Gnana Agni our present actions will not bear any fruits of good or bad in the future! (i.e. AGAMI).

Sai Baba's acts are the most valuable lessons and significant messages for us! He used to sit meditating by the side of 'DHUNI'! Let us also meditate on Sai Baba, silently, with our mind still and steady, without flutterings! This is



the course of Sadhana, we can infer from this picture of Sai Baba sitting by the side of 'DHUNI', in meditation.

CONCEPT OF AGNI:-

In the light of the above observations, let us know something about the concept of 'Agni' as understood from our Indian Cultural Heritage!

The entire creation is the modification of 'Fire' as per 'Agni Puranam'.

Our Body consists of Five Fires! (1) VAISWANARA AGNI (Fire in the Digestive System); (2) KAMA AGNI (Fire of Desire); (3) KRODHA AGNI (Fire of Anger); (4) GNANA AGNI (Fire of Wisdom); and (5) YOGA AGNI (Fire of Yoga).

Fire of Anger and Fire of Desire ruin the man's spiritual prospects. We should do Sadhana only to augment the Fire of Knowledge and Fire of Yoga, and at the same time to reduce the Fires of Kama and Krodha to nothingness!

In our culture, there is no event, which does not associate with ceremonial fire, which commands high esteem:

'DHUNI' is fed by fire wood, contributed by the devotees! It symbolises a collective aspiration! Anything done with a collective objectivity is called 'YAGNA' or "YAGA" in our culture! 'DHUNI' is also 'YAGA AGNI'. YAGA and YAGNA are one! Today 'DHUNI', which is eternally burning at Shirdi represents the Holy Fire of 'YAGNA' for the sake of collective peace and prosperity of the entire Humanity! Sai Baba is for the entire Humanity!

'DHUNI' also symbolises the state of eternal vigilance, and perpetual awareness! Acquiring this spiritual state is called 'JAGRUTI', which dispels the horrid dreams, we see in the sleep of ignorance! This is "TAMASOMA—JYOTIR—GAMAYA". Let us cross over the darkness and enter into light! DHUNI is burning at Dwarakamai to give this message to the future generations of Humanity!

When we go to Shirdi and see 'DHUNI', we generally offer

a coconut into the 'DHUNI'. It is symbolic of our TRIGUNAS of SATWA-RAJAS and TAMAS to be burnt in the fire of Wisdom, GNANA AGNI! Our life is an eternal story of modifications of these GUNAS! Sai Baba is GUNA-ATITA, beyond the realm of 'GUNAS', which are the attributes of MAYA SHAKTI! Sai Baba is the Controller of MAYA! Our adding fuel to the 'DHUNI' is symbolic of burning down our sins to Ashes!

The real meaning of the word "BHARAT" is the "One who is immersed in Light"! "Bha" means light and "Rata" is the person engaged! Sai Baba has come in human form only to re-settle us in the 'Light', to make us truly "BHA—RAT"!

"DHUNI" stands as an eternal symbol for the revival of this ancient glory for which India stood for thousands and thousands of years! To-day the 'DHUNI' of Shirdi gives us the Light of Wisdom, it gives us the heated-up comfort of Self-awareness! It burns our sins to Ashes for our Spiritual Upliftment.

— Paturi Prasannam,
Plot No. 40, Sai Prasanthi,
24-149/23, Vishnu Puri,
Malkajgiri, Hyderabad-47.

Krishna: I am the source of all divine power and energy. I permeate every particle of the universal substance. My devotion alone is stuffed with divine prowess and is capable of granting easy deliverance.

— Gita

With least weakness you cannot be truly sincere and so long your thoughts and words do not agree, the dirt within shall not be touched.

— Anukulchandrajii Thakur



REALM OF SADHANA

— Chakor Ajgaonkar

TOWARDS LIFE DIVINE — 8

In the last seven articles on this topic we have taken a review of the reflections of great thinkers, Mahatmas, Siddhas and Saints on the spiritual sadhana. We would probe the views of the great men further for the benefit of the readers. But before, we proceed further, we would recapitulate the main points woven in the advice of the great men, because they might be forgotten by the readers because of the gap of one month between each one of these articles.

PURIFICATION OF BODY, MIND AND THOUGHTS

You would recollect that all these great men had emphasized that the body, mind, intellect and ego have to be purified first for the success of all sadhana efforts. This is because we are unclean due to the effect of past karmas. Moreover we are being taught every day about the lure and desirability of money, fame, power and enjoyment. This produces lasting impression on the subtle body which is beyond mind and intellect and which survives physical existence. We have to think in different directions and live a different way of life to smudge the impact of these unwholesome effects. This different way of thought, action and life is the 'Sadhana'.

The body gets purified on account of selfless service and benevolent acts. This helps in obliterating the impressions of past karmas on mind. When the mind is sublimated, the seeds of devotion can be sown and nurtured within it. The barren and stony soil of selfish deeds and thoughts is not fit for sowing the seeds of intense love for God. This must be properly understood by aspirants. Selfishness is a road leading in altogether opposite direction than the road to God or liberation. A man approaches God step by step, when he removes the pains of others, assists men in distress and knows the God inherent in others minds.

Similarly, it is essential to install the memory and the idol of God in the heart by incessant recitation of name and

meditation on the form. This enables the subtle body (that outlives physical death) to wipe off the imprint of selfishness and to replace it by the image of God.

TUNING WITH COSMIC

A sadhaka has to tune in his consciousness with the divine consciousness. This means that he has to merge his consciousness in the Cosmic consciousness. This purges the ego. (The ego is not pride here.) The consciousness of an individual when purified induces God element within from the universal level. The still, tranquil and peaceful God oriented consciousness adjusts itself with Cosmic Ego (God). The jiva is attracted to the divine Shiva. This is the path of Divine Life. The string that leads into the light beyond time and space through the portals of life and death is a string of Gurushakti. This string can be handled through selfless life, harmonising with God and merger of prana and mana in the eternal peace. The power of Guru intervenes here and takes charge of the aspirant's life and carries him towards the final goal of liberation. Let us now turn to the elucidation of sandhaka's life by saintly poet Dasganu Maharaj :

DASGANU

The sadhana of freeing from the samsar is not tantamount to forsaking wife and children. It means that we have to see the happiness and sorrows in life with an eye of a witness. This has been said by Baba himself. We cannot see life like an impartial witness because of our concepts of happiness and distress which are illusory in substance.

We shall be able to unchain ourselves from the shackles of Prarabdha only when we can see the working of six vikaras (shadripus) in a detached manner. We must not be conceited when the prosperity floods our lives. We must accept the good fortune modestly. We must not allow the wicked to exploit us due to our wickness. Riches is transitory. We must honour the saints and saintly persons. We must feed the hungry, pity the animals, give alms to the poor. However, we should not squander our money because nobody would support us, once the money is frittered away. The money is an absolute essentiality in the prapancha. If we are to spend, we should spend for the orphans, disabled, destitutes and for public welfare. Our living should be



simple and unostentatious. We should avoid disputes and squabbles. We should not breed familiarity with the servants. We should love our spouse, but should not be henpecked. All the world is a caravansarai. We should love God alone. All is fleeting, hence we should do our duty and leave the fruits to God.

The weal and woe, the prosperity and poverty are the effects of Birth-prarabdha (Deha-prarabdha). We have to consume it and exhaust all with the attitude of faith and patience. If we commit a theft or a murder for the sake of money, it would bring in Karma-prarabdha (i.e. fruit of karma). It is not Deha-prarabdha. The destiny did not mean to gift it us. We have ourselves brought the karma by our greed. We have now to consume earlier Deha-prarabdha and the new Karma-prarabdha. If it cannot be exhausted in this birth, we have to take another birth to repay it. It is for this, that we should have absolutely control over the mind and action. We should not entangle ourselves in the new web of karma due to lust and greed. We should exhaust original Deha-prarabdha with faith and patience.

An aspirant must accomplish the "four sadhanas" (Sadhana — Chatustaya). This is viveka, vairagya, shamadama and mumuksha. In other words, it means renunciation, discrimination, control of mind and desire for liberation. We must tread on with these four instruments in our hand. All yogas, yadnyas, penances are fruitless and futile for want of these four sadhanas. This is because the human mind is not cleansed and made bereft of dirt, if these four virtues are not attained by aspirants. The love for God (i.e. Devotion) can be cultivated in a pure body and heart. This ground has to be prepared. The pathways leading to pure Chaitanya and God realisation spring from this base. The roads of light begin here only. This is the interpretation of Baba's teachings.



GOLDEN EXCERPTS FROM OLD ISSUES

MYSTERY OF BIRTH

(From Shri Sai Leela, December, 1976)

1. Shri Sai Baba of Shirdi helps those, who help themselves with faith in HIM independently surrender, dedicate and meditate on HIM with purified devotion.

2. Every one knows that a man or woman, born or dropped into this universe, is from an atom of Brahman, the CREATOR. But what for? You should know it is only to think of HIM, meditate on HIM and surrender to HIM with purified devotion, so that you can be back to HIM. Yes, to go back and rejoin HiM is the purpose, for which you have come into this mundane world. To pray HIM and reach HIM back, you should pray. To pray, you should possess sufficient physical energy, strength and concentration to meditate and dedicate and thus surrender at HIS LOTUS FEET. To obtain this strength, you should eat but not live to eat. To eat, you should have food, and to get food, you should earn. To earn, you should toil hard honestly.

3. Thus, you have been given a test in the world to see how far you are firm and faithful to Brahman and to see how you stand the vigour of test - an acid test - indeed and how you can attain the goal by vanishing or killing temptation for material benefit without any attachment to the mundane objects. That is the cause of your birth but not to forget this purpose and get lost in the mundane world, manifest with the illusion shadowing around with a veil, challenging you with all wicked forces dragging and drifting you away from good. Thus, make a victim of situation, circumstances and environments in the filthy atmosphere for worldly desires of amassing illgottom wealth. Power, pomp, false glory and lust with an ego, which is transient are manifest in man.

4. Man least realises, though he is endowed with the power of realisation and discretion that the mundane objects and acquirements are illusion and that the body decays and dies (the Atom leaves) or the Atom casts off its Kavacha or covering and takes a new form or



or creation according to its past Karma. Your possessions and your self perish but not the INNER SOUL, THE ATHMAN, which is ever glowing sacred, sublime and supreme light, since the Athman is from Brahman, which is ever existing and never ending; and so, the Athman seeks to go back and join the Brahman, when its mission is finally over in the world. Like the water of the sacred rivers, where much of impurity is mixed, but their water remains pure.

5. What is the mystery behind the man's birth - everyone knows, but no one realises - just imagine that out of a drop of Dhatu Bindu, a liquid fluid drop - a figure is carved out of a human feminine body as also other creatures in the universe with different shapes, description - all but a mass of flesh with bones and nerves, suiting different climates, food and conditions in water, land and air. The figure of a man is shaped and set with different organs, each to function its duty independently with nine outlets. Each organ is endowed with separate exclusive power to function on its own without any inter-linking or inter-dependence between them. What one organ does, the other cannot. They are of course connected to each other by instinct to one central box - the brain, which is endowed with the power of thinking, discriminating and directing.

6. Who on earth can tell, may not even the latest advanced modern Scientist, with all his exhaustive research for space and atom, what this miracle is. Take the organ "THE EYE", which is also out of the same Dhatu Bindu - has the power to see - only good things - but not bad ones - so, is the case with every other organ.

7. Could the modern advanced Scientist, a Research Scholar, a Moon goer or an atom blaster make a human form with the functioning of the organ from any other material, chemical liquid or fluids? He must be first born, created by God and by accident of birth as ordained by the Lord, man can then become a Scientist and carry on research on the Moon, Star or any planet or even go nearer to Sun, blast an atom or a Hydrogen bomb and destroy the world, but can he win God? Become God himself? That is the Divine Supreme and Super-Power-the Creator - the Brahman - a mystery - since, one cannot see or know where and how it is.

8. A man of flesh developed into a body with bones, nerves, lungs, heart etc. etc. with joints to facilitate movement as desired and this structure covered to shape the body with skin with no fire or grinder inside; but the food, solid or liquid, you take is ground and some part of

it is changed into blood and marrow, to give strength to the body and thus automatically pump it with its own mysterious God made mechanism - a wonder - but once it stops functioning no one can revive it and that is the end of a human being. Even the body does not retain any excess food but rejects the same as excreta and water (urine).

9. The Supreme Power - the universal Divine Power - God has not made the human being only from the sexual mating or by conugal bliss, but has also made several millions of creatures on the earth, in different ways even under water and air by His Supreme Power of creation, with conditions suited to their areas.

10. Now it should be accepted without dispute, by common sense, that God is above man. It may be noted here, as you all know, that a frog lives within a solid rock - how it breathes - where is the air, water and food for this creature - particularly a creature mostly inclined to live in water. Can man make such creations? Is it possible for our revered and learned scientists to do such things? No - it is impossible. Apart from such living creatures, there are forests, vegetation, plants, food products for human beings and other creatures to exist, in addition to water, air and heat the necessities, without which no living being can or will survive. If it is not God - the Omnipotent, the Omnipresent - who can do these miracles?

11. Here lies the hidden Secret - the mystery - the miracle of man's birth, which we should ponder over, since this cannot be realised, known or revealed by any one. It is only here, that one should realise the existence of God - the Unseen Power. It is sheer accident of birth ordained by the Lord according to one's past Karma, that we are born in different environments, society and status and as such are we not bound to be indebted, to be grateful to realise and repay our gratitude to that Almighty - God - Omnipotent and Omnipresent - the Brahman? Should we not therefore struggle, strain, exert and endeavour to get back to HIM our father - from where we came - humans endowed with sense organs, with discretionary powers, as loyal and dutiful children of God - the Universal Father?

12. The Law of evolution and revolution is a fundamental principle in anything and everything. Any object, creature or man, that moves from one particular place, should in the natural routine course go back, rejoin or reach the starting point or place. That is the law of nature. To quote a simple example - a man goes out on work from his house, a bird from its



nest, a beast or an animal from its dwelling place for food etc. will naturally return to its dwelling place by night. Even the planets, the Sun, Moon and Stars appear according to their set times, disappear and reappear. Similarly in our birth, we came from Brahman and we should go to HIM. Unless and until one knows and realises this theory, he cannot understand the purpose of his existence or the goal of his life and birth.

13. Are the mundane, materialistic and artificial objects, illgot wealth, power, pomp, ego and status eternal and permanent? No, not at all. In your existence in the world, eternal or the mundane objects, you love, adore and admire do not come with you, when you leave this world. Those are materially acquired, 'artificially got by wicked and foul means by egoism, selfishness, hatred, pride and threat by brutal and barbaric acts of violence as a wild and ferocious beast pouncing on an innocent weak creature for its prey. Man is endowed with some sense of understanding and discretery realising and feeling capacity. He is not supposed to resort to such acts for acquiring temporary glory, pomp, power and status - which is nothing but ego.

14. Granting that a man has acquired all, is he to enjoy, possess them eternally and do they accompany him when he dies? Why should they be acquired at all? How far and what for is this temporary desire? It is on the contrary. The more one possesses, the more worries, anxiety, mental agony, bodily ills will haunt him. So, that is not worth possessing. Why should one possess that and what for?

15. To quote an example - take the case of a materialistic, great, big or rich man and a spiritually disposed great saint or seer. Both are men. Both live - the former in a mansion with all luxuries, the later all alone, solitary, secluded and isolated in an Ashram - a hut - with no luxuries or men to attend on him - all by self help - self served. The former wades through in the storm of wicked world with all vicious surroundings, thoughts, desires, deeds with no goal in sight for salvation or God realisation - for Moksham or Mukti. Only this man's name and fame will echo in public, only for a temporary period so long he is in lime light with some position or status. The moment he is pulled down from his position or status, none will recognise or even look at him. He dies a miserable death with all wicked ideas, thoughts and deeds of past, surrounding him. Some may die in harness. Although they might have lived a luxurious life with pomp and power and some even a most exciting life still; what a

contrast! The same man, if he was a saint, a seer, spiritually devoted, dedicated, living and meditating in an Ashram (hermitage) away and unconcerned of the wicked and vicious world, detached from the mundane objects, surrendered to the LOTUS FEET of the ALMIGHTY for God realisation, salvation, Mukti or Moksha contented and satisfied, with his hermitage life, he is loved and revered and respected by all. This saint or seer is enemy to none. He is striving to guide the people and steering them to the path of divinity. This saint or seer has no anxieties, worries or ambitions. His food even is restricted. His only aim in life or the goal is to reach Brahman from where he came. To that place he seeks to go back. That should be the aim of a man, Only such soul finally reaches the goal by rejoining Brahman and gets rid of the wretched birth in the world again, not to live a tempting, dodging, deceitful, purposeless and vicious worldly life.

16. History repeats itself. Great men come and go. Their greatness is inscribed on their epitaphs - none to read - men, who conquered the world materially for pomp and power and there is none among them, who conquered HIM - the Almighty. But those saints, sages and seers with no pomp or powers, left behind them, the Vedic rituals, philosophy religious and scientific teaching or people, to attain Moksha, Mukti or salvation to spread in the world are remembered. A sacred task, for man's salvation is performed by them, for which we have to express gratitude, feel grateful and bow to such seers in reverence.

17. Should every one observe or follow this path or principle? This world will not be as wicked as existing. That depends on them - as a test by the Creator - of course all cannot acquire and pass as in the School examination - some fail and some pass.

(to be continued)

— B. Ramanadha Rao





SAI'S GRACE IN MY LIFE

I am a devotee of Sai Nath since six years and a subscriber of 'Sai Leela' magazine since two years. I am very much pleased to read the experiences of Sai devotees in this magazine. I am suddenly inspired to write, how Baba helped us in our life! we (myself, husband, and my two sons) all trust in Sai. He helps us and solves our problems.

'Sai Nath' was kind enough to show His grace on me recently. My son is a Computer Service Engineer in a Private Company. So, he has to go on tours. On 17th April, 1989, he went to Bhopal by plane. At night, he reached there and met his colleague. They both wanted to go to Gwalior by Delhi bound Super-fast Karnataka Express on 18th April, 1989. By my beloved deity Sri Sai's grace, they cancelled their programme; because 18th was a holiday (Mahavir Jayanti). On 18th, Delhi bound Super-fast Karnataka Express train derailed near Jhansi. That was a major accident; but Sai helped us. I prayed for the help of 'Sai Nath', who gave them a thought to postpone the journey that day. Therefore, I surrender myself to our Sad Guru Sai Baba, the Karuna Sagar and leave the rest to Him.

We all went to Shirdi on 10th May, 1989, and offered our thanks and gratitude at the Lotus Feet of our beloved 'Sai Nath'.

— Smt. K. Sowmini Menon,
C-403, P & T Staff Mitra Mandal Society,
Chakala, Andheri (E),
Bombay - 400 099.

Krishna: I am Indra, Marut, Sun, Moon, Majesty, Beauty, Bliss, Lustre, Growth and Prosperity. I am nature, stars, planets, mountains. Everything springs from Me and dies down into Me.

— Gita

CHILDREN'S CORNER

— Vaikharaitai

TODAY'S SICKNESS

Young friends, a famous saint in South has strongly deprecated the present day tendency to put faith in newspapers, rumours and fabulous news items. People do not believe that Krishna taught Gita to Arjuna. They do not care to know that this precious "Surmon in the Battlefield" teaches. The general liking is for reading sensational news, private affairs of others, film stars and other so called big personalities. People lend their valuable time to small things. The brains are mortgaged to wicked and vicious affairs. This is degradation of values in life. We must think how much attention we should give to the development of virtues in ourselves rather than taking delight in mean affairs of outwardly glamorous men and women.

The lesson that Bharat is teaching to its children since ages is that we cannot be rich, when others are poor; we cannot have joy, when others are in distress. We must respect our mother and motherland. Vedas have said "Matrudevo Bhava". We must similarly love and respect the country, where in we are born and follow the culture and heritage, for which our motherland stands. We must love our mother-tongue and develop it. However we must not disrespect other countries and other languages.

The foreign rulers have left this country but their influence on us still persists. We are after fashions prevalent in West, the dresses, the language, opinions and the way of behaviour also. We must first be firmly Indians; follow our culture and then respect good things from other cultures. India is built on the four pillars of Satya, Shanti, Prema and Dharma. In Gita, Lord Krishna has asked us to (1) love God and surrender to Him, (2) dedicate all actions to God, (3) contemplate God with mind, buddhi, ego put together, (4) believe that God resides everywhere, in all living beings and non-sentient world.

The above outlook is the essence of Indian culture. All virtues and characteristics of our ancient land spring from this source.



SAI BABA OF SHIRDI —

THE PARAMARTHA SWAROOPI & THE PURE TRUTH ALONE HIMSELF

Sai Baba openly declared to all His devotees, that whatever He does, speaks, shows are all the Very Plain Truth Alone and He is the Brahman Pure White.

Baba never indulged Himself in materialising things from air and never did anything against the Laws of Nature, though all the Pancha Bhootas are under His Divine Control. Baba remained ever very simple and humble blessing all His devotees.

The other day I received a letter from a Sai bandhu in South, pouring out all his devotion to Baba, that Holy Ash with pleasing aroma flowed from the portraits of Baba and came in handful of a devotee. I was only feeling pity, how some devotees take it as Baba's Leela. If the devotees have read the Holy Sai Satcharita, there is not a single occasion, where the Holy Vibhoothi has suddenly appeared anywhere. On the contrary:

- (1) Baba Himself sent the Sacred Ash through a messenger devotee and helped him by manifesting Himself as a tongewala to reach the Sacred Ash to save His devotee's daughter from labour pain and for a safe delivery.
- (2) When a staunch devotee was not having the Sacred Ash readily with him, he just prayed Baba, took some dust from the ground and applied to a suffering devotee and he was instantly relieved of his sickness.
- (3) Yet another devotee, when the Sacred Ash was not readily available, took out the ash of incense sticks, prayed Baba and applied to the sick devotee and relieved him of his agonies.
- (4) Baba gave all His devotees the Real Sacred Ash, praying 'Ram Tera Bhala Karega, Allah Tera Bhala Karega', which was naturally generated from the Holy Dhuni and Not any Vibhooti suddenly coming from no-where with nose-catching perfumes. Baba is Real in showering His blessings through many of His Leelas with His Divine Grace.

All the above shows the Sacred Ash came in a True way and did not

appear suddenly from no-where. If Baba wanted, it was nothing for Him to create anything and everything, but, Baba beheld Truth, the Plain Truth. So, devotees of Sai, Baba is the Greatest of the Greats and the Embodiment of Pure Crystal Truth Alone. The great Leelas of Sai Baba of Shirdi are in His own style and unique way. How and when it will happen will all depend on the devotion of His devotees.

For example, in our Sai-Home, on the Sai Pooja Shelf, we have kept a Sacred Ash Bowl, which goes on getting filled up with the Sacred Ash received from various Sai Mandirs, Sai Samajams, as we are distributing the same to many devotees coming for Sai Darshan, Prayers, Bhajan, Arati and other ceremonies. This is how Baba shows His Leelas by prevailing upon the Mandir/Samajam devotees to send Sacred Ash to our Sai Home to fill up the Sacred Ash Bowl, as it is getting emptied by distributing Sacred Ash Prasad to devotees. Everywhere truth only and nothing secret or materialised from no-where.

— Bow to Baba and peace be to all.

— N. Narayanaswamy,
Sai Home, 7/11, O.C.L. Colony,
Po.-Rajgangpur-77001,
Orissa.

Krishna: See My cosmic form which cannot be visualised even by Gods. This is the priceless treasure of My divinity.

— Gita

Once words and thoughts become alike, the dirt cannot collect within. The hidden rubbish floats up in words and sin does not remain within. Failure is not weakness. Failure to try is weakness.

— Anukulchandraji Thakur



SAI BABA TUM HI HO DATA - EK VIDHATA

“Whosoever puts his feet on Shirdi soil, his sufferings would come to an end”

“I am ever living to help and guide all, who come to me and who seek refuge in me”.

Eleven such Edicts are displayed prominently both in English and in Marathi/Hindi at the entrance of ‘Mahasamadhi’ Shrine in Shirdi. When one reads these ‘attentively’ and bows his head with ‘SHRADDHA’ his confidence level shoots up and it becomes a starting point of having ‘Faith’.

The numerical strength of the ‘Visitors’ to this sacred soil like many other pilgrim places with ‘request’ for fulfilling certain wishes/desires/demands is for greater compared to the strength of ‘visitors’ who just come to seek His blessings (without having any particular wish/desire in mind). Yet there is another segment of ‘Visitors’, small though, who come to ‘Thank Him’ for fulfilling the wishes/desires and some amongst them place fresh set of wishes/desires. This is quite natural particularly in this materialistic world, and there is nothing wrong in it. Sadguru Sai Baba Himself during His life time fulfilled many such wishes/desires of visitors who approached Him with ‘SHRADDHA’.

The real ‘devotee’ belongs to the category of visitors, who just come to have his Darshan & seek Blessings without having any wish/desire in mind. This in itself give them ‘Satisfaction/Joy’. They develop infinite/blind faith in Him. Such ‘devotees’ normally are ‘influenced’ either by their own conviction (based on their own experiences) or are ‘influenced’ by experience/knowledge of great Saints. Such Saints are capable of cultivating ‘faith’ and take devotees to the path of self realisation.

It is in this context that I had a proud privilege of visiting Shirdi in the auspicious company of Sai Sevak Sri Narayan Baba from 3 to 5th June 89. Even though I have visited Shirdi number of times, my visit this time was unique and I would like to share, in brief, my encounters/experiences on this sacred soil.

On the evening of my arrival on 1st day i.e. 3rd. June I went to 'Mahasamadhi' Shrine and sat in a secluded corner and recited 'Sai Mahima' (a mini biography of Sadguru Sai Baba composed by Sri Narayan Baba in a simple Hindi with devotion). Sai Mahima has become one of the precious acquisition of many Sai Shradhalus and is recited by thousands both in India and abroad. Whilst reciting 'Sai Mahima' with utmost concentration I entered into 'trance' and the ecstasy of being at the feet of 'Sadguru' was tremendous. In that state I murmured a couple of wishes which were upper most in my mind. To my great astonishment and pleasant surprise the response was spontaneous. One of Sai 'Bhakta' who was standing very close to Sri Sai Baba opened a 'Silver Casket' and took out scroll of cloth and against the 'wishes' there was 'OK' tick mark. He displayed the scroll prominently to me and then folded it, put it back in the casket and gave it to me in a ceremonial manner, Sri Sai Baba with His Index finger then called me closer and with beatific smile on His radiant face, said 'Welcome to Shirdi-May Allah fulfil all your wishes.'

The whole of the next day I had a privilege of virtually being 'chauffear' to Sri Narayan Baba whose Sai Mahima I had read earlier. I drove him to number of places in Shirdi.

The main object of his visit this time was to seek His blessings for his ensuing trip abroad basically to spread 'Sai Cult' and install Sai Baba Murtis at number of places in Hongkong, London and New York. By the time we went round Dwarkamai and paid our obeisances, it was time for evening Arati. What a multitude of people! In spite of it, the atmosphere was serene and 'Shraddha Purvak'. Young and old sang 'Arati' with devotion. I had an 'Atit-Anand', - such of which was never experienced by me during my earlier visits to Shirdi.

With the fulfilment of one of the 'major' wish - it was virtually a miracle and I was overwhelmed. I went to Shirdi again and this time, with my family to express 'Gratitude'. My 'faith' took firmer and firmer roots. When we were hearing Shirdi, it was around 8 p.m. and I started concentrating on Sai Nath with my eyes closed, I saw a big Neon Sign Board on the middle of the road 'WELCOME'. My joy knew no bounds. By the time we reached Shirdi, it was time for 10 P.M. Arati, which we attended. On conclusion I prostrated and thanked Him profusely and sought His blessings. Next morning after early morning Arati I took my son Hemant to Dwarkamai, and after reciting Sai Mahima sought



His blessings and 'promised' that before leaving Shirdi, I shall come to Dwarkamai and seek His permission to leave. We were booked for ASIAD bus leaving Shirdi at 10 A.M. I had couple of hours in between and I had several other 'commitments' to fulfil. It was almost 9 A.M. when I realised that I had still not obtained Prasad from Baba by visiting Mahasamadhi Shrine. I saw a big row of people and if I were to stand in row to enter the Shrine it would have taken a minimum one hour to gain entry in Mahasamadhi Shrine and I had to catch Bus at 10 A.M. I was in absolute dilemma. What to do? I picked up the courage and somehow managed to enter the Shrine from the exit gate. I got prasad consecrated and after apologizing for entering this way, came out.

On my way to Pilgrim Inn Hotel where I came to check out, a young, sleek Sadhu, with radiant face passed by me with speed. I suddenly remembered one of my friend's advice to have an audience with Swami Shivanand whose abode is the temple in the compound of Pilgrim Inn Hotel itself. I went into that temple and to my pleasant surprise the young Sadhu who had passed by me was no other than Swami Shivanand himself. I bowed to him and told him about friend's advice. I was with him for a few minutes. He appeared to be a great scholar and learned Swami and real 'devotee' of Sai Nath. I sought his blessings and permission to leave as I was in a hurry. He told me very firmly that before leaving I should put a coconut in 'DHUNI' of Dwarkamai. Even though I was hard pressed on time, I obeyed this command and when I came to Dwarkamai I suddenly remembered my early morning 'promise' that I shall seek Baba's blessing's and permission before leaving Shirdi. It was a real 'Leela' and I bowed my head in furtherance of my 'faith'. And now listen to the final phase of this Katha. I have mentioned earlier that, if I were to stand in row and have 'Prasad consecrated', it would have taken me atleast one hour. Obviously Sai Baba did not approve of my entering Mahasamadhi Temple, the way I did. With a view to teach me a 'lesson' the departure of Asiad Bus was delayed exactly by one hour. This normally does not happen as the Bus comes from Kopergaon Depot (about 10 kms. from Shirdi) and leaves in time. Whilst boarding the Bus I again apologized and begged His forgiveness for my 'misdeamnor' and further requested him to take us to Bombay safely. This prayer was also answered in-as-much as that despite incessant rains and very poor visibility at Igatpuri ghats, we landed in Bombay safely. The Baba ever 'Protector', ever Omniscient has always proved beyond doubt true to His edicts.

'If you cast your burden on me I shall bear it'.
"Sri Sachidanand Sadguru Sai Nath Maharaj Ki Jai"

— **B. D. Bhagchandani**, Hon. Secretary,
National Society for Equal Opportunities for the
Handicapped, India
43, Asuda Kutir,
217-C, Mount Mary Road,
Bandra, Bombay-400 050.



When Arjuna saw the gigantic cosmic form of the Lord, his heart trembled with awe and wonder.

Arjuna saw innumerable forms of the Lord with numberless heads, hands and mouths. His sport of creation and destruction covered the entire earth and the sky.

— Gita

Weak minds are always suspicious. They can never trust. Their faith has been lost, so they are generally sickly, trickly, sensually inclined.

— Anukulchandraji Thakur





WHY SHOULD WE RECITE VISHNU-SAHASRA-NAMAM?

“In God’s design, the very labour, by which we earn our daily bread is that, by which we gain divine life. We glorify God not only in the Temple, but at a kitchen range, an office desk of a factory bench, provided we view our appointed task in life as not just a job, but a vocation; not just a career, but a divine calling.”

H.H. Saipadananda Radhakrishna Swamiji

Sai Baba had a great love towards Vishnu Sahasra Namam. We all know as to how He made Shama to understand this great text in Chapter 27 of Sai Satcharita. Sai Baba’s great apostle, His Holiness Saipadananda Radhakrishna Swamiji, who based himself at Bangalore since 1953 had a great mission in life, that of propagating the greatness of Vishnu-Sahasra-Namam. I had the fortune of meeting Swamiji for the first time in August 1977. Then I was in a ‘blue mood’, a miserable life and darkness enveloping me. Radhakrishna Swamiji heard my tale of misery and ultimately blessed me with a copy of ‘Vishnu-Sahasra-Namam’ and advised me to recite it daily. I obeyed his command with implicit faith.

After sometime, with my rationalistic outlook and swollen head with my academic career, I asked Swamiji - “Why should we recite Vishnu-Sahasra-Namam? What are the benefits, that we get by reciting this Sahasra Namam, even without knowing the meaning of the each of these 1000 names.” Swamiji smiled at my ignorance and cleared my doubt in his own inimitable manner.

Repetition of God’s names are immensely helpful for they give purity and concentration of mind necessary for the life of uniform meditation. Only through divine grace, a person comes to feel attraction towards God and the obstacles in his path to God are removed. Swamiji prescribed for persons, who desire to cultivate love of God should continuously resort to ‘Vishnu-Sahasra-Namam’, which would bring out purity of mind, depth in contemplation, removal of obstacles, and fitness for receiving divine grace.

Even for a beginner, it helps him to contain his mind in a spiritual horizon and save the trouble of hunting for external ingredients of

worship, which are often secured by causing hurt to others. By chanting aloud the names of God, a distracted mind will have greater concentration and peace, as the words uttered by mouth are listened by the ears. When we see a band of Sai-devotees assembled at the Sai Spiritual Centre, Bangalore chant 'Vishnu-Sahasra-Namam' loudly, we have experienced, that devotional feelings are aroused in them spontaneously and continuously.

Its importance is great not only because of its content but also because of its vogue for a long period and in a large area. This garland of one thousand names occurs in the Mahabharata as a part of the dialogue between Bhishma and Yudhishtira. Yudhishtira wanted to know - Who is the one God? What is the supreme goal? By singing the praise and performing the worship of whom, man will reach the highest end of life? What is man's highest duty? By repeating to oneself, what formula is a living creature delivered from the bondage of the world? In reply to these questions, Bhishma gave the following discourse:

Vishnu (means 'Ominipresent') is the Lord of the Universe. He is the one object of worship. He has no beginning or end and He is the unchanging father and mother of all. At the beginning of creation, the universe stemmed out of Him and it will return to Him at the end. By chanting His praise daily, by worshipping Him, by meditating upon Him, by serving Him, by uttering His names and by bowing down before Him with great reverence, man will go beyond all sorrows. Vishnu is the goal of all and His 1000 names ward off all sin and sorrow.

Vasudeva is the essence of all. He has held the earth, the moon, the space in position. Mind and the sense organs, goodness, energy, strength and courage, the body and the enmeshed soul - are all ultimately Vasudeva. Sages, our forefathers, the five elements - the whole world mobile and still - have come from Narayana. He controls Gods and demi-Gods, angels and men, action and contemplation, arts, crafts, learning and practical knowledge, knowledge of scriptures, all come from Him. In reality Vishnu is the one Being. He became manifold and separate as entities in nature covering the three worlds. He enjoys everything as the 'Atman' of all beings; but He Himself really undergoes no change.

Those who cultivate devotion to Vasudeva cannot be angry, jealous, greedy and impure in mind. They really become true servants of God by holy deeds done in their past births. Those, who look upon



Vasudeva as the only support and have no other interest, shed all sins and at last reach the Divine Reality. The lover of God has no evil to fear. He does not shrink from birth, old age, disease and death. He overcomes all difficulties by chanting the thousand names daily with joy. He gets peace of mind, strength for patience, riches, courage and power of remembrance. All the excellences, which men seek - virtue, wealth objects of enjoyment and children, fame, brilliance, ability and beauty - will result from repeating the thousand names of Vishnu daily.

Radhakrishna Swamiji laid down the manner, in which this recitation should be done. We should be pure in body and mind before we take to it . We should be full of loving remembrance of God and our mind should be centered in the divine names with continuous alertness.

I queried Samiji - "What about those, who do not know Sanskrit and would repeat these names rather mechanically?" Swamiji was emphatic on this aspect: "Feeling is more important than reasoning in the process of chanting Vishnu-Sahasra-Namam. Usually therefore, an investigation into the meaning need not be undertaken. Vishnu-Sahasra-Namam is a holy text used as a symbol to invoke and so, the general purport is more important than the grammatical and analytical meaning. For a devotee, it is enough to feel, that the reference of every word is God, and if by the mere remembrance of the word, his mind melts into a flow of divine thoughts, the purpose of repetition will be served."

Swamiji pointed my attention to Shankaracharya's commentary on GITA (II : 24 : ".....One cannot charge these verses with the defect of idle repetition. Whatever has to be said about Atman can be compressed in a verse. All the rest may be tautological in word or sense. But since the reality of Self is very hard to understand the same thing is repeated under some pretext or other, so that it is somehow made comprehensible to man, so that he may find liberation from the round of existence. It is only those, who cannot a love a thing, that quarrel with the repetition of that thing.....")

To a devotee of God, His glories sung in diverse ways in endless repetitions give only unbroken joy. The Vishu-Sahasra-Namam teaches the human goal and the way to highest human destiny, which may be summed up thus:

The Supreme Reality is One and beyond all description. Yet, it may be hinted at by innumerable words. He is responsive to human needs and desires and yet, He is impersonal and beyond all relations. He is Shunya, Tattva, Vishwa, Atman and every being, that exists. He has become the whole universe and yet, He is beyond it, unaffected by it. All that is attractive to men, and even dreaded by them, are His own diverse forms. The sun and the moon and the stars and the ocean and the earth are He. He is the striking weapon and merciful protector. He destroys, what he has created, and it is He alone, that creates, protects and increases, whatever, that exists. he is the loving father and bestower of everything coveted by creatures.

Dear Sai-brothers and Sai-sisters, let us not test this mantra in no touchstone other than our spiritual experience; for, as a great mantra, it is an auditory representation of the Deity.

— Dr. G. R. Vijay Kumar,
Ashok Leyland Ltd.,
175, Hosur Industrial Complex,
Hosur-635 126.



When Arjuna saw the cosmic form of the Lord, his mind became wonder struck, his body scintillated with awe, his consciousness became overwhelmed by the strange realisation. But his heart was wet and dampened with the stream of love and devotion. He was steeped in ecstasy to such an extent that he did not long to see anything else. He cherished no other association except that of the Lord.

— Gita





REFRESHING EVENTS IN SHRI SAI SAT CHARITA

- The day, on which Lord Shri Sainath left His Mortal Coil?
- * 15th October, 1918, Tuesday at 2-30 p.m.
- In whose lap Shri Sainath took His last breath?
- * Bayajabai (the mother of Taty Kote)
- To whom Shri Sainath gave Seemollanghana Dakshina and how much?
- * Nine Rupees (Kasulu) to Smt. Laxmibai Shinde.
- Whom Shri Baba selected to read Purana during his last days? What was that Purana and how many times it was read in Baba's presence?
- * Sri Vaze - Ramavijayam - it was read by Shri Vaze for 3 times.
- Who were the devotees in Dwarakamai on the moment Shri Sainath left this world?
- * (1) Laxmibai Shinde, (2) Bayajabai, (3) Laxmanbala Shimpe, (4) Nanasahab Nimonkar
- Who poured Tulasi Jala in the mouth of Shri Sainath during His last breath?
- * Nanasahab Nimonkar
- After leaving this world, in whose reverie Shri Sainath appeared and directed to go to Shirdi and to cover His Body with flowers?
- * Dasaganu Maharaj, who was at Pandharpur at that time.
- In whose reverie Shri Sainath appeared for a second time and advised to perform Puja as usual and to give Kakada Arati after having left this world?
- * Laxmanmama Joshi.
- According to Satcharita, for whom sake Shri Baba sacrificed His life?
- * Taty Kote S/o. Bayajabai.
- What were the last words of Shri Sainath before He departed this world?
- * This place, Dwarakamai not being good; please, take Me into the stoned building, constructed by Shri Booty and where I feel happy.
- Who rendered the funeral rites to the heavenly body of Shri Sainath?
- * Shri Upasani Maharaj and Balasaheb Bhate

- V. Venkata Ramana,
Pay & Accounts Office, S.A.C. Barrage,
Dowlaiswaram-533 125, E. G. Dist, A.P.

SHRI SAI GEETAYAN — (7)

I AM THIRSTING FOR YOUR DARSHANA, O YOUNG SAI

(Baba settled in a Masjid in Shirdi, which was in a dilapidated state after his historic sermon to Mhalsapati, the priest of Khandoba Temple. However, during the initial days in Shirdi, he used to tread the thorny shrubs in the nearby jungles, sleep in pits filled with dust, move barefooted on the rough stony paths to enjoy the silence, isolation and tranquility of the soul. Bayja, wife of Ganapatrao Kote Patil loved the young lad as her own child. She searched him through the barren stony walks, dusty pits, thorny shrubs and fed him with pieces of bread with her motherly affection. She expresses her sentiments here.)

O Young Divine lad, my heart is pining for your sight. My motherly love overflows through my eyes and bosom my dear Son!

I have been ransacking the entire forest-land to find your meditating figure. It would be my immense fortune, if you would accept a single morsel of bread from your ignorant mother.

Blessed is your mother, who has borne you in her womb. For a moment only bestow upon me, that fortune of being your mother. Allow me to feed you, with this loaf of bread together with my tears of affection and springs of sentiments:

My mind is chocked with feeling, when I see your hard penance at such a tender age. My motherly heart melts, my eyes overflow and my bosom aches with the pang^s of compassion.

Even though you are still very young, I see the divine halo of lustre around your dazzling face. I feel that an orb of light has arisen up from the base of this Margosa tree.

You are an image of firm determination and resolution. You are renunciation incarnate. Still I find that your mind is dampened with delicate and mellifluous sentiments for the mankind.

Even when you close the lids of your eyes, the entire universe stands unfolded before your screen of sight. You



possess in your frame the power of creation, sustenance and destruction.

(Adapted from Marathi Song)

— Chakor Ajgaonkar



CROSSING THE CRISIS

Let the dark vanish, clear blue skies once again shine on us
With your grace, we weathered the fierce storm calmly;
In full faith you were with us to help overcome the
crisis without fuss.
In meek gratitude we prostrate before you humbly.
Give us trials and tests, if you must, we accept readily
But provide us courage and faith to face what comes our way
With surrender we look to you steadily
On my horizon none appears save you SAI my mind drums.

— Miss Vidyut Maneklal,
212, Lady Jehangir Road,
Bombay - 400 019.

Almost all miseries of man have come from addiction to Kamini-Kanchan (women and money). It is better to remain as far away as possible from these two. Lord Ramkrishna Paramhansa enjoined to everyone to remain far far away from Kanchan-Kamini. Every one's mother is the mother of the world & every women is another form of one's mother. Think in this way.

— Anukulchandraji Thakur

SHRI DABHOLKAR IS NOT POET ONLY, HE IS SEER

The Sage Valmiki, chief among the Munis;

The Maharshi Vashishta, chief among the Rushis;

The Narada celestial sage, who have the highest qualities of life;

• The Saint Sai Baba, embodied embodiment such a Saint is rare;

The Rama, a renowned fully self-controlled valorous and illustrations.

The Buddha, the wonderful quality of infinite values of love, compassion and peace.

The Sita, purer than purity - an ideal of a perfect Indian women - an unique in character and glorious ideals.

The Shri Govindrao Raghunath (Annasaheb) Dhabolkar, alias Hemadpant, the great author of 'SHRI SAI SATCHARITA', the most modern historic and reliable book, which spread the fragrance of faith, love and peace on the minds of every reader. Shri Dabholkar is not a mere poet; he is a seer with a heart-full of devotion, the epic springs from the depth of his being - This epic hero, whom we think of - and the name Hemadpant is a title bestowed on Shri Dabholkar by SAI BABA HIMSELF. As traditional saying "out of seven great arts, the writing is one". In case of Shri Dabholkar, it is not only art, but it is the inspiration of BABA. The author served BABA with heart and soul till BABA's Mahasamadhi. Eleven years later, Shri Dabholkar shed his mortal coil, leaving his spirit of divinity to follow the ever loving SAI.

My pranams to the author, who guiding our minds to celestial heights to be ever in SAISM. The mighty Gurudev BABA, the father, the price of peace.

My regards to the donors of Sansthan, who are builders of spirituality implanted on us. Danas are many - Vidyadana is the highest in rank of supremacy.

— Y. Sreenivasa Rao,
H. No. 11-4-322/6,
Chilakalguda,
Secunderabad-500 361,





REFLECTIONS ON RAMAYANA — I

Ramayana, the story of our eternal hero Sri Rama, is a primary scripture of Hindus. Most Hindus regardless of social, economic and other backgrounds know the story of Sri Rama. His triumphs coupled with the exemplified behaviour as a ruler, son, husband, brother, father and friend are often used as a yardstick by the society at large to evaluate mortals on the earth even in the twentieth century and possibly in the future centuries.

The many events connected with the basic story of Sri Rama is well-known historically and is without any significant controversies. The main characters we deal with — Vashishta, Dasharatha, Kaikayi, Sri Rama, Sita, Lakshmana, Bharata, Hanuman, Vibhishana and others — provide us with extensive incidents, that tell us more about their personalities including any major weakness or strengths. We are often charmed, frightened, disappointed, discouraged, distressed, shocked, flabbergasted, enthused, surprised and even desensitized at the behaviour of many characters during certain times in the development of and unwinding of the story. The story of Sri Rama is a simple story, that has a hero larger than life, and a message to mankind, that can last for ever. The most simplest benefit is obtained by just reading Ramayana to understand the epic story of Sri Rama. But one's interest must go beyond, if one has to taste the full benefit of Ramayana. Ramayana is not just a story for the sake of reading. The story is not just of an entertainment value, but a powerful tool, that can enrich and change one's life beyond one's imagination. It is up to each and every individual to generate the mileage of benefit from the understanding and application of Ramayana in one's day-to-day living.

Mere reading of Ramayana is at the best a small beginning, and no more. One must aim for reaping the benefit of application of Ramayana in as many aspects of life as possible. The sky is the limit and there is no end to the many applications of Ramayana. Our reading, understanding and applications using condensed versions of Ramayana by Sri C. Rajagopalachari and

others is a small start in the wide ocean of Ramayana. Translations of Valmiki Ramayana and commentaries on Ramayana by recognised writers will enable us to comprehend the fine details and depth of Ramayana. If a Hindu is stranded in a place and unable to leave or inaccessible to others, and has the opportunity to carry only one book, then there is no doubt in many minds, that Ramayana will be the choice of many, if not all of us. It provides encouragement in time of depression and despondency, comforts us in time of sorrow and unhappiness, courage in times of weak hearts, and contentment in time of discontent, and satisfaction in times of disenchantment. Ramayana is a shock absorber for life. It has everything for everyone, something for every occasion. If any one has not found some comfort in Ramayana, it is because he or she has not looked for it. Ramayana removes conflicts in our lives. It complements our search for truth and good. It supports our efforts to triumph over evil. It challenges our negative attitudes and weaknesses. It regenerates our will to be strong and positive. It negates the negative. It confirms our understanding that truth and goodness alone will triumph over falsehood and deceit. Reading and more importantly re-reading of Ramayana is a must to achieve the understanding needed to obtain the desired result benefit to the individual and society.

When one reads Ramayana, one must be aware every minute, that we are thousands of years away from the time Ramayana happened. Our early readings will bring a lot of confusion, coupled with conflicts, complemented with the fear of the incomplete understanding of events as observed or judged from to-day's perspective. Many questions will arise, but some may not be answered after a reading or two. Answers will unwind to the patient and perseverant person, perhaps not instantly but over a period of time, extended over years and even decades. We must search for the answers, and the true and the devoted one will find them slowly but surely. The real skeptical and the rare non-believer will even find some rewards awaiting them when they approach Ramayana with a good mind. But for the open minded, the rewards and the rich experience will be there. Ramayana is an electrical charge for the devoted and dedicated believer, but is an electrical shock for the ill-informed, ignorant and spiritually ill-equipped person. There



is light at the end of the tunnel for the one, who sees only divine manifestation in Sri Rama and there is darkness for the one, who critically qualifies the divinity of Sri Rama.

Ramayana is a life time education for many. One must breathe, eat and sleep with Ramayana to be wholly in unison with Ramayana. Reading to understand Ramayana is not at easy task, but neither an impossible one. If one approaches the reading of Ramayana as a chore, one will be doomed to benefit very little from it. On the otherhand, recognising it as the holiest of holy scriptures will enable one to rise to the heights of bliss and spiritual joy. We must recognise that any word, any phrase, any sentence if not properly understood, may mislead our understanding of Ramayana. Each family member must read and share the benefits of understanding Sri Rama and his life with others. It must be a family passion and a project dedicated and devoted to Sri Rama and his blessings.

Our objective is to periodically review one or more phrases or aspects of Ramayana. Our review will encompass debate, discussion and even differences of opinion, so that each individual's understanding becomes a stepping-stone for collective understanding of Ramayana. Our approach will be that even where we disagree it will be done with grace and good taste. We are all together in this venture and we share our success, and any difficulties together. The reader's view on this matter is important, perhaps even more important than the views expressed by the writer. Let us hear from you, so that future articles can benefit from the suggestion and constructive criticisms. May Sri Rama's divine grace and blessing be upon all of us!

(To be continued)

— K. Venkatramaiah, B.A.,
Rtd. Deputy Registrar of Co-op. Societies,
33-10-13, Sarada Villa, Srinivasarao's Street,
Seetharampuram, Vijayawada-520 004.



UDHO SHATAK

(84)

The water in her eyes rich with the beauty of Hari,
Surging with heat may not break its bounds;
And, gushing to all the three planetary worlds,
The fierce, mighty current of the Ganges
May not cause upheavals-Washing Har, His mount
And pride, and bodily drag all to the Bathos.
Be careful, goes not this talk round Barsana,
And Radha does not even half-hear you Udho.

(85)

Care not, Udho, the Dewali is soon approaching.
And If Indra retains his old favour again,
Your claim to knowledge, to elevate one to the level
Of Brahma, will soon be tested to inspire confidence
If bodily lifting the mount you save Braj,
You do honour to your claim; or else,
Along with our pangs of separation, all your glory
Of the knowledge of Brahma will be washed away.

(86)

Who will help us perform the ritual of the Govardhan
In the coming Dewali? - ask the anxious, yearning maids,
And who, tasting the various kinds of viands
Joyfully will praise them to us,
And moving with us request us time and again
To see the flickering flames of the lines of lamps, Udho,
Kanha will never get over the heavy hump of Kubari,
Now, who is to lift the Govardhan to suppress Indra?

(87)

The spring in the forest gay lends its charms
To the delicate golden-limbs of the gopies;
Like the blooming mango-trees look the maids



Betraying in their talks the yearning of a rain-bird,
And looking all sad, like the trees shedding their leaves;
And blows the mighty gale of their sighs.
By nothing falls short the work of Rati,
Here, the spring remains for ever, Udho.

(88)

At various places lean and lifeless maids are seen,
And violently blows the hot harsh wind;
With no peace in day or night,
Faded and shorn of glory look the maids
The one with a consumed body becomes the lord
Of Braj, and a pleasure takes He to consume all.
In all the glades and alleys of the town of Brasbhan,
Remains the summer with its force unabated.

(89)

Ever-green remain the wounds in our hearts,
And cold, deep sighs blow as the Easterly winds.
Smarting and full of pangs we call our love
In notes resembling close to those of a rain-bird
From our eyes trail tears like a stream, and
Like lightening darts the pain in our hearts.
Thus, without the presence of the cloud-like one, Udho,
The season of rains lingers on in Braj.

(90)

Faded our lotus-eyes with the departure of Ghanshyam,
But hover our desire like the army of drones.
Cruelly unkind and inimical is the moon of love
And constantly flourishes her sword Chandrahas.
And regardless of the cold, sun and rain,
Wildly rage the five elements in Braj,
And with an eternal lease from the god of love
The afflicting winter remains constantly here.

(91)

Short of darts is the quiver of Cupid,
And no effect have they on Kanha far away.
Leaving the comely lake of our hearts,
The swan of joy flew to a far off place
To our frost-bitten hopes suits not the cold wind,
And slowly fades the bloom of our hearts.
Six seasons be somewhere in the quarters four,
But here in Braj only the Hemant prevails.

(92)

Goes chill to the bones of the people of Braj,
And our aching hearts with our hands we hold.
A layer of frost lies thick on our hopes;
In gloom are plunged the gardens without any light-
And hover the drones all sad and sullen
No news of the coming of Madhava we get,
So the grinding winter remains her for ever.

(93)

When even Manmohan could not dissuade you
Why will you listen to the comely maids?
Like shunned and despised spider, Udho;
On yourself you cast your own web
Never rolled the tears down your eyes,
Why should you plunge in the ocean of love?
You know not Brahma and you call him formless,
How can you believe the manifest in love?

(94)

Ask nothing of us, the senseless maids,
A brief stay will full convince Him
Pray treat it not a simple message, and
If the occasion arises and asks our Lord,
Say nothing but describe all you've seen,
And with a sigh-fetching tears to your eyes,
Attempting to say something stop with a hiccup,



(95)

“Say nothing of Nanda and Yasoda and make
No mention of Brasbhan; Gopicas and the cows”.
Awfully wailing and lamenting they say;
Oh! give no heed to the conditions here,
For moved to tears and sad he will be.
So give Him no scent of the gloom of Braj;
Only telling him our names and villages, Udho,
Convey our sincere compliments to him”.

(96)

Udho! you Convey this simple message to him
That the maids of Braj know no discernment.
If He has the boundless forgiveness in Him!
We lack no means to give Him offence, and pray to him
“Give wealth and riches to those that desire,
But deprive us not, poor maids, of your sight,
Modest, immodest, good or bad whatever we be,
Only your poor and humble maids are we”.

(97)

From everywhere came the maids,
Panting and sad, hearing of the departure of Udho.
Some offered the tail-feathers of a peacock,
some, a handful of Gunj with tear-laden eyes,
Curd in decorated pails offered some,
Yet others milk in pitchers, badly heaving
A piece of yellow cloth gave Nanda, and Yasoda, fresh butter
While a sweet, sonorous flute gave Keerat Kumari.

(98)

With folded hands stand some, some with bent heads,
None offering to go, stand they all to talk with him.
As Udho proposed to move, say Ratnakar,
Visibly moved drooped all to the ground.
Their words failed to express the thoughts in their hearts.

And gazing at Udho, their helplessness they realized.
"O! hear me a little, O! hear me-and-me too"
Was all that they said and lapsed into silence.

(99)

Suppressing their hearts they moved to pen the letters,
But none could decide, how, and what to write?
Nothing came to their minds,
And fixed on papers, rested their hands.
At the exhortation of Udho some courage they gathered.
But succumbed their bodies under heat of anguish,
And dipped in ink, their pens went dry, and,
And placed on papers, the words burnt holes in them.

(100)

Trembling a few, a few pressing their chests,
And a few singing loudly marched out.
Marched out a few leaving their lands
And marched a few ceaselessly confiding,
Some were in tears, some sobbed and sighed; and
Moved some with the furrowed wounds of Chandrahas.
With Udho's taking leave to go the stirring was agog;
The inanimate seemed to move and moved the lame.

(101)

They offered the pure, chaste virtue of love to Udho,
Taking away from his heart the prejudice of egoism;
And relieving him of the gloom of his knowledge,
Of pure gold they made his form.
And from all sides using the bellows of their talks,
And smelting him in the flame of separation,
They cured him with the chemical of their love
And the oxide of mercury of their quick-agitated hearts.



(102)

Taking the leave of Gopies, Gwals, Nanda and Yasoda,
He rose, but shook his feet as they fell on the ground.
But somehow dextrously saving himself, and
Eluding their gaze he slipped away like a thief;
And seeing the mournful bowers, ridges and the Jumna,
His heart sank within him and a tearing felt he.
Coming down the chariot and pacing along the holy paths,
Mortified and lost to his thoughts, here and there he rolled.

(103)

Vanished the Yoga of Udho before the wavs of love,
And disappointed in heart stunted itself his form.
He felt all his ways far short of their demand;
Dumb was he and vacant all his looks.
As if faced with death, representing his feelings,
He parted, and parted all the joy of his heart.
His weary breath frequently stopped;
His tears rolled and deep sighs he heaved.

(104)

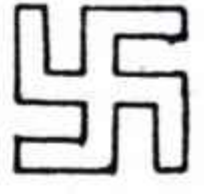
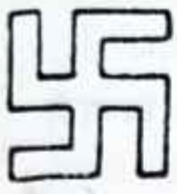
Relieving the dross of the mercury of his heart,
And mixing it with the dust of the alleys and
The roots of love, and curing it in many ways
A compound of sulphur is produced;
And, now, lighting this and confining its fumes within,
The flame of the separation of the Gopies is awakened;
And Udho turns himself into a precious compound,
Acquiring all the traits of a real elixir.

(Ratnakar's 'Udho Shatak', the original work in Braj Bhasha)

Translated by

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





नवम्बर १९८९

श्री
साईलीला

हिन्दी विभाग

अनुक्रमणिका

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मैं उन पर आपको न्यौछावर करता हूँ, जो जल, धरती और आकाश में व्याप्त हैं।

- गुरुनानक



बाबा को किसने समझा ?

- प्रो. आद्याप्रसाद त्रिपाठी
एम. ए., 'साहित्यरत्न'
खंजनपुर रोड, कोठी बाजार,
बैतुल, म.प्र.

भगवान् श्रीकृष्ण ने गीता में घोषित किया है कि “यदा यदाहि धर्मस्य
ग्लानिर्भवति भारतः। अभ्युत्थानं धर्मस्य तदात्मानं सृजाम्यहम्॥ परित्राणाय साधूनां
विनाशाय च दुष्कृताम् धर्म-संस्थापनार्थाय संभवामि युगे-युगे।” लेकिन द्वापर में ऐसे
व्यक्ति कितने थे, जिन्होंने भगवान् श्रीकृष्ण की इस घोषणा की प्रामाणिकता स्वीकार
करते हुए उन्हें भगवान् का अवतार माना हो ? वाल्मीकीय रामायण, रामचरित मानस,
प्रसन्न राघव, हनुमन्नाटक, अध्यात्म रामायण, उत्तररामचरितम् आदि जाने कितने ग्रंथों
में त्रेता युग के अवतार भगवान् श्रीराम की ईश्वरीयता के निरूपक तत्व संपुंफित
हैं; तब भी उस युग में भगवान् राम को ईश्वर का अवतार मानने वालों की संख्या
कितनी थी? भगवान् रामकृष्ण परमहंस साक्षात् भगवान् थे; यहां तक कि उन्हीं
के शिष्य स्वामी विवेकानन्द जी भी भगवान् शंकर के अवतार थे; पर इस कलियुग
में उन्हें साक्षात् भगवान् मानने वालों की संख्या कितनी थी? अकलकोट के स्वामी
समर्थ, खंडवा के धूनी वाले दादा, और नागपुर के ताजुद्दीन बाबा इसी कलियुग
की विभूतियां थीं; परन्तु उनकी ईश्वरीयता और सर्वशक्तिमत्ता के असंख्य प्रमाण
प्राप्त कर चुकने के पश्चात् भी उनको भगवान् का अवतार मानने वालों की संख्या
क्या कोई बता सकता है? इसी प्रकार कलियुग में देवाधिदेव भगवान् श्री साईबाबा
के सम्बन्ध में सर्वविदित है कि वे सन १८५४ में १६ वर्ष की आयु में एक नवयुवक
फकीर के रूप में सहसा शिरडी में आविर्भूत हो गये थे और तीन वर्षों तक शिरडी
में अपने गुरुस्थान पर अधिष्ठित निम्बवृक्ष के तले निवास करके श्री नृसिंह सरस्वती
जी महाराज के समान ही अज्ञातवास हेतु चले गये थे और तीन वर्ष बाद यानी
लगभग १८५७ में पुनः चांद पाटील की बारात के साथ धूपगांव से शिरडी आये
और फिर वे महासमाधि-१५ अक्तूबर, १९१८ तक साठ वर्ष शिरडी में ही रहे और
ऐसे प्रमाण प्राप्त हैं कि अपने इस शिरडी प्रवास-काल में वे कभी कभी नीमगांव,
राहता और रुई जैसे दो-तीन गांवों को छोड़कर जीवन-भर अन्यत्र कहीं गये नहीं।
यहां तक कि न तो उन्होंने कभी रेल से यात्रा की और न रेल अपनी आंखों से
देखी; परन्तु ज्ञान उनको सभी रेलगाड़ियों के आने-जाने के समय का सदैव ही बना
रहा।

भगवान् श्री साईबाबा अपने कतिपय विशिष्ट भक्तों-जैसे गणपतराव सहस्रबुद्धे उर्फ दासगणू महाराज, नानासाहेब चांदोरकर, काकासाहेब दीक्षित, अण्णासाहेब दाभोलकर आदि के द्वारा लोकहित में किये गये प्रचार-प्रसार तथा दासगणू महाराज की विशिष्ट कीर्तन शृंखलाओं ने सन १९१० से १९१८ तक केवल आठ वर्षों के लिए बाबा को देश-देशान्तर में पहुंचाया, जिससे वे अपने शिरडी के कुल तिरसठ वर्षों तक निवास काल के इन्हीं आठ वर्षों तक अपने जीवन के सर्वाधिक स्वर्णिम दिवसों के दर्शन करके परलोकधाम को चले गये। महासमाधि १५ अक्टूबर, १९१८ के दस वर्ष पूर्व तक तो बाबा की द्वारकामाई में भक्तों की उपस्थिति नाममात्र की ही हुआ करती थी। अन्य लोग तो भगवान् बाबा को लोभी, पागल, भिखारी, लोगों से रुपये ऐंठने वाला मामूली फकीर कहकर उनकी अवहेलना ही करते थे। दीपावली उत्सव के दिन बनियों के द्वारा बाबा को मांगने पर भी द्वारकामाई में जलाने के लिए थोड़ा-सा तेल तक नहीं दिया गया, जिससे बाबा को पानी के दिये जलाने पड़े। तब क्या शिरडी के लोग बाबा को समझ सके थे?

बाबा को मारने, उनका उपहास करने, उनको भिक्षा देने वाली महिलाओं के पतियों के द्वारा तिरस्कार, बाबा का अपमान, कटूक्तियां आदि सब भक्त-समुदाय को विदित हैं; किंतु उनके जीवन-काल में बहुत कम लोग ही उनको भगवान् का अवतार मान सके। यद्यपि बाबा ने गेहूं पीसकर उस आटे से विषूचिका-जैसे महामारक रोगों से शिरडीवासियों की रक्षा की; तेल के अभाव में पानी से दीपक जलाये; दूसरों के असाध्य रोग अपने शरीर पर झेलकर उन्हें जीवनदान दिया; अनेक निस्संतान स्त्रियों की सूनी गोद को पावन कर दिया; भक्तों के हर संकट में वेश बदलकर वे त्राता बनकर उपस्थित होते रहे; लेकिन उनको पागल, फकीर, भिखारी, और दूसरों की जेब से रुपये ऐंठनेवाले धूर्त के रूप में ही लोक-दृष्टि ने विशेष पहिचाना। वे बार-बार कहते रहे कि मैं अणु-अणु व्यापी और सृष्टि की उत्पत्ति, स्थिति और संहार का नियन्ता हूं; मेरी कृपा प्राप्त करने के लिये तुमको कोई विशेष साधना करने की भी आवश्यकता नहीं है, तुम तो केवल 'साई-साई' हीरटते रहो, बाकी तुम्हारे सारे काम मैं कर दूंगा; यदि तुम मेरी ओर देखोगे, तो मैं तुम्हारी ओर देखूंगा; मैं सदैव जीवित रहूंगा; मेरी समाधि से मेरी हड्डियां बोलेंगी, चलेंगी, फिरेंगी, बात करेंगी; और मेरे भक्तों की रक्षा में सदैव तत्पर रहेंगी, जो शिरडी की धरती पर पांव रखेगा, उसके सारे दुःख दूर हो जायेंगे - इन सारे आश्वासनों और अभिवचनों के पश्चात भी जन-दृष्टि बाबा में खोट ढूंढने में संलग्न रही। यही सदा से हमारी नियति भी रही है। न होती तो क्या ताजुद्दीन बाबा को वर्षों तक नागपुर के कारागार में बन्दी-जीवन बिताने को बाध्य होना पड़ता? क्या धूनी वाले दादा के ऊपर अनेक



वर्षों तक कुत्सित चरित्र के आरोप में उन्हें न्यायालय की पेशियों पर उपस्थित होने के लिए विवश होना पड़ता ? क्या शेगांव के गजानन महाराज को मधुमखियों के दंश और गत्रे के प्रहार झेलने पड़ते ? क्या अकलकोट स्वामी समर्थ-साक्षात् दत्तावतार को क्षुधा-निवारण हेतु एक सामान्य भिक्षुक की तरह दर-दर भटकना पड़ता ? ईसामसीह को तो हमने शूली पर टांग कर ही दम लिया ! क्यों ? क्यों कि वे जिवित थे और अपने आपको ईश्वर का पुत्र कहने की जुरंत करते थे ! और उनके मर जाने के पश्चात्-चाहे वे ईसामसीह हों ; ताजुद्दीन बाबा हों ; धूनी वाले दादा हों ; गजानन महाराज हों या फिर अकलकोट स्वामी समर्थ हों-सबको ही हम साक्षात् परमेश्वर का अवतार घोषित करके उनकी फोटो अपने-अपने पूजा-कक्षों में प्रतिष्ठित करके “ओऽम् जय जगदीश हरे” करने लग जाते हैं। भगवान राम, कृष्ण, ईसामसीह, रामकृष्ण परमहंस आदि सब की यही नियति रही है।और आज भी ऐसी अनेक ईश्वरीय विभूतियां इस भूतल पर विद्यमान हैं, जो मुंगसा जी महाराज, लहानू बाबा, पुंडलीक महाराज का पोर्टफोलियो संभालकर लोकरक्षण के महद्-अभियान में संलग्न हैं, परन्तु हमारा ध्यान उनकी ओर नहीं जाता। जाता भी है, तो हमारी दृष्टि वही होती है, जैसी वह पहले ऐसी विभूतियों के प्रति रही है और अगर कहीं उस दृष्टि में शुभत्व का अभिनिवेश हुआ, तो वह दृष्टि घोर नारकीय व्यक्तित्वों के स्वामी अध्यात्म-मंच के कलंक तथाकथित महात्माओंकी ओर शुभाकांक्षाओं से अभिमंडित होकर उठ जाती है। ऐसी हालत में जिन्हें पुजना चाहिये, वे तो आरोपों-प्रत्यारोपों के व्यूह-जाल में फंस जाते हैं, और जिन्हें अध्यात्म के पावन मंच को दूषित करने का लेशमात्र अधिकार या पात्रता नहीं है, वे साक्षात् भगवान् शंकर के प्रतिनिधि बनकर देश-विदेश में छा जाते हैं।

आज महाराष्ट्र के साथ-साथ पूरे भारत के प्रायः सभी प्रदेशों में काटेल के सन्त श्री गुलाब बाबा को भगवान् श्रीकृष्ण का अवतार या प्रत्यक्ष परमेश्वर मानने वालों की संख्या लाखों में है और उन्हीं में एक इन पंक्तियों का लेखक भी है, परन्तु उनका दोष यही है कि वे अभी जीवित हैं, ५७ वर्ष की आयु के हैं ; इसलिये समय-समय पर महिम्न-प्रतिभा-संपन्न सूक्ष्मद्रष्टा उनको भी ताजुद्दीन बाबा, धूनी वाले दादा, गजानन महाराज आदि का अतीत साकार कराते दिखायी दे जाते हैं और सस्ती लोकप्रियता का महदादर्श पालने वाली पत्र-पत्रिकायें ऐसे कलुषित अधमाधम-प्रवृत्ति-पोषित-कपोलकल्पित प्रवंचकों को “चलती रकम” के रूप में ग्रहण कर अपने पत्र-पत्रिकाओं के कालम पावन बनाने में संलग्न हो जाते हैं। ऐसी गरम खबरों से उनके टुच्चे अखबारों की बिक्री बढ़ जाती है। उनको यह सोचने का अवकाश कहां कि जो जन-समुदाय ऐसी विभूतियों को अपना आराध्य मानकर पूजता है,

उसकी भावनाओं को कितनी ठेस लगेगी और क्या यह ठेस पहुंचाने की पात्रता हममें है? ऐसे लोग इन विभूतियों के पास जाकर वस्तुस्थिति का ज्ञान प्राप्त करने की जहमत नहीं उठाना पसन्द करते।

गोस्वामी तुलसीदास जी ने कहा है कि साइ जानइ जेहि देहु जनाई। जानत तुमहिं तुमहिं होइ जाई। अर्थात् भगवान् को तो केवल वही जान सकता है, पहिचान सकता है; जिसे वे अपने स्वरूप का; अपनी वास्तविक सत्ता का अवबोध करा दें और ऐसा अवबोध प्रभु की कृपा से जिसे प्राप्त हो जाता है, वह स्वयं प्रभु-रूप ही हो जाता है। तब “राधा” और “कृष्ण” में भेद नहीं रह जाता। राधा कृष्ण बन जाती है और कृष्ण राधा। सूरदास जी के शब्दों में राधा माधव माधव राधा कीट-भृंग-गति होइ जु गयी। ब्रह्मविद् ब्रह्मैव भवति की यही तो उपपत्ति है। जो ब्रह्मज्ञ हो जाता है, वह स्वयं ब्रह्म ही हो जाता है। उपासनी महाराज और कुशाभाऊ के उदाहरण श्री साईबाबा के सन्दर्भ में हमारे मार्गदर्शक हैं।

मुझे याद आता है कि पिछले लेखक कवि सम्मेलन में अनेक साई-भक्तों ने घोषित किया कि वे बाबा के अमुक-अमुक उपदेशों को अपने जीवन में आत्मसात् कर चुके हैं और दैनन्दिन व्यवहार में उनका अक्षरशः पालन किया करते हैं। अपनी बारी आने पर मैंने श्री उपासनी महाराज, श्री काकासाहेब दीक्षित और श्री दासगणू सरीखे बाबा के अनन्य भक्तों के उदाहरणों के साथ अपनी बात आरम्भ की और अन्त में मेरी स्थापना थी कि “इसलिए जो लोग यह बोले कि वे बाबा के उपदेशों को अपने जीवन में उतार चुके हैं, वे झूठ बोले।” मेरे द्वारा मंच से यह बात कही जाने के कारण मेरे बहुत से मित्रों को अप्रिय लगी और बहुतों ने मेरी विचारधारा की सराहना भी की, लेकिन सबसे बड़ा समर्थन और उसके फलस्वरूप प्रसाद मुझे उसी कक्ष में बाबा से ही प्राप्त हुआ। कवि-सम्मेलन कक्ष में सैंकड़ों भक्तों की भीड़ के बावजूद बाबा ने सबकी दृष्टि बांधकर हाल के मध्य मार्ग पर पड़े हुए दो रुपये का बिल्कुल नया नोट मुझे प्रदान किया। कानपुर के मेरे मित्र डॉ. बी. जी. दास और बहिन श्रीमती उमा दास इसकी साक्षी थीं।

भयानक ज्वर-ग्रस्त राधाकृष्णमाई का बुखार उतारने के लिए बाबा ने एक व्यक्ति से उनके आवास की दीवाल पर एक सीढ़ी लगवायी और सीढ़ी से खपरैल पर चढ़कर इस ओर से उस ओर तक घूमे और नीचे उतर आये और इस तरह भगवान् बाबा ने राधाकृष्णमाई का ज्वर-मर्दन कर डाला और दीवाल के सहारे सीढ़ी लगाने वाले व्यक्ति को दो रुपये तुरन्त दे दिये। कारण पूछने पर बाबा ने उत्तर दिया कि किसी से कोई काम लो तो उसे उस काम के बदले में भरपूर पारिश्रमिक



भी दो, तभी श्रम-संगठनों में शान्ति और सौमनस्य का वातावरण निर्मित होगा और हड़तालें कभी नहीं होंगी। जिस तरह सीढ़ी लाकर दीवाल के सहारे लगाने वाले व्यक्ति को बाबा से कोई प्रतिदान पाने की लालसा नहीं थी, पर बाबा ने प्रतिदान दिया ही; उसीप्रकार मुझे भी किसी प्रतिदान की अपेक्षा नहीं थी, पर बाबा ने मुझे दो रुपये का नया नोट दिया ही; साथ ही मध्यप्रदेश के समस्त भक्तों के प्रतिनिधि के रूप में मंच पर आहूत करके मुझे मुख्य अतिथि के कर-कमलों से प्रसाद भी दिलवाया, और वह प्रसाद क्या था-स्वयं भगवान का अत्यन्त सौम्य और सुन्दर चित्र-जैसे बाबा ने अपने आपको मुझे दे दिया हो।

जरा कल्पना कीजिये, जिस उपासनी महाराज ने बाबा की अनुकम्पा से भगवानत्व प्राप्त किया; वे दो-दो बार भगवान् श्री साईनाथ के लिये भोजन तैयार किये और दोनों बार भगवान् क्रमशः कुत्ता और भिखारी बनकर खंडोबा मंदिर के पास उनका नैवेद्य ग्रहण करने के लिये स्वयं उपस्थित हुए और दोनों ही बार बाबा उपासनी महाराज के द्वारा तिरस्कृत और उपेक्षित होकर ही वापस लौटे। क्या उन्होंने बाबा को पहिचाना? बाबा के एक-एक उपदेश को अपनी डायरी में लिख लेने और जीवन में उसका पालन करने वाले काकासाहेब दिक्षित के द्वारा विलेपार्ले के आवास पर एक बार मुट्ठी भर चना प्राप्त कर चुकने के बावजूद जब भिखारिन ने दुबारा कुछ चने क्षुधा-तृप्ति हेतु और मांगे, तो उन्होंने चपरासी से धक्के देकर उसे बाहर भगवा दिया। वह भिखारिन भी कहीं बाबा ही न रहे हों! पर क्या दिक्षित जी ने बाबा को पहिचाना? दासगणू महाराज ने अपनी रचनाओं में बाबा को राम, कृष्ण, दत्त, रमावर आदि कहा, लेकिन उन्हीं के लिए जब बाबा के दोनों चरणों से गंगा-जमुना प्रवाहित हुई, तो बाबा को मुसलमान समझते हुए दासगणू ने उस अमृतोपम पावन जल को लेकर अपने सिर पर छिड़का, माथे से लगाया, परन्तु उस पवित्र तीर्थ का पान करने को उनका संशयालु मन राजी नहीं हुआ! क्या दासगणू महाराज ने बाबा को समझा? इसी प्रकार सापटणेकर, बालासाहेब देव, दामूअण्णा कासार, बड़े बाबा आदि के अनेक प्रसंग श्री साईसत्चरित में उद्धृत होकर यह घोषित कर रहे हैं कि बाबा को, उनके वास्तविक रूप को समझ सकना सबके लिये संभव नहीं था-न तब था और न आज उनके महानिर्वाण के ७१ वर्ष बाद ही संभव है। इसलिये उनको समझने का प्रयास छोड़कर आइये, हम सब रटना आरम्भ करें-ओऽम् साई श्री साई जय जय साई, ओऽम् साई श्री साई जय जय साई। ओऽम् श्री साई यशःकाय शिरडीवासिने नमः ॥



चकोर आजगांवकर विरचित -

श्री साई गीतायन- २

[साई गीतायन गणेश-स्तुति तथा प्रभु के रूप में साई बाबा के आवाहन से आरंभ हुई। निम्नलिखित गीत में यह वर्णन किया गया है कि अनन्त ने साई बाबा का रूप किस प्रकार ग्रहण किया, क्योंकि संसार उनके अवतार के लिये आकुल था।]

निराकार आकार ग्रहण करता है

— पुरातन शब्द 'प्रणव' ब्रह्माण्ड के असीम विस्तार से उभरा है।

निराकार ने भी मानव-शरीर की आकृति ग्रहण कर ली है।

— निराकार ब्रह्म मानव रूप में प्रकट होता है और जब भी पार्थिव सांसारिक जीवन अमरत्व के लिये विकल होता है, तब वह इस निरर्थक सत्ता को लब-लबाव से भर देता है।

— देवत्व से मिलने के लिये मानव-वर्ग की अतृप्त पिपासा समय की सरिता के किनारों पर आश्रय की दीवारें उन्मीलित करती हुई जन्मजन्मान्तर तक सरकती रहती है। तब भगवान को पृथ्वी पर अवतार लेना पड़ता है।

— जब युद्धक्षेत्र में विनाश के बादल नीचे अस्पष्ट दिखने लगते हैं, जब पार्थ सशंक तथा आत्मविश्वासरहित हो जाता है, तब आशा का प्रोत्साही आह्वान, नवजीवन, कर्तव्य की पतवार को खेने के लिये खोये हुये उद्देश को संकेत से बुलाता है।

— धर्म-संस्थापन के लिये, दुष्टों के विनाश के लिये तथा धर्मपरायण मनुष्यों की रक्षा के लिये प्रत्येक युग में भगवान् अवतार लेते हैं। १

साई बाबा का फकीर रूप सर्वव्यापी गुरु भगवान् दत्तात्रेय की कृपा और दया के मूर्त रूप के अतिरिक्त और कुछ नहीं है। भगवान् द्वारा ग्रहण किया गया रूप भक्तों की विपदाओं के निवारण के लिये समर्थ है। बाबा भगवान् के मानवीकृत प्रेम हैं, जो भक्तों के कल्याण के लिये शताब्दी प्रति शताब्दी प्रवाहित होता रहता है। बाबा के चरण वे ही चरण हैं, जिन्होंने सरयू-तट पर तथा कालिन्दी की रेत पर अपने चिन्ह अंकित किये हैं। ये राम और कृष्ण के चरण हैं; इन्होंने वनवास की अवधि में वनभूमि का तथा राज-भवनों के संगमरमर के फर्श-दोनों का स्पर्श



किया है। ये ही कदम अब शिरडी की धूलि पर विचरण कर रहे हैं।

हिन्दी रुपान्तरकार
- प्रो. जनार्दन प्रसाद श्रीवास्तव
एम्. ए., एम्. एस्सी., साहित्यरत्न
सिविल लाइन्स, डाकखाने के निकट,
रीवा, म.प्र. - ४८६००१.

१ “यदा यदा हि धर्मस्य ग्लानिर्भवति भारत।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम्॥
परित्राणाय साधूनां विनाशाय च दुष्कृताम्।
धर्मसंस्थापनार्थाय संभवामि युगे युगे॥”

- श्रीमद्भगवद्गीता, अध्याय ४,
श्लोक क्रमांक ७ व ८



कवि—लेखकों से निवेदन

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



श्री साईबाबा अष्टोत्तरशत नामावली

[मूल संस्कृत रचनाकार : पूज्य श्री नृसिंहस्वामीजी, मद्रास]

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

६४. ॐ बहुरूपविश्वमूर्तये नमः

जो विश्व में अनेक रूप धारण कर विचरते हैं, देवता और असुर भी जिनके सामने अपना मस्तक झुकाते हैं, जो देवेश और अमृतात्मा कहलाते हैं, जो कृपामय और आनन्दमय हैं, ऐसे बहुरूपी, विश्वरूपी, सर्वरूपी साईनाथ को मेरा नमस्कार।

६५. ॐ अरुपाव्यक्ताय नमः

जिनके रूप को व्यक्त नहीं किया जा सकता, जो अ-रूप हैं, जिनका कोई रूप नहीं है, जिनका निराकार ही रूप है, जो सबका हित साधन करते हैं, ब्रह्माजी भी जिनके पावन गुणों को नहीं जानते, जिनका अविचल परम-धाम कोई नहीं जानता, जो दिव्य लक्षणों से सम्पन्न हैं, ऐसे श्री साईनाथ को मेरा नमस्कार।

६६. ॐ अचिन्त्याय नमः

क्षीरसागर में निवास, लक्ष्मी के प्रिय ग्यारह रुद्र जिनकी चरण वन्दना करते हैं, पद्मनाभ जिनका नाम है, जो ज्ञान-नायक हैं, व्यापी, व्यापक, और सर्व प्रकार के दुःखों को दूर करनेवाले हैं, जिनका चिन्तन-स्वरूप गहन और अगम्य हैं, जिनका शरीर कान्ति से प्रकाशमान हैं, ऐसे अचिन्तक और अभ्युदयशाली साक्षात् विष्णु समान श्री साईनाथ को नमस्कार।

६७. ॐ सूक्ष्माय नमः

जो प्रचण्ड आँधी, वायु, अग्नि, जल तथा मृत्यु का भी सूक्ष्म रूप धारण कर इस जग में विचरण करते हैं, ऐसे श्री साईनाथ को नमस्कार।

६८. ॐ सर्वान्तर्यामिणे नमः

अन्तर्यामी बनकर सभी के हृदय की बात जान लेने वाले, हमारे जन्मदाता और रक्षक, कमलनयन भगवान श्री साईनाथ, आपको नमस्कार।



६९. ॐ मनोवागतीताय नमः

जो गुरु की बिना पूजा किये ही शास्त्र श्रवण करता है, वह गुरु की सेवा का अधिकारी नहीं; जो गुरु की बात का अभिनन्दन नहीं करता, अपितु प्रतिवाद करता है, जो सद्गुरु रहते ही दिखावे के लिये दूसरे गुरु की शरण ले लेता है अथवा उसकी पूजा करता है, वह पाप का भागी होता है। अपने भक्तों-शिष्यों-के मन और वाग्य-वाणी और उनके अतीत की स्थिति समझकर, उन्हें सदाचार और गुरु सेवा की ओर प्रवृत्त करने वाले शुद्ध-हृदय, पुण्यमय गुरु साईनाथ को मेरा नमस्कार।

७०. ॐ प्रेममूर्तये नमः

जिनका शरीर भूख और प्यास से पीड़ित है, जो अन्न खाना चाहते हैं लेकिन जिन्हें प्राप्त नहीं होता, जो दूसरों का धन अपहरण कर लेते हैं, जो ब्रह्मघाती हैं, जो पापाचारी एवं पातकी हैं, जो माता-पिता एवं गुरुजनों का परित्याग कर देते हैं, उनका अनादर करते हैं, ऐसे जीव नरकवास ही धारण करते हैं - जीवों पर भी प्रेम कर उन्हें ज्ञान और मोक्ष का अधिकारी बना देते हैं, ऐसे प्रेममय दयालु भगवान साईनाथ को नमस्कार।

७१. ॐ सुलभदुर्लभाय नमः

हे प्रभु, आप ही कार्य और कारणरूप हैं। आपका हृदय इतना कोमल है कि द्रवित हृदय से यदि भक्त एक बार भी आपकी स्तुति करें, तो आप तुरंत उसे सुलभ रीति से प्राप्त हो जाते हैं; लेकिन सुलभ होकर भी दुष्टों के लिये आप दुर्लभ हैं। हे ऐसे सुलभ-दुर्लभ प्रभु! साईनाथ, आपको मेरा नमस्कार।

७२. ॐ असहायसहायाय नमः

भगवान विष्णु में भक्ति रखने वाले अपने भक्तों के घर के दरवाजों पर आप शङ्ख, स्वस्तिक और पद्म की आकृतियाँ, किसी को बिना मालूम हुये, लिख जाते हो और अज्ञात बने रहते हो, कि मानों वे असहाय हों। ऐसे असहायों के सहायक श्री विष्णुरूपी श्री साईनाथ, आपको नमस्कार।



साई मंगलाचरण

वस्त्र दूसरा तभी बिछाया। उस पर चक्की-पाट जमाया ॥
 खूटा ठोका चुस्त बनाया। ठीक पिसाई-हित था पाया ॥११२
 ऊपर आस्तीनें सरकाई। कफनी भी उनने सिमटाई ॥
 चक्की के बाजू में सीधें। पैरों को फैला कर बैठे ॥११३
 महाश्चर्य मेरे मन आया। क्यों पीसन का भाव समाया ॥
 परिग्रहहीन अकिंचन साई। जटिल विडंबन समझ न पाई ॥११४
 खूटा कर में उनने थामा। नीचे अपना कंठ झुकाया ॥
 अविरल चक्की-पाट घुमाते। निश्शंक हो गेहूं उराते ॥११५
 सन्त अनेकों मैंने देखे। पीसनहार एक ही देखे ॥
 नाज पीसन क्या सुख मानें। उनका कौतुक वे ही जानें ॥११६
 विस्मित जन जन रहे देखते। भयवश कारण नहीं पूंछते ॥
 सर्व गांव में वार्ता फैली। दौड़ी बहूं नर-नारी टोली ॥११७
 दौड़ी थकीं नारियाँ आई। चार जनी मस्जिद चढ़ आई ॥
 बाबा-हाथ उन्होंने झटका। खूटा निज हाथों से पकड़ा ॥११८
 करते उनका विरोध बाबा। तत्क्षण पीस रहीं जो आटा ॥
 करें पिसाई हर्षित होती। बाबा के गुणगान थीं गाती ॥११९
 प्रेम देख कर नारी गण का। गबा क्रोध फिर साई मन का ॥
 प्रेम स्वरूप क्रोध ने धारा। बाबा ने था हास्य बिखेरा ॥१२०
 पूर्ण पायली आटा पिसा ॥ रिक्त हो गया पूरा सूपा ॥
 नारी मन में हर्षित होतीं। मन तरंग नृत्यातुर होती ॥१२१
 रोटी खुद बाबा न बनाते। भीख मांग कर वे नित खाते ॥
 क्या करेंगे आटा का बाबा। नारी-गण-धन तर्क समाया ॥१२२
 नाहीं पत्नी नाहीं बच्चे। बाबा तो एकाकी सच्चे ॥
 ना ही घर नाही परिवार। फिर क्यों रखें आटा सारा ॥१२३
 बाबा तो हैं कृपा-हिम शैल। हमारे हित ही उनका खेल ॥



यह सारा आटा का ढेर। देंगे बाबा बिना कुछ देर ॥१२४
भाग करेंगे इसके चार। एकेक देंगे बांट-बरार ॥
करतीं मन में ऐसा विचार। कल्पना करें हर्ष उर धार ॥१२५
बाबा-लीला बाबा जाने। अन्त न उनका कोई पावें ॥
पर नारी गण मन था बेहाल। लुट लोभ बाबा का माल ॥१२६
गेहूं पीस आटा फैलाया। चक्की-पाट दीवार टिकाया ॥
सूप में उनने उसे जमाया। घर ले जाना उनने चाहा ॥१२७
नहिं बाबा तब तक कुछ बोले। नहीं अभी तक किंचित डोले ॥
चार भाग महिला जब करतीं। तब बाबा की वाणी प्रकटी ॥१२८
आटा ले तुम कहां भागतीं। माल बाप का उसे मानतीं ॥
जाओ ग्राम-सीमा के पार। बिखेरो आटा लगा कतार ॥१२९
अरे मुफ्त का खाने वालीं। आई मुझे लूटने वाली ॥
ऋण का गेहूं क्या तुम समझीं। जो तुम ले जाने को लपकी ॥१३०
मन में नारी बहुत लजाई। लालच हेतु अनादर पाई ॥
आपस में गुन गुन वे करतीं। तत्क्षण सीमा-पार वे चल दीं ॥१३१
कौन राज बाबा का समझे। पहले कोई विचार न समझें ॥
धीरज से परिणाम निकलते। बाबा कौतुक अद्भुत करते ॥१३२
तब मैंने लोगों से पूछा। बाबा को ऐसा क्यों सूझा ॥
ग्राम-रोग रोका बाबा ने। बतलाया ऐसा लोगों ने ॥१३३
गेहूं नहीं, महामारी थी। पीस दी गई जो वैरी थी ॥
सीमा-पार इसी से भेजा। ऊपर-ऊपर गया बिखेरा ॥१३४
मेड़ों पर आटा था बिखेरा। समाप्त हुआ रोग का खतरा ॥
दुर्दिन दूर हुये तत्क्षण थे। जादूवत साईं-कौतुक थे ॥१३५
था महामारी ग्राम-प्रसार। साईंनाथ ने किया प्रहार ॥
हुआ था रोग-शमन तत्काल। छाया ग्राम में शान्ति-सुकाल ॥१३६
जब चक्की पीसे थे साईं। मन में मेरे शंका आई ॥
कार्य-कारण योग जब जाना। साईं का सच कौतुक माना ॥१३७

कैसा प्रेरक यह अनुबंधा। गेहूं रोग का क्या संबंधा॥
 देखा कारण अतर्क्य निबंध। समाया विचार लिखूं प्रबंध॥१३८
 क्षीर-जलधि जैसे लहराये। प्रेम-हृदय मम त्यों लहराये॥
 मधुर कथा बाबा की गाऊं। जी में प्रबल भाव यह पाऊं॥१३९
 हेमाड गही साई-शरणा। पूर्ण हुआ यह मंगलाचरणा॥
 पूर्ण आप्त इष्ट संत प्रणाम। सद्गुरु-वंदन अखण्ड ललाम॥१४०
 अग्र अध्याय ग्रन्थ-प्रयोजन। 'अधिकारी'-'अनुबंधी' दर्शन॥
 कथन करूंगा मति-अनुसारा। देकर ध्यान चित्त का सारा॥१४१
 श्रोता-वक्ता-हित है इसमें। सिद्धि है 'साई-सच्चरित'में॥
 'हेमाड पन्त' नाम का परिचय। प्रकटेगा आगे यह निश्चय॥१४२

दोहा

प्रेरित सज्जन सन्त से, मंगलमय प्रभु-गान।
 हेमाडपन्त रचित यह, साई चरित महान॥
 मंगलाचरण नाम का, पूर्ण प्रथम अध्याय।
 पाठ करें जो प्रेम से, साई करें सहाय।
 'भूपति' भाषा गान कर, सद्गुरु-पद-हिय धार।
 अर्पित तन मन धन करें, साई के दरबार॥
 शान्ति प्रेम जन जन लहें, सर्व धर्म सम मान।
 मनुज-ऐक्य-बंधुत्व का, चिर आदर्श महान॥

- ठाकूर भूपतिसिंह
 जी-६, बरगी हिल्स,
 जबलपुर.

मनुष्य का जिन सब शक्तियों के साथ सम्बन्ध आता है, उनमें कर्मों की वह शक्ति सब से प्रबल है, जो मनुष्य के चरित्रगठन पर प्रभाव डालती है।

- स्वामी विवेकानंद



'भावि उ मेटि सकहिं श्री साई'

नांदेड है आन्ध्र प्रदेश में स्थित एक ग्राम ।
था वहीं पर रतनजी वाडिया का मुकाम ॥
दयालु, सद्गुणी, सीधे-सच्चे, ईमानदार ।
दीन-दुःखियों के प्रति थे वे अति उदार ॥
ईश-कृपा से चमक उठा उनका व्यापार ।
जिससे अर्जित की उन्होंने सम्पत्ति अपार ॥
दास, दासियाँ, घोड़ा, गाड़ी, आलीशान भवन ।
खेत, चरोहर, मनोवांछित सुख-साधन ॥
प्रभु की कृपा से सब कुछ था उनके पास ।
फिर भी रहा करते थे वे मन में उदास ॥
नहीं कोई पूर्ण सुखी, है यह विधि-विधान ।
धन-वैभव तृप्त, रतनजी थे निस्सन्तान ॥
दास गणू से, जिनमें थी उनकी श्रद्धा अपार ।
व्यथा व्यक्त की उन्होंने अपना हृदय उधार ॥
इस पर उन्होंने दिया यह परामर्श ललाम ।
साईबाबा की शरण लो जाकर शिर्डी धाम ॥
रतनजी को रुचिकर लगा यह विचार ।
शीघ्र ही पहुँच गये वे बाबा के दरबार ॥
किये उन्होंने पुष्पहार फलफूल अर्पण ।
फिर पकड़ लिये दयालु बाबा के चरण ॥
करने लगे वे यह विनय आर्त स्वर ।
बड़ी आश लेकर मैं आया हूँ प्रभुवर ॥
यह सुन कि जो भी आता है आपकी शरण ।
हो जाता है उसका शोक संकट भय हरण ॥
आया हूँ सुनकर आपका यह यशोगान ।
करें न मुझे निराश, दें मुझे अभयदान ॥
बाबा ने पाँच रुपए का माँगा उनसे दान ।
इतना ही संकल्प वे लाए थे मन में ठान ॥
दे चुके हो तुम तीन रुपए चौदह आने ।
शेष पैसे हैं बस मुझे अब तुमसे पाने ॥
ऐसा कहकर बाबा ने बदला पूर्व कथन ।
तब वाडिया ने वांछित दक्षिणा की अर्पण ॥

फिर बाबा से की उन्होने पुत्रप्राप्ति की प्रार्थना ।
मुझ पर अनुग्रह करो हे उदारमना ॥
इससे बाबा को उन पर आ गया तरस ।
और श्रीमुख से निस्तुत हुई वाणी सरस ।
त्यागो चिन्ता हो गये समाप्त तुम्हारे दुर्दिन ।
अल्लाह करेगा तुम्हारी इच्छा अब पूरन ॥
ऊदी दे बाबा ने उनके सिर पर रखा हाथ ।
गद्गद हो बोले वाडिया, 'जय हो साईनाथ' ॥
अति संतुष्ट हो, वे लौट आये अपने घर ।
एक पहेली बनी रही उनके लिये पर ॥
बाबा से थी उनकी यह पहली मुलाकात ।
क्या झूठ थी तीन 'रुपए चौदह आने की बात ?
ऐसा संभव ही नहीं, बाबा हैं सन्त महान ।
और यह समस्या बनी रही बिना समाधान ॥
फिर एक दिन सहसा उन्हें आया यह विचार ।
पूर्व में मैंने किया था एक सन्त का सत्कार ॥
मौला साहब था उन यवन सन्त का नाम ।
पहुँचे फ़कीर, वे कुली का करते थे काम ॥
उनके जलपान का किया था मैंने आयोजन ।
दासगणू के कहने से ढूँढा उसका विवरण ॥
उसमें खर्च हुआ था कुल मिलाकर जो धन ।
तीन रुपए चौदह आने, न अधिक, न कम ॥
वाडिया को हो गया तब यह अन्तर्ज्ञान ।
बाबा जानते हैं भूत, भविष्य, वर्तमान ॥
इससे उनकी भक्ति हो गई और भी गहन ।
औ' बाबा के श्रीचरणों में स्थिर हो गया मन ॥
कालान्तर में रतन के हुआ पुत्र रतन ।
खाली कैसे जाता दिया बाबा का आशीर्वचन ॥

- प्रो. जनार्दन प्रसाद श्रीवास्तव





संतवाणी

किया हुआ पाप

किया हुआ पाप — कहने से, शुभ-कर्म करने से, पछताने से, दान करने से, और तपस्या से नष्ट होता है।

संदर्भ : बाघ का किया हुआ पाप बाबा की ओर प्रेमपूर्ण दृष्टि से निहारने के कारण ही नष्ट हुआ।

- साईंचरित्र, अध्याय ३१.

एकमात्र नेत्र

कोई भी मनुष्य यहीं से इन स्थूल नेत्रों द्वारा स्वर्ग और नरक नहीं देख सकता, उन्हें देखने के लिए सत्पुरुषों के पास शास्त्र ही एकमात्र नेत्र है।

एक स्थान में नहीं रहा जाता

किसी भी पुरुष को कभी किसी के साथ भी सदा एक स्थान में रहने का सुयोग नहीं मिलता। जब अपने शरीर के साथ भी बहुत दिनों तक सम्बन्ध नहीं रहता, तब दूसरे किसी के साथ कैसे रह सकता है!

स्त्री का त्याग

यदि व्यभिचारिणी स्त्री का तिरस्कार (त्याग) किया जाय, तो यह दोष की बात नहीं है। इस तिरस्कार से स्त्री की शुद्धि तो होती ही है, पति भी दोष का भागी नहीं होता है।

व्यर्थ-दान

जिस प्रकार अन्नहीन ग्राम, जलरहित कुँआ और राख में की हुई आहुति व्यर्थ होती है, उसी प्रकार मूर्ख ब्राह्मण को दिया हुआ दान भी व्यर्थ है।

संकलन कर्ता

—हरिशंकर शर्मा



कर्म जैसा होगा, इच्छाशक्ति का विकास भी वैसा ही होगा।

- स्वामी विवेकानंद

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