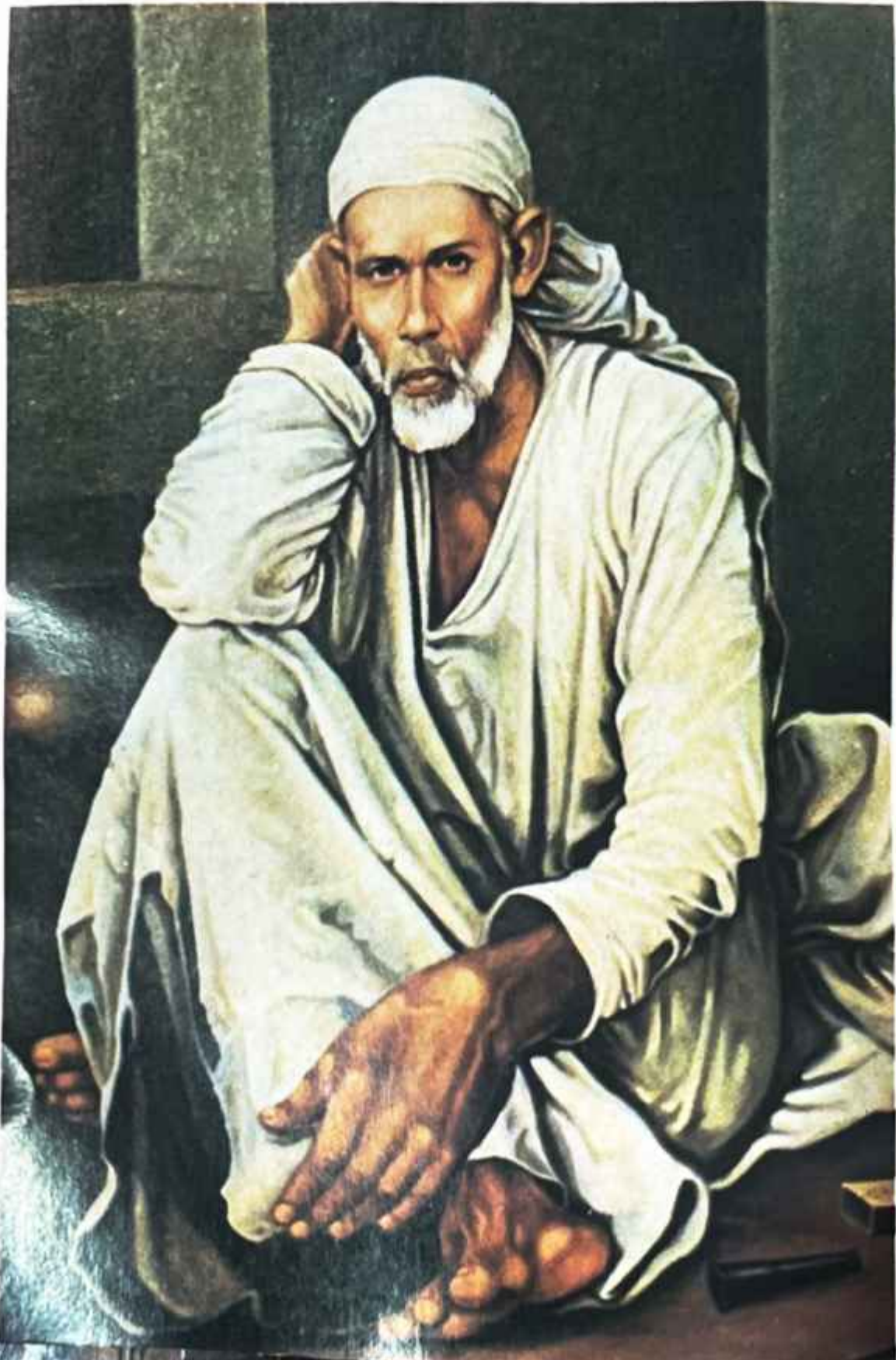


September 1989) (Rs.2

SHRI

SAI LEELA

OFFICIAL ORGAN OF SHIRDI SANSTHAN





**SHRI
SAILEELA**

**Official Organ of
Shirdi Sansthan**

Editor

Shri R.D.BANNE

Executive Officer

Shirdi Sansthan of

Shri Sai Baba

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

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MORGAON



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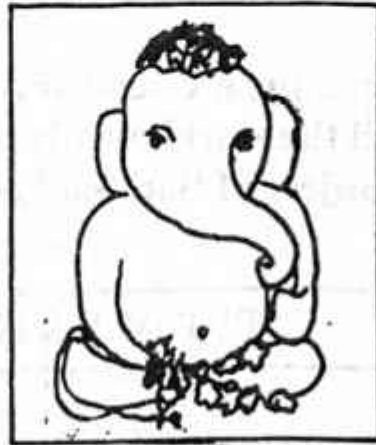
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RANJANGAON



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THEOUR



SIDDHATEK

ASHTA VINAYAKA

SHREE SAI GANESH

The Propeller of intellect, dispeller of evils, Lord of accomplishments, guardian of devotees, militant. God Ganesh is the repository of all holy things and donor of all auspicious gifts.



A QUOTE FOR THE MONTH

WELCOME GANESH — COME WITH AUSPICIOUS STEPS

- O Sai Ganesh; we greet you with heartfelt love and regard!
- You are the repository of all auspicious omens on this planet, you are munificent donor of all sacred blessings, you are the benevolence incarnate!
- Come down with your auspicious steps to touch our life and existence. You are eliminator of evils, propeller of genius, promoter of achievements and saviour of devotees!
- You are also the militant, fighting, valiant war God of vedas!
- You are the origin. The Indian culture has placed you as the first and foremost deity in worship. The gods, saints, sages, visionaries, poets and even the practical minded men have from times immemorial adored you at the beginning of all actions or activities!
- You have incarnated yourself in all the four eras for destruction of evil, protection of good and for uplifting the devotees from their maladies with your hands perpetually held up in the pose of blessing and protection. The actions in our culture have been initiated with the words "Shri Ganeshaya Namah" and have been accomplished with the words "Om Namah Siddham"!
- Although you have been worshipped in the form of eight Vinayakas in Maharashtra, you have been adored in manifold forms in not only India but in all the five continents. The Vedas, Puranas, History, Narayanopanishad, Ganesh Bhagwat and several other books have sung your eternal glory!
- Sages like Mudgal, Bhrushundi, Grudsamada have gained immortal fame through your devotion. Durva, Shami, Mandar have been rendered auspicious by your mere touch and bestowed with medicinal properties!
- You are the lustrous throb of inspiration on the border of the world subtle and gross, mundane and divine, known and unknown. You are the original Omkara pranava poised on the



basic centre Mooladhar. You are the confluence of all the four speeches. You are literal, energical, blissful!

- You are beyond three gunas, times, stages. You are the basic original principle pervading this world. You are the Veda stuffed in one single word. You are the first phase of Vedakala Gayatri!
- I prostrate before you, Lord Ganesh, the occupant of Mooladhar centre in body. Your form is of literal Brahma, literal rhythm. You are the knowledge, both scientific as well as literary. You are the support of the universe, you are the root cause of the world, you are the God omnipotent.
- All auspicious things in the world are singing your glory. All the siddhis are dwelling at your feet. You are the origin of divinity, you are the literary form of God, the lyre of Sharada rings at your sacred feet!
- The arts, knowledge and sciences are flourishing under your protection. The moon adorns your head, the intellect shines on your forehead, the universe lies in your belly.
- Let the auspicious touch of Varadamurthy Ganesh (as you are) transform my heart. This is my incessant yearning at your feet, O Ganesh Guru!

— Chakor Ajgaonkar



O Arjuna, Let the entire human action end in knowledge (Dnyana), because knowledge is the final destination. Although I have preached you the method of selfless action and liberation you must not forget this truth that (Karma) must culminate in Dnyana.

O Arjuna, offer your karma in the fire of Dnyana. Keep the fire of Dnyana burning ceaselessly. Nothing is purer than Dnyana. The karma is instrument, whereas Dnyana is the goal.

— Gita

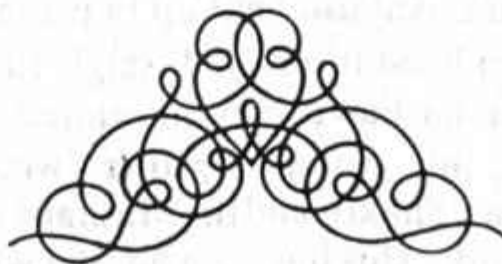


SHRI SAI LEELA

SEPTEMBER — 1989

CONTENTS

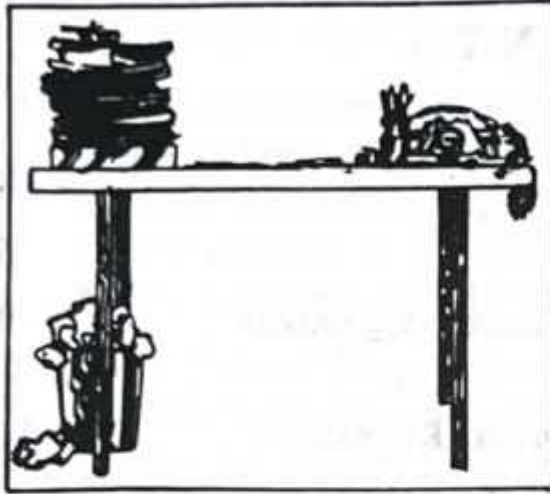
1. A Quote For The Month		3
2. Editorial		6
3. Sai Geetayan	Chakor Ajgaonkar	9
4. The Teachings Of Sri Sai Baba, Which I Try To Follow	Dr. R. Rukmani	11
5. Bliss Aspects Of Sai Baba		14
6. An Unscheduled Meet	Chakor Ajgaonkar	20
7. The Praise Of Ganesh	Vaikharitai	22
8. How Sai Baba Helps Us	S. M. Banerjee	25
9. Towards Life Divine	Chakor Ajgaonkar	30
10. He Is Always With Us	Miss. Neeta Lingarkar	32
11. Dabholkar's Sadhana Of Panegeric Bhaktti	Chakor Ajgaonkar	33
12. The Allah Malik Of Shirdi	P.S. Purushothama Rao	38
13.) Udho Shatak		43





GANESH GAURAV

EDITORIAL



(The propeller of intellect, dispeller of evils, Lord of accomplishments, guardian of devotees, militant. God Ganesh is the repository of all holy things and donor of all auspicious gifts.)

Auspiciousness incarnate,, Lord Ganesh, you are the singular reservoir of all auspicious things in the universe. The Gods, sages,

saints, visionaries, poets have invoked you from the beginning of time immorial with due love and respect.

Origin of all actions! The Indian culture has always placed you at the first and the foremost position of worship. You are the destroyer of Prarabdha & even before it is consumed, eliminator of evils even by mere recollection, and the lone remover of obstacles. You are the inspirer of genius, goad to success, and champion of devotees. The world knows your identity with these three qualities. You are not only God of knowledge and intellect but you are also the fighting militant, valiant war God.

You have manifested yourself from age to age for destruction of evil, protection of good and for sustenance of devotees reliant upon you with your hands held up in protection & blessings. In the Kali age also you will appear as Dhumravarna and create righteousness and character in the world again.

You form with Pasha, Ankush held up in protection and blessings pose looks kum-kum hued three eyed, single tusked, trunk headed and large bellied. India has deeply imprinted on her heart from unaccounted time, this form together with Riddhis -Siddhis, Navagraha, Matrukas, Shaktis and the Mushaka carrier surrounding you as your family link. This has been adored with body, mind and speech. Your single worded name mantra has resounded in each corner of the ancient land. The Indian culture begins with prostration to "Shri Ganeshaya Namas" mantra and comes to the consummation with "Om Namas Siddham". This inner sentiment of

intense devotion and regard has taken your forms round the world physically. You are in the nature of eight Vinayakas in Maharashtra. Though you are stable in the Indian continent, you have been moving in the five continents through the countries such as Tibet, Nepal, Turkey, China, Japan, Malaya, Sayam, Jawa, Sumatra, Bali Islands, Bareao, Mexico, California etc. where you have planted your feet in manifold forms.

The Vedas, Puranas, Histories have sung your glory. Rigveda, Atharvaveda, Narayanopanishad, Ganeshpuran, Ganesh Bhagwat have chanted your praise and sung your leelas without reservations. Rishis such as Bhrushundi, Mudgal, Grutsamad have been immortal through their devotion for you. Durva, Shami, and Mandara have assumed medicinal properties by your very touch. Your names, such as Ganapati, Vinayaka, Vratapati, Brahmanaspati, Jyeshtaraj signify your leadership & military valour. Hindus, Buddhas, Jains, Vaidicas, Tantriks have accepted your first position in worship and honour without exception.

The historical and cultural exposition of your significance should inspire us and awaken us to the facts of your inner meaning and message to humanity. Rishi Atharvana has propounded your spiritual manifestation in appropriate and effective terms in Ganapati Atharva shirsha and hence the stotra has been recognised as a complete siddha mantra.

You are Ganesh, a divine spur of inspiration on the border of subtle and gross, divine and cosmic, material and spiritual, known and unknown. Hence although you have taken your seat on the basic Mooladhara centre of the body you can impart inspiration to every human thought and deed. You are the original Omkara, which is the point of meeting of all four speeches, i.e. para, pashyanti, madhyama and vaikhari. The five elemented nature stands apart at one end whereas the subtle word of astral strata flourishes at the other end. You are the goader of success & progress in both these worlds. You are the regulator of the fruits of action. The Atharvashirsha has therefore called you Vangmaya, Chinmaya, Anandamaya and Satchidananda yourself. You have been described as beyond three gunas, times, stages and bodies. You are Omkara yourself but you manifest in the universe in the form of five elements because you are situated on the threshold of material and subtle word on the basic



place of Mooladhara centre. You are also of a gross, fixed, holy earthen principle which has empowered you to dispel evils and shower auspicious gifts. You are Indra, Moon, Sun, Fire, Varuna, Brahma, Vishnu, Mahesha and also Jagadamba. You are single worded Veda (i.e. Omkara). You are the first phase of Vedakala (i.e. Gayatri). You are the origin and the end. You are also the siddha guide on the Kundalini path way, which leads from basic centre to the crest centre.

In brief, you are, O Ganesh, the analytical, philosophical discrimination, divine genius, the acute intellect, and the sublime sensitivity. You are the beginning of auspicious and benevolent change in the world, which will come true through spiritual path.

Shri Ganeshaya Nama! We Sai devotees see SaiBaba only assuming your form as Ganesh, the Guru and the Guide.

(Ganesh Chaturthi 1989)

— **Chakor Ajgaonkar,**
Acting Ex. Editor,
14, Girisameep,
Srinagar, Panchpakhadi,
Thane—4.



Let selfless karma be offered to Brahman's sacrificial fire. Karma should rest finally in Dnyana.

O Dhananjaya! If the life is to be adorned by the touch of Dnyana and Karma, you must not forget that the life should have a touch of divine vision of Dnyana with desires fully evaporated. The human attitude should be of a Karmayogi with equipoise of vision of knowledge.

Arjuna, fix your eye on the atomic truth by controlling your mind and intellect. Then only the knowledge will envelop mind and breath and the ripples of Vikalpa sankalpa will die down and the peace will dwell within the soul.

— Gita



SAIGEETAYAN—(5)

(Sai Baba appeared on the bank of Godavari and with his magic touch obliterated the barriers of cast, creed and religion. He touched the life of devotees in a direct way through the portals of Faith and Patience. Nobody fully knows whence from he came. It is said that he was born in Pathri to a brahmin parents and was nurtured by fakir couple. He developed in himself the refinements of Natha and Kabir cult blended with secularism. Vyankusha, his Guru enkindled the light of realisation. One day he appeared on the village border of Shirdi with a marriage party. He was greeted by Mhalsapati on steps of Khandoba temple as "Ao Sai")

- The Fortune accumulated by us in hundreds of births has borne auspicious fruit. Baba has come to Shirdi. The golden treasure has come to our door! Baba has planted his divine feet in Shirdi.
- The God has assumed form of a young lad by using his Yoga maya. All the eight siddhis have been accompanying him from the very birth. The divine feet of God have manifested in the earthly soil of Pathari village.
- The land is blessed a thousand fold, where in the God has incarnated at his free will. This soil of Maharashtra is really blessed because Baba has assumed human form in this land.
- The parents denounced the life and became mendicants in search of truth. But the divine truth that was born was unknown to them. A fakir couple reared up Baba with the love and affection of parents.
- The lustrous young Master also searched for the formless in the world of name and form. He met Vyankusha's feet which fulfilled the thirst of the young disciple who met the reality just as the river merges in the sea.
- All casts & creeds in India came to a level of equality. The faith merged with Patience to shower the eternal peace. All discriminations and divisions melted in the fire of knowledge before Baba's presence.
- The new breeze of secularism came from the banks of Yamuna. Ram & Rahim were eager to have a perfect union. Kabir began weaving his shelas of truth, love and equality.



- The young siddha was sitting at the base of a tree sighting the visions of future events, when he chanced to see a lost mare. Chand Patil from Dhoop village was searching for this mare, when the Compassionate young Master blessed him instantly.
- The young Master hit the ground with the foreceps. And Lo! There appeared fire to enkindle the chilam. Chand Patil was amazed at the miraculous event.
- There was a marriage in the Patil family at Shirḍi and the divine lad accompanied the wedding party. The divine light appeared in front of the footsteps of Khandoba temple in Shirḍi.
- Mhalsapati the priest of Khandoba welcomed Baba in front of the temple with the words filled with ardour and respect:
“Ao Sai Baba”.
- Thus the God without name and form was couched in a name and a form. The divine feet appeared on the horizon of the universe. The fortune took a human form. The age of Spiritual awakening came to the portals of earth’s kingdom.

— Chakor Ajgaonkar



Arjuna, tranquilise the soul by equalising the prana and apana. Fix your sight on the middle of the eyebrows. Install the image of God there and merge your mind in the form of God. This place is the abode of divine vision, a border of limitless, a confluence of all holy tirthas. Be still at this Agnya chakra by controlling your mind.

In short the meditation on Atma is preferable to renunciation (Sanyasa). Follow action, meditation and knowledge and you will get everything you cherish.

— Gita



THE TEACHINGS OF SRI SAI BABA, WHICH I TRY TO FOLLOW

Sri Sai Baba's teachings are based on two strong pillars, Saburi and Shraddha. Utter faith in Guru-God leads to success in the spiritual path. It is the path, where intellect and knowledge enormously fail. Saburi or patience ultimately brings success to everyone. Utter faith and patience lead to total surrender to Guru-God. Lord Krishna came to Draupadi's rescue because it was Draupadi's total surrender to Lord Krishna. Dharmaraja was respected by everyone. Bhima was all powerful. No one was able to face Arjuna's Gandeeva. Nakula and Sahadeva were strong enough to protect Draupadi. But when the question of, who will protect her, arose in Draupadi's mind, she lost confidence in the strength of her husbands and sought the everlasting, eternal, and immediate help of Lord Krishna. When great saints like Viswamitra, Kanva, Narada and Vasishta find it hard to get the Sakshatkara of Sriman Narayana, how fortunate are the shepherdesses of Varaja, the forest dweller Sabari, the young Duruva, the boatman Guha and the poverty stricken Kuchela to receive the divine communion with Lord Krishna. The dhara of devotion springs from a pure heart, a heart, which loves humanity, and which identifies the sufferings of the people with its own.

Lord Sai Baba wants only the heart and mind of a person and nothing else. The seat of Saburi and Nishta is the heart and the mind. This is evident from the incident, in which Baba taught the importance of pure devotion, to Rege Maharaj. Baba asked M.B. Rege, the Judge of Indore, to give a dakshina of Rs. 40. Rege, who had Rs. 100/- with him, immediately gave Rs. 40/- without any difficulty. He was again asked to give Rs. 40/- and again another Rs. 20/-; Rege paid the amount. When the entire Rs. 100/- was exhausted; Baba asked again for Rs. 40/- Rege felt humiliated, as he had no more money. Baba then directed Rege to borrow money from Shama. When Rege approached Shama for the monetary help, Shama explained to him Baba's intention; 'Baba cares a rap for your rupees. What he wants is your mind and heart; your soul and time to be devoted to him' (Baba's Charters & sayings by H.H. Narasimhaswamiji, Founder, All India Sai Samaj). Devotion cannot be achieved by the offer of money to God or by a mastery of the Vedas, Shastras, Puranas, etc., or by position, age, beauty, physical



strength, or by authority of power, or by caste or creed. What learning or Achara or religious code of conduct did Kannappa Nayanar possess? How old was Duruva, when he had the darshan of Sriman Narayana? What did the elephant Gajendra know except the uttering of Ranga's name in distress? Lord Krishna with all saulabhya or simplicity visited the house of Vidura ignoring the royal welcome extended to Him by the Kauravas. Kubja, the deformed and hunchbacked old woman, was fortunate to receive Lord Krishna's Grace, who simply lifted her up by her chin and made her straight and look beautiful with brimming youthfulness. The poor person Sudama was given an equal seat on Lord Krishna's throne. Guha, the Chieftain of boatmen, was ignorant of Shastras and scriptures, and yet he was accepted as his brother by Lord Rama. The inanimate thing bamboo became the voice (Murali) of Lord Krishna. Vibishana in spite of his being Ravana's brother, was accepted by Rama and given asylum. What gave Maruti, the greatest honour of ever remaining at the feet of Lord Rama and Sita? What cannot be achieved by years of penance, by great sacrifices, by a mastery of the Vedas and Puranas, can be easily achieved by mere devotion, Sai is pleased with and wants only devotion. Devotion is the cord, with which we can bind the Lord. The other ways of reaching God are elusive. They are not definite either.

The river of devotion springs from utter humility and utter faith. Humility and patience are inter-connected. As Lord Krishna says in Bhagavad Geeta, 'Leave all your practices of dharma, seek refuge in Me; I will give you salvation'; whatever may be our position, property, caste or religion or learning, we can secure everlasting peace only through devotion. Without devotion, we are no better than sheep or animals. As King Arthur says--

“For what are men better than sheep or goats
that nourish a blind life within the brain”.

Wealth, our intellect, properties etc., are Baba's gifts to us. If we offer them, we are returning, what Baba Himself has given to us. There is nothing great in this. Only if we offer our devotion (which is solely our possession) abundantly, we are giving something of our own to Baba. Baba needs only that. Total surrender at the feet of the Guru-God is the beginning and end of devotion. Let each of us offer him or her devotion as Arthi to Lord Sai Baba.

Ananyaschintayantomamyeh janah
pari upasate
Tesham Nityabhiyuktanam
Yoga Kshemam
Vaham yaham.

— Dr. R. Rukmani,
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GOLDEN EXCERPTS FROM OLD ISSUES

BLISS ASPECT OF SAI BABA

From Salleela July 1973

P.S.V. Aiyer,
Sri Sai Samaj, Calcutta

SAI BABA commands universal esteem and regard on account of his innate compassion and boundless grace. Faultfinding is the work of small minds, forgiving is a sign of divinity. But loving because of weakness and flaw in another is the glorious part of divinity. Herein lies the maternal touch of Baba. "Will I frown on my children?" says Baba.

When people get into scrapes, they alone are to blame, for by their acts in the past they have created the present situation for themselves. Still, they cry for relief, they run to Baba, swear and complain. He bears with them and like a loving mother he helps them out. It is this earnest solicitude for any one that may accost him, which wins for Sai Baba the devotion of so many.

Now, why should Baba do so much for every one of his devotees? Simply stating that it is his nature to sympathise and to help is no answer. It is begging the question. Sai Baba is ever in bliss, and he wishes to share his bliss with us all. There is a theory of creation that because God wished to share his bliss, He caused the universe to come into being. At our level we can neither make out nor experience the nature of the bliss which is Baba's. It may be experienced by one nearest to Baba's level, but it can never be reported. All that we can say is that this bliss is inseparable from Divine Love or Grace or whatever you may call it. Baba can help us have some idea of this at our level only by letting us have fulfilment of our wants. In this momentary satisfaction we cease to desire for what we wanted. That is to say, if we intensely desire for something, our desire for that object leaves us as soon as we get it. This desirelessness lasts for a flicker. From this we are led on to higher stages of evolution where we come in for superior kinds of joys—from sensual pleasure to cultural delights, from cultural satisfaction to spiritual ecstasy and from ecstasy to divine joy or bliss and so on. We get these as we move to different planes of consciousness, from the emotional to the mental, from mental to buddhic, then to spiritual and then to still higher

planes. Baba's grace percolates from the lot fiest to the lowliest level distributing bliss in its finer or cruder forms at particular steps, and thus is fulfilled his wish to share his bliss. A favour shown to a devotee is a token of Baba's grace and fulfilment of Baba's wish to share his bliss with that devotee at his level. This mission of Baba is universal and it is functioning ceaselessly.

If relief or joy is delayed in any case, the recipient and not Baba is to blame for it. The devotee should focus all attention on Baba and hold fast to him and should not allow any other force to interfere.

"Hold on to my daman" says Meher Baba, the very embodiment of Divine Love. That is what Sai Baba expects of his devotees too. Says Lord Krishna "Ananya chintayanto mam" (have no thought save what you have for me) "Mamekam saranam vraja" (surrender unto me alone). Krishna, Sai Baba, Meher Baba-all say the same thing. Tune yourself up with the divine melody and then you sing the right note.

While Sai Baba is eager to reach out to us we profess to be devoted to him getting ourselves mixed up in thousand preoccupations. Our own accumulated tendencies (called samskaras), undesirable associations and other distractions are sure to disturb us: our senses, emotions, and above all our vanity may conspire against us and confound us. Disinterested service, meditations, atsangh, devotional reading and merciless self-examination are prescribed by our seers and sages to overcome these troublesome elements.

Let us pray Baba to help us in getting single-hearted devotion to him that we all may come in for his grace and share in the bliss which he is so eager to bestow on us.

BLISS ASPECT OF SAI BABA calls for further discussion for the purpose of clearing up some points raised previously. The term "bliss" needs to be properly understood. Bliss is unmixed and unceasing happiness in its highest form. Anand (Sanskrit name for bliss) is graded in the Taitirya Upanishad in accordance with our evolution, as the bliss of a perfect human being, higher than that, the bliss of a manushya gandharva; superior to that the bliss of the devas, and next that of Indra, and again of his guru, then of the Pithris and so on. Bliss enjoyed by members belonging to these gradations must necessarily lie beyond our conception because we, with the limitations of our physical bodies and senses, cannot follow the experiences of those who belong to planes higher than ours.



Bliss has a place in our life according to the Vedantic classification of our constitution. Man has Annamaya Kosha (physical body), Pranamaya Kosha (body of vital force), Manomaya Kosha (mental body), Vigyanamaya Kosha (intellectual body) & Anandamaya Kosha (bliss which remains inseparable from the atman). The other four Koshas or sheaths disintegrate in physical death but Anandamaya Kosha leaves the body together with the atman (Sanskrit term for soul). This classification makes it clear that bliss is within every one of us and that it is upto us to discover its existence in ourselves.

The Bhagvad Gita holds that the soul is uncreate, indestructible and immortal. It is luminous like God, and so it has to possess ananda (bliss) in the same way as God Himself. This theoretical understanding is to be realized by each one for oneself. No one can share with another in that task of atma vichar or enquiry into Self. When we say Sai Baba wants to share his bliss with us, we mean he is ready to help us in making this discovery, in getting at this Self Realization.

Just as infants are taught with the aids of toys, pictures and games, and sometimes they are presented with sweets as incentive to make them learn, so Baba favours his immature devotees with material benefits showing them a taste of bliss at the lowest level and then, step by step, he takes them on to higher places in the Path.

It is regrettable that we stop short of temporal gains, committing the same fault as is done by his uninformed critics who hold that Sai Baba has nothing more to give than temporal favours, and thereby we confuse the means for the end.

This error that we commit is clearly pointed out by Baba when he says "Some want wealth, some women, some sons—but what I have, none wants".

People do not aspire to higher life and higher forms of happiness because they are unable to see anything beyond what their senses convey to them. We have got used to look only outward. But the door is to be opened within, the gaze to be turned inward, as the way to higher life exists inside of us. Said Jesus Christ 'The Kingdom of heaven is with you'. 'This is what Baba wants us all to understand and to aspire to, namely, "DIVINE WISDOM" and bliss along with it by enquiring within. Says Sai Baba—

“Think who you are” (verse 121 Charters and Sayings).

Naturally he should deplore that, what he has, no one wants to take.

We trust that it is now made clear that the statement that Sai Baba wishes to share his bliss with us all has sufficient authority and arguments.

BLISS ASPECT OF SAI BABA was discussed in regard to its nature and how it came to us. In the first section it was recommended that maximum benefit of this bliss could be obtained only by the devotee focussing all attention on Baba and holding fast to him, without allowing any other force to interfere. In the next section Self-enquiry was recommended by turning the gaze inward. Only one thing can be attempted, namely, meditate on Baba or meditate on the SELF. One cannot do more than one thing at a time. A reconciliation is, therefore, felt to be necessary.

It is possible to achieve both points if Yoga is properly understood and practised. Now what is Yoga? Yoga is controlling the mind. We learn from the Ramayana that Anjaneya or Hanuman was a Yogi. Taking the sea by a leap, reducing oneself to the size of a mustard seed or magnifying one's form to an enormous size, and uprooting a hill and carrying it in the air, are Yoga siddhis or fruits of Yoga. How could Hanuman achieve these powers? The secret is disclosed to us from the words of that astute Yogi. In his report to Sri Ramachandra about his meeting with Sita, Hanuman had volumes to speak about her alone and he mentioned nothing about himself. Sita filled his mind so much that there was no room in it for any thought about himself or anything else. This absence of any reference to self became nature to him, as he was a perfect Yogi. The first lesson to learn in yoga or meditation is to forget the self and pin-point attention on the object of meditation. Poets and artists create masterpieces, and scientists make notable discoveries and brilliant inventions in selfless moments. Such moments have been felt and sung by Wordsworth in the lines below:

“In vacant or in pensive mood
They flash upon that inward eye
Which is the bliss of solitude.”

What a sad contrast to our behaviour in daily life! We never talk of Sai Baba without reference to our experiences, our sadhanas, our own achievements and what we are doing to serve the cause of Sai



Baba. The highest form of devotion is, according to Prahlad, atma nivedan (surrendering the self).

Next, meditation does not mean looking forward and outward, but it means looking inward. As we concentrate on Sai Baba in this way, and set aside all other thoughts including our little self, the Master reveals himself in our hearts in all his glory as a lovely picture on the silver screen and then comes the realisation that Sai Baba alone exists and he alone matters and nothing else. This discovery is bliss. Here we find no conflict between meditating on the Self and meditating on Sai Baba. Let us understand that Sai Baba is our Higher Self.

Says Sai Baba "It is enough if you keep me in your heart and make your heart harmonise with the head" (verse 191 Charters and Sayings).

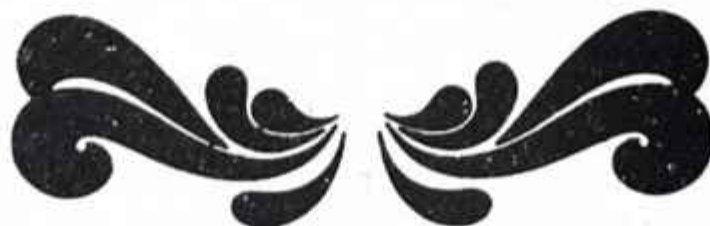
"I am you. You are I. There is no difference between you and me" (Verse 112, Charters and Sayings).

Courtesy—Sai Bliss



- Dattatreya is my sentiment, He is my god, my vision, my heart, my meditation, my knowledge. There is nothing else visible to me except the Guru.

— Pant Maharaj —



FOR SAILEELA WRITERS / POETS

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





EXPERIENCE UNDER BABA'S GRACE

AN UNSCHEDULED MEET

These were the days of severe winter in Shirdi in 1976, when I had an occasion to stay in the holy place with the main intention to read before Baba's divine presence all the forty one poems in Saigeetayana. I could not do this for a long time since the book was published M/S K.B. Dhawale Publications in 1972. (What I could do earlier was to introduce a few poems to Baba during Kojagiri night vigil by Dr. Gawankar and his group in 1970. The experience has been cited by me earlier and reader can recollect it.) I stayed at Shirdi in the month of December 1976 and read the series of graced poems to Baba in both Samadhi Mandir as well as Dwarkamai Masjid to my hearts content. I was sure that Baba had listened to me fully.

I must cite an earlier event as an introduction to the experience which I am recalling here. Shri Gulabrao Maharaj of Katol is a Saidevotee and a saint of Vithal faith widely acclaimed in Vidarbha region of Maharashtra. He used to come to my Mantralaya colleague Shri Badkas who stayed in Bandra colony adjacent to my quarters. I had an occasion to see this Gulabrao Maharaj, while he visited Badkas residence. I took his darshana there but could not talk to him because of unceasing flow of his visitors. However, he gave me and my wife some flowers and pedhas, while he left the darshana room. This surprise favour to us was really unanticipated. We forgot this after sometime. However his memory was revived again at Shirdi during my stay in December 1976, because one afternoon while I proceeded to Samadhi Mandir to read the poems, I was amazed to see Gulabrao Maharaj standing by the side of the Nandi opposite Baba's idol in Mandir and bowing in deepest respect. I advanced towards him, with my wife and held his feet. The book 'Saigeetayana' was in my hand. Maharaj turned towards me, held the book in his hand took me dedicately by my hand to Baba's Samadhi. He took a garland from the priest and put some flowers on the book and said, "We have to come to Shirdi because we cannot meet and talk elsewhere." These words reminded me of the event at Bandra and I became content that my wish to meet him was fulfilled and the flowers placed by him on the book before the Samadhi was a token prasad of Baba himself who has prompted him to do so, because I was reading these poems to Baba few days earlier.

I could have dismissed this event as a coincidence in case, it had no background of the happenings at Bandra and in case he had not uttered the above underlined words before the holy Samadhi. This was certainly not a coincidence or chancely meeting, because Gulabraoji appeared on the scene of Shirdi from Vidarbha, that very moment when I started to Samadhi to read out the poems to Baba. Gulabraoji came in a private car and proceeded away from Shirdi to some other place in Maharashtra immediately after staying at the place for a few minutes after offering the flowers and prasada to me. Gulabraoji is a Sai devotee and a Vidarbhan saint having a big following in Nagpur and adjacent region. There are examples in Sai Satcharita where Baba has manifested his will through contemporary saints or men of high spiritual order.

— Chakor Ajgaonkar



FOR SAILEELA NEW SUBSCRIBERS

- ★ New subscribers may enrol themselves from any month, however, they will be receiving the issues after two months for obvious reasons.
- ★ Subscriptions may be remitted by Money order/Cheque/D.D. The Cheque/D.D. should be in favour of "SHREE SAI BABA SANSTHAN, SHIRDI".



THE PRAISE OF GANESH

Young friends, Poets from times immemorial have praised Ganesh, the elephant God. Lord Ganesh is the first and foremost form of Brahma. Ganesh is the master of all branches of knowledge, arts and sciences. He is the propeller of intellect and dispeller of evils. He is the most popular godhead among children. The Ganesh festivity is celebrated with pomp and glee not only among **Maharastrian** and **South India States** but **every where in India**. Especially in **Maharashtra** it is observed like **Diwali**. Public festivals also are popular here since the times of **Lokmanya Tilak**, who used the Ganesh festival as a medium of awakening the people for political

ideals and social changes. Let us now turn to praise Ganesh in terms of poems composed by Sai devotee poets and writers like Das Ganu, Dabholkar etc.

— DASGANU MAHARAJ —

हे सर्वाधारा मयूरेश्वरा । सर्वसाक्षी गौरीकुमरा ।
हे अर्चित्या लंबोदरा । पाहि मां श्री गणपते ॥
तू सकल गणांचा आदि ईश । म्हणून म्हणती गणेश ।
तू संमत सर्व शास्त्रास । मंगलरूपा भालचंद्रा ॥ (स्तवनमंजिरी)

तू त्रिगुणातीत त्रिगुणात्मक । तू विश्वातीत विश्वव्यापक ।
तू सच्चिदानंद वरदायक । सर्वारंभ आद्य तू ।
तू शब्दाने उत्पादिता । शब्दही तूच समर्था ।
तुज वेगळे करू जाता । बोलणे अवघे खुंटते ॥
तू मंगलरूप मंगलकर्ता । मग अमंगलाची कशास वार्ता
तुझ्या पदरी बांधलो असता । अशिव माते स्पर्शना ॥

(अर्वाचीन भक्तलीलामृत)

O Mayureshwara, the support (substratum) of entire universe.

O Omniscient son of Gauri, O unscrutable Lambodar, protect me from all evils. You are the Lord of all Gunas, recognised by all sciences, the most auspicious God with crescent moon poised on the head. You are beyond three gunas, although comprising of all the three gunas. You are beyond words but all worlds reside in you. You are the truth-energy-bliss, the bestower of boons, the origin of all origins. You are producing the speech and are yourself speech itself. Nobody can isolate you from the words, because it would end all speech. You are the holy one, creator of holy things and there can be no unholy element before your mighty presence. As I am associated with you as your servant, nothing inauspicious can touch me at all.

— ANNASAHEB DABHOLKAR —

प्रथम वंदू गणपती । वक्रतुंड हेरंब मूर्ती ।
चतुर्दश विद्यांचा अधिपती । मंगलाकृती गजमुख ॥
तू भक्तांचा साह्यकारी । विघ्ने रुळती तुझ्या तोडरी
तू सन्मुख पाहसी जरी । दरिद्र दूर पळेल ॥
तू भर्वाणवीचा पोत । अज्ञानतमा ज्ञानज्योत ।



तू तुझ्या ऋद्धीसिद्धीसहित । पाहे उल्लसित मजकडे ॥
हा साईच गजानन गणपती । हा साईच परशू घेऊन हाती ।
करोनि विघ्न विच्छिन्ति । निजव्युत्पत्ति करू का? ॥
हे सर्व मंगल मांगल्या । लंबोदरा गणराया ।
अभेद रूपा साई सदया । निजसुखनिलया नेई गा । (श्रीसाईसच्चरित)

(Let me bow to Ganesh first, Ganesh who is Vakratunda, Herambamurti, who is the master of fourteen vidyas and who is the elephant headed holiness incarnate.

Lord Ganesh you are the helper of devotees, the obstacles fall low at your feet. The poverty melts away at your very sight. You are the boat in the ocean of Samsara. You are the flame of knowledge in the darkness of ignorance. Will you not look at me with a smile showering your Riddhis and Siddhis on me?

May I say that this is Sai Baba himself assuming Ganesh's form and cutting assunder the obstacles with the help of his Parashu? O Lord! the most auspicious of all auspicious things, O Lambodara Ganesh! You are not apart from Sai. Lead me towards the abode of atmic bliss.

Young friends, let us welcome Ganesh with the words of these two great Sai devotees who saw Ganesh in the form of Sai Baba. Let Ganesh bestow upon us the power of intellect, the vision of knowledge and the joy of fulfilment of our ambitions. Let us end with the stanza:—

जय जय श्री प्रणवाकारा ।
मूलाधार चक्राधारा ॥
शब्द ब्रम्हात्मका छंदाकारा ।
नमन तुजसि गणराया ॥ (श्रीसाईगीतायन)



HOW SAI BABA HELPS US

A THEOSOPHICAL VIEW

Our worldly concern and worldly joys mean so much to us that the word "help" is often interpreted as some material gain as: profit in business, promotion in office, suitable match for our children, recovery from illness or rescue from some mishap and so on. Maya holds us all under Her powerful spell so much and for so long. Little do, we think how temporary pleasures fail to satisfy us and how as one desire is fulfilled another follows and often these pleasures contain the seeds of pain. Again so inordinate is our desire that we do not hesitate or scruple to commit bad karma in pursuing our pleasure. Worse than that we develop for these pleasures a craving, which goes with us life after life, even though we shall have atoned for our sins by suffering. Temporal pleasures are in these ways transient and they become breeding grounds for bad tendencies as: lust, greed, anger, envy etc. and bad karma. They infect our minds, dim clear thinking and check our spiritual progress. These arguments are not intended to deprecate bodily enjoyments altogether. Moderation should be observed in having them.

As against all these take spiritual joys called bliss. Bliss is unmixed without even a touch of pain. It is pure, holy and it has a freshness, which cannot be found in sensual pleasures. Pooja, bhajan, satsangh, devotional reading, as: Shri Sai Satcharita, serious study, and meditation bring us joys that never go stale. Engaging in some kind of yoga is rewarding. They delight us from day to day, and are, therefore, called nityanand. This is what Sai Baba likes to give us. He complains: "People do not ask of me, what I want to give." This joy is a tonic to us. It purifies our minds, raises our efficiency and promotes our spiritual progress. This is where Sai Baba "helps us". Sai Baba also says "Life is spent in vain, if one does not engage in yoga, or any other spiritual work."

The illusion that surrounds us in nature called phenomenal universe and the three gunas: tamas, rajas and satwa which create tendencies in ourselves, impel us to act. Our actions are good or bad according to our tendencies, and we are compelled to be reborn to undergo the results of our actions. While in the act of expiating for our past Karma (actions), we are led by our tendencies to commit more Karma, which entangle us in further rebirth. We are in this way



caught up in a whirlpool of Karma and rebirth, from which there seems to be no way to come out.

Whatever good Karma, we may have done leads us to a guide. One of such guides is Sai Baba. The 'help' he renders us consists in leading us out of this whirlpool by prescribing to us methods suitable to our condition.

God has a grand plan and that plan is helping individual souls march step by step to Perfection. This marching forward is called evolution. What a Sadguru does is to cooperate with God in working out His grand plan. He is a Messenger of God, and his mission is to lead humanity back to its source.

It is essential to understand that while the Sadguru shows the path, it is entirely upto every one to work for one's evolution. Just as the faith of the patient in the doctor, and the patient's co-operation with the doctor in following his directions are necessary for recovery so the faith of the aspirant in his Sadguru and his scrupulously carrying out his Sadguru's instructions are necessary to progress in spiritual life. The Sadguru knows two important points in his devotee. First, the tendency or sanskara of the devotee and second, the stage of evolution attained by the devotee. Accordingly he prescribes sadhanas suitable to particular devotee. **Samartha Sadguru, Sai Baba bade Abdulla Bhai clean the streets in Shirdi and fetch water, he asks Das Ganu Maharaj to do Harikatha. He asks other devotees to go to Siva Mandir, or read the Pothi (scriptures like Bhagavata or the Gita), others to recite Vishnu Sahasranama, others to go to other shrines, to join satsangha or to meditate. The sadhanas (spiritual practices) prescribed by Sri Sai Baba varied from one individual to another according to the tendencies and development of the individual concerned.**

By these sadhanas the aspirants benefit in two ways. While they progress spiritually, they also add to their store of good Karma (punya) and at the same time they are enable by Sai Baba to pay our their Karmic debts. Here Sai Baba saves them from having to reincarnate so often in the future. This He does by intensifying their sufferings in the present life itself. We see some ardent devotees exposed to enormous suffering. He has done this in the cases of Dr. Pillai of Nagpore, Abdulla Bhai, Mhalsapati and Upasani Maharaj.

Even good Karma is regarded as golden fetters if the Karma is done with the consciousness that one is the doer. In the declaration "I

do this service in the name of my Master" there is a ring of Rajas." This may lead to reincarnation with chances of betrayal to indulge in pride and hurting others' sentiments. But it is hard to get over this **tendency. Nothing sort of absolute self denial and surrender to Sai Baba** can help in destroying this feeling.

Then by the grace of the Master the aspirant realises that his Lord is the doer and he is only an instrument. This is the greatest upadesha of Bhagwan to Arjuna. "Nimitya matram bhava, Sabyachi." (Be thou the instrument).

Selfless work can alone help us in receiving the grace of the Master. Distributing food, medicine, clothes or affording shelter to the poor, giving emotional comfort as: listening to the words of the distressed, the bereaved or the convalescent, diverting the careworn by music or fine arts or entertainments, helping in studies and above all, disseminating spiritual culture.

It has been made sufficiently clear how Sai Baba helps us not only come out of our troubled existence but enter into a richer and more fruitful life. It is upto every one of our readers to reflect on all that has been discussed above and meditate on Baba. Then He will give the prompting from within as intuition or send some one or cause some circumstance to show the way to the devotee concerned.

Out of twenty four hours in a day, do we set apart twentyfour minutes in prayer, devotional reading, meditation or any other spiritual work? Even in those brief moments how often do our minds skip over to the next programme or chew upon what happened yesterday! We talk aloud about our understanding the spiritual values, glory upon the spiritual heritage of our rishis and condemn **the materialist tendencies of the westerners. Can our own hearts** bear close scrutiny in this regard? Are we proof against temptations? The modern man, whether he is Indian or any other national, gives first place to the satisfaction of his worldly cravings.

Aware of the preference of the modern man for temporal joys Sai Baba draws him first by granting him a material favour. He does this for some time till he binds the devotee by a tie of gratitude. By **degrees Baba changes the man's gratitude into devotion to God.**

The degrees are that the devotee's love for Baba grows so strong that he does not mind even if his prayer for more favours pass unheeded. In this way the devotee is trained to accept cheerfully



whatever comes to him as a result of his past Karma. He regards even sufferings as gifts of God.

Next Baba knocks off the conceit of the devotee by making him realise how he fails whenever he starts any work on his own account and how success crowns his efforts when they are taken in the name of the Master.

In some rare cases Sai Baba enters the heart of the devotee and works from within to change his bad tendencies. Once Nana Saheb Chandorkar was smitten with the charms of a woman as she came to pay her respects to Sai Baba. He was taught by Baba to understand the body as a temple of God. Getting distracted by physical beauty is, therefore, like becoming lost in the architectural splendour of a temple and forgetting the Murti (image of God) within. Since then Nana Saheb grew in wisdom and purity and Baba was also working within him. One day as Nana Saheb started his service in his prayer room, a naked woman of captivating beauty appeared before him. Nana Saheb threw his shawl upon her. She shook it off, skipped and dashed out of the room. Nana Saheb chased her and threw the fleece to cover her nakedness. She jumped into a bush and vanished.

Baba has said that he remained inside every one and anything that occurred in anybody's mind could not pass from his notice. Sai Baba had assured Justice Rege that he would be by him and inside of him too. Baba had also exposed erratic people by telling them what lay in the innermost recesses of their hearts. We see in Sai Baba the fulfilment of the declaration: "Anthar bahir cha tat sarvam vyapya Narayana stitaha" (Narayan exists pervading all inside and out).

Sai Baba bade Pandit Kashinath who accosted him for spiritual progress, sit quiet in Khandoba temple eating roti and curry. Baba undertook to do the necessary work for him. The Pandit obeyed the Master and became eventually the famous Upasani Maharaj, founder of Sakori Ashram.

What is needed is to mediate on the Master for some brief moments, at least, in the dya and start the work of absolute surrender, a difficult task, of course.

There are instances to illustrate Baba's definite contribution to our evolution, such as, how He settled a dispute between reptiles, sympathised with the lizards, enabled a cow to attain through successive births to the stage of a Brahmin lady, and how He deprived

a black magician of his power leaving him only the ability to perform simple feats in the service of Baba. To a Theosophist who suspected whether Baba was a black magician. He declared that He was a White Magician leading the people along "Shubhra Marg" (illuminated path) to the White Lodge.

A stage is reached when even the result of good actions proves a hindrance to ultimate liberation as it leads to rebirth to enjoy their fruits with chances of being betrayed into lapses and regress. So, the Avatars warn their devotees to dedicate the fruits of their labours at the feet of their Master, which the devotees readily follow because of their profound devotion to Him and by that means, the way is paved for the individual souls to ensure their immunity from the Karmic bondage. Any good act performed in this spirit is an act of dedication or selfless service and the doer becomes automatically a replica of the Avatara itself which is nothing other than a dedicated life of the Supreme Being for the service of the universe. In leading a selfless life in obedience to the Master as explained above the individual souls are only assisting in the Mission for which the Avatar has come among us.

Lord Sainath calls His devotees who are almost all of them highly evolved souls to assist Him in the Mission for which He has incarnated. In order to make them efficient instruments in His work, He ensures their protection from Karmic commitments.

The peculiar feature of Sai Avatar is that it is taken to benefit individual 'jeevas' instead of the benefit being of a general nature as was the characteristic in the previous Avatars and a double effect is achieved in this Avatara, namely, of not only benefiting the individuals but of helping others by these individuals being used as fit instruments for the purpose.

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REALM OF SADHANA

— Chakor Ajgaonkar

TOWARDS LIFE DIVINE — (6)

SHRI KRISHNA:

Admonishes the philosophy of selfless karma in the strife of life. Gita teaches us to remember God in atmosphere of ambiguity and doubt. It emphasizes the inevitability of karma, immortality of soul, universality of vision and approach which itself is perfect sadhana attitude, we must learn, imbibe and assimilate in day to day life. Gita's sadhana is surrender on the altar of saguna devotion for the Lord, tranquility of mind through control of mind and breath, performance of duty with vision of knowledge and universal equipoise. The sadhana of Gita aims a high motto but it also indicates what minimum could be done. If you cannot achieve equal vision of knowledge and yogic exercise, you can act selflessly without expectation for fruit of action. This means an attitude of love for humanity and selfless service Gita declares that knowledge is greater than yoga, meditation is greater than knowledge, renouncing fruits of action is greater than meditation. We have to rest in Om at the end of life. This is sum & substance of Krishna's teachings. Krishna does not encourage doubt and inaction. He stands for faith, power, skill in action, yoga, devotion, surrender as the essential attitude for sadhana. His devotion is of surrender and balanced discrimination coupled with karmas leading to service and human welfare.

SHRI GONDAWLEKAR MAHARAJ:

Saints are a part of God and hence can change the effect of past karmas. Saints preach uttering of divine name as sadhana. Namasmarana is nothing else but Omkara sadhana. A link with the divinity is established by this sadhana. The name is to be recited with fatherly love. It is the simplest way for salvation. It is even effective than yoga, karma and dnyana. In other words it embraces all these three in a nutshell. It creates power, generates stupendous energy. The rigours of Vedas and rituals of orthodoxy are softened and humanised by saints with the magic of love lorn name. Saints realise God themselves. There after traverse the country and awaken people to sadhana. Every event in life is a test. The victory and defeat, weal

and woe, gain and loss are meant for our purification for sadhana. If we do not sacrifice ourself interest God forces sacrifice upon us through sufferings. To be pure, uninterested and vacant, enables God to enter in us. This is also a practical sadhana which is a prelude to actual practice of sadhana in the form of namasmaran. God's name is a compromise between saguna and nirguna. It is singular Veda (Omkar). Mana when reversed becomes name. It ends ripples of mind. No Prarabdha or Karma can wipe off nama. It is a stamp or authentication of God on the book of life.

DASGANU MAHARAJ:

A sadhaka should know that we are not owners of wordly things. Every thing comes as a lot of Prarabdha and vanishes as predecided. Nobody can run away from Samsara. The effort to evade will cause recurrence of the sufferings. Do not be unhappy or conceited. Act in a detached way like a traveller in unknown regions. This attitude in life has been endorsed by Sai Baba for the devotees.



The flame of atman always blazes in the meditation. Therefore meditation is the rood to liberation. Selfless karma gives peace. But stabilization of peace and tranquility is a gift of yogadhyana. Fix your mind on the middle of eyebrows, instit my form there like an unwavouring flame.

Even if the sadhana ends abruptly in life. You will be born again in a holy family and continue the exercise in the subsequent birth.

— Gita





HE IS ALWAYS WITH US

— Miss Neeta M. Lingarkar,
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Great saints have taken birth in this holy country from time to time, to make the people realise the importance of human life. They have strived to lead the common man to God with the help of their simple preachings. They have guided the people to achieve the ultimate goal in life i.e. Salvation.

Shri Sainath of Shirdi is one of these many great saints, who guided the people to attain Salvation. He preached His devotees to have 'faith' in Him and to always have 'patience'. He has asked His devotees to cast their burdens on Him and never waver in any circumstance. We should have full faith, that He is always with us and all our problems will be solved by being patient.

We all have to face numerous ups and downs in our lives. It is in the critical situations, when our faith in Him is tested. It is in the way, we face the calamities, that prove whether we truly and fully emerge as a Sai-devotee.

In order to cultivate these teachings in ourselves, it is imperative, that we read Sai-Sat-Charita regularly and try to act according to His teachings. Sai nath has taught His devotees the importance of namasmaran, which is one of the forms of Bhaktti.

Thus, we as Sai-devotees should completely surrender to Him and keep in mind, that whatever happens is His will. We should not let any doubts creep into our minds and should have full faith in Him and patiently face all situations in life, happy or sad by chanting His name continuously in our minds.

These can be achieved by our continuous persistence and more important His help and blessings. May Sai nath help us all to make this human life, that has been granted to us, worthwhile, and help us through the path of Salvation.



DEVOTIONAL UNDER CURRENTS OF SAI SATCHARITA — (1)

DABHOLKAR'S SADHANA OF PANEGERIC BHAKTTI

Late Shri Annasaheb Dabholkar has made a historical effort of Compiling the life story of Baba in the form of "Sai Sat Charita" to project before the generations of devotees a divine image of the Saint of Shirdi. The book contains the record of how Baba actually looked like; how he moved around and expressed himself; which were the personalities which surrounded him; what events occurred in his life. Dabholkar has depicted Baba's amazing miracles, his lighting of lamps without oil, his sleeping in the masjid, the chavadi, the dhuni, the sacred ash, begging for alms, acceptance of dakshina. The Guru paduka sthana, the samadhi mandir, Baba's advent and exit from Shirdi, his acts and deeds during lifetime and the experiences of devotees after his departure have been delineated with true faith and realistic approach by Annasaheb with his able genius which although erudite, and analytical was equally devoted and implicitly surrendered at the feet of the master. The devotees feel highly indebted to him for this great achievement. The practical wisdom, balanced discrimination of Dabholkar is reflected in the book together with his learned study of religious texts and Indian philosophy and culture. His faith, allegiance to Guru and love for singing the Charita of the Saint has made this book a valuable treasure. Saints are beyond birth and death and their existence is not marred by time is fully experienced, when the reader reads Sai Satcharita with faith. The great work was compiled by Dabholkar with the blessings and the permission of Baba while he was alive and hence the book has a special significance and place in the firmament of great book written on life and work of saints in India. I have appreciated the great work of Shri Dabholkar in the capacity of a devotee of yoga and bhakti cult, as well as a writer and poet who had written a similar but poetic work on the life and teachings of Baba of the order of "Shri Sai Geetayan".

Shri Dabholkar cached in words the untarnished flush of joy, which engendered in his mind as a result of hearing the sweet incidents in the lifestory of Baba. He freely distributed the joy to all the devotees round him. We must mingle with the mental frame of



Dabholkar to appreciate his personality and approach in this context.


He was a learned pandit, a legal official knowing law and justice and a man of faith with the gift of discriminative and critical mind. Since I have also been working my own way in these very fields, I have supposed myself to be a modestly fit writer to understand, appreciate and analyse the mind of Shri Dabholkar as a saints biographer. Dabholkar at the very outset of the Satcharita guarantees in the words of Saint Dnyaneshwar that the Lord is always fond of those writers and poets who sing the glory of life and deeds of Saints. Dasganu has earlier made such an effort in his "Bhakta Leelamrita" and "Santakathamrita". The "Raghunath Savitri Bhajan mala" is also an effort in this direction. Shri Anna Saheb Dabholkar's endeavour to write the life story of Baba is the next similar attempt, which was prompted by a strange incident in Baba's life. Dabholkar saw the strange phenomenon of Baba grinding wheat and scattering the powder on the outskirts of Shirdi to ward off the spread of an epidemic in the village. Dabholkar was wonder struck at the uncommon act of Baba and was inspired to interpret the cause and effect relation of miraculous acts of spiritual masters. This was a sprouting inspiration of praise of Saints or the panegoric devotion of a Saints biographer, which was encouraged, nourished and fortified by Baba's blessings.

Sri Sai Baba not only did allow Shri Dabholkar to keep a record of events in his life but also assured him that he will himself sing his own leelas and the author will be only a salutary scribe. The readers may recollect here that the famous Gondavalekar Maharaj had torn out the pages of his biography which a retired post master was attempting to write. This was because the biographer of a saint is also to be born. Nobody can do this at his own free will or volition. Such an ordained scribe was born in the form of Prof. Belsare, who wrote the immortal biography later. Dasganu Maharaj similarly wrote the Gajanan Vijay, the imperishable biography of Saint Gajanan Maharaj of Shegaon in Viderbha. However Dasganu Maharaj could not write a big biography of Sai Baba, although he was so near to Baba. No doubt he has written the four lasting chapters on Baba in Bhakta leelamrit and Santakathamrit taken together. Dasganu had written an immortal poem on Baba describing his trinity form aptly. It was not at all difficult for the genius of Dasganu to make such an attempt as Annasaheb did. But that was not the wish of Sai and the

erudition and analytical aptitude of Dabholkar was appropriately equal for such a mammoth task. However Baba had asked Dasganu to sing the lives of Saints, tearing his service in police Department. What Baba wanted was that he should spread his mantle on a larger compass, than Baba's own life. In short it was the fortune of Dabholkar alone! This gave a spurt to Dabholkar's poetic imagination and his pen poured verses in Ovi metre to flood Baba's life, deeds and philosophy with the waters of devotion, faith and analytical discrimination.

The Sai Sat Charita was sung in Ovi metre by late Shri Dabholkar with the main object of expressing his wonder towards leelas of Baba with an attitude of faith and selfsurrender to the **Master. His mind was overflowing with love and faith. He took delight in analysing every act, word and event in Baba's life with his analytical, discriminative eye, so that the reader will be enlightened and edified.** Baba also conferred the title of "Hemad pant" to Annasaheb in order to encourage his philosophical and analytical **approach towards Saint's life. Shri Dabholkar made the optimum use of this privilege to project a convincing image of the divine Master with his mature style and effective word power to match the philosophy of devotion and knowledge.** This was a monumental achievement because after the physical departure of the Master, only **two things outlived him as the witnesses of the Saints life and miracles,** one was the living and throbbing "Samadhi" of Baba and the other the great biography of the living experiences "Sai Sat Charita".

In the creation of this literary monument of Baba, Annasaheb Dabholkar was conscious that he was fashioning one significant facade of Baba's ninefold devotion. This Bhakti was "Sankeertan bhakti" or the panegeric devotion. This was double faceted because it was "Sankeertan" for the author, whereas it was "Sravan" for the readers. Dabholkar had an elucidation in this context. He said that in Treta yuga severe penance enabled sages and rishis to attain God. In Dwapar, worship and adoration was medium to reach the Godhead. In the course of time the mediums and the ways of achieving the goal changed. Kaliyuga is the age of degradation and deterioration of values and as such the lack of faith and righteousness proliferated in all directions with the increasing pace of life and complexities of involvements of human mind.



The requirement of such an age is of uplifting the soul by the sublimisation of mind and abandonment of sensuous pleasures. The sacrifice, donations, worship, meditation and such rigorous or strenuous ways of sadhana are discordant with the spirit of the era. Hence a simple method, such as the "Samkirtan" of the name and leelas of God is recommended by contemporary Saints and Sages for liberation of self. Dabholkar resorted to this very way of spiritual attainment by singing the leelas of Baba, which in other words meant Namaskirtan or the singing of virtues and life events of God and Godly masters. He aimed at not only self upliftment through this exercise but also upliftment of the readers who would be reading the Satcharita. Baba had assured that he would uplift those devotees who would sing his glory. He would bear the burden of the prapancha of these devotees who would be oblivious of their body and mind in the ecstasy of his devotion.

Baba not only appreciated and approved of Dabholkar's devotion of the "Samkirtana" style, but assured help and succour to the bhaktas who would benefit by the "Sravana" of this "Samkirtana". Baba says in unequivocal terms that he would not only uplift but save the devotees from the clutches of death, cure their maladies, raise them to "unmani" state, if they hear his leelas in rapt attention and faith. In short, the Shravana Bhakti confers bliss to the listeners. The doubts would vanish, the calamities would melt. It leads to the unceasing attention or concentration on the form of Guru as envisaged by Natha cult.

"Fix your eyes on my lotus feet.

Merge your mind in my memory.

Immerse your consciousness in my contemplation.

Let your mind, body, intellect and ego totally melt in my form without leaving behind any trace of the contaminated selfish existence."

(Sai Geerayan)

This is the tale of the writer and biographer Annasaheb Dabholkar who was the author of 'Sai Sat Charita.' This is the manner in which he acted and the attitude which he assimilated in himself to be fit to write a divine biographical work. Narada had already said in his bhakti sutras that "the God is present, wherever devotees sing his glory." This is what Baba reiterated and what

Dabholkar put into practice while writing the immortal work. Kabir who is said to be the preincarnation of Baba has also certified that the "Lord of Vaikuntha dwells perpetually in the company of Saints."

— Chakor Ajgaonkar,
14, Girisameep,
Shrinagar,
Pachpakhadi,
Thane—400 604.



- Always say that 'I belong to God.' Never say that 'God is mine.' The wave belongs to the ocean and not the ocean to the wave.
— Shri Gondavalekar Maharaj —
- God resides away from the external scene. The Saints have seen the God, yet they move within the scenic world. Remember this, when you approach a saint. It is not proper to approach a saint with the lusts and desires for worldly external things.
— Shri Gondavalekar Maharaj —
- Vedas are nothing but praises of the Lord. The Saints have attained the Lord of the Universe. Hence the sayings of the Saints are reproductions of Vedic wisdom.
— Shri Gondavlekar Maharaj —
- On the peak of the mountain beyond, seats a Yogi concentrating on the unconditional form. He is poised on the seat made of Brahma with his Khechari mudra deeply fixed.





THE ALLAH MALIKH OF SHIRDI

Baba always used to utter 'Allah Malikh' and says that He is slave to God. My only intention is to prove with my little knowledge that Baba Himself is 'Allah Malikh' i.e. God. A simple sample survey of Sai Satcharita proves the same. (from Shri Sai Satcharita of Sansthan and Sri Sai Leelamrutham of Acharya Ekkirala Bhardwaja in Telugu.)

It can be boldly and proudly said that Sai Baba of Shirdi is the most Sampurna (complete) Avatara of 'Datta'. Baba is a quite peculiar and controversial personality. What everybody knows is that this unknown Fakir is named and noted as 'Sai Baba of Shirdi' only. No particulars of Baba and biography are available till this moment. That is the speciality of this 'Avatara'. It is a judicial combination of Hindu, Muslim. His residence was a dilapidated Masjid with the name of 'Dwarakamai'. It is open for all always. Hindu rights and Muslim customs are observed side by side without any hitch under the noble able guidance of this 'SadGuru Samrat'. Sree Rama Navami and 'Urus' the sandal procession is continued till now in the 'abode of this secular God' with Hindu, Muslim brotherhood.

Whoever enters into the 'Darbar' of this 'Yogiraja' with folded hands are not all permitted to go with empty hands, unblest even till this moment. This so called mad old Fakir is keeping up his promise that "do not be anxious that I would be abroad from you, you will hear my bones speaking and discussing your welfare". So, 'our Father' did not leave any 'legal heirs', even though took 'Mahasamadhi' in the year 1918. The only thing is that 'our Care Taker' is not physically present. This is also not correct and proves my foolishness to say that 'our Guru God' is not physically present as the past and present experiences of so many Sai Bandhus are still proving that at the hour of need 'this Shirdi Mother' is running physically stretching His four hands to save his 'Bhaktas'.

Baba appears to be mad and bad through His external peculiar behaviour and seems to be illiterate. His happy and pleasant moods, very immediately followed by mad behaviour (in our view) scolding very badly in unworthy language and beating with 'Satka' males and females are some standing proves. But the multi millionaire of those days, Sri Booti, the well learned, highly educated and better qualified Sarvashri G.G. Narke, G.S. Khaparde, Rao Bhadur, M.W. Pradhan etc. were not at all dare enough to open their mouths and thus dumb

found before Baba with folded hands, eagerly awaiting to carry out the instructions and orders of this 'Almighty', know that all the deeds of 'Sai Saheb' are for the welfare of devotees and they are blessings in disguise.

Even though this 'God' amongst us played like a father, with His children, in those days with Shama, Mhalsapathi etc., with the close intimacy Shama often used to forget the Divinity of Baba. After the physical departure of Baba only, Shama could come to know actually, what he lost and worried and felt very much repenting for his innocent behaviour towards 'his God' with his close intimacy.

This kind Fakir, lead a royal life as a 'true Fakir' with 'panch Bhiksha' and stood as an example. Nana Valli's test is an example for this. There is no value for the wealth, pomp and show in the view of Baba. The King and pauper are equal to Him. The most potent and effective weapon, the new invention and patent medicine of 'this Hakim' 'Udi' is Sarva Roga Nivarini, Sanjeevini, all of us know.

The premier servant of 'this Doctor or doctors' Bhagoji Shinde was a leper naturally we hate. But no other devotee was effected. In 1910 pushing His arm in the Dhuni, Sai Deva saved the life of a black smith's child. It clearly shows that 'the all pervasiveness and mercy of this 'Shirdi God'. When Mrs. Khaparde worried much about the plague of her child and approached Baba, Baba took his suffering showing the same to Mrs. Khaparde, saying "See, how I have to suffer for my devotees. Their difficulties are mine". The whereabouts of missing mare of Chand Patil was informed and fire and water for chillim were created by 'Sai Fakir' from the same place. When the shop keepers refused to give oil, whole of the night, there were lights in the Masjid with water. When Das Ganu placed his head on the feet of Baba, seeking permission to go to Prayag for holy bath, there were flowed streams of Ganga, Yamuna, water from both the toes of this Sadguru Samrat. So many persons were blessed with children; Gopala Rao Gund, Damu Anna, Sapatnekar are some examples.

This 'magnet of Shirdi' knew all yogic practices. Baba's Dhavti and Khanda yoga' were quite unique and extraordinary. When there was omission in 'Pooja' of Mr. Tarkhad in Bandra, it was brought to the notice of Mrs. Tarkhad at Shirdi. I need not explain the wonderful yogic feat about the Bedstead, the wooden plank of Baba used to sleep. One evening, there was terrible storm and all flocked in the Masjid for shelter. No local diety at Shirdi came to their rescue. So



they prayed Baba, their God. Then, Baba addressed the storm in a loud thunderous voice, "Stop, stop your fury and be calm". The nature obeyed His command and the people went home well pleased. On another occasion at noon, the fire in the Dhuni began to burn brightly. Its flames were seem' to be reaching the rafters above. The people not dared to ask Baba. But Baba soon came to realize, what was happening. He took up his 'Satka' and dashed against a pillar in front, saying "Get down, Be calm". At each stroke of the strike, the flames began to lower and slow down and in a few minutes, the Dhuni became calm and normal. This is our Sai, an incarnation of God. He will bless any man, who will prostrate and surrender Himself to Him. This proves Baba's control over the elements.

Baba had all the 'Ashta Siddhis' (eight powers) at His command. He never practised nor craved for this. They came to Him naturally, as a result of His perfection. This Divine Doctor cured His devotees diseases with forbidden diet in His own way. Bhimaji Patil's severe chronic chest disease, Bala Ganpat Shimpi's a malignant type of malaria, Booty's dysentery and vomittings, Alandi Swamiji's severe ear pain, Kaka Mahajani's diarrhoea, fourteen years stomach ache of Dattopant of Harda, Shama's piles complaint, Gangadharant's (Kaka Mahajani's elder brother) many years stomach pain, Nana Saheb Chandorkar's intense stomach pain are few examples. It goes without saying in the delivery case of 'Mainatai', how Baba suffers in attending to the needs and wants, in serving and saving His devotees. In this case Baba manifested Himself as Tonga, Tonga driver, and horses also to save 'Mainatai' moved by her unshaken faith.

Shama was a school master, staying in the school, observing Baba without faith in the early days. At night he used to hear that somebody speaking in English, Hindi and in other foreign languages in the Masjid. At that time nobody could be found except Baba. So it was the sincere opinion of Shama that Baba knows so many languages. Nobody believed that Baba knew Sanskrit. One day 'our Unpadh (illiterate) Baba surprised all by giving a good interpretation of a verse from the Geeta to Nana Saheb Chandorkar. All the Sai Bandhus know that in 1886 Baba made an attempt to cross the border line (i. e. Seemollanghana) and took 72 hours Samadhi. Is it humanly possible? Certainly not.

Very much pleased with the brilliant services of Bayajabai, Baba promised to look after and protect her son upto the last. Thus keeping up His promise Baba accepted the 'Death invitation' of Tatyia Kote and took Mahasamadhi in 1918. Can anybody deny this fact? Once Nana Saheb Dengale, a great Astrologer told Booty "Today is an inauspicious day for you. There is a danger to your life". This made Booty restless and when he came to Masjid, Baba said "What does this Nana say? He foretells death for you. Well, you need not be afraid. Tell him boldly. Let us see how death kills". By the Grace of Baba he was safe. Except Baba can anybody give such a guarantee to the life?

Devidas, Janaki Das, Gangagir Maharaj, Ananda Swami, disciple of Akkalkot Maharaj praised Baba as 'jem'. Meher Baba considered our Sadguru Samrat as 'Kohinoor'. Once during a casual talk at Masjid, Baba touched the water pot with Satka. When asked about this deed, it was made clear by Sai Deva that He is putting off the fire caught to the cottage of his brother Tajuddin Baba of Nagpur. On the enquiry, it was proved to be true. Once Baba did not go to Lendi even though that was the time and was in the dust by the side of the wall of the Masjid. When questioned by Sathe, it was told by Baba "My brother, Gajanan left us". By that time Gajanan Maharaj took Mahasmadhi at Shegaon. In 1917, Baba told other devotees, "My devotees, responsibility is mine. I do not allow the down fall of my devotee. In such cases, I will stretch my four hands in saving him".

So many incidents in Sai Satcharita proved that Sai is 'Sakala Devata Swarupi', 'Sakala Sadhu Swarupi' and 'Sakala Jeeva Swarupi'. He is 'Para Brahma'. Now let us hear Sai Baba's words, guaranteeing the welfare of the Bhaktas, "There will never be any dearth or scarcity regarding food and clothes in my devotees' home. It is my special characteristic that I look always to and provide for the welfare of those devotees, who worship me whole heartedly with their minds ever fixed on me". Lord Krishna has also said the same in the Geeta.

If we think that Baba was a Mohammedan, the best of Brahmins, and Agnihotries leaving aside their orthodox ways fell prostrate at His feet. Those who made enquiries about His nationality were dumb founded and were captured by His Darshan. So none could definitely decide, whether Sai Baba was a Hindu or Mohammedan. He was always calm and controlled. He knew the inner most secrets



of all and when he gave expression to them, all were surprised. Though He had a human body, His deeds were godly. All people considered Him as the Lord God in Shirdi.

Even before taking Mahasamadhi, Baba gave nine rupees to Lakshmi Bai Shinde, for the selfless services rendered by her. After leaving the body, Nana Saheb brought some water and poured it in Baba's mouth. It came out. Then he cried out loudly 'Oh Deva'. Baba seemed just to open His eyes and say 'Ah' in a low tone. But it soon became evident that Baba had left His body for good.

It may be noted here that as observed by Professor Narke, Baba's body did not get 'stiff', though it was exposed for 36 hours and that all the limbs were elastic and that His Kafni could be taken out without being torn to pieces.

Baba appeared in Lakshman Mama Joshi's dream and drawing him by his hand, said "get up soon. Babu Saheb thinks that I am dead and so he won't come. You do the worship and the Kakad (morning) Arathi." Lakshman Mama was the village Astrologer and was the maternal uncle of Shama. He was an orthodox Brahmin and daily worshipped Baba in the morning and then all village deities. He had full faith in Baba. After the vision, he came with all the pooja material and not minding the protest of the Moulvis, did the pooja and Kakad Arathi with all due formalities and went away. Then at noon Babu Saheb Jog came with all others, and went through the noon Arathi as usual.

One thing we will have to understand and remember is that Baba Himself written 'His History' as Sai Sat Charitra through Hemadpant. So, it is an authority about Baba and to be kept as a permanent record in the house of every Sai Bandhu.

This is my humble submission with my very limited knowledge with Bhakti only, not with Shakti to say once again about our Allah Malik of Shirdi, that entire and unbroken was His love for Bhaktas. He was the mine or store house for self knowledge and full of divine bliss. Such was the Divine form of Sai Baba, boundless, endless and undifferentiated.

I humbly prostrate before 'our Allah Malik' to bless all of us.

—P.S.Purushothama Rao,
Anjaneyaswamy Temple Street,
Santhapet,
Ongole-523 001,
Andhra Pradesh.

UDHO SHATAK

(28)

Heart-rending condition of the maids of Braj
Silecnd all bluster and pride of his knowledge;
Nothing could he say, and tears of bitter grief
Filled his eyes shrank his form; uneasy,
Clouded, strayed and lost to his moorings,
Shaken in mind and experiencing the pangs--
Like darts piercing right through his heart--
He was seen casting vacant looks about him,

(29)

With lustrous moon-like beams proceeded he
To dispel the dark illusion spelt by Raji-
But visibly waned all his intellect,
And futile proved all his forms of Yoga.
Retorts of the maids of Braj blew like the hot wind.
And a calamity it was to save the flame of wisdom.
Throwing his objective to the winds, all dazed was he
With one hand on his chest and the letter in the other;

(30)

If you desire to be in union with Shyam Sunder,
And wish to see him at will, take to yoga.
Worship him within yourself internally,
And watch the genial flame in your heart
Sublimate your soul to the Effulgent One,
Who pervades the animate and the inanimate.
The One for Whom by ignorance you pine,
Always dwells in the heart of everybody.

(31)

The presence of God in the five elements
Is equally there in you and me.
And the quintessence of all these five
Is found in all the things of the world;
But illusion gives different shapes to things,
As a prism reflects the various colours of a ray,
Dispelling illusion see through the eyes of wisdom,
Kanha is in everybody and everybody is in Kanha



(32)

See, you and Kanha are the same,
Shyam resides in the heart of everybody,
There is no really true difference
Between the sea and the drop separated
Stop this wailing, if desire you eternal union,
And taking to Yoga collect the wealth of Knowledge
Merge your soul in God, be not pining
Or languishing in grief and sorrow.

(33)

Listening to the miserably sad and unpalatable
Tale of Udho stayed a few, while the others
Repaired to their houses; some were annoyed
And grumbled some; a few felt tired and wept,
Perspired a few, and tears rolled down the eyes
Of some; reeling a few fell down to the ground,
And calling out the name of Shyam, wept a few; and,
Stood a few, flushed a wan, suppressing their feelings.

(34)

Instead of administering the decoction of union,
Or looking to ways to assure peace and comfort,
He gives no thought to practise these means;
Even his presence he grudges, so oblivious he is.
He feels the pulse, but no effort makes he,
Then why, pushes he things not indicated by the pulse?
A virulent fever it is aggravated by separation,
A letter sends he--as a panacea to what ailment?

(35)

O Udho, tell us straight way this-
When shall our love come back to us
How long, involved in your talks,
Shall we hold ourselves repressing our feelings?
How long should we console ourselves with letters
To our breasts!-how long with this absorption
Shall we sustain us?-shall ever we get time
For those dear complainings face to face again!

(36)

Viands of various tastes he must be taking,
But do they lovingly offer him fresh butter?
Extolled by bards he must be moving about,
But truly say who fondly calls him Lalan?
Seated on a chrysolite throne like Indra,
He might rule all the quarters of the world,
But say it ever goes he to a shady tree
On the bank of Jumna, to joyfully pipe his flute.

(37)

As an envoy of Kanha or Brahma you come?
Resolved to break the troth of the maids of Braj,
But know you not the ways of love, and
Like an ignoramus press your own for acceptance.
Kanha and Brahma be the same as you say,
Yet we find no heart to subscribe to this;
The sea on no account loses its greatness.
It's always the tiny drop that suffers

(38)

The limbs that we caressed with the sandal paste,
Blowing the trumpets we smear them with dust?
And these tresses that we tastefully dressed,
Into unkempt and matted locks we turn?
And the face that Kanha fondly called as the moon
Or lotus,—spoil we that to look as a beak of a crow?
And sinking holes in our hearts like a sieve;
Hold we the water of consolation into these?

(39)

Throwing the precious Chintamani into dust,
We keep the looking-glass of the heart with care
O Udho, you tell us to feed on air
To quench the fire of separation.
You ask us to conjure the form of the one,
Whom you described as formless and without emotions
The one untraced in this world after a vigorous search,
Eyes closed, we mark him at the centre of our borws?



(40)

From Mathura you be with the principles of union,
Then talk of separation no more, O Udho.
It's a favour, you be here, to relieve our pain,
Then please try to enhance it no more.
Blown to pieces will be the glass of heart,
Even by a mistake sling not harsh words at it.
One Man Mohan has ravaged our hearts,
Tell us not to house several Man Mohans in them.

(41)

Silent be Udho and take to Mathura at once:
Harp no more on the strains you harped upon so long.
Horribly mistaken you are to make efforts,
At no cost take we to your doctrine.
Meek and soothing be your words outwardly,
But sinking into the heart brine to green wounds they
apply.
Your outward simplicity is crookedly feigned,
And your sweet talks are coated with brine

(42)

Who to throw herself into formalism and practices?
When we forsook our family bonds and modesty,
Who to drag the anchor hitched to glory?
When we knowingly gave a go-by to our senses.
Who to dive in the sea of Yoga holding her breath?
When we are actually determined, Udho,
To have nothing to do with the string of pearls,
And, have cast the very ruby of our heart on Kanha.

(43)

Indulge not in your vain show of knowledge-
The load you have fetched to unburden on us.
Even Govinda, the Ocean of all qualities,
Could not contain these virtues of Brahma,
And nobody demanded these without a price?
And not even the robbers were tempted to these.
O how much of these you got from the hump
Of Kubja?-that they over-flowed the bounds of Mathura

(44)

We seek no proof of things self-evident,
You be lost to your hallucinations.
We only love and worship Govinda,
But you are free to your improbable craze.
It's our simple way to believe that we see,
But seeing all you are free to your blindness. Udho,
The Unseen Brahma and the Lord of Braj are the same,
We believe not, though you say it a thousand times.

(45)

Formless and dejected appear all to us,
And one formless more will give no consolation.
Already cast to the inferno of separation,
Have we any use to light an additional flame?
O Udho, keep the Invisible Brahma to yourself,
It's little supposed to solve our problem.
The one Cupid dealt us all we deserved,—
What use have we of the so many formless ones?

(46)

O how without hands he will milk our cows,
Or recur into postures of dances without legs?
O how without mouth to taste the butter or play
The flute for us to sing on the Goverdhan mount?
How will he see and hear without eyes and ears,
Or relieve the troubles of the simple people of Braj?
Your Formless Brahma must be of a different sort,
And we have no use of him, Udho,

(47)

They move in coloured robes and these colour their minds,
They apply ashes to their bodies, while these consume.
They pass the day and night holding their breath,
Whereas a life-time passes in their every breath,
They want redemption from the troubles of the world
While these treat the pleasure and salvation as poison.
Take a deep thought Udho, and realize in your heart,
How are persons smarting with separation inferior to
Yogies.



(48)

No desire left have we for pleasure and pain,
To take to Yoga or the practices of absorption.
God knows, why came you here?
To wax eloquent about these practices of breath.
No thing in trust we hold of the Lord of Death;
Nor desire we to have the riches of Heaven.
We are not the slaves of any Brahma, Udho,
We are all and all for Kanha--his maids.

(49)

We aim no Heaven, nor Empyrean aim we,
We have no care for pleasure and salvation.
In your malady of Yoga we feel
The affliction of body, soul and breath.
In the one captivating smile of the Lord of Braj.
We realize the bliss of this world and the other.
Even these pangs of separation have a charm-
Realizing which we decry the bliss of Brahma.

(50)

You find the world dreamy and unreal,
And we feel, Udho, you are asleep.
Who will listen to one muttering in a dream,
And saying all that he prefers at will.
As a sleeping man feels himself awake,
So you feel yourself possessed of knowledge.
How silly? Yoga, Yoga, You inadvertently cry,
And sometimes unconsciously utter Brahma.

(51)

Udho! all this wisdom passes over our heads,
We believe in straight things and not discussions,
And merging ourselves with the form of Brahma,
With our own hands we seek not our ruin.
In lives to come Shyam Sunder we meet sometimes
And with Pranayam we wish not to soil
Our chance, or, lost to your dazzling flame,
Lose the way of coming to this world again.

(to be continued)

श्री साईलीला

सितंबर १९८९

हिन्दी विभाग

अनुक्रमणिका

क्रमांक	लेख/कविता का नाम	लेखक/कवि का नाम	पृष्ठ क्रमांक
१.	साई मंगला चरण	— ठाकुर भूपतिसिंह	५०
२.	साई शाम	— सौ. ललितप्रभा कुलकर्णी	५३
३.	श्री साई नाम लीजिए— कल्याण होगा	— मदन मोहन वर्मा	५४
४.	संतवाणी	— हरिशंकर शर्मा	५६
५.	श्री साईसत् चरित्र का प्रेरणा स्रोत	— प्रो. जर्नादिन प्रसाद श्रीवास्तव	५७
६.	हमारे रक्षक और परमपिता	— दिनेश नंदन तिवारी	५८
७.	श्री साईबाबा अष्टोत्तर शत नामावली	— हरिशंकर शर्मा	६०





साई मंगलाचरण

तन-मन-धन से सर्व प्रकारा । गुरु-पद जीवन अर्पित सारा ॥
आयु पूर्ण पा पुण्य कमाना । गुरु-सेवा में रत हो जाना ॥ ५७ ॥
गुरु-नाम अरु गुरु-सहवासा । गुरु-कृपा चरणामृत-स्वादा ॥
गुरु-मंत्र अरु गुरुग्रहवासा । मिलता जब हो महत-प्रयासा ॥ ५८ ॥
प्रचण्ड शक्ति सदगुरु की पावे । भक्ति अनन्य खरी जब होवे ॥
मोक्षद्वार भक्त जन पाते । अनजाने जो खुद खुल जाते ॥ ५९ ॥
समझो गुरु-संगति गंगाजल । धोवे पातक करती निर्मल ॥
मन-सम और कौन है चंचल । करे उसे हरि-पद में निश्चल ॥ ६० ॥
सदगुरु पद की सेवा करना । मानें हम पुराण-श्रुति पढ़ना ॥
योग-याग-तप साधन-सेवा । सब कुछ है गुरु-पद की सेवा ॥ ६१ ॥
पावन सदगुरु नाम अपारा । वेद-शास्त्र वह सभी हमारा ॥
साई-समर्थ मंत्र हमारा । यंत्र तंत्र वह सभी हमारा ॥ ६२ ॥
"ब्रह्म सत्य में आत्मप्रतीति ।" 'जगमिथ्या' में नित्य जागृती ॥
परम प्राप्ति का चिर वरदान । जिन जन को दें साई महान ॥ ६३ ॥
परमात्मा-सुख अरु ईश्वर-प्राप्ति । ब्रह्मानन्द-सरूप की स्थिति ॥
शब्द-जाल की यह सब गुथी । वांछित मात्र आनन्द-वृत्ति ॥ ६४ ॥
यह वृत्ति दृढ़ है जब होती । सदा सदा स्थित हिय होती ॥
सुख-शान्ति चित तोष समाये । परम प्राप्ति सच यही कहाये ॥ ६५ ॥
आनन्द-वृत्ति-खानि हैं साई । भाग्यवान जन जो पा जाई ॥
परमानन्द सिन्धु सा डोले । हो परिपूर्ण आत्म-रस घोले ॥ ६६ ॥
शिव-शक्ति अरु पुरुष-प्रकृति में । प्राण-गती अरु दीप-ज्योति में ॥
द्वेष-भाव कल्पित जो करता । विकृत ब्रह्म - चेतन वह करता ॥ ६७ ॥
'एकाकी न रमते' ब्रह्म है । 'बहुस्याम' रूचि उनकी प्रिय है ॥
यों द्वैत-संगति है उपजती । एकत्व रूप पुनः वह धरती ॥ ६८ ॥
शुद्ध-ब्रह्म का रूप सही है । पुरुष-प्रकृति जहाँ भेद नहीं है ॥
दिनमणि का सच रूप यही है । दिवस अरु रात्रि वहां नहीं है ॥ ६९ ॥
गुणातीत जो निर्गुण होता । भक्त-कारण सगुण वह होता ॥
यही विमल गुण सत्ता साई । गहता मैं अनन्य शरणाई ॥ ७० ॥
साई-समर्थ-शरण जिन पाये । अमित अनर्थ मुक्ति वे पाये ॥
निजी स्वार्थहित मैं भी भाई । साई चरण गहूं सिर लाई ॥ ७१ ॥
तत्व-दृष्टि से साई निराले । भक्त-सुखार्थ रूप जो घाले ॥

- प्रभु भक्तों से लीला करते। प्रेमिल-प्रभु-वन्दन हम करते ॥ ७२ ॥
चित्तरूप सब जीवों का जो। फुरण-अधिष्ठाता सब का जो ॥
जड़ चेतन आकार प्रदाता। प्रेमिल प्रभु को है प्रणिपाता ॥ ७३ ॥
हो तुम ही मेरी परम-गती। तुम ही मेरी चिर-विश्रान्ती ॥
* विनय दीन की पूर्ण करो हे। आनन्द — मूर्ति गुरु-राया हे ॥ ७४ ॥
नमन समापन अन्त प्रयासा। सर्वजीव भगवन्त निवासा ॥
जीवमात्र की करूँ वन्दना। अपने अन्तर में गुरु रखना ॥ ७५ ॥
प्राणीमात्र नमन स्वीकारें। जग - पालक जिससे अनुरागें ॥
बाहर भीतर वह विश्वंभर। स्थित ऐक्य अभेद निरन्तर ॥ ७६ ॥
परिपूर्ण हुआ अब है वन्दन। प्रारंभ - अन्त का जो साधन ॥
ग्रन्थ का यह सब मंगलाचार। सृजन — प्रयोजन कहूँ अगार ॥ ७७ ॥
कृपानाथ की अब है पाई। कर करुणा उसने बरसाई ॥
निश दिन चिन्तन करता रहता। भव-भय मुक्त सदा मैं रहता ॥ ७८ ॥
नहीं दूसरा जप है मेरा। नहीं दूसरा तप है मेरा ॥
सगुण स्वरूप एक ही देखूँ। शुद्ध रूप साई का देखूँ ॥ ७९ ॥
* साई का मुखचन्द्र निहारूँ। क्षुधा-पिपासा सभी बिसारूँ ॥
समक्ष इसके इतर सुख कैसा। भव-दुख इसके आगे कैसा ॥ ८० ॥
बाबा के नयना जो देखे। आप — आपना सब कुछ भूले ॥
प्रेम-लहर में सब कुछ डूबे। वृत्तिस — रंगी सब कुछ बूड़े ॥ ८१ ॥
करम-धरम अरु शास्त्र पुराणा। योगयाग विविध अनुष्ठाना ॥
तीर्थ-प्रवासा तप-आचरणा। एकमेव मम साई चरणा ॥ ८२ ॥
गुरु-उपदेश अखंडित निष्ठा। चित में दृढ़ता से जो गहता ॥
'श्रद्धा' अटल सुलभ है होती। निश्चल मति स्थिरता होती ॥ ८३ ॥
निज कर्मों के कारण भाई। साई — पद — आसक्ति दृढ़ाई ॥
अनुभव अमित शक्ति के पाये। वर्णन जिसका किया न जाये ॥ ८४ ॥
भक्ति से जो शक्ति उपजती। साई - पद अनुराग सरसती ॥
जग में रह जग से हो विरक्ति। होती सदा आनन्द प्रवृत्ति ॥ ८५ ॥
नाना मत अरु अमित प्रकारा। कथित भक्ति के भेद अपारा ॥
* लक्षण उसके कुछ बतलाऊँ। मति - अनुरूप यथाविधि गाऊँ ॥ ८६ ॥
निज स्वरूप का अनुसंधान। भक्ति का लक्षण एक प्रधान ॥
कहत वेद शास्त्र के ज्ञाता। ज्ञानी आवारी सुख्याता ॥ ८७ ॥
पूजादि प्रेम जब प्रकटाये। 'अर्चना' भक्ति रीति कहाये ॥
व्यास पराशर कहते ऐसा। भक्ति रूप यह परम विशेषा ॥ ८८ ॥



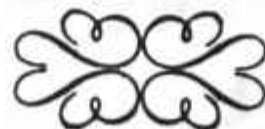
गुरु-प्रीति हित बाग लगाना । पारिजात-सम-सुमन जुटाना ॥
निज कर गुरु आंगन बुहारना । गोमय से परिमार्जन करना ॥८९॥
प्रथम स्नान अरु संध्या करना । चन्दन गुरु — देवार्थ गारना ॥
गुरु पंचामृत स्नान कराना । धूपदीप आरती सजाना ॥ ९० ॥
फिर गुरु को नैवेद्य चढ़ाना । अगर जला कर जोति घुमाना ॥
प्रेम भरे हरिगुणगण गाना । जानो इसी का नाम अर्चना ॥ ९१ ॥
अपने उर की निहित चेतना । शुद्ध बुद्ध स्वभाव पावना ॥
प्रतिमा में आमंत्रित कीजै । निज को अर्चन में रत कीजै ॥ ९२ ॥
हृदय चेतना को फिर भाई । पूजन अर्चन जब हो जाई ॥
पूर्व दशा में वापिस कीजै । हृदय-अवस्थित वह कर लीजै ॥ ९३ ॥
एक और है भक्ति प्रकारा । गर्गा — चार्य — कथन अनुसार ॥
हरि गुण-कीर्तन मन तल्लीना । भक्त होय हरिरंग विलीना ॥ ९४ ॥
आत्मा-अनुसन्धान अखण्डा । कथा-कीर्तन-विहित आचरणा ॥
अग्रिम भक्ति भेद यह जानो । शान्दिल्य कथित वचन यह मानो ॥ ९५ ॥
जब मन में हो स्वहित-साधना । वेद विहित करिये आचरणा ॥
निषिद्ध अविहित कर्म टालिये । निजहित-वाधक इन्हें मानिये ॥ ९६ ॥
किसी क्रिया या फल के सच में । नहिं हम कर्ता-भोक्ता जग में ॥
निर अहंकार भाव उपजाता । ब्रह्मार्पण तब योग विकसता ॥ ९७ ॥
इस रीति से कर्म का करना । निष्काम भाव सहज समझना ॥
कर्म कदापि न त्यागा जाये । कतपिन ही त्यागा जावे ॥ ९८ ॥
कांटे बिन कांटा नहिं निकले । कर्म बिन नहिं कर्म विनशते ॥
निज आत्मा को जब पहचानो । कर्म समाप्त तभी तुम जानो ॥ ९९ ॥
फल की आशा जब मिट जावे । काम्य त्याग का मर्म सिखावे ॥
कर्म नित्य नैमित्तिक करना । शुद्ध स्वधर्म यही समझना ॥ १०० ॥
सर्व कर्म भगवत को अर्पण । क्षण हरि-विस्मृति करे दुखित मन ॥
भक्ति का यह प्रमुख प्रकारा । नारद मुनि ने अहो उचारा ॥ १०१ ॥
ऐसी भक्ति के अनेक लक्षण । एक से एक है अति विलक्षण ॥
मात्र गुरु-कथा सुमिरन करना । भवसागर से जानो तरना ॥ १०२ ॥
यह गुरु-कथा श्रवण अनुरागा । दंग हुआ मैं अनुभव जागा ॥
अन्तर-प्रेरित हुआ स्वयं मैं । कथा प्रबंध रचूं स्वयं मैं ॥ १०३ ॥
शिरडी-प्रवास मैं एक बारा । गया दरशाहित मस्जिद-द्वारा ॥
बाबा गेहूं पीस रहे थे । अति विस्मित हम देख रहे थे ॥ १०४ ॥

कहता हूं पहले कथा वही। स्वस्थ चित्त से सुनो यही ॥
 'साई चरित' उदित हुआ कैसे। मार्ग प्रशस्त हुआ अरु कैसे ॥ १०५ ॥
 उत्तम श्लोक गुणानुवादा। साई-प्रेम कथा संवादा ॥
 चित्त-शुद्धि इसमें उपलब्धा। विशद बुद्धि इसमें संबद्धा ॥ १०६ ॥
 है पुण्यश्लोक गुणानुवर्णन। करो कथा तल्लीन श्रवण मन ॥
 हो इससे भगवत-परितोषण। क्लेश तापत्रय होय निवारण ॥ १०७ ॥
 अधिभूत ताप होय विच्छिन्न। हो आत्म - हितैषी आत्मप्रवण ॥
 लेवें साई की चरण शरण। पायेंगे तब अनुभूति सघन ॥ १०८ ॥
 दस-चित्त होकर अब सुनिये। मधुर कथा प्रेम से गुनिये ॥
 विस्मय बाबा पर तब होगा। कृपावन्त का अनुभव होगा ॥ १०९ ॥
 इक दिन उषाकाल में साई। कर दाँतों की प्रथम सफाई ॥
 मुख-प्रक्षालन जब कर लोन्हा। गेहूं - पीसन - लीला कीन्हा ॥ ११० ॥
 सूपा निज कर नाथ उठाये। गेहूं - बोरे के ढिग आये ॥
 नाप नाप कर नाज निकाला। सुपड़ा में उसने फिर डाला ॥ १११ ॥

साँई शाम

साँई राम बोल । साँई शाम बोल ॥
 कहाँ छुपा है साँई । तू है हरजाई ॥
 आये है दरपे तेरे । दें दें दुवाई ॥
 मेरे मन के पटल साँई खोल ॥ १ ॥
 जनम जनम से साँई तेरे दिवाने।
 दर्शन को दे दे बाबा कोई बहाने ॥
 तेरा नाम बड़ा अनमोल ॥ २ ॥
 श्रद्धा सबुरी दोन्हो जिसके ही दिलमें।
 सबका मालिक तू है उन्हीके हृदय में।
 तेरा कृपा भंडार साँई खोल ॥ ३ ॥
 साँई राम, साँई बोले ललितप्रभा कबसे।
 दर्शन को तेरे बाबा नयना तरसे।
 कोई न जाने तेरा मोल ॥ ४ ॥

— सौ. ललितप्रभा कुलकर्णी,
 गणेशपुरी.





साईं नाम लीजिए - कल्याण होगा

— मदन मोहन वर्मा,

१२१, तानसेन नगर,

तानसेन मार्ग,

ग्वालियर-२, मध्य प्रदेश.

प्राचीन धार्मिक ग्रन्थ, साधु-संत सभी का कहना है कि मानव तन बड़ी मुश्किल से मिलता है। यदि इसका सदुपयोग करना है, तो ईश्वर में मन लगाना मनुष्य का प्रथम लक्ष्य होना चाहिए। किसी ने सच ही कहा है -

नेह लगा गोविन्द स्यों, बाकी सब जंजाल।

फिर पाछे पछताएगा, जब अंत आएगा काल ॥

इस प्रकार पछताना न पड़े। इससे तो अच्छा है कि पहले ही चेत जा।

गीता के अध्याय ८ श्लोक ५ में कहा है

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम्।

यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥

अर्थात् जो पुरुष अन्तकाल में मेरे को ही स्मरण करता हुआ शरीर को त्याग कर जाता है, वह मेरे साक्षात् स्वरूप को प्राप्त होता है, इसमें कुछ भी संशय नहीं है।

प्रश्न केवल "गोविन्द" नाम का नहीं है। न निर्गुण और न सगुण रूप की बात है। अपनी अपनी रुचि, विश्वास और लगन की बात है। इनसे निर्गुण और सगुण दोनों ही रूप सुलभ हो जाते हैं। बस प्रयत्न करने की आवश्यकता है। जिस जिस पुरुष में जिसके प्रति सच्ची श्रद्धा व लगन लगी हो, वह व्यक्ति अपने उसी आराध्य देव की उपासना करे - निश्चय ही कल्याण होगा।

यों भी कहा है "कलियुग केवल नाम अधार। सुमिर सुमिर भव उतरहि पार।" इतना ही नहीं - "चहुंजुग तीनि काल तिहुँ लोका। भए नाम जपि जीव विसोका।"

(मानस-बालकाण्ड, दोहा २६/१)

केवल कलियुग की बात नहीं है। सतयुग, त्रेता, द्वापर और कलियुग-इन चारों ही युगों में और भूत, भविष्य और वर्तमान तीनों कालों में तथा स्वर्ग, मृत्यु और पाताल, तीनों ही लोकों में सबके सब जीव भगवान् का नाम लेकर सदा के लिए चिन्ता रहित हो गये। फिर बिलम्ब किसलिए?

याद रखिए गोविन्द "साईं" का ही रूप है और "साईं" गोविन्द का। उनमें अन्तर है ही कहाँ? "जाकी रही भावना जैसी। प्रभु मूरत देखी तिन तैसी ॥"

साईं गीता तो स्पष्ट बताती है कि जै नारायण, जै जगदम्बे, जै शंकर भगवान। तीनों मिलकर एक हुए हैं, साईं मात सुजान ॥ फिर भेद भाव कैसा?

मत भूलिए -

साईं मिलन की सीढी तीन है,

सत्य, दया और प्रेम।
इन तीनों में सब कुछ आए
तीरथ, व्रत और नेम ॥

बस, आप आंख खोलकर और दृढ़ निश्चय के साथ सत्य, दया और प्रेम के
मार्ग पर चले, तो पड़िए-

निश्चय ही कल्याण होगा।

याद रखिए -

मन मंदिर साईं बसे, सभी अमंगल जाएं।
प्रेम भाव से जो भजे, ताको पार लगाएं ॥
भक्ति साईं मात की, सर्व सुखों की खान।
दुर्लभ हैं साईं भजन, ऐसो निश्चय जान ॥

बस इतना भर केवल रखना है -

सुखस्वरूप भक्ति जहां, वहां क्रोध नहीं काम।

सिमरन करलो साईं का, यही तुम्हारे काम ॥

आप साईं नाम लेना प्रारंभ तो कीजिए। उसकी कृपा से काम, क्रोध, भय सभी
दूर भागेंगे और निश्चय ही आपका कल्याण होगा। आपका प्रयत्न कभी निष्फल नहीं
होगा। मानव जन्म तो क्या परलोक तक सुधर जाएगा।

भजले प्यारे साईं राम।

जै जै राम, जै साईं राम ॥

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कवि — लेखकोंसे निवेदन

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

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संतवाणी

नारी धर्म

नारी के लिए किसी यज्ञ कर्म, श्राद्ध, उपवास की आवश्यकता नहीं है। वह जो पति-सेवा करती है, उसी के द्वारा स्वर्गलोक पर विजय प्राप्त कर लेती है।

संदर्भ : सावित्री की पति-सेवा इसका एक उदाहरण है।

पति ही उसके लिए सब कुछ था।

अपना जन्म

अपना आत्मा ही स्त्री के गर्भ से जन्म लेता है। इसीलिए स्त्री जाया कहलाती है। पत्नी को भी पति की रक्षा करनी चाहिये कि यह किसी प्रकार मेरे उदर से जन्म लें।

वेद का सार

वेद का सार है सत्य, सत्य का सार है इन्द्रिय-संयम, और इन्द्रिय-संयम का सार है त्याग। यह त्याग ही शिष्ट-पुरुषों के आचार में सदा विद्यमान रहता है।

भिन्न कर्म-फल लेकिन, एक ही समय का जन्म

बहुत से मनुष्य ऐसे देखें और पाएँ जाते हैं, जिनका जन्म इस संसार में विभिन्न जगहों पर, एक ही नक्षत्र, घटी-पल में हुआ है - जो संयोग है - और जिनके मंगल-कृत्य भी समान रूप से ही किये गये हैं। परन्तु विभिन्न प्रकार के कर्मों का संग्रह होने के कारण उन्हें प्राप्त होने वाले फल में महान अन्तर दृष्टिगोचर होता है। क्या ऐसे मनुष्य नहीं हैं, जिनका जन्म एक ही समय में इस संसार में हुआ है? लेकिन फिर भी उनके कर्म भिन्न भिन्न हैं, सुख-दुःख भिन्न हैं और उनके स्वभाव और आचरण भी भिन्न भिन्न हैं!

पुत्र की कामना एवं धर्म-गति

कितने ही दीन मनुष्य पुत्र की कामना रखकर देवताओं को पूजते हैं, और पुत्र प्राप्ति के लिये कठिन तपस्या, व्रत, उपवास, संघ्या, जप आदि करते हैं, तो भी माता-पिता द्वारा गर्भ में स्थापित एवं दस मास तक माता के उदर में पलकर जो पुत्र पैदा होते हैं— वे कुलाग्जार निकल जाते हैं। इस प्रकार माता-पिता की तपस्या, पूजन, और उत्तम-कर्म निष्फल हो जाते हैं, और ऐसे माता-पिता दुःखों में डूब जाते हैं। धर्म की गति सूक्ष्म होने के कारण देखने में यह विपरीत दिखाई देता है, किन्तु वास्तव में यह पूर्व-कृत कर्मों का ही फल है।

संकलन कर्ता

हरिशंकर शर्मा,

एन ३/२२/१, सिङ्को कालोनी,

नासिक - ४२२ ००९.

‘श्री साईसत् चरित्र’ की रचना का प्रेरणा-स्रोत

ईस्वी सन् उन्नीस सौ दस की है यह बात।
 मस्जिद पहुँचे दाभोलकर उठ कर प्रातः॥
 हाथ-मुँह धोकर बाबा थे गेहूँ पीसने को तैयार।
 विचित्र दृश्य देख यह अचरज हुआ उन्हें अपार॥
 बिछाया था बाबा ने धरती पर एक टाट।
 फिर रख दिये उस पर चक्की के पाट॥
 सुपड़ा में गेहूँ लाए वे झटपट निकाल।
 पीसना शुरू कर दिया उसे चक्की में डाल॥
 दाभोलकर तब करने लगे यह विचार।
 भला बाबा को आटे की है क्या दरकार?
 भिक्षाटन से करते हैं वे अपना निर्वाह।
 उपभोगों की किञ्चित नहीं उन्हें है चाह॥
 पर बाबा से पूछने का किसमें था साहस?
 इसलिए सब खड़े देखते रहे चुपाचाप विवश।
 फैल गया शीघ्र ही गाँव भर में यह समाचार।
 और देखते-देखते जुड़ गई भीड़ अपार॥
 चीर कर भीड़ को बर्तों निडर नारियाँ चार।
 हटा बाबा को, खूँटी चक्की का लिया संभार॥
 चक्की चलाते उन्होंने बाबा के गुण गाये।
 पहले तो क्रुद्ध हुए बाबा फिर मुस्कराये॥
 हमको ही देंगे बाबा, करके यह विचार।
 पीसे गये आटे के करने लगीं वे भाग चार॥
 बाबा गरजे, ‘नहीं हूँ मैं तुम्हारा कर्जदार।
 फिर क्यों हड़प रही हो माल इस प्रकार?
 अच्छा अब तुम कर डालो बस एक काम।
 बिखरा दो गाँव की सीमा पर आटा यह तमाम॥
 दाभोलकर की जिज्ञासा पर बोले गाँव के लोग।
 बाबा ने गेहूँ नहीं पीसा, पीसा है हैजा रोग॥
 हैजा हुआ शान्त, सफल हुआ बाबा का उपचार।
 तब दाभोलकर को आनन्द हुआ अपरम्पार॥
 बाबा की यह लीला करुणा से ओतप्रोत।
 ‘श्री साईसत् चरित्र’ की बनी प्रेरणा-स्रोत॥

—श्री. जनार्दन प्रसाद श्रीवास्तव



हमारे रक्षक और परमपिता

— दिनेश नंदन तिवारी,
द्वारा "श्रद्धा टाइपिंग इंस्टीट्यूट,
विजय नगर, छापर, जबलपुर
— ४८२ ००८, म.प्र.

भक्तवत्सल, दीनानाथ, सद्गुरु श्री साईनाथ के चरणकमलों की भक्ति में अगर हम ध्यान लगाना चाहें, तो यह श्री साईनाथ की कृपा के बिना अंधुरा और असंभव है। इसके लिये पहले पूर्ण समर्पण भाव का होना अत्यंत आवश्यक है। फिर साईराम तो खुद दया के सागर हैं। वे हमारी रक्षा परमपिता के समान करते हैं, वे हमारे अपराधों को क्षमा करके हमें उन्नति के मार्ग पर आगे बढ़ने में हर समय सहायक और एक मार्गदर्शक से कम नहीं हैं। बशर्ते कि हम उनको अपना सबकुछ सौंप दें। धन्य हैं वे लोग, जो साईबाबा की भक्ति का रहस्य जानकर अपना जीवन उनके हवाले करके उनकी भक्ति में लीन रहकर सर्वस्व न्यौछावर करके असीम आनंद और साईकृपा को प्राप्त होते हैं।

मेरी यहां यह बताने की तनिक भी इच्छा नहीं है कि मैं अधम अपने आप को उनका "भक्त" कह सकूं, या अपने आप को उनकी कृपा के तनिक भी लायक समझूं। पर जैसा कि मैंने उपर लिखा है कि उनकी कृपा के बिना या श्री बाबा की ओर ध्यान लगा लेना, बिना श्री साईइच्छा के एकदम असंभव है। किन्तु इस लेख में मैं केवल यह बताना चाहता हूं कि एक बार उनको अपना सब कुछ समर्पण कर देने के बाद कैसे-कैसे श्री साईराम अपने भक्तों की गलतियों को सुधारने का निर्देश देकर हमको आनेवाले कष्ट से उबारते हैं।

घटना सन् १९८६, माह अक्टूबर (लगभग श्री साई के समाधिस्थ होने की तिथि) की है। काफी कुछ विघ्न बाधाओं, या एक तरह से समझ लीजिये कि कठिन परीक्षा के बाद मैं अपनी पत्नी और द्वि वर्षीय बालक के साथ "शेगांव" और वहां से "पावनतीर्थ शिरड़ी" पहुंचा। मैं और पत्नी आनंदित थे कि चलो श्री बाबा ने मेरी कठिन परीक्षा के बाद आखिर मेरी पुकार सुन ही ली और मुझे शिरड़ी आने की अनुमति प्रदान कर दी। उस प्रवास के दौरान हमने अन्य पूजन सामग्रीयों के अलावा श्री "साईसमर्थ" की चरण पादुका (अष्टधातु की बनी हुई) भी शिरड़ी की ही एक दुकान से प्राप्त की। सोचा, इनको अपने घर जबलपुर में पूजा के स्थान पर रखकर इनकी भी पूजा करेंगे। करीब तीन-चार दिन वहां रूकने के बाद हम लोग वापिस अपने घर आ गये। उस समय मैं किराये के मकान में रहता था। और मेरी नौकरी भी स्थायी नहीं हुई थी। तभी अज्ञानतावश न जाने कैसे मेरे मन में ये कुविचार आया कि मैं "चरणपादुका" तो ले आया, मगर मेरा घर तो है ही

नहीं, फिर किराये के घर में श्री साई की चरणपादुका की पूजा कैसे करूं? और क्यों करूं? जब बाबा "अपना घर" देंगे, तो धूमधाम से चरणपादुकाओं को स्थापित करूंगा और फिर पूजन शुरू कर दूंगा। घर में ये पादुका वाली बात तो घर में मां और पिता तो जानते ही नहीं थे, पर मन ही मन मैं ये सोचता कि कहीं मैं चरणपादुकाओं की पूजा नहीं करके भूल तो नहीं कर रहा। फिर ये सोचता कि ये बात तो श्री बाबा साहेब भी खुद जानते हैं कि मेरे पास उनकी चरण पादुकायें हैं और उन्होंने मुझे खुद का घर नहीं दिया है। इसलिये ये सोचकर कि अब तो घर देंगे, तब ही पूजा करूंगा। चरणपादुकाओं को मैंने एक संदुक में रखवा दिया और उनकी फोटो वगैरह की पूजा पहले के नियमानुसार करता रहा।

अपने आप में पूर्णतया चेतना में रहने के बाद भी मैं महसूस करता कि मैं अंदर ही अंदर बैचेन हूँ। पर ये बात मैंने किसी को भी, यहां तक कि पत्नी को भी नहीं बताई। तभी एक रात मैंने ब्रह्ममुहूर्त में सपने में देखा कि मैं अपने गृह-जिला "बैतूल" (तह-भैसदेही) गया हूँ। गांव में एक जगह भजन कीर्तन चल रहा है, और किसी महान् संत की चरणपादुकायें वहां एक चौरंग (धार्मिक कृत्यों में काम आने वाली एक विशेष टेबिल) पर रखी हुई हैं। तब मेरी उत्सुकता एकदम बढ़ गई, और भीड़ को हटाकर मैंने ये जानना चाहा कि भला ये किस महान् आत्मा की चरणपादुकायें होंगी? भीड़ को हटाने के बाद मैंने देखा कि वे चरणपादुकायें काले संगमरमर के एक पत्थर पर रखी हुई हैं, मगर मुझे ये ज्ञात नहीं हो पा रहा है, कि आखिर वे हैं किसकी? मैं एकटक उन पादुकाओं को निहार रहा हूँ। धीरे-धीरे मन ही मन उस महान् आत्मा के प्रगट होने का आव्हान करता हूँ। और तभी आशा के अनुकूल "जैसा रहा भाव तेरे मन का वैसा रूप हुआ मेरे तन का" को सार्थक करते हुये मुझे उस कृष्णवर्ण संगमरमरी काले और अंडाकार रूपी पत्थर में कुछ खलबली मचती हुई दिखाई दी और फिर "विजन मिक्सचर" की शक्ल में धुंधले हुये पत्थर में श्री साईराम के सौम्य और शांत चेहरे की अजब छबि दिखाई दे गई, जिसको बयान करने के लिये मेरे पास कोई शब्द ही नहीं है, पर उस चमत्कार के साथ जो एक बुजुर्ग की आवाज सुनाई दी, वह इस तरह से थी कि "मैं यहां भी हूँ, तेरा सब काम यहीं मेरे पास होगा, लेकिन तू भी चरणपादुका का पूजन कर"। तभी भीड़ में से किसी आदमी की आवाज सुनाई दी, कोई मेरे लिये कहने लगा, "बड़ा घमंडी हो गया है, प्रसाद तक नहीं लेता।" तब मुझे यह सुनकर बड़ा दुख हुआ कि बाबा ने मुझे मेरी गलती का बोध तो करा दिया, पर अपने "प्रसाद" से वंचित कर दिया। और सपने में भी नेत्रों से अविरत अश्रुधारा प्रवाहित होने लगी, साईराम की मुझ पर अजीबोगरीब, गुस्सा मिश्रितकृपा का बोध मुझे हो चुका था। अर्धचेतन अवस्था में होने के बावजूद भी मैं जान चुका था कि परमपिता साईराम ने मुझे अपनी गलती का अहसास करा दिया है। सपना तो टूट गया था, पर मेरी आंखों से खुशी के आंसू अभी भी निरंतर बह रहे थे। पास ही लेटी हुई पत्नी ने



जब मेरा रूंदन सुना, तो तुरंत मुझे नींद से जगाया और इस तरह बदहवासी का कारण पूछा। तब सपने में मेरे साथ हुई "साईकृपा" को मैंने पत्नी, मां, पिताश्री वगैरह को सुनाई, तो पिता जी बोले, "क्या तुमने "शिरडीधाम" से श्री सद्गुरु समर्थ साईराम की कोई चरणपादुका वगैरह लाये थे? यदि लाये थे, तो फिर तत्काल पूजा में क्यों नहीं रखा?" तब मैंने अपनी भूल पिताश्री को बतलाई; तो वे बोले, "श्री साईराम से क्षमा याचना कर लो और आज ही से चरणपादुकाओं को पूजागृह में स्थापित करके उनका पूजन शुरू कर दो। बाबा बहुत दयालू हैं, वो तुम्हारी भूल को क्षमा कर देंगे।" तब मैंने तुरंत स्नानादि से निवृत्त होकर पूजा घर में "श्री साईराम की चरणपादुकाओं" की स्थापना कर दी और शिरडीश्वर से कहा कि, "मैं तो अधम और अज्ञानी हूँ; मुझे क्षमा करें गुरुदेव।"

कुछ दिनों बाद मेरी नौकरी भी स्थायी हो गयी और श्री बाबा महाराज ने मुझे इस काबिल कर दिया कि अपना स्वयं का मकान बनवाने/खरीदने का काम कर सकूँ। इससे बड़ी कृपा और क्या हो सकती है अपने भक्त पर? यह समझ पाना मुझ जैसे एक अज्ञान के लिये बड़ा कठिन है। मेरा ये दावा है कि श्री साईराम को आप खुद को समर्पित कर दीजिये; फिर देखिये कैसे नहीं श्री साई आपको अपनाते हैं। सद्गुरु श्री साईराम आप पर भी ऐसों ही दयालु हों, ऐसी मेरी उनसे करबद्ध विनती है।



श्री साईबाबा अष्टोत्तरशत नामावली

(मूल संस्कृत रचनाकार : पूज्य श्री नृसिंहस्वामीजी, मद्रास)

हिन्दी आलेख : हरिशंकर शर्मा,

एन ३।२२।१ सिडको कालोनी,

नासिक, महाराष्ट्र.

४४. ओम् भक्तानुग्रहकातराय नमः

जो भक्तों पर अनुग्रह कर उन्हें जन्म-मरण के जाल से तरा देते हैं, ऐसे श्री साईनाथ को मेरा नमस्कार!

(नोट-भक्तों पर कृपा करने के लिए बाबा तड़पते रहते थे। सभी संत कृपा तो करते ही हैं, लेकिन जो भक्त नहीं भी है, उन्हें भी अपने निकट खींच कर उन पर भी कृपा करने के लिए सदैव तड़पना, ऐसे साईबाबा निराले ही नहीं, अद्वितिय संत थे।)

४५. ओम् शरणांगतवत्सलाय नमः

जनम-मरण के रोग ग्रस्त पुरुषों के लिए जो औषध रूप हैं, जो समस्त आपत्तियों का निवारण और नाश करनेवाले हैं, ऐसे भगवान साईनाथ के शरण में जो मनुष्य

आते हैं, उन्हें वे अपने वात्सल्य प्रेम से वशीभूत कर लेते हैं। वात्सल्य प्रेम करने वाले, ऐसे साईनाथ को मेरा नमस्कार।

४६. ओम् भक्तिशक्तिप्रदाय नमः

जिसकी मनोहर वचन बोलने वाली वाणी कभी ऐसा वचन नहीं बोलती कि जो अयुक्त, आसक्ति-पूर्ण, मिथ्या तथा अप्रिय हो, तथा जो परमानन्द स्वरूप नित्य एवं कैवल्यपद मोक्ष की प्राप्ति के कारण है और जिन्हें भक्ति करने की ऐसी शक्ति देते हैं, उन भक्तों के नाथ, श्री साईनाथ को नमस्कार है।

४७. ओम् ज्ञानवैराग्यदाय नमः

विषयों में जो अत्यंत आसक्ति होती है, उसी को मानसिक-मल कहते हैं। विषयों की ओर से वैराग्य हो जाना मन की निर्मलता है। दान, यज्ञ, तपस्या, बाहर भीतर की शुद्धि और शास्त्र यह ज्ञान हैं। ऐसे ज्ञान और वैराग्य को देनेवाले श्री साईनाथ को मेरा नमस्कार।

४८. ओम् प्रेमप्रदाय नमः

भक्तों पर प्रेम करने का, उनकी रक्षा करने का एक अनूठा उदाहरण भगवान शंकर-मृत्युंजय और भक्त मार्केण्डेय का सामने आता है। जब भक्त मार्केण्डेय की १६ वर्ष की निश्चित आयु का समाप्ति का समय आया तब काल उनके पास आया और उन्हें ले जाने लगा। मार्केण्डेय ने मन को एकाग्र कर उस समय भगवान मृत्युंजय की स्तुति प्रारंभ कर दी और उस स्तुति की प्रखरता इतनी तीव्र थी कि भगवान शिव भी उस स्तवन से हिल गये और उन्हें प्रसन्न होना ही पड़ा। सच है सेवा और स्तुति से सभी का हृदय पिघल जाता है। भगवान शिव भी उसकी स्तुति से प्रसन्न हो कर स्वयं प्रकट हुए और अपने भक्त मार्केण्डेय की काल से रक्षा की। ऐसे ही भक्तों पर प्रेम करने वाले शिव-रूपी भगवान साईनाथ को नमस्कार।

४९. ओम् संशयहृदयदौर्बल्यपापकर्म - वासनाक्षय कराय नमः

वन में पहुँच कर भीरु स्वभाव वाली अप्सरा मेनका ने देखा कि महर्षि विश्वामित्र भयंकर तप में निमग्न हैं। उस समय अप्सरा मेनका ने महर्षि को प्रणाम किया और भाँति भाँति की क्रीड़ा और नृत्य करने लगी और इसी क्रिया में वह आत्मविभोर होकर इतनी तल्लीन हो गई कि उसे यह भान ही नहीं रहा कि वह केवल महर्षि विश्वामित्र को लुभाने में ही निमग्न है। इसी समय वायु के तेज झोंके ने मेनका का चन्द्रमा के समान उज्ज्वल वस्त्र उसके शरीर से कुछ क्षणों के लिए दूर हटा दिया। मेनका को ऐसी स्थिति में देखकर महर्षि विश्वामित्र का हृदय दुर्बल हो गया और उनके दुर्बल हृदय पर वासना ने अपना पूर्ण अधिकार कर लिया। प्रकट है कि महर्षि की तपस्या का क्षय हो गया। हे प्रभो! साईनाथ, आपही संशयग्रस्त हृदय में दुर्बलता का नाश करने में समर्थ हैं। दुर्बलता से पाप और पाप से वासना का जन्म होता है। भक्तों को दुर्बलता, पाप और वासना के कर्म के मार्ग से दूर रखने वाले साईनाथ, आपको मेरा नमस्कार।



५०. ओम् हृदयगन्धिभेदकाय नमः

जिन्होंने हृदय को पूरा अपने काबू में कर लिया है, ऐसे भगवान शिव ने अपने ललाटवर्ती नेत्र से प्रकट हुई आग की ज्वाला में कामदेव के शरीर को भस्म कर डाला। ऐसे ही प्रभो साईंनाथ, आप अपने भक्तों के हृदय में बस कर पाप से बँधी उनकी ग्रन्थियों को तोड़ (नाश) देते हैं। हे साईंनाथ, हे शिव! आपको मेरा नमस्कार है।

५१. ओम् कर्मध्वंसिने नमः

मनुष्य दीनता, शठता और क्रोध न करे। कुटिलता, मात्सर्य, बैर भी न करे। माता, पिता, विद्वान, तपस्वी, क्षमाशील पुरुष का बुद्धिमान मनुष्य कभी अपमान न करे। शक्तिशाली पुरुष सदा क्षमा करता है। शक्तिहिन मनुष्य सदा क्रोध करता है। दुष्ट मानव साधु पुरुष से और दुर्बल अधिक बलवान से द्वेष करता है। कुरूप मनुष्य रूपवान से, निर्धन धनवान से, अकर्मण्य कर्मनिष्ठ से, नास्तिक धर्मात्मा से द्वेष करता है। इसी प्रकार गुणहीन मनुष्य गुणी विद्वान मनुष्य से डाह करता है। ऐसे कर्मों के करने पर मनुष्य अपने पुण्य खो बैठता है। हे साईंनाथ, इन कर्मों को ध्वंस कर हमारे नाश की प्रवृत्ति से हमें बचाओ; हमारी रक्षा करो। हे प्रभो, कर्मों की गति न्यारी है, क्योंकि कर्म ही जीवन है। बुरे कर्मों को ऐसे ध्वंस करनेवाले श्री साईंनाथ को नमस्कार।

५२. ओम् शुद्धसत्वस्थिताय नमः

क्रोध करनेवालों से वह पुरुष श्रेष्ठ है, जो कभी क्रोध नहीं करता। इसी प्रकार असहनशील से सहनशील उत्तम है। क्रोध न करने से ही मनुष्य में शुद्ध भाव जागृत होता है। शुद्ध भाव जागृत होने से सात्विक वृत्ति पैदा होती है। ऐसे शुद्ध और सात्विक भाव को देने वाले श्री साईंनाथ को नमस्कार।

५३. ओम् गुणातीत गुणात्मने नमः

अपना बर्ताव और व्यवहार ऐसा रखे कि जिससे साधु पुरुष सामने आये तो सत्कार करे ही, पीठ पीछे भी उनके द्वारा अपनी स्तुति हो। दुष्ट लोगों की कही हुई अनुचित बातें सदा सह लेनी चाहिये क्योंकि सदैव दुष्ट लोग अपने नाश का ही चिन्तन किया करते हैं। श्रेष्ठ पुरुषों के सदाचार का गुण, सभी गुणों से श्रेष्ठ होने के कारण उसे आत्मसात कर लेने से अपना जग्न सफल हो जाता है। ऐसे सदाचारी गुणों का अपनी आत्मा में आत्मसात् करने में सहायक बने श्री साईंनाथ को मेरा नमस्कार।

५४. ओम् अनन्तकल्याणगुणाय नमः

सभी प्राणियों के प्रति दया और मैत्री का बर्ताव, दान और सबके प्रति मधुर वाणी का प्रयोग तीनों लोकों में इनके समान और दूसरा कोई वशीकरण नहीं है। सभी का कल्याण करने के लिए अखंड चेतना-मय बुद्धि को सजग रखे। आदरणीय पुरुषों का पूजन करे, यही अनन्त तपस्या के समान है। ऐसे कल्याणमय अनन्त गुणों को देने वाले प्रभु साईंनाथ को नमस्कार।

५५. ओम् अमितपराकृमाय नमः

देवताओं, मनुष्यों, गंधर्वों और महर्षियों में से किसी को भी तपस्या में मापा न जा सके और जिनका पराक्रम अग्नि के समान दैदिव्यमान हो, ऐसे साईनाथ को नमस्कार।

५६. ओम् जयिने नमः

वरदायक भगवान के चरणों में भक्तिपूर्वक प्रणाम करके तथा आत्मस्वरहित निर्मल वाणी के द्वारा जिनकी स्तुति करके सूर्यदेव अपनी उद्दीप्त किरणों से प्रकाशमान् होते हैं, ऐसे भगवान साईनाथ की जय हो— जिनके स्मरण से जय ही जय होती है। हे साईनाथ तुमको नमस्कार।

५७. ओम् दुर्घषाक्षोभ्याय नमः

सत्पुरुषों में श्रेष्ठ महाबुद्धिमान सोम शर्मा जब भगवान विष्णु का ध्यान करने लगे, उस समय अनेक प्रकार के विघ्नों ने सामने आकर उन्हें भय दिखाना आरम्भ कर दिया। भयंकर विषवाले साँप, सिंह, बाघ उनकी दृष्टि में आकर उन्हें भय उत्पन्न करते थे। बड़े बड़े भयंकर विघ्नों से इस प्रकार घिरे रहने पर भी महाबुद्धिमान् धर्मात्मा सोम अपने ध्यान और पूजा में अविचलित भाव से भयभीत न होते हुए लगे रहे। एक दिन इस प्रकार परम शोभायमान भगवान श्री विष्णु की मनोहर झाँकी का सोमशर्मा ने दर्शन किया। हे प्रभो! साईनाथ! इसी प्रकार आप भी अपने भक्तों को डरावने लगनेवाले पथों से अविचलित होकर भक्ति में प्रवृत्त करते हैं। हे दुर्घष साईनाथ, आपको मेरा नमस्कार!

५८. ओम् अपराजिताय नमः

अपने पक्ष की और शत्रु पक्ष की भी सात प्रकृतियों के महत्वपूर्ण गुणों को (सात प्रकृतियाँ हैं — १) राज्य के स्वामी, २) अमात्य, ३) सहद, ४) कोष, ५) राष्ट्र, ६) दुर्ग, ७) सेना) ठीक ठीक जानकर ही देश और काल का ज्ञान रखते हुये, छः प्रकार के गुणों का यथा-अवसर युद्ध में प्रयोग करनेवाले भगवान श्रीकृष्ण हैं। उनके समान हे साईनाथ, आपके भी अद्भुत इन पराक्रमों में शोभायमान हो रहे हैं। साईं! आपकी जय हो। शिरड़ी में विराजमान विक्रम-नायक आपकी विजय हो। वेदमय महापुरुष आपको भक्तों का नमस्कार। सुन्दर सुशोभित अंगोवाले प्रभो-उद्यम करनेवाले देव, आपकी जय हो। भगवन्, आप उद्धोद्योग में प्रवृत्त होनेवाले भगवान श्रीकृष्ण समान अपराजित योद्धा हैं। हार आपसे दूर भागती है और आपसे वह भयभीत है। स्थान, वृद्धि, क्षय, भूमि, मित्र, तथा पराक्रम की ओर दृष्टि रखकर महान योद्धा युद्ध में अपराजित हो जाते हैं, उसी प्रकार हे साईनाथ! आप भी इस धर्मभूमि में अपराजित हैं। हे अपराजित देव, आपको नमस्कार।

* युद्ध के समय छः प्रकारों के गुणों की जानकारी रखना अपराजित महान योद्धा का ही काम है। ये छः गुण हैं — १) सन्धि, २) विग्रह, ३) यान, ४) आसन,



५) द्वैधीभाव, ६) समाश्रय। शत्रु से मेल रखना — संधि; उससे लड़ाई छेड़ना — विग्रह; आक्रमण करना — यान; अवसर की प्रतिक्षा में बैठे रहना — आसन; दुरंगी नीति बरतना — द्वैधीभाव; और अपने से बलवान राजा की शरण लेना — समाश्रय; कहलाता है।

५९. ओम् त्रिलोकेषु अविघातगतये नमः

भगवन्, इस त्रिलोकी में भी आप समान योद्धा, वीर, धर्मरक्षक, भक्तों को प्रेम करनेवाला, अत्यंत बुद्धिमान, निर्भय, शूर, पुण्यपालक, पापनाशक और कोई दूसरा नहीं। हे प्रभो! साईनाथ, आपकी गति को कोई समझ नहीं सकता — ना रोक सकता है। हे साईनाथ, प्रभो आपको नमस्कार।

६०. ओम् अशक्वरहिताय नमः

आप ज्ञान-अगम्य हैं। निर्मलस्वरूप धारण कर इस पृथ्वी पर अवतीर्ण हुए हैं। कुछ भी करने की महान शक्ति से आप सुशोभित हैं। आप शिवरूप, विष्णुरूप और सृष्टि बनानेवाले ब्रह्मा के साक्षात् रूप हैं। सत्वगुण आपके शरीर में पूर्ण व्याप्त है। हे साईनाथ! आप समर्थ हैं और आपके लिए इस त्रिभुवन में कुछ भी अशक्य नहीं है। हे देव, हे जगत-पिता, साईनाथ, आपको नमस्कार।

६१. ओम् सर्वशक्तिमूर्तये नमः

विद्या से विलसित रूपवाले देवेश्वर सर्व शक्तियाँ आपमें विहित हैं। इन शक्तियों के प्रभाव से आप हमारी रक्षा करते हैं। हमें पालते हैं। हमें ज्ञान देते हैं, धर्म और मोक्ष का मार्ग बताते हैं, ऐसे सर्व शक्तिमान भगवान साईनाथ को मेरा नमस्कार।

६२. ओम् स्वरूपसुन्दराय नमः

सुवर्ण सा जिनका शरीर है, पापमय तेज का जो अपहरण करते हैं, साधुओं को और विनयशील पुरुषों को जो मार्ग बताते हैं, स्वधा और स्वाहा के नाम से जिनका यज्ञ पूर्ण होता है, देव, यज्ञस्वरूप और योग जिनके बीज हैं, सनातन और सर्वव्यापक जो परमेश्वर कहलाते हैं, करोड़ों सूर्य के समान जिनका तेजस्वी रूप है, जिनके मनोहर रूप के दर्शन के लिए स्वर्ग के देवता भी स्तुति करते हैं, कमल पर आसन कर जो ध्यान लगाते हैं, ऐसे सुन्दर स्वरूपी योगीन्द्र स्वामी साईनाथ को मेरा प्रणाम।

६३. ओम् सुलोचनाय नमः

जिनका स्वरूप नित्य आनन्दमय है, कमल-लोचन जिनका नाम है, जिनकी ओर देखते ही मन में पुण्य का उदय होता है, जो अविचल रूप से अपने सु-लोचनों को बन्द कर ध्यान में मग्न हैं, ऐसे अति-सुन्दर मृगों के से बड़े बड़े कोमल और शीतलता प्रदान करने वाले नेत्रों को धारण कर अवतीर्ण होने वाले प्रभु साईनाथ को मेरा नमस्कार।



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