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श्री साईबाबा संस्थान विश्वस्तव्यवस्था, शिर्डी की अधिकृत पत्रिका

# SHRI SAI LEELA श्री साई लीला

March-April 2018 ₹ 15/-

मार्च-अप्रैल २०१८ ₹ १५/-

रामनवमी विशेषांक  
Ramnavami Special Issue

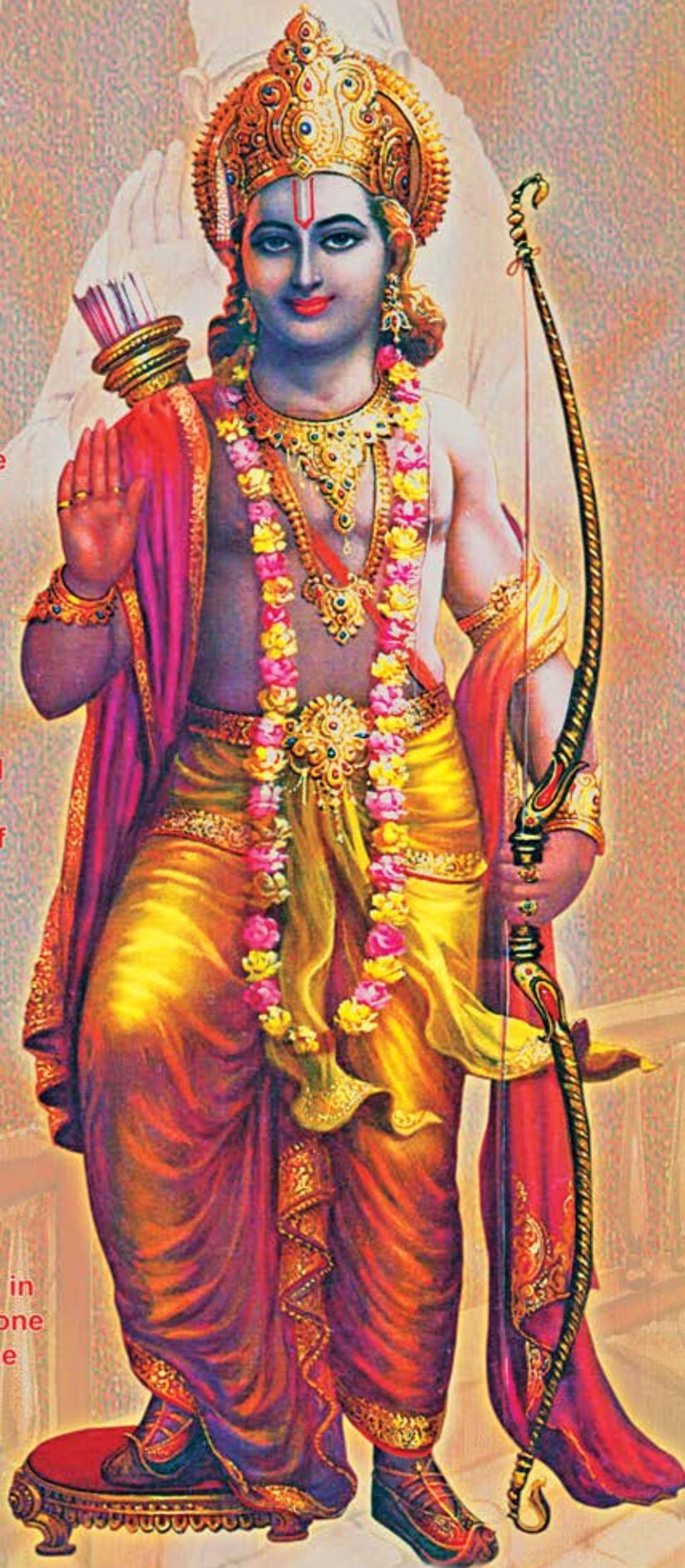


॥ Jai Shri Ram ॥  
॥ जय श्री राम ॥

॥ Jai Sai Ram ॥  
॥ जय साई राम ॥

साई ही हमारे लिए परब्रह्म। साई ही हमारा परमार्थ परम। साई ही श्री कृष्ण श्री राम। निजाराम साईं।।  
Sai is, to us, the Supreme Brahman, the Highest Spiritual Bliss. Sai is our Shri Krishna, Shri Ram; and Sai is our rest and refuge.

“I saw Ram, He of the complexion of the blue lotus, the wishfulfilling tree of the devotees, the elder brother of Bharat, the joy of Sita and the son of Dasharath. I saw Janaki Nath, adorned with crown, wearing earrings, a garland of wild flowers, apparelled in yellow and with four hands... He may appear as a *fakir* begging for alms from door to door, but I saw the heart and soul of Janaki, the bewitching archer. He may seem to be an *Aulia*; or be seen by anyone else, in their hearts as someone different, but I saw the heart and soul of Janaki, the bewitching archer.”



## Ramnavami Special Issue रामनवमी विशेषांक

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**SHRI SAI LEELA**

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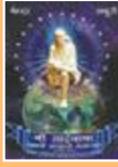
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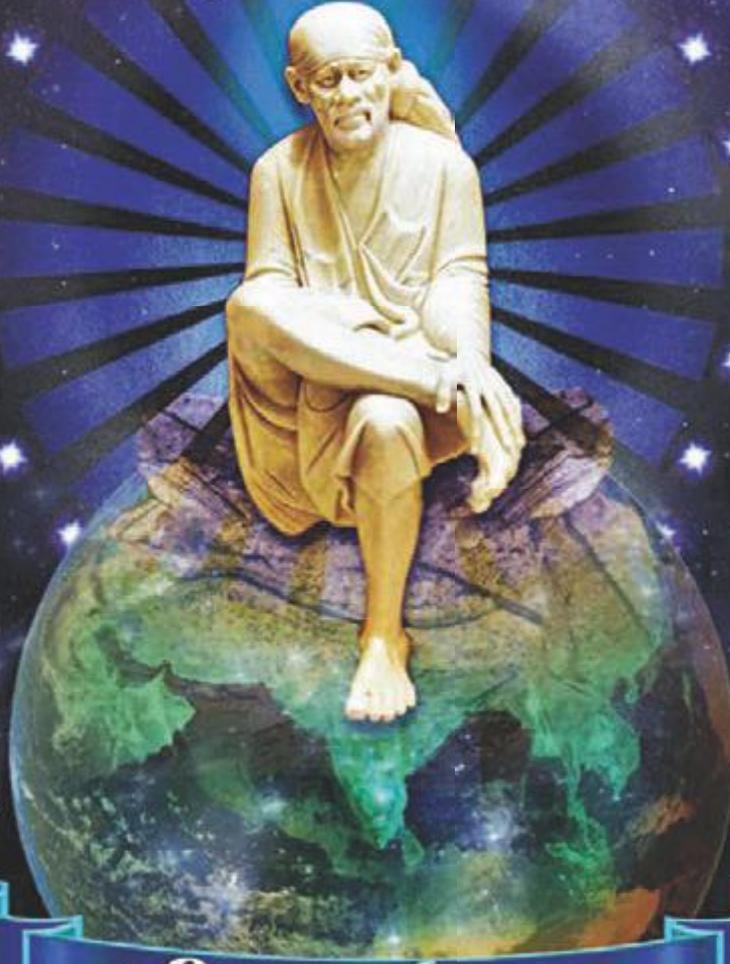
**SHRI SAI LEELA**

March-April 2018



श्रध्दा

सबुरी



**श्री साईबाबा**  
समाधी शताब्दी महोत्सव

२०१७-२०१८

SHRI SAIBABA SANSTHAN TRUST SHIRDI



## Eleven Assurances of Sai Baba



\* WHEN YOUR FEET TOUCH THE SOIL OF SHIRDI, ALL YOUR SUFFERINGS WILL BE PREVENTED FROM HAPPENING.

\* WHOEVER CLIMBS THE STEPS OF MY SAMADHI, HIS SORROW WILL BE DEFEATED.

\* EVEN IF I CAST OFF THIS MORTAL BODY, NEVERTHELESS I WILL COME RUNNING TO THE AID OF MY DEVOTEES.

\* MY SAMADHI WILL FULFIL YOUR VOWS. HAVE INTENSE, IMPLICIT AND STEADFAST FAITH IN ME .

\* I AM IMMORTAL, KNOW THIS TRUTH. AND FOREVER GET EXPERIENCES OF MY IMMORTALITY.

\* SHOW ME. DO SHOW ME ANYONE WHO SOUGHT REFUGE IN ME AND FORSAKEN.

\* WITH WHATEVER INTENSITY, PASSION AND DEVOTION A DEVOTEE PRAYS TO ME, WITH THE SAME INTENSITY I RESPOND AND RECIPROCATE.

\* I WILL CARRY THE BURDEN OF YOUR LIFE FOREVER, TILL ETERNITY. OR THIS PROMISE OF MINE WILL BE UNTRUE.

\* KNOW THAT THEY WHO SEEK MY HELP WILL RECEIVE IT ABUNDANTLY. AND THEY SHALL RECEIVE WHATEVER THEY ASK FOR.

\* HE WHO SURRENDERED TO ME COMPLETELY, THAT IS TOTAL SURRENDER OF HIS BODY, SPEECH, MIND, SENSES, INTELLECT AND INNATE BEING, I AM INDEBTED TO HIM FOREVER.

\* HE WHO IS ARDENTLY DEVOTED TO ME AND WHOSE FAITH IS STEADFAST AT MY FEET AND CONTINUOUSLY CHANTS "SAI SAI" AND BECOMES ONE WITH ME WILL BE FILLED WITH MY GRACE AND BLESSINGS.



**SHRI SAI LEELA**

March-April 2018



## ***Energy That Inspires!***

**Dr. Suresh Haware  
Chairman**

**Shree Saibaba Sansthan Trust, Shirdi**



### **Greetings to all Sai devotees on the auspicious occasion of Shri Ramnavami!**

It is an honor to be chosen as the Chief of the Shree Saibaba Sansthan Trust, Shirdi. All my colleagues here at the Trust have worked extremely hard over the years. Although there still are lots of milestones that we have yet to achieve, it is but proper that we present before you a summary of all the work that we have done till today. We have a dedicated Team of Trustees who would like to use this platform of Shri Sai Leela to showcase our work.

I come from a scientific background! I strongly feel that faith in the almighty and perseverance is all that one needs to be blessed with success. All along my career, I have handled diverse responsibilities at different points of time. This has helped me connect with various aspects of social work. But the responsibility of working for and managing a Temple is completely new to me. It so happened that there was a call from the CM Office and a message to meet with Hon. CM Devendraji was conveyed to me. Although I keep meeting the CM often regarding different business, social, or academic commitments, this time I was curious to find out why I was called for a meeting. It was with this curiosity that I met Devendraji. "We are thinking about entrusting you with the responsibility of the Shree Saibaba Sansthan Trust, Shirdi", the CM said. This came as a pleasant surprise for me. While it was yet to sink in, I shared an interesting anecdote with Devendraji. Some time back, I, along with my wife, had gone to Shirdi to seek blessings from Sai Baba. But the temple was so crowded that day that no sooner had I reached Baba's Samadhi, I was jostled out of the queue by the sea of people behind. I was unable to get a proper Darshan. Infuriated by this unruly behavior, I declared to never come back again to Shirdi! Giving a knowing smile, the CM only added, "See! This is probably Sai Baba's own way to call you back!" So, accepting this as a Divine intervention from Sai Baba Himself, I decided to take over this sacred responsibility. Thus began a completely new kind of challenge in my Life!

I have often heard and even experienced that "it is easy to understand difficult things, but very difficult to understand simple things!" For example, if an apple tree is uprooted, everyone notices it but if an apple falls down, only a Newton can see it, thus triggering the discovery of Gravity. After all, it is the simple things that have huge mysteries concealed within. It is the exact reason why, after reaching Shirdi, the first thing the officers and I did was to stand in the temple queue like any other layperson. Standing in the queue with common people helped us gauge and understand the reality. We experienced, first hand, the problems faced by the devotees. It was here that we thought about making special arrangements first for women carrying their babies, patients, senior citizens and physically handicapped people. We then set up special cabins for breastfeeding. After this, we decided to create a separate queue for such mothers nursing their



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young ones. We also started providing this separate queue facility to senior citizens and physically handicapped persons. Arrangements were also made to provide milk, tea, coffee, and biscuits free of cost to all the devotees standing in the queues. Devotees brave all odds to come from all parts of the world to seek Sai Baba's blessings. Providing them clean and potable water for drinking was thus a priority. So, an R.O. Plant was specially installed for this purpose. The hall where the devotees queue up was fitted with air conditioners to make the process of Darshan a pleasant one. All this while, one thing all of us felt deeply was the response we got from all Sai Devotees. Their Sai-Bhakti is one extraordinary thing! The tremendous positive energy and vibes that we received from them continues to inspire us every day. It gives us huge strength to take any challenge head on. This energy is the real driving force behind our efforts.

Such is the vastness of Sai Mandir and the nature and scope of its work that it is quite difficult to comprehend. There are about 5000 people employed here. 4 Educational Institutes are run under its aegis. Some 5000 students are taught in these institutes. 50000 devotees have the pleasure of having a meal at the 'Prasadalay' daily. The mega-kitchen that churns out this sumptuous food daily runs fully on solar energy. Various lodging arrangements made by the trust have ensured that a whopping 20000 devotees can stay here simultaneously. The trust also runs two 550-bed hospitals. Each year, more than 5 and a half lakh people make use of the medical facilities provided at these hospitals. Keeping the focus solely on the Sai devotees, we embarked upon this monumental task.

Having experienced the spiritually soothing ambience of the Gajanan Maharaj Temple at Shegaon, we decided to craft a similar experience for all the Sai devotees here at Shirdi. My colleagues and I made an appeal to all the devotees who carried the Sai Palkhi and walked to Shirdi on foot, to visit the temple and undertake various work as a form of 'Seva'. This idea was quite appreciated by these Padyatris and they immediately took it up. A large number of these Padyatris gathered for a 1 day conference. On that day, a total of about 11000 devotees registered themselves for 'Sai Seva', resulting in the formation of 570 teams consisting of 21 'Sai Sevaks' each! These passionate Sevaks now help with all the work that goes on at the temple, the hospitals, the kitchens, and also at the residential quarters. Their selfless service is surely worth emulating.

The Sai Baba Temple at Shirdi is the epicenter of Sai Parivar spread across the whole world. Considering the huge demand for well trained priests from Temples all over the world, Sai Trust is planning to start a specialized course for training and skill development for such priests. Similarly, we plan to install a Science Park, Laser Show, Wax Museum, and Planetarium in the vicinity of the Temple. For the promising young students coming from economically under-privileged sections of the society, the trust is planning to start an Academy for Civil Service aspirants which will impart the required knowledge and training free of cost.

The beginning of the Sai Samadhi Centenary Year proved to be a culmination of all these religious, socio-cultural, academic and social awareness activities. In the coming year, there will be conducting all these activities all over the world. The faith, vigor and enthusiasm of crores of Sai devotees will help make the mission a resounding success.

The devotees, who throng the temple every day, give tonnes of flowers to the temple by way of religious offerings. The trust has decided to initiate an 'Agarbatti' Manufacturing unit that will make use of these flowers. Thus, the pious fragrance of Sai Bhakti will spread far and wide. Recently, work has started for expanding the Sai Baba Hospital buildings. Another good news for all the devotees and Shirdi residents is that Sai Baba Trust has secured permission for setting up a Senior College paving the way for high quality education for all. Also, permission has been granted for new, state-of-the-art buildings for Sai Baba Trust, queue hall et cetera and this important developmental work shall commence very soon! **Jai Sairam!**



# श्री साई लीला

मार्च-अप्रैल २०१८



## सम्पादकीय

विद्याधर ताठे कार्यकारी सम्पादक

**शिर्डी पावन भूमि के, रजकण तीर्थ स्वरूप।**

**छुअत पाप कारिख मिटै, खिले पुण्य की धूप।।**

श्री साई बाबा का सत् चरित साई भक्तों के लिए श्रीमद् भगवद्गीता, श्रीमद् भागवत तथा शरीफ़ कुरान एवं बायबल के समान है। श्री साई बाबा का दरबार सर्वधर्मसमभाव की शिक्षा देता है। ना कोई ऊँचा, ना नीच, ना अमीर, ना गरीब, ना हिंदू, ना मुसलमान, ना सिक्ख, ना ईसाई; श्री साई बाबा की द्वारकामाई-मसजिद में कोई भेदभाव नहीं था और आज भी नहीं है। श्री साई का द्वार सबके लिए खुला है। श्री साई बाबा का कोई सम्प्रदाय नहीं है; वे विश्ववन्दनीय हैं।

**धर्म कर्म की भूमि है, शिर्डी पावन गाँव।**

**तीन ताप, षड रिपु नहीं, ज्ञान भक्ति की छाँव।।**

श्री साई बाबा एक अनूठे और सबसे निराले संत हैं। भक्त उन्हें ईश्वर का अवतार मानते हैं; पर साई बाबा खुद को खुदा का बंदा (यादे हक) बताते थे। निर्मोही, निःसंग, फ़कीर साई बाबा एक दिन मसजिद में और एक दिन चावडी में रहते थे। मसजिद में वे धूनी जलाकर अग्निपूजा करते थे। रामजन्म का उत्सव 'रामनवमी' बड़ी धूमधाम से मनाते थे। संदल को भी उन्होंने अनुमति दी थी। श्री साई बाबा की सारी लीलाएँ देखकर मुझे शायर निदा फ़ाजली जी का एक शेर बार-बार याद आता है -

**चाहे गीता बाचिये, या पढ़िये कुरान।**

**तेरा मेरा प्यार ही, हर पुस्तक का ज्ञान।।**

'श्री साई लीला' पत्रिका का यह रामजन्म उत्सव के उपलक्ष्य में प्रकाशित विशेषांक सुधी पाठकों को साई राम का संग महसूस कर देने की अनुभूति देगा। इस अंक के अंग्रेजी विभाग में श्री साई बाबा संस्थान ट्रस्ट के अध्यक्ष डॉ. सुरेश जी हावरे साहब की 'मन की बात' दी गई है। इसमें श्री साई बाबा महासमाधि शताब्दी वर्ष में संस्थान की ओर से साई भक्तों के लिए किये जा रहे विकास के बारे में अध्यक्ष हावरे साहब ने खुल कर बात की है। श्री साई बाबा संस्थान ट्रस्ट के ट्रस्टी अँडवोकेट मोहन जी जयकर साहब ने लिखा हुआ विशेष लेख अंग्रेजी विभाग की महत्ता बढ़ाता है। इसी तरह हेमाडपंत कृत 'श्री साई सत् चरित' के छठे अध्याय में वर्णित शिर्डी में मनाया गया प्रथम रामजन्म उत्सव ज्यों का त्यों उद्धृत किया है। साथ में साई भक्त ओमप्रकाश शर्मा जी (भूतपूर्व मुख्य महाप्रबंधक, रिज़र्व बैंक ऑफ़ इंडिया) द्वारा प्रस्तुत हेमाडपंत जी के मूल मराठी 'श्री साईसच्चरित' का दोहा, चौपाई में हिंदी पद्यानुवाद हिंदी पाठकों को ज़रूर पसंद आयेगा। मराठी साईसच्चरित पोथी के कई हिंदी अनुवाद हुये हैं, लेकिन वे अधिकतर गद्यानुवाद हैं; शर्मा जी द्वारा हिंदी पद्यानुवाद एक अनूठा प्रयास है। सुधी पाठक इस पर अपना वक्तव्य - अभिप्राय ज़रूर प्रस्तुत करें, यह हमारी प्रार्थना है। शर्मा जी ने साई अष्टक, साई चालिसा, साई प्रार्थना नाम से कई रचनाएँ लिखी हैं; और साई भक्त पाठकों ने उनकी भूरी भूरी प्रशंसा भी की है।

श्री साई बाबा महासमाधि शताब्दी वर्ष के उपलक्ष्य में शिर्डी में कई कार्यक्रम सम्पन्न हो रहे हैं। जनवरी-फरवरी में सम्पन्न कार्यक्रमों में से कुछ खास कार्यक्रमों की झलक इस अंक में दिखाई देगी। इससे पाठकों को घर बैठे शिर्डी की भावयात्रा का आनंद मिलने की आशा है।

पाठकों द्वारा लिखे साई अनुभव, साई साहित्य पर चिंतनात्मक लेख, आलेख, कविताएँ और अन्य आध्यात्मिक लेखन कृतियों का हमें इंतजार है। पाठकों के द्वारा प्राप्त साहित्य 'श्री साई लीला' को अधिक समृद्ध एवं सम्पन्न बनायेगा, ऐसी हमें उम्मीद और आशा है। **जय साई राम ।**

*(Handwritten signature)*

(0)९८८९९०९७७५

vidyadhartathe@gmail.com



# Shri Ramraksha Stotram...



**om asya shri ramraksha stotramantra-  
sya budhakaushik Rishih**

**shri sitaram chandrodevata**

**anushtup chhandah**

**sita shaktih**

**shriman hanuman kilakam**

**shriramchandra preetyarthe ramraksha  
stotrajape viniyogah**

The author of this hymn is Buddhakaushik Rishi. The Deity is Shri Sita-Ramachandra. The metre is *anushtup*. The power is Sita, central point is Hanuman, and the usage is recitation.

**dhyanam**

**dhyayedajanubahum dhrutashara dha-  
nusham baddha padmasanastham  
pitam vasovasanam navakamal dalas-  
parthi netram prasannam  
vamankarudha sitamukha kamal milallo-  
chanam niradabham  
nanalankar diptam dadhatamuru jata-  
mandalam ramachandram**

Thus begins the *dhyana* (meditation) of this *mantra*. One should meditate on Ram Who has arms reaching His knees, Who is holding a bow and arrow, Who is seated in a lotus position, Who is wearing yellow clothes, Whose eyes compete with petals of afresh lotus, Who looks satisfied, Whose eyes are fixed on the lotus-like face of Sita sitting in His left lap, Whose colour is like that of rain cloud, Who has adorned different jewelry, Who is wearing hair reaching up to His thighs.

**stotram**

**charitam raghunathasya shatakoti**

**pravistaram**

**ekaikamaksharam pumsam mahapatak**

**nashanam**

The life story of Sri Ram has a vast expanse and each and every letter of it is capable of destroying even the greatest sins of mankind.

**dhyatva nilotpal shyamam ramam ra-  
jivalochanam**

**janaki lakshmanopetam jatamukut man-  
ditam**

Let us meditate on the lotus-eyed, dark-complexioned Ram Who is well-adorned with a crown of hair and has Sita and Lakshman by His side.

**sasitun dhanurban panim naktam cha-  
rantakam**



## ***svalilaya jagatratu mavirbhutamajam vibhum***

Let us meditate on Ram Who has a sword in a receptacle and bow and arrows, Who destroyed the demons, Who is not born but is incarnated to protect the world with His actions.

## ***ramaraksham pathetpradnyah papagnim sarvakamadam***

## ***shiro me raghavah patuphalam dasharathatmajah***

May the learned read the Ram *Raksha Stotram*, which destroys all sins and grants all desires. May Ram Who is Raghu's descendant protect my head. May Ram Who is Dasharatha's son protect my forehead.

## ***kausalyeyo drushaupatu vishvamitra priyah shruti***

## ***ghranam patu makhatrata mukham saumitrivatsalah***

May the Lord Ram Who is Kausalya's son, protect my eyes. May Ram Who is the favourite of Vishvamitra protect my ears. May Ram Who is the saviour of *yadnya* protect my nose. May Ram Who is affectionate to Lakshman protect my mouth.

## ***jihvam vidyanidhiḥ patu kantham bharat vanditah***

## ***skandhau divyayudhah patu bhujau bhagneshakarmukah***

May the Ram Who is a sea of knowledge protect my tongue. May Ram Who is saluted by Bharat protect my neck. May Ram Who holds divine weapons protect my two shoulders. May Ram Who broke Shiva's bow protect my two upper arms.

## ***karau sitapatih patu hrudayam jamadagnyajit***

## ***madhyam patu kharadhvamsi nabhim jambavadashrayah***

May the Ram Who is the husband of Sita

protect my two hands. May Ram Who conquered Parashuram protect my heart. May Ram Who killed the *rakshas* named Khar protect my abdomen. May Ram Who gave refuge to Jambavad protect my navel.

## ***sugriveshah katipatu sakthini hanumat-prabhuh***

## ***uru raghuttamah patu rakshakul vinnashakrut***

May Ram Who is master of Sugriva protect my waist. May Ram Who is master of Hanuman protect my two hips. May Ram Who is the best of Raghus and who destroyed the lineage of *rakshasas* (demons) protect my two thighs.

## ***januni setukrut patu janghe dashamukhantakah***

## ***padauvibhishan shridahpatu ramokhilam vapuh***

May Ram Who built the bridge protect my two knees. May Ram Who killed the ten faced demons protect my two shins. May Ram Who gave wealth to Vibhishan protect my two feet. Thus may Ram protect my entire body.

## ***etam ramabalopetam raksham yah sukruṭi pathet***

## ***sachirayuh sukhi putri vijayi vinayi bhavet***

May the good man who reads this 'stotra', which has all the power of Ram, be blessed with long life, happiness, children, success and humility.

## ***pataḥ bhutal vyoma charinash-chadma charinah***

## ***na drashtumapi shaktaste rakshitam ramamanabhiih***

No one who is wandering below the earth or on the earth or above the earth or those who wander surreptitiously changing their forms, will even be able to see the man protected by the name of Ram, let alone



bring any harm to him.

**rameti ramabhadreti ramachandreti vas-  
maran  
naro nalipyate papairbhuktim muktim  
cha vindati**

No sin can attach to the man who singeth the praise of the lord and he will prosper in this world and get salvation.

**jagajjaitraik mantrena ramanamanbhi  
rakshitam  
yah kanthe dharayettasya karasthah  
sarva siddhayah**

One who wears this *mantra* of Ram Nam (the name of Ram) around his neck will have all powers at his beck and call.

**vajrapanjar namedam yo ramakavacham  
smaret  
avyahatadnyah sarvatra labhate jay  
mangalam**

He who wears this armour called *vajrapanjar* will be unscathed and will win victory everywhere.

**adishtavan yathasvapne ram raksha mi-  
mam harah  
tatha likhitavan pratah prabuddhau bud-  
hakaushikah**

Buddhakaushik was commanded in his dream by Lord Shiva to compose this hymn, and he did so as soon as he awoke in the morning.

**aaramah kalpavrukshanam viramah  
sakalapadam  
abhiram strilokanam ramah shriman-  
sanah prabhuh**

Ram, Who grants all desires, removes all obstacles and is the praise of all three worlds is our 'Lord' indeed.

**tarunau rupasampannau sukumarau  
mahabalau  
pundarik vishalakshau chirakrushna ji-  
nambarau**

May the two brothers ever protect us, who

are young, handsome, lotus-eyed and bark and deer-skin dressed.

**phalamulasinau dantau tapasau brahm-  
acharinau  
putrau dasharathasyaitau bhratarau ra-  
malakshmanau**

May these two sons of Dasharath, the two scions of Raghu, the brothers Ram and Lakshman, the ones who are subsisting on roots and fruits and practicing penance and celibacy, protect us.

**sharanyau sarvasatvanam shreshta sar-  
va dhanushmatam  
rakshahkul nihantarau trayetam no ra-  
ghuttamau**

May they who are the foremost among the archers, the destroyers of the demons and the refuge of all beings, protect us.

**aatta saja dhanusha vishusprusha vak-  
shayashug nishang sanginau  
rakshanaya mama ramalakshanavagra-  
tah pathisadaiva gachchhatam**

Ram and Lakshman, their bows pulled and ready, their hands on the arrows packed in ever full quivers carried on their backs, may they always escort me in my path, for my protection.

**sannaddhah kavachi khadgi chapaban-  
adharo yuva  
gachchhan manorathannashcha ramah  
patu sa laksmanah**

Ever prepared and armed with sword, shield, bows and arrows and followed by Lakshman, Ram is like our cherished thoughts come to life. May He, along with Lakshman, protect us.

**ramo dasharathi shshuro lakshmana-  
nucharo bali  
kakutsah purushah purnah kausalyeyo  
raghuttamah**

Ram, the scion of Raghu and the son of Dasharath and Kausalya, and ever



accompanied by Lakshman, is all powerful and is the perfect man.

**vedant vedyo yadnyeshah puran puru-  
shottamah  
janakivallabhah                      shrimanapramey  
parakramah**

Ram is perceived through Vedant. He is Lord of all *yadnya*, ancient and the best man, beloved of Janaki, Whose bravery is immeasurable.

**ityetani japennityam madbhaktah shrad-  
dhayanvitah**

**ashvamethadhikam punyam samprap-  
noti nasanshayah**

Lord Shiv says, "My devotee who recites these names of Ram with faith, will attain more religious merit than one obtainable by other sacrifices. There is no doubt about it."

**ramam dūrvadaḷa shyamam padmaksh-  
am pītavasasam**

**stuvanti nabhir-divyair-nate sansariṇo  
narah**

Those who sing the praise of Ram, Who is lotus-eyed, dark-complexioned and dressed in yellow clothes, through this hymn are no longer ordinary men trapped in the world. They become liberated.

**ramam lakshmaṇ pūrvajam raghuvaram  
sītapatim sundaram**

**kakutsam karuṇarṇavam guṇanidhim vi-  
prapriyam dharmikam**

**rajendram satyasandham dasharatha-  
tanyam shyamalam shantamurtim**

**vandelokabhiramam raghukul tilakam  
raghavam ravanarim**

I salute that Ram Who is handsome, the elder brother of Lakshman, the husband of Sita and the best of the scions of the Raghu race, Who is the ocean of compassion, the stockpile of virtues, the beloved of the *Brahmans*, the protector of *Dharma*, Who practises the Truth, the Lord emperor

of kings, the son of Dasharath, dark-complexioned, the personification of peace and tranquillity, the enemy of Ravan, the crown jewel of the Raghu dynasty and the cynosure (north star) of all eyes.

**ramay ramabhadray ramachandray  
vethase  
raghunathay nathay sītayah pataye  
namaḥ**

I salute that Ram Who is benevolent and cool as the Moon, and Who is the Lord of Sita and the master guardian of all.

**shrīram ram raghunandan ram ram  
shrīram ram bharatagraja ram ram  
shrīram ram raṇakarkasha ram ram  
shrīram ram sharaṇam bhava ram ram**

I surrender to that Ram Who is the delight of the Raghus, elder brother of Bharat and the tormentor of His enemies in the war.

**shrīram chandra charaṇau manasa sma-  
rami**

**shrīram chandra charaṇau vachasa  
gruhvami**

**shrīram chandra charaṇau shirasa  
namami**

**shrīram chandra charaṇau sharaṇam  
prapadye**

I remember the two feet of Ram in my mind, I praise them by my speech, I bow to them with my head, I take resort in them!

**mataramo mat-pita ramachandraḥ**

**swamī ramo mat-sakha ramachandraḥ**

**sarvasvam me ramachandro dayaḷuḥ**

**nanyam jane naiva na jane**

Ram is like my mother, father, master and friend, indeed the kind-hearted Ram is all I have. I know of no other like Him, I really don't!

**dakshiṇelakshmaṇo yasya vame cha  
janakatmaja**

**puratomarutir-yasya tam vande raghu-  
vandanam**



I salute that Ram Who has Lakshman on His right and Sita on the left and Who has Hanuman in His front.

**lokabhiramam ranarangadhiram  
rajivanetram raghuvanshanatham  
karuṇyarupam karunakaram tam  
shriramachandram sharanyam pra-  
padye**

I take refuge in that Ram Who is quite pleasing to the sight, the master of the stage of war, lotus-eyed, Lord of the Raghu race and compassion-personified.

**manojavam marut tulya vegam  
jitendriyam buddhimatam varishṭam  
vatatmajam vanarayudha mukhyam  
shriramadutam sharanam prapadye**

I take refuge in the Lord Hanuman who is as fast as the mind, equals his father, the wind-God, in speed, is the master of the senses, the foremost amongst the learned, the leader of the monkey forces and the great messenger of Shri Ram.

**kujantam ramarameti madhuram mad-  
huraksharam  
aaruhyakavita shakham vande valmiki  
kokilam**

I salute the great sage Valmiki who sings the glorious name of Ram resorting to his Ramayan as sweetly as a cuckoo will sing sitting atop a tree.

**apadamapahartaram dataram sarvasam-  
padam  
lokabhiramam shrīramam bhuyobhuyo  
namamyaham**

I bow again and again to Ram Who removes all obstacles and grants all wealth and pleases all.

**bharjanam bhavabijanamarjanam  
sukhasampadam  
tarjanam yamadutanam ram rameti gar-  
janam**

The roar of the name of Ram is the

destruction of the cause of rebirth (hence the cause of liberation), generates wealth and scares Yama's (death's) messengers.

**ramo rajamanih sada vijayate ramam ra-  
mesham bhaje  
ramenabhihata nishacharachamu ramay  
tasmai namah  
ramannasti parayanam parataram ra-  
masya dasosmyaham  
rame cittalayah sada bhavatu me bho  
ram mamuddhar**

I worship Ram, the jewel among the kings, through Whom the hordes of demons have been destroyed. Beyond Him there is nothing to be worshipped. I am His servant; my mind is totally absorbed in Him. O Ram, please lift me up. (This verse gives all the seven declensions of the singular word Ram and gives one way of remembering them.)

**shriram ram rameti rame rame mano-  
rame  
sahasranam tattulyam ram nam va-  
ranane**

O fair-faced Parvati! I enjoy saying Ram Ram. Uttering but once the name of 'Ram' is equal to the uttering of any other name of God, a thousand times.

**iti shribudhakaushikamuni virachitam  
shriram rakshastotram sampoornam  
shriram jayaram jayajayaram**

## Shri Sainath Mahimna Stotram...

**Sada satsvarpam chidanand kandan,  
Jagatsambhavasthana saunhar hetum;  
Svabhaktechchhaya manusham dar-  
shayantam, namamieshwaram sadgu-  
rum Sainatham.**



# SHRI SAI LEELA

March-April 2018



I bow down to the Lord *Sadguru* Sai Nath, Who is Truth Incarnate and always rooted in consciousness and bliss; the Lord Who is the cause for the creation, existence and destruction of the world; and, Who has come to this world in a human for the sake of His own devotees.

***Bhavadhvantavidhvansa\martand-midyam, manovaggatitam munirdhyangamyam; jagatvyapakam nirmalam nirgunam tva, Namami.***

I bow down to the Lord *Sadguru* Sai Nath, Who is Truth Thee, Lord *Sadguru* Sai Nath, Who art the bright sun whose light destroys the darkness of worldly desires; Who art beyond the realm of speech and mind, but accessible to the sages who are engrossed in Thy meditation - One Who pervades the whole world, pure and devoid of all attributes (of the three gunas).

***Bhavambhodhi magnarditanam jananam, svapadashritanam svabhaktipriyanam; samuddharnartha kalau sambhavantam, namami.***

I bow down to the Lord *Sadguru* Sai Nath, Who has manifested in this *Kaliyug* for the salvation of those who believe in devotion to him and those who have taken refuge at His Feet because they are drowning and tormented by the ocean of worldliness.

***Sada nimbavrikshasya muladhivasat-sudhastravinam, tiktamapyapriyam tam; tarum kalpavrikshadhikam sadhayan-tam, namami.***

I bow down to the Lord *Sadguru* Sai Nath Who, by His constant abode at the Foot of the margosa tree, whose juice though by nature is bitter and distasteful, has turned it nectar-like sweet, because He has exalted the tree above the legendary *kalpavruksha*.

***Sada kalpavrukshasya tasyadhimule, bhavedbhavbuddhaya saparyadisevam; nrunam kurvatam bhuktimukti-pradam tam, namami.***

I bow down to the Lord *Sadguru* Sai Nath, Whom people go to worship and render devotional services, knowing Him to be Himself the *Kalpavruksha* always; for these people He satisfies their worldly desires and grants them salvation.

***Anekashrutatarkyalilavilasaih, samavishkruteshanbhasvatprabhavam; Ahambhavahinam prasannatmabhavam, namami.***

I bow down to the Lord *Sadguru* Sai Nath, Whose innumerable and wonderful acts, unheard of and unimagined, have displayed His divine splendorous glory; yet Who is devoid of ego and is happily absorbed in the self.

***Satam vishramaramamevabhiramam, Sada sajjanaih; Sanstutam sannamad-dih janamodadam Bhaktabhadraprad-am tam, namami***

I bow down to the Lord *Sadguru* Sai Nath, Who is the perennial abode of rest, repose and refuge for the virtuous people and to Whom praises are directed by good and pious persons - He Who is the bestower of happiness and welfare to His devotees.

***Ajanmadyamekam param brahma Sakshatsvayam, Sambhavam ramamevavativnam; Bhavadarshanatsampunitah prabho'ham, namami.***

I bow down to the Lord *Sadguru* Sai Nath, Who is Self-manifested, the Absolute *Brahman*, verily the Supreme Creator Incarnate, the Being without beginning or end, Who has descended on this earth in the *Ram avatar*. O Lord, I have been sanctified by your *darshan*.

***Shri Saisha krupanidhe'khilanrunam, Sarvarthasiddhiprada; Yushmatpada-rajah prabhavamatulam, Dhatapivakta'kshamah; Sadbhaktya sharanam krutanjaliputah, Samprapito'smi Prabho; Shrimat Sai pareshapadkamalan-***



# SHRI SAI LEELA

March-April 2018



***nanyachchharanyam mam pareshapad-  
kamalannanyachchharanyam, mam.***

O Lord Sai, treasure-house of mercy, the bestower of all wealth, success and inspiration, even the Creator is unable to describe the incomparable power of the dust of your feet. With my folded hands and true devotion, I surrender to you, O Lord. There is no refuge for me, except the lotus feet of Shrimat Sainath, the Lord.

***Sairupadhar Raghavottamam, bhaktaka-  
mavibudhadrumam Prabhum;***

***Mayayopahatachittashuddhaye, chinta-  
yamyahamaharnishammuda.***

Sai is the *avatar* of Raghav, the Lord who fulfills the desires of his devotees for the purification of their infatuated and defused hearts and minds - to whom I pray, day and night, untiringly and blissfully.

***Sharatsudhashupratima-prakasham,***

***Krupatapatram tav Sainath;***

***Tvadiyapadabjasamashritanam***

***Svachchhayaya, tapamapakarotu.***

Sai Nath, the canopy of Your mercy is like the intense lustre of the autumn moon. Grant the cool shade (from that canopy) from the blazing heat of the three-fold calamities of life to those who have taken shelter at Your Feet.

***Upasanaivaiva Sainath,***

***Stavairmayopasanina stutastvam;***

***Ramenmano me tav padayugme,***

***Bhrungo, yathabje makarandalubdhah.***

Sai Nath You are my God, Whom I worship. I extol Your praises. Let my mind dwell lovingly at Your Lotus Feet, just as the bee hovers over the lotus flowers enticed by the desire for honey.

***Anekajanmarjitpapapasankshayo,  
bhavedbhavatpadsaroadarshanat;  
kshamasva sarvanaparadhapunjakan-  
prasad, Saisha Guro dayanidhe.***

Lord Sai, *Guru*, ocean of compassion, bless me and pardon me for all my innumerable faults. May my boundless sins which have accumulated over several cycles of life be destroyed by the *darshan* of Your Feet.

***Shri Sainath charanamruts putachitta-  
statpad, sevanaratah satatam cha bhak-  
tya; sansarajanya duritaudhavinirgataste  
kaivalyadham, paramam samavapnuvanti.***

Those whose minds become purified by the nectar of *teerth* of Shri Sai Nath, those who are constantly absorbed in His service with devotion - they get freed from the distress caused by worldliness and attain salvation.

***Stotrametatpathedbhaktya, yo narastan-  
manah sada; Sadguru Sainathasya kru-  
papatram, bhaved dhruvam.***

Whosoever always recites this hymn with devotion and absorption will certainly be the recipient of the grace of the *Sadguru* Sai Nath until he lives.

***Sainathakrupa sarvadrusatpadya kusu-  
mavalih; Sreyase cha manah shudhyai,  
premasutren gumphita.***

These strands of verses in praise of Sai Nath are woven with love and affection for the purification of the mind and the welfare of mankind.

***Govindasuriputrena,***

***Kashina-***

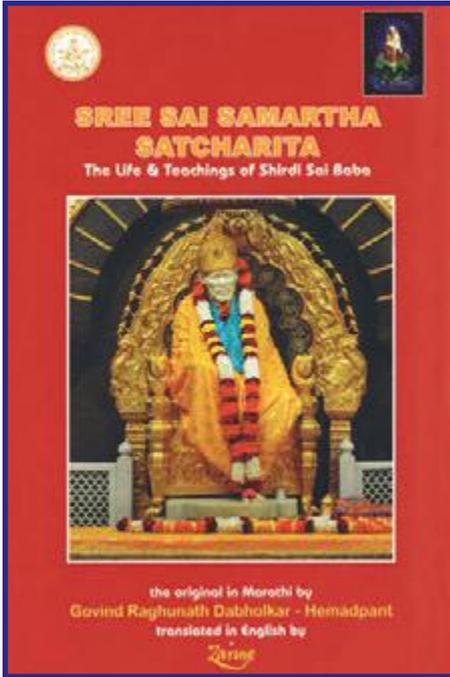
***thabhidhayina; Upasanityupakhyen, Shri  
Sai Gurave'rpita.***

Kashinath, son of Sri Govind, Upasani, has offered these verses in praise of Lord Sai Nath and they are dedicated to Him.

***Iti Shri Sainath Mahimna Stotram sam-  
purnam.***

This is the completion of the hymn in praise of Lord Sai Nath.

\*\*\*



Now I shall mention the procedure of recitation (of the book) as well as the easy method of doing a reading within seven days, as laid down in the *Gurucharitra* or other such books. Listeners are requested to pay attention. Do the recitation with a pure heart and devotion, completing it in one day or two days or three days. Sai Narayan will be gratified. Otherwise, complete it easily in a week and you will have immense good fortune on a continuing basis. Sai will fulfil the heart's desire and the fear of the worldly existence will be destroyed. Begin the recitation on a Thursday, in the early morning after a bath. Sit on your *asan* (seat for prayer), after quickly completing your usual routine. Make a pleasing, large canopy with banana plants, *kardali*, and beautiful cloth covering over it and let it be well-decorated. In it, let there be a raised platform (for the book) and decorate all the four sides of it with colourful rangoli, which are pleasing for the eyes. Making an image of Sai *Sadguru* or taking a beautiful picture of Him, place it carefully on the high platform. Make obeisance to Him with love. Tying the book in a silken cloth, place it near the *Sadguru*. After worshipping both with *panch upachar*, commence the reading. Observe the holy vows for

eight days, having only milk or fruits or roasted grain of any one kind, eating only once or having only one meal. Facing the east and keeping the image of the *Sadguru* in the heart, do the recitation of the book with a calm mind and with joy. During the seven days, read the first eight chapters on the first day, then the next eight on the second day, followed by the next seven on the third day. Then eight, six, eight and seven chapters on the following four days, and only *Avataranika* on the eighth day. On the eighth day, at the end of the observance of vows and of the offering of *naivedya* to Sai Narayan, feed friends, relatives and *Brahmins* with delicacies and give *dakshina* to them to the best of one's ability. Inviting the *Vedic Brahmins*, have them chant the *Vedas* at night, offer them sugar flavoured milk and give them a respectful sendoff, after they are well satisfied in body and mind. Finally, after doing obeisance at the *Sadguru's* Feet, offer Him appropriate *dakshina* and send that to the treasury (of the Shirdi Sansthan) to augment the funds of the Sansthan. Lord Sai will be gratified thereby, and He will bless the devotee. The snake in the form of the worldly existence will be destroyed and the treasure of liberation will be revealed to Him.

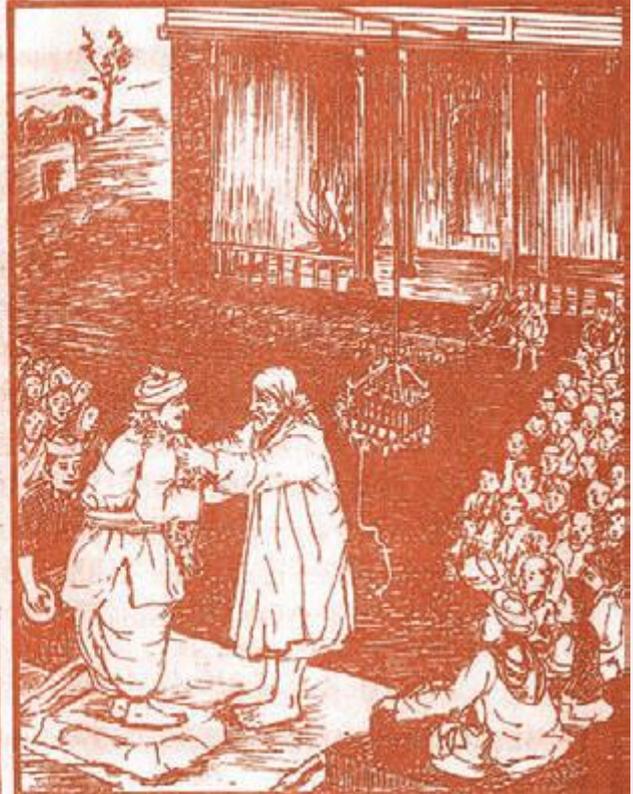
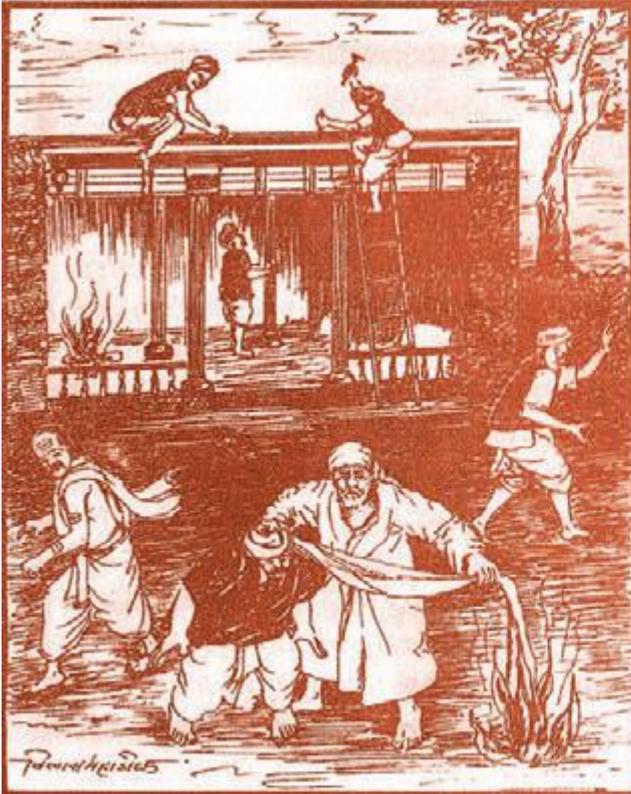
## The Narration of the Story of Ram-janma Celebrations...

I bow down to Shri Ganesh.  
 I bow to Shri Saraswati.  
 I bow down to the *Guru*.  
 I bow down to the Family Deity.  
 I bow down to Shri Sita-Ramchandra.  
 I bow down to Shri *Sadguru* Sai Nath.  
 Whether in the worldly or spiritual life,

the *Sadguru* is the captain of the ship, he will steer the ship along with the passengers to the opposite bank.

The very word *Sadguru* immediately brings to mind Sai, as He stands in front of me and blesses with His hand on the head.

As soon as the boon-giving hand,



which has the *udi* from the *dhuni*, touches my head, my heart goes into a rapture with inner happiness and my eyes brim over with love.

How marvellous is the touch of the hand of the *Guru* which has the power to destroy the subtle body, which is burnt to ashes at the touch of the hand – the subtle body which otherwise cannot be burnt even by the inferno at the dissolution of the world.

It can even steady the minds of those, who are annoyed even by an accidental mention of God or by His tales, and speak intemperately.

As soon as He puts His lotus-like hand on the head, the accumulated sins of many previous births are washed off and the loving devotees of Sai are purified.

Having seen the comely features, you are choked with extreme bliss; tears of happiness roll down and the heart is overwhelmed with *ashta sattvik bhav*.

He awakens the thought of oneness, the inner happiness reveals itself, it dissipates the two-fold nature because of the oneness with God and evenly spreads unity.

When one starts reading the sacred books and the *puranas*, the *Sadguru* comes to one's mind at every step. Sai is Ram and Krishna and makes us listen to His own life-story.

When listening to the Bhagwat (*puran*), Krishna Himself becomes the embodiment of Sai, singing the praises of Uddhav for the good of His devotees.

Even in casual conversation, incidents and stories of Sai's life unexpectedly are recalled to illustrate a point.

Intent on writing, when you take up paper and pen in hand, words elude you; but when He makes us write at His command, it becomes difficult to cope with the flow of the words.



The moment ego raises its head, He immediately suppresses it. And by creating the awareness of higher consciousness, He brings to the disciple a sense of fulfilment.

When you surrender to the powerful Sai, body and soul, virtue, wealth, love and deliverance are attained without striving and unasked.

The four-fold path of *karma* (action), *dnyan* (knowledge), *yog* (yogic powers) and *bhakti* (devotion), though each is distinct from the other, all lead to the same goal.

The path of *bhakti* is the thorny path, like the path through the prickly Babul forest. It is full of pits and potholes. One or two steps, in the right direction, takes you really close to God.

You should avoid the thorns and step forward. You will reach the destination without fear. This is the only remedy, says the *Guru-mayi* very clearly.

When the orchard of the mind is watered by devotion, detachment will grow, knowledge will blossom, union with the Supreme Spirit comes to fruition and joy will burst forth, avoiding the cycle of birth and death, as a certainty.

The primeval Supreme Soul is self-existent. It is the three-fold concept, *sat-chit-anand* (truth, consciousness and bliss). It appears by transformation, in the visual image; and, actually, manifests for the sake of the devotees.

As *Brahman* became manifest through its three-fold attributes, *Maya* became active and stirring *sattva* (righteousness), *rajas* (activity), *tamas* (inertia) exhibited her qualities.

When a particular shape is given to clay, it is called a pot rightfully; but when the pot breaks, it loses its name, form and identity.

The whole world is born of *Maya* and both are cause and effect to each other. Thus *Maya* itself manifests, as it were, with different limbs in the form of the world.

If you look at the nature of *Maya*, before the existence of the world, nothing is apparent. She was dormant in the Supreme Consciousness. Though residing in it she was not perceivable.

Even if perceivable, it is actually the Supreme Self. When it is not perceivable, then also it is the Supreme Self. Thus *Maya* is the Supreme Self. It cannot be distinguishable from the Supreme Self.

In the beginning *Maya* created lifeless, immovable static objects from the inertia quality and completed the first part of her action.

Afterwards, when the Supreme Self was conjoint with the *rajogun* of *Maya*, it revealed the mine of persipience of essential activities, endowed with the aspects of both.

Later on, out of the *sattvagun* of *Maya*, was created the intellect, which when combined with the divine bliss of the Supreme Self completed the whole process of creation.

Thus, *Maya*, susceptible to great modifications, till she is motivated towards activity, does not create the things which are above mentioned and the three *gunas* remain unmanifest.

*Maya* cannot be apparent unless she performs actions according to the three *gunas*. She can exist without appearance and practise non-action (passivity).

*Maya* is the creation of the Supreme Being, while the universe is the creation of *Maya*. "All this is *Brahman*" means that the world, *Maya* and the Supreme Being are all united and one.

Those who keenly desire and are intent



on realising this unity should refer to the *vedas* and the *shrutis*.

The *vedas*, *shastras*, *shrutis*, *smrutis*, teachers and scriptures give us the knowledge, the discriminating intellect and ultimate happiness.

“In the home of my devotees, food and clothing will never be lackin~~g~~.” This is an assurance given by Shri Sai and the devotees were aware of this.

“Those who whole-heartedly worship me and lovingly always serve me, I look after their well-being. This I know to be my motto.”

This is also the affirmation of the Bhagvad Geeta. Sai says to accept this as universal truth : “There will never be shortage of food and clothing. Therefore, do not hanker after them.”

“One should seek honour at the door of God; and should beg only from God. Ask only for His blessings. Worldly prestige should be left aside.

Why are you satisfied by the honour given to you by society? And why are you infatuated by that? Rather seek through intense devotion to move your chosen Deity to compassion and to express your joy through copious streams of *sattvik bhav*.

May you find joy in such striving. Let all the faculties be seized with such a devotional urge so that the passions of the senses may be transformed completely and sprout devotional worship. What desire will then remain?

May such devotion be your constant pre-occupation leaving no relish for anything else. May the mind be engaged in constant chanting of my name and let everything else be forgotten.

Then there will be no thought of body, home and wealth. The heart will be fixed on the infinite happiness. The mind will be balanced

and serene; and it will find fulfilment in itself.

A contented mind is the surest sign of association with the holy. How can a wandering mind be considered as being surrendered to God?”

Therefore, with full concentration, oh listeners, listen to the explanation with faith. By listening to the Sai Satcharita let your mind be inclined towards devotion.

Along with the narration, you will feel contented. Your wayward mind will find peace. Agitation will disappear and you will achieve happiness.

Now, we will go back to the earlier thread of the story about the renovation of the *Masjid* and the *kirtan* about the birth of Ram. Let us proceed with the narration.

There was one devotee by the name of Gopal Gund who had great devotion for Baba. He spent his time in ceaseless chanting of Baba’s name.

He had no children. Later with Sai’s blessings he begot a son. His mind was thus happy.

So Gopal Gund thought of holding a *yatra* or an *urus* yearly in the Shirdi village. Everybody would be joyous.

Tatya Kote, Dada Kote, Madhavrao and other leading devotees approved of this idea and began to make preparations.

But for such annual festivals, there was a certain regulation. The permission of the district officer was required.

When efforts were made to secure the permission, a perverse Kulkarni from the village went against them and put obstacles in the way.

When the Kulkarni came in the way, look what was the result. The district officer issued an order that the *yatra* should not be held at Shirdi.



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But to hold this *yatra* in Shirdi was also Baba's wish and He had commanded them to fulfil this along with His blessings.

The villagers persevered and tried their utmost. The authorities changed the earlier order and honoured the wishes of the people.

Since then, according to Baba's wish, the *yatra* takes place on Ramnavami. Taty Kote looks after the arrangements and a large crowd gathers.

On Ramnavami day, devotional singing and worship take place to the accompaniment of drums and other wind instruments. People flock there from all four quarters in large numbers.

Every year, two new flags are ceremoniously carried in procession and tied to the dome of the *Masjid* and permanently fixed there.

Out of the two, one would be Nimonkar's and the other, Damu Anna's. They are taken with pomp in procession and they fly high on the top of the dome.

Now listen to the interesting account of how the celebration of Ramnavami originated from the *urus*, which is unusual – the pleasure and glory of Shirdi!

Originating from the *urus*, Ramnavami was celebrated for the first time in *shake* 1833; and, since then, it continues uninterruptedly to be held to this day.

The famous Krishna Jageshwar Bhishma was the originator of the idea of celebrating the birth of Ram, which he thought would be greatly beneficial for all.

Till then, it was only the *urus* for which the people participated. Since that year, the beautiful festival of the birth of Ram took place.

Once, as Bhishma was peacefully sitting in the *wada*, and Kaka was ready to leave for

the *Masjid* along with the *pooja* paraphernalia, in his heart, he (Kaka) was thinking of Sai-*darshan* and outwardly he was enthusiastic about the *urus*. Kaka had come a day earlier to Shirdi for the celebrations.

Considering it an opportune moment, Bhishma asked Kaka, "Would you give me help for a good cause that has inspired me?"

Here, every year, *urus* is held on the day which is also the birth of Ram. Therefore, this is a natural opportunity to hold the ceremony of the birth of Ram."

Kaka liked the idea and asked Bhishma to obtain Baba's consent. It would depend on His wish. Then, there would be no delay in the work.

But for the celebration, there would have to be a *kirtan*. That was a problem – for, where would one get a *haridas* in a small village? That was the only question.

Bhishma said, "I would be the *kirtankar*. You can accompany me on the harmonium. And Radhakrishnabai would be prepared to make the *sunthwada* at the proper time.

Come then let us go to Baba. Any delay for a good cause poses problems. A good cause accompanied by promptness will be executed efficiently.

Come along, let us go and ask permission to perform the *kirtan*." So saying, they both arrived in the *Masjid*, at that time.

No sooner had Kaka begun the worship, Baba on His own asked what was the discussion going on in the *wada* and Kaka could not think of an answer.

Immediately Baba asked Bhishma the same question in a different way. "What has Buva to say?" asked Baba to him.

Then Kaka remembered and disclosed the intentions. Baba liked the idea and it was decided to hold the celebrations.



Next day, early in the morning, seeing that Baba had gone to the Lendi, a cradle was put in the courtyard with ceremonial preparations for the *kirtan*.

The audience assembled. Later on, Baba returned on time. Bhishma got up. Kaka sat down at the harmonium. Then Baba sent a call for Kaka.

“Baba is calling you.” Hearing this, Kaka got a shock. He could not understand what had happened. ‘Let there not be a fiasco.’

On hearing Baba’s call, Kaka became scared. ‘Why has Baba become so angry? Will the *kirtan* take place without any difficulty?’

He walked ahead casting backward glances. He climbed up the steps with fear. His steps were very timid. Kaka was extremely worried.

Baba asked him a question as to why the cradle was tied here and having learnt in brief the story, the reason behind it and the whole scheme, he was happy.

Then, from the niche he took a beautiful garland and put it round Kaka’s neck and gave another for Bhishma.

Having heard the question about cradle, there was anxiety all around. But when the garlands were put round the necks, everyone was at ease.

Bhishma was a versatile man, well-versed in narrating ‘*kathas*’. The *kirtan* was very enjoyable and all listeners were very pleased.

Baba too was very pleased. According to His consent, the festival had taken place, along with *bhajan*, *kirtan* etc.

At the time of the birth of Ram, the red ‘*gulal*’ powder, that was thrown about, went into Baba’s eyes and Baba became enraged. He looked terrible like Narhari, at the hour when Ram was born in the palace of Kausalya.

The ‘*gulal*’ was just an excuse. The action implied the fervour at the birth of Ram, who would destroy the ego, in the form of Ravan, and wickedness in the form of *Rakshas*.

Suddenly he was annoyed. He became, as it were, Narasimha. Then started abuses and curses, which were showered upon all.

Radhakrishnabai was quite concerned, as she thought that the cradle would be broken into pieces. How can it be kept in tact? That was the difficulty she faced.

“Please untie, quickly untie,” she was insistent. Kaka moved forward to untie the cradle.

Then Baba got very angry and rushed forward towards Kaka. The untying of the cradle was forgotten and Baba regained His composure.

When, in the afternoon, Baba’s permission was sought, His answer surprised everyone. “Why should you untie the cradle in such a hurry? It is still needed”.

What could this necessity be? Sai’s words are never spoken in vain. When given thought, the realisation dawned that the festival was not yet complete.

The festival had progressed upto a stage. But till the dawn of next day and until the time of ‘*Gopalkala*’ the festival could not be said to be complete.

In this way, on the second day, after the *Gopalkala* and the *kirtan*, Baba gave His consent to untie the cradle.

Next year, Bhishma was not available. Balabuva Satarkar was to be brought for the *kirtan*. But he had to go to Kavathe.

Therefore, Balabuva *Bhajani*, known as the ‘Modern Tukaram’ was brought by Kaka Mahajani and the festival was performed at his hands.



Even if he (i.e. *Bhajani*) had not been available, Kaka would have performed the *kirtan*, because he knew by heart the composition about Ramnavami composed by Dasganu.

In the third year, Balabuva Satarkar himself came to Shirdi in time for the occasion. Listen to that incident with respect.

Having heard of Sai Baba's fame, a desire arose to have His *darshan*, but he wanted company on the way; and was wondering how he would find someone.

Balabuva was himself a *haridas* (*kirtankar*) who hailed from Satara but was living in Parel, Mumbai, at this time.

At *Brihad Siddhakavathe*, in Satara district, there was a *devasthan*, where Buva did *kirtan* on Ramnavami day, every year, for which he was paid annually every year.

Balabuva was connected with two annual festivals there – *Ashadhi Ekdashi* and Ramnavami, falling in the month of *Chaitra*.

According to a chapter of the Mugal emperor, a sum of Rs. 2400/- had been allotted for the expenses of the Deity (Bade Baba) and the arrangements were made by the institution.

For these two festivals, Buva was paid Rs. 30/-. But that year there was a cholera epidemic at Kavathe and the villagers were in difficulty.

Therefore, the Ramnavami celebrations were called off there. Buva received letters from there to come the next year as the village was deserted.

In short, he lost the opportunity to serve Ram and did not also receive his allowance. But it gave him an opportunity to go to Shirdi and, therefore, he met Dixit.

Dixit was a great devotee of Baba. The desire to go to Shirdi would be fulfilled if he

takes it upon himself and, along with personal gain, spiritual benefits will be achieved.

So he told Dixit that, as his yearly stipend was temporarily held back, he had thought of having Baba's *darshan* and performing the *kirtan* there.

Bhausahab then replied that there was no certainty of payment. To give or not to give was in the hands of Baba, and even for the *kirtan*, permission would be required.

While this conversation was going on, Kaka Mahajani came along unexpectedly and distributed *udi* as *prasad* of Shirdi and this was considered to be a good omen.

Mahajani had just returned from Shirdi. He conveyed that all was well there and thereafter returned to his residence.

Later on, Dixit very lovingly told Buva that he would ask for Baba's permission and if it was granted, he would definitely let him know.

“As soon as you receive the letter, come to Shirdi. Do not worry about the travelling expenses. You will not have to bear them. Have no doubts about it.”

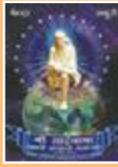
Later Dixit preceded (Balabuva). Baba gave His permission. Balabuva came to Shirdi and had *darshan* to his heart's content.

Sai Baba got the elaborate festival of Ramnavami performed in His presence with great love at the hands of Balabuva.

Balabuva was happy at heart. The objective had been fulfilled. Sai was also pleased. Thus everyone's wishes were fulfilled.

His expectations were more than fulfilled. Rs. 150/- was ordered to be received by him; and Buva was extremely happy.

Why shouldn't Balabuva be happy? When Baba gave as much earnings as he would have had in five years in Kavathe for



one festival. Thus he was indebted to Baba.

Later on when Dasganu was once in Shirdi, Baba on being so entreated, entrusted Dasganu with the performance of the *kirtan* at the festival every year.

Since then, till this day, the *Janmotsav* is celebrated with a lot of pomp and pageantry. Food is distributed to the heart's content and the poor and down-trodden are happy.

At the main gate of the *Samadhi Mandir*, accompanied by the music played by the traditional instruments, the chant of Baba's name resounds in the skies and the atmosphere is suffused with joy.

Just as he had thought of the *yatra* and the *urus*, Gopal Gund was inspired in the same manner, to give a new look to the old dilapidated *Masjid*.

As the devotee Gopal Gund decided to renovate the *Masjid* by his own hands, he got the stones ready.

But the renovation work was not ordained for Gund. The occasion for this auspicious work arose later appropriately.

It appears that Baba wished that the renovation should be done by Nana (Chandorkar) and afterwards the paving of the floor should be done by Kaka (Dixit).

Accordingly, it happened later on. In the beginning, they had got tired of asking for the permission. Then they made Mhalsapati the mediator and Baba gave His permission.

So be it. When the paving of the floor of the *Masjid* was completed in one night, then the next day itself Baba came and sat on the *gadi*.

It was in the year 1911 that the *sabha-mandap* was constructed. It was a difficult and herculean task. It involved a lot of hazards and people trembled with fear.

This work was also completed by the

devotees working at nights, in the same way and under similar circumstances.

In the night, the pillars would be erected with great difficulty and in the morning Baba would start uprooting them. Again seizing the opportunity they would be re-erected. Thus, everybody got exhausted.

Everyone girded up their loins, turned night into day, to fulfil their objective, undergoing a lot of exertion.

Dixit thought that the site was a proper place to construct the *sabha-mandap* where there was earlier an open ground and a small playground.

Putting in as much money as was needed, for iron columns and angle-brackets, the work was finished, as and when Baba was at the *Chavadi*.

The devotees would turn night into day and erect the pillars with much effort. But as soon as Baba returned from the *Chavadi*, He would pull them out.

Highly incensed on one occasion, Baba caught Tatya by his neck with one hand and with the other shook a pillar and tried to uproot it.

He loosened it by shaking it; removed the head gear of Tatya; kindled it by lighting a matchstick, and threw it into the pit with anger.

At that time, His eyes looked like fire-balls. Who would dare to look straight into them? Everyone had lost their courage.

Immediately He put His hand in His pocket, took out a rupee and threw it there, as if to mark an auspicious moment.

Curses and abuses were showered. Tatya was also very scared at heart. It seemed a very difficult situation. How had it all happened?

All the onlookers were surprised and distressed. What is this bad omen to-day?



How can this difficulty which has befallen Tatya be warded off?

Bhagoji Shinde took courage and cautiously moved forward. He also fell an easy prey and was given a sound beating by Baba.

Madhavrao was also caught by Him and received a shower of brickbats. Whoever dared to intervene was similarly 'favoured' by Baba.

Who would venture to go before Baba? And how could Tatya be rescued? As they were talking like this, Baba's anger subsided and He calmed down.

Promptly a shopkeeper was called and a *zari*-bordered headgear was ordered. He, Himself, tied it around Tatya's head, like a *Raja* who bestows a mark of favour.

People wondered and did not know the

reason for the anger and this attack on Tatya and the reason for Baba making this *hallabol*.

What was the reason for getting angry? And in the next few moments turning into a pleasant mood? The root cause could not be known by anyone.

Sometimes He was calm and talked lovingly. Sometimes, for no apparent reason, in the twinkling of an eye, He would be agitated unexpectedly...

May there be well-being. This is the end of the sixth chapter 'The Narration of the Story of Ram-*janma* Celebrations' of Shri Samartha Sat Charita, written by the devotee Hemadpant, impelled by saints and virtuous people.

This is offered to Shri *Sadguru* Sai Nath.  
May there be auspiciousness!





**Shirdi Sai Baba's rich expressions of Spiritual Divinity share an underlying affirmation embodied in the phrase**

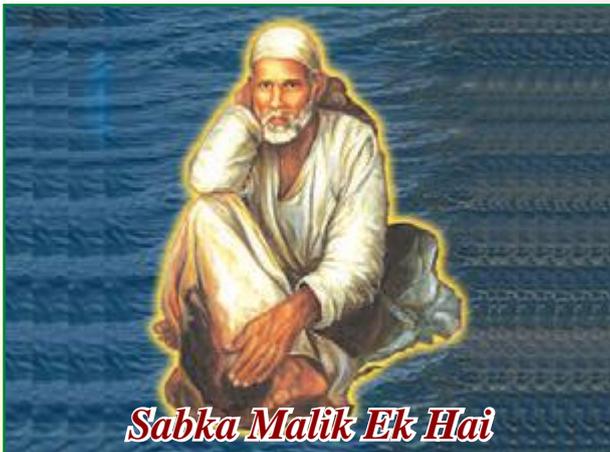
## *Vasudhaiva Kutumbakam,* *'The World Is One Family'*

*Vasudhaiva Kutumbakam* is a philosophy that inculcates an understanding that the whole world is one family. It is a philosophy that tries to foster an understanding



that the whole of humanity is one family. It is a social philosophy emanating from a spiritual understanding that the whole of humanity is made of one life energy.

If the Divine source is one, then how we as individuals are different! If the whole ocean is one, then how a drop of the ocean is different from the ocean! If the drop is different from the



ocean, then how it can ultimately be dissolved in the ocean! If *Sabka Malik Ek Hai*, then how we as individuals are diverse!

The idea of *Vasudhaiva Kutumbakam* is India's contribution to world peace, and it is based on the prayer :

स्वस्तिप्रजाभ्यः परिपालयंतां न्यायेन मार्गेण महीं महीशाः।  
गोब्राह्मणेभ्यः शुभमस्तु नित्यं लोकाः समस्ताः सुखिनो भवन्तु॥

“*svasti-praja-bhyah pari-pala-yamtam nyayena margena mahim mahishah, go-brahmanebhyah shubham-astu nityam lokah samastah sukhino-bhavamtu*”, meaning,

“May the well-being of all people be protected by the powerful and mighty leaders be with law and justice. May good success be with all cows (divinity) and scholars, **May all the worlds become happy.**”

This *shloka* is from one of the **Mangala Mantras** often recited after a *pooja* or religious ceremony. It is a *shloka* of power that assists us in our spiritual evolution and acts as a blessing for the world.

*Vasudhaiva Kutumbakam* (Sanskrit : वसुधैव कुटुम्बकम्. from ‘*vasudha*’, the earth; ‘*iva*’, is; and ‘*kutumbakam*’, family) is a Sanskrit phrase that means that the whole world is one single family.

The concept originates in the *Vedic* scripture **Maha Upanishad** (Chapter 6, Verse 72) :

अयं बन्धुरयं नेति गणना लघुचेतसां। उदारचरितानां तु वसुधैव कुटुम्बकं॥

“*ayam bandhurayam neti ganana*



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*laghuchetasam udaracharitanam tu vasudhaiva kutumbakam*”, meaning,

“Only small men discriminate saying : One is a relative; the other is a stranger. For those who live magnanimously the entire world constitutes but a family.”

This concept is also mentioned in another *Vedic* text, **Hitopadesha** (Verse 38) :

अयं निजः परोवेति गणना लघुचेतसाम्। उदारचरितानां तु वसुधैव कुटुम्बकम्॥

“*ayam nijah paroveti ganana laghuchetsam udaracharitanam tu vasudhaiva kutumbkam*”, meaning,

“This is my own relative and that is a stranger” – is the reasoning of the narrow-minded; for the noble hearts, however, the entire earth is but one family”.

The **Hitopadesha** is a collection of Sanskrit fables in prose and verse. According to Narayan Pandit, the author of the **Hitopadesha**, the main purpose of creating the **Hitopadesha** is to instruct young minds the philosophy of life in an easy way so that they are able to grow into responsible human beings and understand that the whole world is one family.

Diversity of culture and tradition is our pride.

A garden with diverse flowers with diverse fragrances, colours and adoration looks beautiful and gives divinity to the garden.

Oneness in diversity is exhibited in nature with the appearance of a rainbow, which is an aggregation of diverse synchronous colours in the ethereal sky. When colours are separate they disperse and are not visible. By the magical prismatic effect of sun and rain clouds the concerted reflection forms sublime rainbow signifying harmony and equanimity.

Same way, our culture is a beautiful amalgamation of diverse languages, diverse

traditions and diverse existence.

Respecting and celebrating cultures is the beauty of diversity. This is what is respecting the humanity and being human.

Universal love and brotherhood makes us understand the pains and pleasures of others and to be aware of it and to share the concerns.

All Pervading Consciousness in the whole Humanity is the Universal Consciousness present in each one of us. We all emanate from one supreme source to merge back to the same source.

Addressing the 2<sup>nd</sup> Global Sai Temple Summit, organized by the Shree Saibaba Sansthan Trust, Shirdi at Shirdi, the Vice



President of India Sri Venkaiah Naidu said that Indian culture believes in **Vasudhaiva Kutumbakam**, and public service is the real worship. He also said that Sai Baba is a universal teacher... His teachings of service to mankind and living in peace and harmony with others, need to be imbibed by all... Serving the mankind is serving God. Sai Baba is an embodiment of this culture. Sai Baba sent messages through His life and not by His preaching and irrespective of His birth by religion; He emerged as a global leader. (india.gov.in, national portal of India)



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Shirdi Sai Baba’s rich expressions of Spiritual Divinity share an underlying affirmation embodied in the phrase **Vasudhaiva Kutumbakam**, ‘The World Is One Family’.

Dr. Chandra Bhanu Satpathy, the Founder Chairman of the Shirdi Sai Global Foundation is a noted scholar, spiritual thinker, author and a humanitarian to boot. He realizes that the magnificence of India lies in the diversity of culture, creed, religious and spiritual beliefs. The exchange of such diverse cultural patterns across the globe can make us realize the truth behind the ancient *Vedic* wisdom of **Vasudhaiva Kutumbakam** (the world as one family). It is the duty of all of us, the children of Lord Sai, to keep up the noble values Sai Baba stood for. They are, mutual co-existence, amity with all religions, love and compassion for all living and non-living beings. The ‘children’ of Sai, as He used to call His devotees, will in future, by their conduct and selfless service make the world a better place to live.

Sai Baba, throughout His 60 years stay in Shirdi, looked to **Vasudhaiva Kutumbakam** as a touchstone from which to guide His devotees in their spiritual upliftment.

Baba once enlightened Kaka Mahajani’s friend with some good advice, “You do away, destroy the *Teli’s* wall (sense of difference) between us, so that we can see and meet

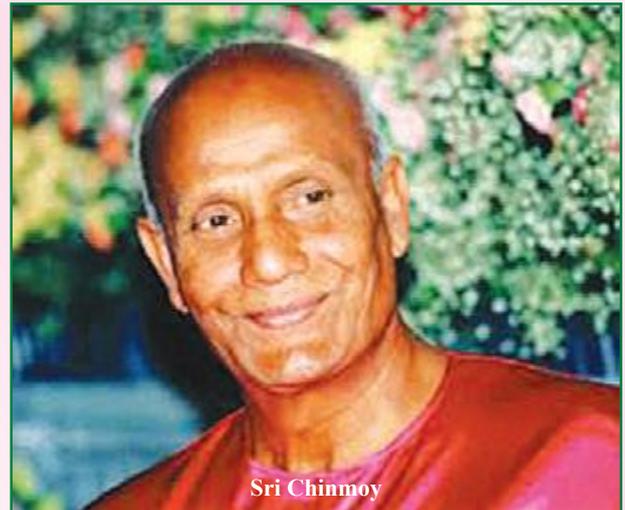
each other face to face.” His advice was a gift-wrapped message of **Vasudhaiva Kutumbakam**. (Shri Sai Sat Charita, Chapter XXXV)

Sri Chinmoy (27 August 1931 – 11 October 2007) was an Indian spiritual teacher who dedicated his life in service



Shri Sat Charita, Chapter XXXV

to aspiring humanity. With all of his soulful offerings - his prayers and meditations, his



Sri Chinmoy

literary, musical and artistic works, Sri Chinmoy constantly kept trying to inspire mankind.

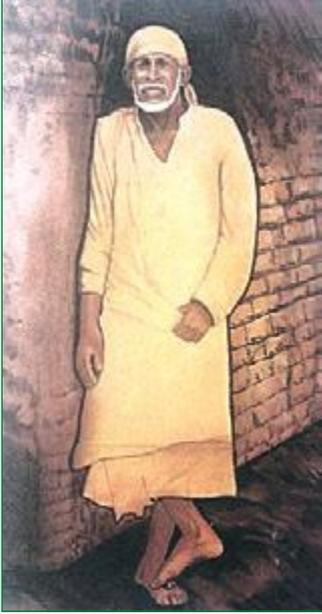
The simplicity, purity and light of his offerings and messages will always inspire us : “Be Universal in your Love. You will see the Universe as picture of your own Being.”

This is the echo utterance of Baba’s above words inscribed in golden letters on the holy pages of the **Pothi** i.e. Shri Sai Sat Charita, Chapter XXXV.



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Sai's mind never knew any difference such as 'This is ours and that is yours.' Such differentiation never arose in His mind. His debts (obligations) will never be repaid by us in this birth as well as in many future births. Shri Sai Sat charita, Chapter XXXIII

If we dive deep into the nectarine words of Sai Baba, saturate ourselves with His love and redeem our lives through the daily practice of His universal and eternal message of love and selfless service, we can realize the real undertone of the age-old mantra of **Vasudhaiva Kutumbakam**.

The **Vasudahiava Kutumbakam** is social theory originating from a spiritual understanding that all of the humanity is made of one life energy. All pervading consciousness in the whole Humanity is the Universal Consciousness present in each one of us. We all emanate from one Supreme Source to merge back to the same Source.

It is primarily a cultural and religious concept. It looks upon the whole world as one's family. The fundamental pillars of **Vasudhaiva Kutumbakam** are love and harmony, co-operation and mutual support, as in family.

It is believed that this Earth is the Garden of God. Let us not spoil it. Let us not annoy God by destroying what He had built with love. Let us sow the seed of love. Let us not say or do anything that would create feelings of hatred. Why to say this country is mine, and

that country is yours! Why not just say that the entire universe is ours! Thus, the concept of the **Vasudhaiva Kutumbakam** can help us to bring unity in the world.

Sai Baba's well-known epigram **Sabka Malik Ek** is associated with His philosophy of **Vasudhaiva Kutumbakam**. The meaning of this phrase **Sabka Malik Ek** is that the entire universe is under the control of the grand Infinity or MAHASHOONYA (महा-शून्य).

*Subhashita (Tattva Chintan) shloka* सुभाषित श्लोक (203) says,

आकाशात् पतितं तोयं यथा गच्छति सागरम्।  
सर्वदेवनमस्कारं केशवं प्रतिगच्छति॥ (संस्कृत सुभाषितानि ०४)

“*Aakashat Patitam Toyam Yatha Gachchhati Sagaram, Sarvadeva Namaskaram Keshavam Prati Gachchhati*”, meaning,

“As the water that falls down in rain from anywhere in the sky finally reaches the Ocean, the worship of any divine aspect ultimately reaches the Supreme Lord Keshav.”

It is a very beautiful comparison between the drops of water which fall as rain and make their way into the mighty oceans. Similarly, the prayers offered to the different Deities we worship eventually make their way to the ONE and only God. This is a *shloka* which makes a very strong case for universal brotherhood and the Unity of God, no matter what route we take to reach HIM/HER. All Gods are one. So all religions, all rituals, all forms of prayers eventually lead to that one single God. Therefore, all religions are only different means to the ONE end.

The moment we all realize this fact, we can pledge universal harmony throughout the mother earth, as taught by Sai Baba through His epigram **Sabka Malik Ek**.

Sai Baba had asked His two devotees namely, Bapusaheb Jog and Kakasaheb



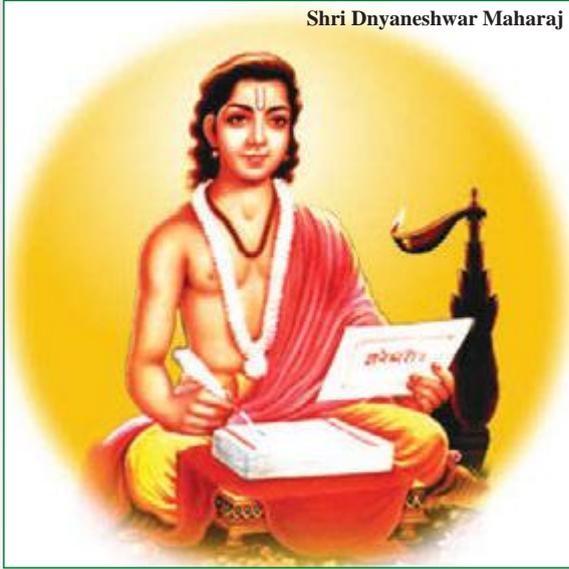
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Dixit and B. V. Deo (Mamlatdar of Dahanu in Thane district) to do daily *parayan* of the **Bhagvad Geeta** with its Marathi commentary named **Bhavarth Deepika** or **Dnyaneshwari** (A dialogue between Krishna and His friend devotee Arjun) in Shirdi. (Shri Sai Sat Charita,

The *Pasayadan* (पसायदान) is the name given to the nine verses that close the “most unique commentary on the **Bhagvad Geeta** ever written”. It has been praised for its aesthetic as well as scholarly value.

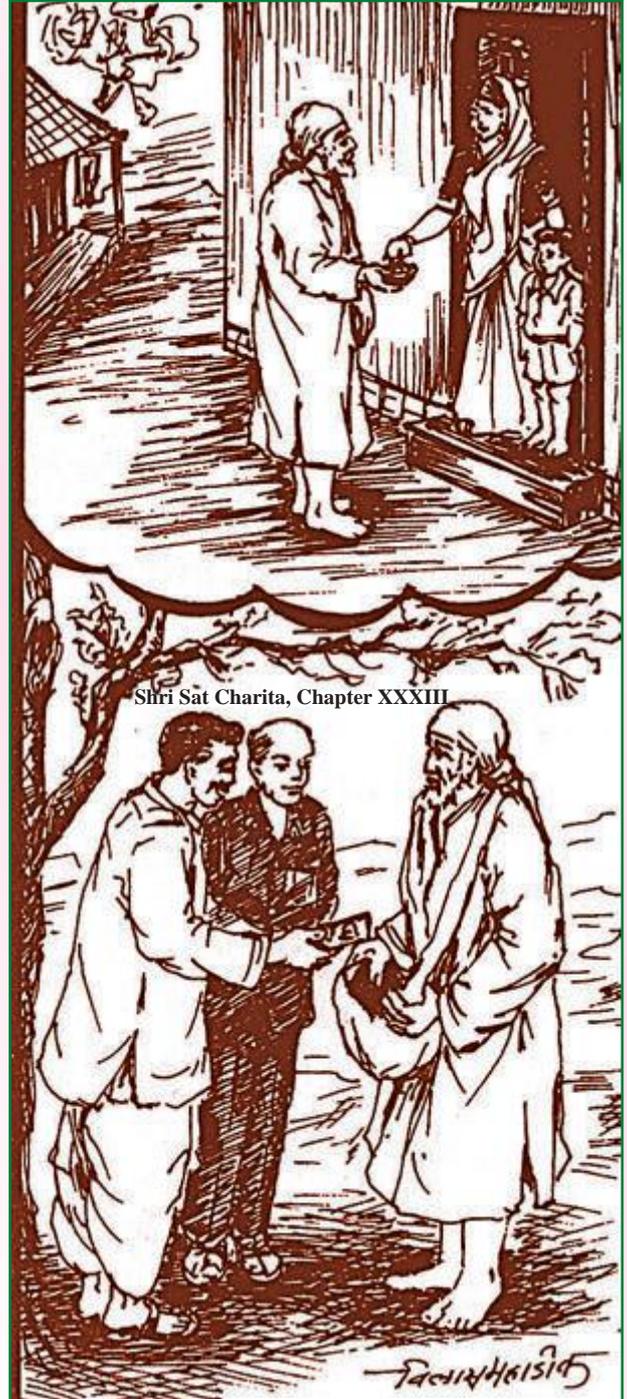


Shri Dnyaneshwar Maharaj

Chapters XVIII & XIX and Chapter XLI)

**Bhavarth Deepika**, which can be roughly translated as “The light showing the internal meaning” (of the **Bhagvad Geeta**), but it is popularly called the **Dnyaneshwari** (composed in 9000 *ovis* or stanzas) after its creator. *Sant* Shri Dnyaneshwar Maharaj (1275-1296 A.D.), wrote the **Dyaneshwari** (Marathi : ज्ञानेश्वरी) at the age of mere 15 yrs. in 1290 A.D., in Nevasa (Nevasa is a city in Nevasa *tehsil* of Ahmednagar district in the Indian state of Maharashtra), beside a pole which is still there. He explained the sacred Hindu scripture in layman’s language (*Prakrit* - Marathi).

I often wondered why Baba asked these two devotees to do daily *parayan* of this sacred text, and what His divine purpose behind it was. The answer to this question has lately, to my great surprise, been discovered in the *Pasayadan*.



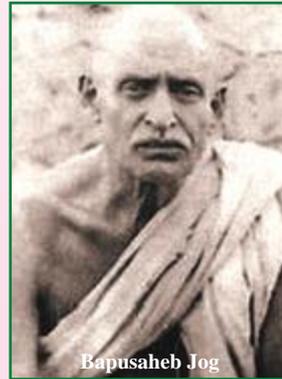
Shri Sai Sat Charita, Chapter XXXIII



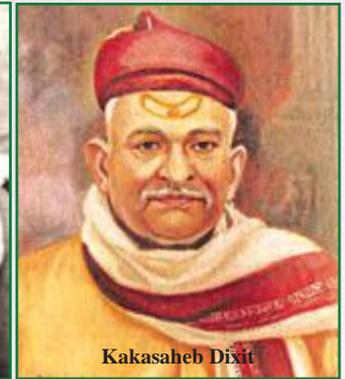
It is said that by simply reading the nine verses of the *Pasayadan* we get the glorious riches that haloed this beautiful prayer. We identify the *Pasayadan* as key expression that conveys the message of *Vasudhaiva Kutumbakam*.

Here, the nine verses of the *Pasayadan* would be helpful to recall how Sai Baba gave great importance to the ancient treatise of *Navavidha Bhakti* (nine forms or types of *bhakti*). These nine forms or types of *bhakti* are - 1. *shravan* (hearing), 2. *kirtan* (praying), 3. *smaran* (remembering), 4. *padasevan* (resorting to the feet), 5. *archan* (worship), 6. *namaskar* (bowing), 7. *dasya* (service), 8. *sakhyatva* (friendship), and 9. *atmanivedan* (surrender of the self).

Once, one of Sai Baba's devotee Appasaheb Kulkarni received nine rupees, consecrated by His touch, in exchange for Indian currency note in denomination of ten rupees... The figure 9 is significant and denotes *Navavidha Bhakti*. (Shri Sai Sat Charita, Chapter XXXIII)

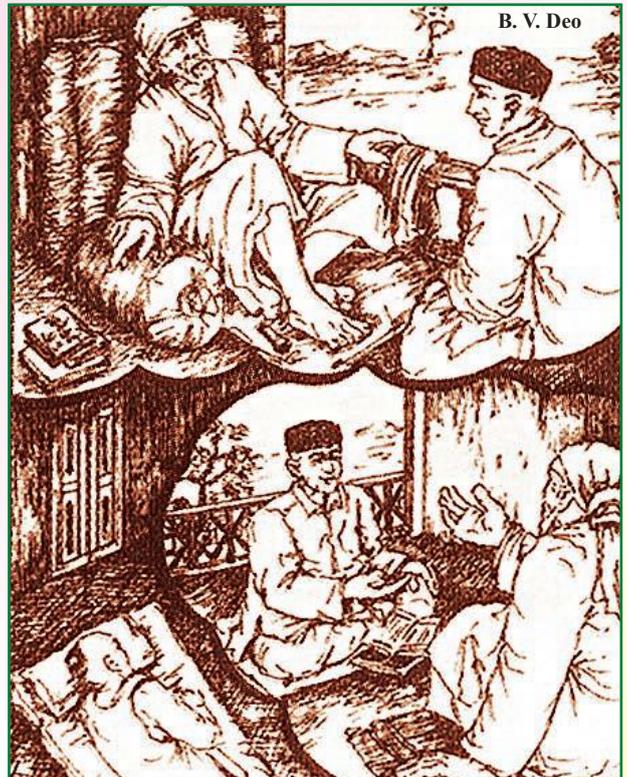
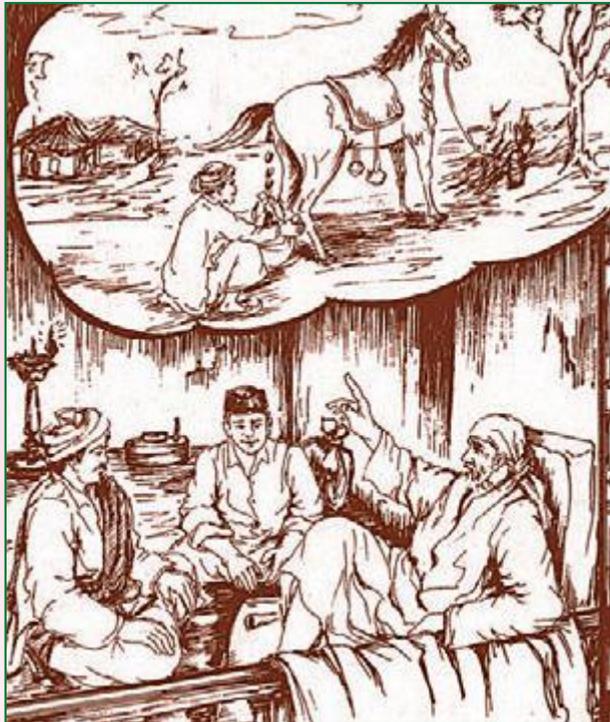


Bapusaheb Jog



Kakasaheb Dixit

On another occasion, one gentleman from Poona, by the name Anantrao Patankar



B. V. Deo



# SHRI SAI LEELA

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concentrated on *Navavidha Bhakti* on the motivation of Sai Baba. (Shri Sai Sat Charita, Chapter XXXV)

And, it was Laxmibai Shinde to whom Baba took out from the pocket of His *kafni* and gave – first five and then four - a total nine coins. It was a symbol of *Navavidha Bhakti*. (Shri Sai Sat Charita, Chapter XLII)

And, Sai Baba supplies every need of ours according to His riches in glory in *Vasudhaiva Kutumbakam*.

By stirring Bapusaheb Jog, Kakasaheb Dixit and B. V. Deo to do daily *parayan* of the **Bhavarth Deepika** or **Dnyaneshwari**, Sai Baba wanted to keep them, (especially through the *Pasayadan* which constitutes the nine verses that close the commentary on the **Bhagvad Geeta**), engrossed in cultivating good values that are the essence of *Vasudhaiva Kutumbakam*.

Though I know no Marathi, I could receive the wealth of merit that is contained in the words of the *Pasayadan* through its English translation. And, I am quoting below its full Marathi text (with English transliteration and translation) for the true spiritual pleasure and profit of the Marathi-speaking people too, adding purport to a few of the nine verses.

## The Pasayadan

आता विश्वात्मके देवे। येणे वाग्यज्ञे तोषावे। तोषोनि मज द्यावे। पसायदान हे॥१॥

*Aata vishwatmake deve / yene wagyadnye toshave / toshoni maj dyave / pasayadan he* // 1//

**Grant me in good will benign | Your Benevolent Grace Divine** ||1||

जे खळांची व्यंकटी सांडो। तया सत्कर्मी रती वाढो। भूतां परस्परें पडो। मैत्र जीवांचें॥२॥

*Je khalanchi vyankati sando / taya satkarmi rati wadho / bhutan parasparen pado*

*maitra jeevanche*||2||

**May the evil minded, their wickedness shed | May their intellect turn to pious and good deeds instead** ||

**May all living beings find themselves bonded | By friendly ties of soul companionship** ||2||

दुरितांचे तिमिर जावो। विश्व स्वधर्म सूर्ये पाहो। जो जें वांच्छील तो तें लाहो। प्राणिजात॥३॥

*Duritanche timir javo / vishwa swadharme suryen paho / jo jen wanchchil to ten laho / pranijat* ||3||

**May the darkness of ignorant disappear | May the universe see the Sun of self consciousness** ||

**May whatsoever aspirations of those be fulfilled | Of all living beings** ||3||

वर्षत सकळ मंगळीं। ईश्वरनिष्ठांची मांदियाळी। अनवरत भूमंडळी। भेटतु भूतां॥४॥

*Varshat sakal mangalin / ishwarnisthanchi mandiyali* // *anavarat bhumandali / bhetat bhutan* ||4||

**May shower all over the pious bliss Divine | May the world be full of saintly beings benign** ||

**May incessantly in the Universe | Meet the living beings** ||4||

चला कल्पतरूंचे आरव। चेतना चिंतामणीचें गांव। बोलते जे अर्णव। पीयूषाचे॥५॥

*Chala kalpatarunche aarava / chetana chintamanichen ganva / bolate je arnav / piyushache* ||5||

**Moving groves of wish granting trees | Colonies of conscious wish fulfilling jewels** ||

**These saints are, speaking oceans | Full of pious Nectarly Divine** ||5||

चंद्रमे जे अलाच्छन। मार्तंड जे तापहीन। ते सर्वाही सदा सज्जन। सोयरे होतु॥६॥



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*Chandrame je alanchchhan | martand je tapahina / te sarvanhi sada sajjan / soyare hotu ||6||*

**A Moon without a smear | A Sun without a hot sear ||**

**Always to one and all, these hallowed saints | Become kith and kin dear ||6||**

किंबहुना सर्व सुखीं। पूर्ण होऊनि तिन्हीं लोकीं। भजि जो आदिपुरुखी। अखंडित॥७॥

*Kimbahuna sarv sukhin | poorna houni tinhi lokin | bhaji jo aadipurukhi | akhandit||7||*

**Let all beings be completely satisfied and happy | Fully contented in all the three world ||**

**Engrossed and merged in devotion | Eternally, of ultimate Divine ||7||**

आणि ग्रंथोपजीविये। विशेषीं लोकीं इयें। दृष्टादृष्ट विजयें। होआवें जी॥८॥

*Aani granthopajiviye | visheshin lokin iyen | drushtadrushta vijayen | hoaven ji || 8||*

**And those who live by this scripture Divine | Eternally guiding all living beings ||**

**Be victorious over seen unforeseen | In this world and beyond ||8||**

येथ म्हणे श्री विश्वेश्वराओ। हा होईल दान पसावो। येणें वरें ज्ञानदेवो। सुखिया जाला॥९॥

*Yeth mhane Shri Vishweshwarao | ha hoil dan pasavo | yenen varen dynandevo | sukhiya jala ||9||*

**Here, said, the lord of the Universe | This shall become thy Grace Divine ||**

**And with this blissful Grace Divine | Jnandeva became ever joyous and happy benign ||9||**

Hannah More (2 February 1745 – 7 September 1833) was an English religious writer and philanthropist, remembered as a poet and playwright in the circle of Johnson, Reynolds



Hannah More

woman before. Hannah More might be one of the most influential women that history has ever forgotten. But there are compelling reasons to remember her name and legacy once again, particularly now when we are facing so many moral, social and religious challenges in our culture.

She divinely dreams and vehemently advocates the philosophy of *Vasudhaiva Kutumbakam*, and realistically realizes her vision thus :

When we pray for the object of our dearest regard, it purifies passion, and exalts love into religion; when we pray for those with whom we have worldly intercourse, it smooths down the swellings of envy, and bids the tumults of anger and ambition subside : when we pray for our country it sanctifies patriotism : when we pray for those in authority, it adds a divine motive to human obedience : when we pray for our enemies, it softens the savageness of war and mollifies hatred into tenderness, and resentment into sorrow. There is no such softener of animosity, no such soother of resentment, no such allayer of hatred, as sincere cordial prayer. And, we can only learn the duty so difficult to human nature, of forgiving those who have offended us, when we bring ourselves to pray for them to Him whom we ourselves daily offend.

When those who are the faithful followers



of the same Divine Master pray for each other, the reciprocal intercession delightfully realizes that beautiful idea of *Vasudhaiva Kutumbakam*.

After completing the work of commenting on the **Bhagvad Geeta** through the **Dnyaneshwari**, *Sant* Shri Dnyaneshwar Maharaj appeals to the Almighty. In the purport to the above verse 2 of the *Pasayadan*, it is explained that Dnyaneshwar Maharaj asks from the Almighty for the bad (*khal*) persons. One may think why to ask blessings for the bad men first, why not for the good people? But here lies the greatness of this saint. He is regarded as mother of all the people. In fact, most of the Maharashtrians regard saints as their mother. And, with this first stanza in the *Pasayadan* itself, Dnyaneshwar's mother-hood becomes quite evident. A mother, always cares (and loves) more for her weak (or bad) child than a strong (or good) kid because she knows the good ones will definitely prevail in the world, but the bad ones will be hated by one and all; the only place where they can find love and care is their mother's womb. So, Dnyaneshwar asks for the well being of these bad children first. And moreover, what he asks is "*Je khalanchi venkati sando*", i.e. the bad or evil thoughts in the minds of these people should get wiped

out. It is quite interesting to note that he doesn't ask for the destruction of these bad people here. Then he asks that these people should get themselves more involved in the good deeds. Again, it's noteworthy that he doesn't mention that they should start doing good things. He knows that however and how much a person be bad, there is always something good that resides within him. Nobody is completely good or bad. If someone starts liking the good things and doing good deeds, his grip towards the evil things will automatically get reduced. He involves all the living beings in this and not just the human beings. Such a universal dream Dnyaneshwar Maharaj sees for the well being of the entire universe, which Sai Baba translates into reality by Himself practicing the philosophy of *Vasudhaiva Kutumbakam* through His divine deeds, and not by His preaching alone, as Hon'ble Vice President of India Sri Venkaiah Naidu observed while addressing the 2<sup>nd</sup> Global Sai Temple Summit, organized by the Shree Saibaba Sansthan Trust, Shirdi at Shirdi.

– Dr. Subodh Agarwal

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Balasaheb Deo had the desire since a long time to regularly read the Dnyaneshwari. But due to some difficulty or the other, he was not able to do so...

So be it. Then, in the month of February 1914. Deo came to Shirdi with his mother and wife to see the pomp of the *Gurupooja* on *Mahoday Parva*.

Jog asked Deo then why he was not reading Dnyaneshwari regularly. Listen to his reply.

"I have a great love for the Dnyaneshwari, but I am not successful in reading it. Now, only when Baba tells me to read it, I will read it then."...

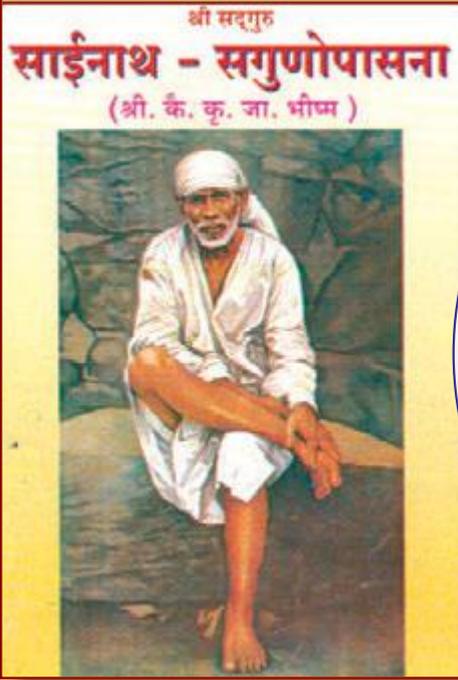
"What are you doing?" Baba asked. "Nothing." When He got this reply, He said, "Read the *pothi* regularly." This is what He ordered Deo to do.

"Go and sit in the *wada*. Read it regularly. While reading explain the portion read to all with love and devotion."...



# श्री साई लीला

मार्च-अप्रैल २०१८



श्री साई  
सगुणोपासना  
संकलनकर्ता

कृष्णराव  
जागेश्वर  
भीष्म

डा. रविंद्र नाथ काकरिया  
नई दिल्ली

साई भक्त कृष्णराव जागेश्वर भीष्म जी का जन्म १८५४ में नागपुर के पास बुटी बोरी गाँव में हुआ। साई भक्त दादासाहेब खापर्डे जी के वे मित्र थे। उन्हीं के साथ वे शिर्डी आये थे। साई बाबा की प्रेरणा से 'साई सगुणोपासना' का भीष्म जी ने संकलन किया। श्री भीष्म जी को, शिर्डी में सम्पन्न हुए प्रथम रामनवमी उत्सव में श्री साई बाबा ने कीर्तन करने का अवसर दिया था। शिर्डी में रामनवमी उत्सव प्रारम्भ करने श्री कृष्णराव जागेश्वर भीष्म जी का महत्वपूर्ण योगदान है।

**श्री** कृष्णराव जागेश्वर भीष्म (ऊर्फ़ स्वामी कृष्णानंद) का जन्म सन १८५४ में नागपुर के समीप एक छोटे से गाँव बूटीबोरी में हुआ। उन्होंने कई आरतियों, कविताओं, भजनों व भूपालियों की रचना की, जो आज भी शिर्डी के साई बाबा मंदिर के साथ ही भारत और विदेशों के सभी साई बाबा मंदिरों में गाई जाती हैं। वे सीधे-सादे, दयालु व बहुत शान्त स्वभाव के व्यक्ति थे। धन से उन्हें जरा भी लगाव नहीं था। इस कारण उन्होंने

रेवेन्यू इन्स्पैक्टर के पद को त्याग दिया व अपनी ९० एकड़ जमीन से बेपरवाह होकर एक सन्त व स्वतंत्रता सेनानी बन गये।

उन्हें ईश्वर के रचे हुए मनुष्य पर पूर्ण विश्वास था। उनका विचार था कि अगर हम किसी से विश्वासघात नहीं करेंगे तो दूसरे भी हमारे विश्वास को नहीं तोड़ेंगे। झगड़े व बहसबाजी से उन्हें सख्त नफ़रत थी। किसी के प्रति उनके मन में ईर्ष्या-द्वेष की भावना नहीं थी। सबसे हँसी



# श्री साई लीला

मार्च-अप्रैल २०१८



-मज़ाक करने वाले भीष्म हमेशा भाईचारे व मेल-मिलाप को प्रोत्साहन दिया करते थे। जाति-पाति व ऊँच-नीच की परवाह न करके वे सबको एक समान दृष्टि से देखा करते थे। 'जाति-पाति का भेदभाव हटाओ' अभियान के दौरान सन १९१६ में मोहापा में नीची जाति के लोगों के साथ भोजन करने वाले वे अकेले ब्राह्मण थे।

बाबा के परम भक्त कृष्णराव जागेश्वर भीष्म ने बाबा की प्रेरणा से 'साई सगुणोपासना' का संकलन किया। वे श्री खापर्डे के मित्र थे व उन्हीं के साथ ६ दिसम्बर १९११ को पहली बार शिरडी आये थे। शिर्डी जाने से कुछ वर्ष पूर्व श्री भीष्म ने एक विचित्र स्वप्न देखा। उन्होंने स्वप्न में पारम्पारिक वस्त्र धारण किये एक वृद्ध ब्राह्मण को वैष्णव गोसाई के रूप में देखा। ब्राह्मण ने बिना कुछ कहे भीष्म को एक अखबार दिखाया। अखबार में मोटे अक्षरों में छपे हुए 'सत्-चित्-आनंद' की ओर उस ब्राह्मण ने इशारा किया। भीष्म ने जब इसका अर्थ जानना चाहा तो उस ब्राह्मण ने अखबार में छपे हुए अन्य शब्दों की तरफ इशारा किया। वे शब्द थे 'मंत्र वा सिखावा'। भीष्म इस सबका अर्थ बिलकुल भी न समझ पाए। उन्होंने ज्यों की ब्राह्मण से इस विषय में जानकारी लेनी चाही कि वह ब्राह्मण अंतर्ध्यान हो गया। तभी स्वप्न का अंत हो गया और भीष्म निद्रा से जाग गए। काफ़ी प्रयत्न करने के बाद भी वे इस स्वप्न का गूढ़ अर्थ नहीं समझ पाए। हारकर भीष्म इस स्वप्न के रहस्य को जानने के लिए एक साधु के पास पहुँचे।

साधु ने बताया कि यह स्वप्न तो एक प्रकार के मंत्रोपदेश का संदेश देता है; सच्चिदानंद ही उनके गुरु का नाम है और उन्हीं का दर्शन उन्हें स्वप्न के माध्यम से हुआ था। इस स्वप्न के कई वर्षों के बाद जब खापर्डे के निमंत्रण पर भीष्म शिर्डी गये तो बाबा ने दोनों हाथ जोड़कर "जय सच्चिदानंद" कह कर उन्हें संबोधित किया। यह शब्द सुनते ही भीष्म के शरीर में एक अलौकिक शक्ति का प्रवाह हुआ। तभी उनके हृदय में विचार आया कि हो न हो स्वप्न में दिखाई देने वाले वृद्ध ब्राह्मण कहीं साई बाबा ही तो नहीं। तभी रुढ़िवादी भीष्म ने साई बाबा को मुसलमान जानकर उनका एक ब्राह्मण गोसाई होने का विचार मन से त्याग दिया।

अपने शिर्डी प्रवास के क्रम में भीष्म ने कई अवसरों

पर नैष्ठिक ब्राह्मणों को भी श्रद्धापूर्वक बिना भेदभाव के बाबा का 'पद-तीर्थ' (चरणामृत) ग्रहण करते हुए देखा। बाबा यदा-कदा चिलम में तम्बाकू डालकर पिया करते थे। वे आस-पास बैठे भक्तों की ओर भी चिलम बढ़ा दिया करते थे। भीष्म को एक मुसलमान के होठों से जूठी हुई चिलम को पीने से परहेज था। आश्चर्य की बात तो यह थी कि अपने ही निकट बैठे भीष्म की ओर बाबा ने कभी चिलम नहीं बढ़ाई।

एक दिन, जब भीष्म भी अन्य भक्तों के साथ बाबा के पास बैठे थे तो बाबा ने एक कहानी सुनानी शुरू की। अचानक कहानी को बीच में रोककर बाबा ने भीष्म की तरफ चिलम बढ़ाई व उन्हें पीने के लिए कहा। बिना किसी हिचकिचाहट के भीष्म ने चिलम से कश लगाया। तब बाबा बोले - "यहाँ देखो, मैं तो हर जगह घूमता हूँ - पहाड़ी, घाटी, जंगल, मैदान, मुंबई, नागपुर, पूना, सातारा... इन सभी जगहों पर कण-कण में राम का वास है।" कुछ रुकने के बाद बाबा ने भीष्म से शिकायत करते हुए कहा, "हाँ, तुमने तो सभी लड्डू खुद ही खा लिए; मुझे तो एक भी अर्पित नहीं किया? चलो, अब कम से कम मुझे पाँच लड्डू दो।" बाबा के इन शब्दों को सुनकर भीष्म का दृष्टिकोण ही बदल गया।

बाबा की चिलम का एक कश लगाते ही भीष्म के सभी भ्रम टूट गए व उनके अंतःकरण की पूर्ण शुद्धि हो गई। भीष्म ने स्वयं बाबा का पदतीर्थ ग्रहण करने की इच्छा व्यक्त की और अपना सिर बाबा के श्री-चरणों में रख दिया। बाबा ने भी आशीर्वाद देते हुए कुछ क्षणों तक अपना वरद-हस्त भीष्म के सिर पर रखा। इस प्रकार भीष्म के शरीर में एक अद्भुत शक्ति का संचार हुआ। आत्मा-परमात्मा, गुरु-शिष्य, नर-नारायण एकाकार हो गए।

भीष्म वापस वाड़ा लौट आए। परन्तु उन्हें बाबा द्वारा माँगे पाँच लड्डुओं का अर्थ समझ नहीं आया। अगले दिन सुबह उठते ही उनके मन में भजन लिखने की इच्छा जागी। तुरन्त ही भीष्म ने कलम उठाई और भजन की रचना कर डाली। यह क्रम अगले चार दिनों तक चला। इस प्रकार भीष्म ने पाँच भजनों की रचना कर दी। जब लड्डुओं के बदले भीष्म ने बाबा को यह पाँच भजन भेंट में दिये तो बाबा ने स्वीकृति देते हुए उन्हें



# श्री साई लीला

मार्च-अप्रैल २०१८



आशीर्वाद दिया ।

इन पाँच भजनों के अलावा भी भीष्म ने कुछ अन्य भजनों की रचना की । फिर भीष्म ने 'साई सगुणोपासना' पुस्तक की रचना की, जिसमें उन्होंने श्री साई बाबा के लिए गाई जाने वाली आरतियों के अलावा पारंपरिक हिंदू ईश्वर-उपासना स्तुति, जैसे पुरुष सूक्तम्, श्री सूक्तम्, मंत्र पुष्पम्, श्री लक्ष्मी स्तोत्रम् को सम्मिलित भी किया । इस पुस्तक की छपाई का सारा खर्च सन १९२२ तक श्री खापर्डे ने दिया । बाबा की महासमाधि के बाद श्री साई बाबा संस्थान, शिर्डी ने इस पुस्तक को 'प्रतिदिन उपासना की पुस्तक' के रूप में स्वीकार किया । श्री साई बाबा संस्थान, शिर्डी ने कुछ अन्य पदों व प्रार्थनाओं को सम्मिलित कर सन १९२३ में इस पुस्तक का नया संस्करण प्रकाशित किया ।

बाबा के जीवन काल में भीष्म ने शिर्डी जाकर बाबा की सेवा की थी । उस समय के प्रसिद्ध व्यक्ति, जैसे डाक्टर मुंजे, डाक्टर हेडगेवार, गोपाल राव ओगले, श्री

आनंद राव टेकाडे इनके मित्र थे । श्री भीष्म का नाम 'साई बाबा पोथी' में आता है । 'पुरुषार्थ' और 'वागेश्वरी' पत्रिकाओं में भी इनकी रचनाओं को छपा गया था ।

इनका देहान्त ८.८.१९३५ को मोहापा, नागपुर ज़िले में हुआ । इनके द्वारा प्रकाशित साहित्य इस प्रकार है :-

१. साई नाथ सगुणोपासना
२. रामायणातील रक्षक
३. परशुराम प्रभाव
४. रामायण अवतरत ज्ञान
५. रामायण ही कादंबरी की इतिहास
६. सीतादेवीचा अग्निप्रवेश
७. अहिल्या उद्धार
८. सुवर्णमृग आदी

ॐ श्री साई

(साभार : सुरिंदर घई)



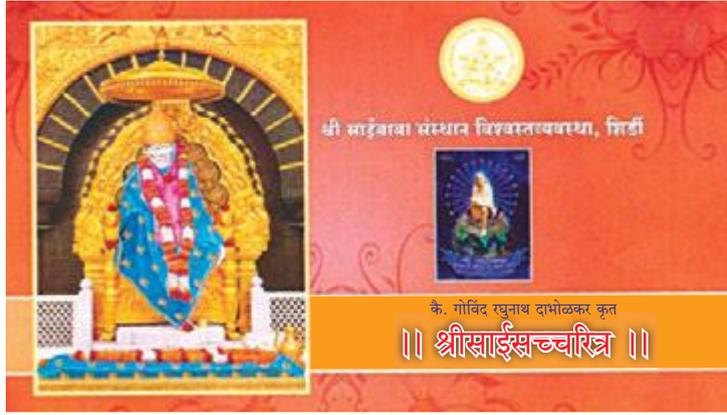
**"O playful Ram has come! And brought sacks of Udi,"** were the two lines Sai sang. Whenever He was in a happy and joyous mood, He sang this refrain repeatedly, in a melodious voice. In brief, how many sacksful of Udi has this Dhuni produced? None is capable of counting them. This Udi is supremely beneficial...





# श्री साई लीला

मार्च-अप्रैल २०१८



श्री हेमाडपंत विरचित

॥ श्री साईसच्चरित ॥

मराठी पोथी का

## हिंदी पद्यानुवाद

अनुवाद :

ओम प्रकाश शर्मा, 'वसिष्ठ'



साई भक्त ओम प्रकाश जी शर्मा न केवल रिज़र्व बैंक ऑफ़ इंडिया के भूतपूर्व मुख्य महाप्रबंधक है, बल्कि एक सशक्त साई भक्त भाव कवि भी हैं। उनकी साई भक्ति, श्रद्धा शब्दों का अनोखा रूप लेकर प्रस्फुटित होती है। उनकी सारी रचनाएँ दार्शनिक ढंग की हैं। हेमाडपंत जी के श्री साईसच्चरित पोथी के हिंदी गद्यानुवाद आज तक बहुत हुए हैं। लेकिन ओम प्रकाश जी शर्मा ने श्री साईसच्चरित का हिंदी पद्यानुवाद साई भक्तों के लिए बड़े प्रयासों से और लगन से किया हुआ है। उसी पद्यानुवाद का पहला अध्याय श्री साई लीला के पाठकों के लिए प्रस्तुत किया है।

### वंदना

### दोहा

प्रणव ओम का रूप जो, नाद ब्रह्म आधार ।

स्वर व्यंजन अक्षर परम, शब्देश्वर साकार ॥१॥

तत्त्व रूप आत्म रूप जो, चिन्मय वाङ्मय रूप ।

कर्ता धर्ता ब्रह्म है, निर्गुण सगुण स्वरूप ॥२॥

आदि देव अधिभूत गण, गण के विविध प्रकार ।

बिन्दु रूप अक्षर परम, बिन्दु पूर्ण ओंकार ॥३॥

विघ्नेश्वर बाधा हरे, रिद्धि सिद्धि फल देन ।

मोद मिले शुभ लाभ संग, वरद श्रेय अरू प्रेय ॥४॥

नेत्र मूंद, मस्तक झुका, जोड़ू दोनों हाथ ।

कृपा करहु प्रभु महिपर, ध्वनि शब्दों के नाथ ॥५॥

शतदल पद्म सुपत्र हों, मानस सर भरपूर ।

कुन्द इन्दु सम देह पर, दिव्य सात्विक नूर ॥६॥



# श्री साई लीला

मार्च-अप्रैल २०१८



भाव वीणा का हो, मधुर सरगम दिव्य निनाद ।  
राग प्रेम मृदु ताल पर, नाचें सारे साज ॥७॥

सत्त्व शुद्ध संवेग हो, मन मानस हो शांत ।  
सविचार सरसिज खिले, उर्मि शांत प्रशांत ॥८॥

वंदऊ पद मां शारदा, शब्द बनें संगीत ।  
छंद सुछंद हो जाये सब, पढ़ सुनि बाढ़ प्रीत ॥९॥

वंदऊ सीता राम पद, लखन सहित हनुमान ।  
शक्ति, ज्ञान, वैराग्य मोहि, देहु विनय वरदान ॥१०॥

उमा शंभु चरणन परू, श्रद्धा संग विश्वास ।  
सबुरी नदी धर्म है, जीवन दिव्य प्रकाश ॥११॥

वंदऊ गुरुवर दत्त पद, ज्ञानेश्वर महाराज ।  
निवृत्ति, मुक्ताबाई की, परम कृपा की आस ॥१२॥

वाल्मीकि तुलसी चरण, परऊ धरणि धर शीश ।  
शब्द शब्द में शक्ति दें, कविर्मनीषी ईश ॥१३॥

एकनाथ, कान्हा, दाया, नरहरि श्री रामदास ।  
सहजोबा तुकाराम पद, वंदऊ करू अरदास ॥१४॥

रहीम, कबीर, वाहे गुरु - नानक दादू राम ।  
विश्वेश्वर, नरसी सुमिर, सुमिर साई का नाम ॥१५॥

साधु संत सब जगत के, मोहि पर होहु कृपाल ।  
साई चरित वर्णन करहुं, पावन हों सुर ताल ॥१६॥

विनवऊ साधु असाधु सब, गंगाजल कछु रेत ।  
वन उपवन सुंदर कछु, सूखे बंजर खेत ॥१७॥

सबमें है संभावना, भाव भावना राम ।  
सभी राम के राम हैं, सबके साई राम ॥१८॥



## चौपाई

गुरु समाधि प्रनवहुं कर जोरे । पुरवहु सकल मनोरथ मोरे, बायजा मां  
के चरण पखारों । जासु कृपा मति गति सुधारों ॥१॥

मातु यशोदा सम दुलरावे । जनम दिए बिनु मां कहलावे, जंगल, गैल,  
गली नित ढूंढे । साई सुत - साई सम पूजे ॥२॥

भोजन रुच रुच रोज करावै । विना खिलाय चैन नहीं पावै, तात्या कोते  
वंदऊ शामा । दीक्षित म्हालसा करऊ प्रणामा ॥३॥

भक्त कृष्णा हाजी कर सुमिरन । करहु सफल तन मन यह जीवन,  
लक्ष्मी शिन्दे - राधा माई । साई कृपा जिन पर सुखदाई ॥४॥



# श्री साई लीला

मार्च-अप्रैल २०१८



## दोहा

भक्त, सखा, सेवक अमित, जिन पायो साई संग ।  
 वंदऊ सबके पद कमल, रंगू साई के रंग ॥१९॥

वंदऊ देवी देवता, मात पिता चित लाय ।  
 जड़ जंगम सबकी कृपा, सहज मोहि मिल जाय ॥२०॥

गृह नक्षत्र अनुकूल हों - शुभ मुहूर्त हर वार ।  
 साई चरित के गान से - हर दिन हो त्योहार ॥२१॥

वंदऊ परिजन सखा हितू, जिन शुभ इच्छा दीन्ह ।  
 परामारथ सुविधा सहित, औषधि सेवा कीन्ह ॥२२॥

## छंद

सगळे साई भक्तन्ह के तर्फे, जाहिर हो मैं हूं आभारी  
 साई कथा के रत्न अमित दे, गोद जिन्होंने भरी हमारी  
 साई चरित्र जिन कहों सुनायो, करहिं कृपा वे विनय हमारी  
 हेमाडपंत और दास गणु से, साई के हम बन जायं पुजारी

नीम गांव शिर्डी नवऊ, राहाता रज शीश ।  
 तीन लोक लीला रची, जगत को देने सीख ॥२३॥

त्रिगुण रमे त्रिकाल में, देवी देव हैं तीन ।  
 जीव जगत् जगदीश में - साई ब्रह्म है लीन ॥२४॥

वंदऊ साई भक्त सब हैं, होंगे जो होंहि ।  
 साई पालकी ले चले, चरण वारि पग धोऊं ॥२५॥

साई मंदिर जिन बना, साई नाथ भगवान् ।  
 आस्था और विश्वास को, दिए प्रतीक महान ॥२६॥

साई चरित्र जिन्ह मुख वसे, करहि प्रचार प्रसार ।  
 कवि, लेखक, मुद्रक, सभी गायक प्रिय कलाकार ॥२७॥

वंदऊ सबके शुभ चरण, देहु महा वरदान ।  
 हो पुनीत आचरण मम, करहुं साई नित ध्यान ॥२८॥

गान करहुं साई चरित, प्रेम की बरखा होय ।  
 द्वेष-ईर्ष्या सब तर्जे, साई मय जग होय ॥२९॥

## अध्याय १

## दोहा

श्री साई चरित अपार है, गहन, गूढ गंभीर ।  
 प्रेरक, शिक्षा से भरे, पावन गंगा नीर ॥१॥



# श्री साई लीला

मार्च-अप्रैल २०१८



मधु संचय कर 'पंत' ने, जग को कराया पान ।  
लिखा मराठी में स्वयं, साई चरित्र महान ॥२॥

## वंदना

### छंद

श्री साई को मान गणेश को रूप श्री पंत ने पहले गणेश मनाए शारदा  
शीश नवाय त्रि-देव में साई के श्री दत्त में दर्शन पाए आदिनाथ कुलदेव  
को बंदि के कुल के वडिलों को माथ नवाए भरद्वाज मुनि सुमिरन कीन्हो  
जिनको गोत्र जनम से पाए ॥१॥

ऋषि मुनि व्यास वशिष्ठ जैमिनी, सुक सनकादि, पारासर गाए सुमिरे  
संत जनार्दन, कान्हा, नरहरि, नामदेव उर आए एकनाथ, तुकाराम को  
सुमिरो ज्ञानदेव चरणन्ह चित लाए भाव, प्रभाव, अभाव को जानो  
सुभाव में साई राम बसाए ॥२॥

### दोहा

मात पिता को याद कर, काकी सुमिरन कीन्ह ।  
पालन-पोषण जिन कियो, प्रेम भगति उर दीन्ह ॥३॥

ज्येष्ठ भ्रात को नमन कर, पाठक चरण नवाय ।  
ध्यान से पढ़ सुनि संचरित, 'साई' साई हो जाय ॥४॥

श्री साई की पद वंदना, पुनः कीन्ह श्री पंत ।  
ब्रह्म रूप श्री साई हैं, आदि न जिनका अंत ॥५॥

भक्ति भेद वर्णन करे, व्यास पारासर सार ।  
साई भक्ति को सच्चरित्र, 'पंत' का दिव्य प्रकाश ॥६॥

## गेहूं पीसने की कथा

### दोहा

प्रथम कथा साई चरित्र की जैसी 'पंत' बखान ।  
सादर अब प्रस्तुत करू, सुमिरि साई भगवान् ॥७॥

सन उन्नीस दश का दिवस, समय था प्रातःकाल ।  
मस्जिद देखा पंत ने, साई लीला का हाल ॥८॥

### छंद

फर्श पे टाट को टुकड़ो बिछायो, ताहि पे हाथ की चक्की धरी है ।  
गेहूं निकारि के सूप में डारे, बाहें चढ़ा फिर मुट्ठी भरी है ।  
चक्की के छेद को मुंह मानो है - गेहूं भरी मुट्ठी खाली करी है ।  
पीस के गेहूं को आटो बनायो - आटो सकेल के थाली भरी है ॥९॥



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## दोहा

बाबा चक्की पीसते, सुन चकराए लोग ।  
 मस्जिद भीर भारी भई, कारण जाने न कोय ॥१॥  
 पंत चकित हो सोचते, कारण कछु तो होय ।  
 साई के हर काम की, पूर्व योजना होय ॥१०॥

## चौपाई

साहस कर ना पाया कोई । मस्जिद आय रहा हर कोई ॥  
 महिला चार भीड़ से आई । चक्की हाथ छुड़ाए साई ॥१॥  
 चक्की चलावें ताल लगावें । साई लीला के गीत सुनावें ॥  
 साई क्रोध करो फिर छोड़ो । भक्ति भाव साई दिल खोलो ॥२॥  
 सब सोचें साई अपनो फकीरा । न परिवार न कोई जखीरा ॥  
 आटो को यह काह करेंगे । बुला बुला के खुद बांटेंगे ॥३॥  
 सारे गेहूं पीस तिन डारे । आटे के चार भाग कर डारे ॥  
 जान लगीं लै अपनो हिस्सा । साई बढ़ायो अब सब किस्सा ॥४॥

## दोहा

साई क्रोधित हो गए, लाल हुए दोइ गाल ।  
 कित आटो ले जात हो, मुफ्त समझ के माल ॥११॥

## चौपाई

चारों चार दिशा में जाओ । शिर्डी सीमा आटो बिछाओ ॥  
 समझ आई अब सारी कहानी । हैजा से शिर्डी है बचानी ॥१॥  
 गेहूं पीस के हैजा पीसा । मुरझाए न शिर्डी बगीचा ॥  
 तुरंत जाइ सब आयसु मानी । साई रूप शिर्डी पहचानी ॥२॥  
 आटो चारों ओर बिखेरो । हुओ अचंभो सब जग देखो ॥  
 शिर्डी भीतर रोग न आया । लक्ष्मण रेखा लांध न पाया ॥३॥  
 'पंत' को सारी बात बताई । आटो क्यों पीसो थो साई ॥  
 चक्की पीसी शिर्डी कारण । मृत्यु सरीखो रोग निवारण ॥४॥

## दोहा

पंत चित्त चिंतन करे, साई चरित विचार ।  
 प्रेरक घटना घट गई, लिख तिन्ह किया प्रचार ॥१२॥  
 श्रद्धा और विश्वास, जब दोइ संग मिल जाएँ ।  
 पंगु चढ़े पर्वत, तुरत आशाएँ फल पायँ ॥१३॥



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साई के गुन गान से, नई ऊर्जा आय ।  
 जनजन का कल्याण हो, रोग शोक मिट जाय ॥१४॥  
 ईश्वर तत्व है प्रेम का, प्रेम सत्य का रूप ।  
 सत्य सच्चिदानंद है, जिसे रहा जग दूढ ॥१५॥  
 साई चरित्र लीला मधुर, कोऊ जाने सब देख ।  
 साई से जो जुड़ गया, जानें जो अनदेख ॥१६॥

## कबीर का आटा पीसने का तात्पर्य

### दोहा

आटा पीसती तरुणि को देख, कबीरा रोय ।  
 गुरुजी पूछा बोल कछु, काहे कबीरा रोय ॥१७॥  
 कबीर : चक्की चलती देखकर, दिया कबीरा रोय ।  
 दोऊ पाटन के बीच में, साबुत बचा न कोय ॥१८॥  
 गुरुजी : चक्की चलथे चलन दे, पिस पिस आटा होय ।  
 कीली से जो लग रहा, बाल न बाँका होय ॥१९॥

## बाबा का आटा पीसने का अर्थ

### दोहा

पाप ताप दुर्भाग्य के, भाव पीसते जाव ।  
 पीसने चक्की चाहिए, पीसने का हो भाव ॥२०॥  
 चक्की के दो पाट हैं, कर्म ज्ञान हैं नाम ।  
 कर्म का है आधार अरू, ज्ञान गगन विश्राम ॥२१॥  
 चक्की मुठिया भक्ति का, कीली हरि का रूप ।  
 पाप ताप को पीसिए, नित नित भरकर सूप ॥२२॥  
 कीली पाट घुमा रही, कीली कर्ता होय ।  
 भक्ति का मुठिया हाथ में, तू बस साक्षी होय ॥२३॥  
 वृत्ति प्रवृत्ति मोह की, राग द्वेष का रूप ।  
 अहं घृणा के संग में, गहरा अंधा कूप ॥२४॥  
 कर्म सही कारण बने, पाप ताप अभिशाप ।  
 लख चौरासी भुगतिए, हर जीवन में त्रास ॥२५॥  
 भक्त शरण रक्षा, वचन दिया शिर्डी के नाथ ।  
 पूरा करने पीसते चक्की, नित्य प्रभात ॥२६॥

॥ श्री सद्गुरु साईनाथार्पणमस्तु। शुभं भवतु ॥

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## श्री साई आरतियाँ

### एक परिचय

शिर्डी में श्री साई आरती का प्रचलन सन् १९०९ से आरम्भ हुआ। द्वारकामाई मस्जिद में जहाँ श्री साई बाबा का वास था, सबसे पहले आरती का प्रचलन दोपहर की आरती से शुरू हुआ। कई साल बाद में काकड़ आरती, दोपहर आरती, धूप आरती, और शेज आरती ऐसी चार आरतियाँ संस्थान की ओर से प्रचलित हुई।



### कल्पना भाकुनी नई दिल्ली

सद्गुरु श्री साई नाथ की सगुण उपासना में आरती की परम्परा सर्वश्रेष्ठ है। आरती के माध्यम से जब भक्त अपने इष्टदेव या सद्गुरु के सगुण रूप की भक्तिभाव से उपासना करता है तो, इष्टदेव या सद्गुरु और भक्त के बीच एक अंतरंग भाव – सम्बन्ध स्थापित हो जाता है, जिसमें उपास्य के प्रति श्रद्धा, प्रेम, समर्पण, याचना जैसे भावों का सुंदर समन्वय मिलता है।

शिर्डी में रहते हुए श्री साई नाथ ने आपनी सगुण उपासना की अनुमति बहुत समय तक नहीं दी थी। लेकिन अन्ततः भक्तों के श्रद्धामय मनोभाव और आग्रह को भक्तकातर श्री साई ने स्वीकार कर ही लिया और इस तरह शिर्डी में श्री साई आरती का प्रचलन सन् १९०९ से आरम्भ हुआ। द्वारकामाई मस्जिद में, जहाँ श्री साई बाबा का वास था, सबसे पहले आरती का प्रचलन दोपहर की आरती से शुरू हुआ।

इसका कोई निश्चित समय निर्धारित नहीं था, लेकिन श्री साई बाबा आपनी दिनचर्या में, जब लेंडी बाग से दोपहर के फेरे से मस्जिद लौटते, उसके बाद ही दोपहर की आरती की जाती थी। दोपहर की आरती के

साथ ही श्री साई को नैवेद्य अर्पित किया जाता था, और आरती के बाद श्री साई बाबा अपने अंतरंग भक्तों के साथ भोजन ग्रहण करते थे।

इसके बाद सन् १९१० में शेज आरती की शुरुआत हुई। उन दिनों श्री साई बाबा एक दिन छोड़कर चावड़ी में रात्रि विश्राम करते थे। श्री साई की दिव्यता की आभा में सब कुछ इतना असाधारण रूप से आलोकित था, कि मस्जिद से बीस कदम की दूरी पर चावड़ी तक जाने और वहाँ उनके रात्रि विश्राम करने के अवसर ने एक भव्य चावड़ी-समारोह का रूप ले लिया।

बाबा जब मस्जिद से निकलते तो पूरी राजसी भव्यता के साथ उनकी पालकी, परिचारक, चोपदार, द्वारपाल, भक्त आदि वाद्य-वृद्धों सहित उनके साथ चलते थे (बाबा कभी भी पालकी में नहीं बैठे)। चावड़ी में पहुँचने के बाद उनके कुछ अंतरंग भक्त षोडशोपचार से उनकी पूजा करते थे, इसे 'चावड़ी में रात्रि-दरबार' भी कहा जाता था। इस प्रकार चावड़ी में श्री साई की शेज आरती (रात्रि आरती) की परम्परा आरम्भ हुई। जिसके बाद सभी भक्त लौट जाते थे और श्री साई चावड़ी में ही



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रात्रि विश्राम करते थे ।

इन्हीं दिनों काकड़ आरती (प्रातःकालीन आरती) का भी शुभारम्भ हुआ । चावड़ी में रात्रि विश्राम के बाद अगली सुबह श्री साई के द्वारकामाई मस्जिद लौटने से पहले काकड़ आरती सम्पन्न की जाती थी । इस प्रकार शेज आरती और काकड़ आरती चावड़ी में और दोपहर की आरती द्वारकामाई मस्जिद में होने लगी । दोपहर की आरती का दैनिक प्रचलन था; लेकिन काकड़ आरती और शेज आरती का प्रचलन एक दिन छोड़कर था, जब बाबा चावड़ी में ठहरने जाते । (शाम की आरती) धूप आरती का प्रचलन कुछ वर्षों के बाद हुआ । यह सूर्यास्त की बेला में की जाती थी ।

इस तरह ये आरतियाँ सदगुरु के सम्मुख भक्ति-भाव के साथ सम्पन्न होती थीं । मस्जिद में श्री साई की आरती करने का श्रेय क्रमशः तात्यासाहेब नूलकर, मेघश्याम और बापूसाहेब जोग को मिला । शुरुआत में बाबा के अंतरंग भक्त और कुछ शिर्डी ग्रामवासी ही इन आरतियों में भाग लेते थे; लेकिन बहुत जल्दी ही श्री साई के प्रति यह सगुण भक्ति की उत्तम अभिव्यक्ति बन गई, और दूर-दूर से भाविकजन इनमें सम्मिलित होने के लिए भारी संख्या में आने लगे । उन दिनों सबसे

अधिक संख्या में भक्त द्वारकामाई मस्जिद में दोपहर की आरती में सम्मिलित होते थे । सदगुरु श्री साई नाथ ने सामूहिक बैठक, सामूहिक खान-पान को हमेशा प्रेरित किया, जिसमें जाति-पाति, धर्म-पंथ का कोई भेदभाव नहीं था; इसीलिए शिर्डी में सामूहिक पूजा के रूप में आरती का प्रचलन सदगुरु श्री साई नाथ की अपरोक्ष प्रेरणा से ही हुआ था ।

आरती तथा सगुण उपासना के उन अलौकिक क्षणों में बाबा कभी पूर्ण मुदित भाव में, तो कभी अत्यन्त गम्भीर दिखाई देते । उनके चारों ओर एक दिव्य आलोकमण्डल लहरा उठता । कितनी ही अदृश्य शक्तियाँ, देवगण, यक्षगण उन क्षणों में भूतल पर उतर कर श्री साई वंदन में सम्मिलित होते । आरती के समापन पर भक्तजन 'सच्चिदानंद सदगुरु श्री साई नाथ महाराज' की जयकार करते । तत्पश्चात् श्री साई बाबा भक्तों को उदी प्रसाद देकर कृतार्थ करते थे । श्री साई का सभी प्राणियों के प्रति ऐसा प्रेम था कि आरती के पश्चात् वे 'श्यामसुंदर' घोड़े के मस्तक पर भी उदी लगाते थे ।

श्री साई नाथ की सगुण उपासना में पंढरपुर के विट्ठल के प्रति समर्पित तुकाराम, नामदेव और जनाबाई जैसे संतों के कुछ भक्तिपूर्ण पद और अभंग भी सम्मिलित थे । वास्तव में यदि देखा जाए तो काकड़ आरती और शेज आरती का अधिकांश भाग वैष्णव परम्परा से प्रेरित था । उन दिनों महाराष्ट्र में पंढरपुर के विठोबा के प्रति सगुण भक्ति अपनी चरम अवस्था में थी । सगुण भक्ति की यह धारा जब शिर्डी की ओर मुड़ी तो भक्तों ने श्री साई को पंढरपुर के विठोबा के रूप में देखा । इसके अतिरिक्त महाराष्ट्र में प्रचलित एक अन्य भक्ति-परम्परा का भाव भी इसमें समाहित हो गया, जो अत्यंत श्रद्धा और उल्लास से गुरु-पूजा के रूप में दत्त सम्प्रदाय के द्वारा प्रचलित था ।

श्री साई की सगुण उपासना का प्रारूप बनाने में कई लोगों का योगदान रहा, श्री कृ. जा भीष्म द्वारा साई सगुणोपासना हेतु कई रचनाएँ (जैसे श्री साई नाथ



# श्री साई लीला

मार्च-अप्रैल २०१८



प्रभाताष्टक) इसमें सम्मिलित थीं । श्री उपासनी शास्त्री ने सद्गुरु श्री साई नाथ की महिमा पर संस्कृत भाषा में उत्तम स्तोत्रों (श्री साई नाथ महिम्न स्तोत्रम्) की रचना की । श्री माधवराव अडकर द्वारा रचित आरती (आरती साईबाबा सौख्यदातार जीवा) और श्री मोहिनीराज की रचना (अनंता तुला ते) की मधुरता भी श्री साई बाबा के भक्तों के लिए अत्यंत प्रेरक हुई । श्री दासगणू के द्वारा रचित पद (साई रहम नज़र) भी इसमें सम्मिलित हुए । श्री रामजनार्दन स्वामी (आरती ज्ञानरायाची) और श्री रामेश्वर भट्ट (आरती तुकारामाची) की रचनाओं को भी इसमें स्थान मिला । इनके अतिरिक्त श्री साई नाथ सगुणोपासना में कुछ पारम्परिक भजन और वैदिक मंत्रों (पुष्पांजली) का भी उचित रूप से समावेश किया गया ।

इस प्रकार देखा जाए तो श्री साई की सगुणोपासना में विविध प्रकार की रचनाएँ सम्मिलित हुई । इनमें अभंग, पद, स्तोत्र, मंत्र, नाम-स्मरण, भजन, प्रार्थना आदि थे । श्री साई बाबा की साक्षात् प्रेरणा पाकर श्री. कृ. जा. भीष्म ने श्री साई सगुणोपासना का संकलन तैयार किया । श्री साई बाबा की महासमाधि के कई वर्षों बाद सन् १९४० में 'बाबांचे

## शिर्डी साई मंदिर, आरतियाँ

### काकड आरती

(प्रातः आरती)



### १. जोड़ूनिया कर चरणी ठेवितो... (भूपाळी)

संत तुकाराम जी (१५९८-१६४९) की रचना : अभंग

जोड़ूनिया कर चरणी ठेविला माथा ।

परिसावी विनंती माझी सद्गुरुनाथा ॥१॥

मैं हाथ जोड़कर अपना माथा आपके चरणों में रखता हूँ ।

हे सद्गुरुनाथ, आप मेरी विनती सुनिए ।

असो नसो भाव आलो तुझिया ठाया ।

कृपादृष्टी पाहे मजकडे सद्गुरुराया ॥२॥

मुझमें भाव हो न हो, मैं आपकी शरण में आया हूँ ।

हे सद्गुरुराया, मुझको अपनी कृपादृष्टि दीजिए ।

अखंडित असावे ऐसे वाटते पायी ।

सांडूनि संकोच ठाव थोडासा देई ॥३॥

मैं सतत् आपके चरणों में रहूँ, ऐसी मेरी विनती है ।

इसीलिए निस्संकोच होकर मुझे अपनी शरण में

थोड़ी सी जगह दीजिए ।

तुका म्हणे देवा माझी वेडीवाकुडी ।

नामे भवपाश हाती आपुल्या तोडी ॥४॥

तुका कहते हैं, मैं जिस भी तुच्छ रूप से आपको पुकारूँ,

हे देव, अपने हाथों से मेरे सांसारिक बन्धनों को तोड़ देना ।

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# श्री साई लीला

मार्च-अप्रैल २०१८



बाळ' (बाबा का बालक) उपनाम से श्री बा. वा. देव ने 'रुसो मम प्रियांबिका' जैसी मधुर और भावपूर्ण याचना को साई उपासना के प्रति समर्पित किया।

इन साई आरतियों का गायन उस समय महाराष्ट्र के आंतरिक अंचल में प्रचलित लोक परम्परा से प्रेरित रहा, जिसमें सरल वाद्यों के साथ मध्यम गति में इन पदों, अभंगों और आरतियों को गाया जाता था। इनके सामूहिक गायन में एक अद्भुत लालित्य था। भूपाली राग का प्रयोग इन अभंगों के गायन में विशेष रूप से लोकप्रिय था।

## आरती को श्री साई की सगुणोपासना में सर्वोपरि स्थान दिया गया है -

- \* आरती अपने इष्टदेव या सद्गुरु के सम्मुख की जाने वाली ऐसी उपासना विधि है, जिसमें जीवात्मा का परमात्मा के साथ नित्य और शाश्वत

संबंध का भाव समाहित है। जिस तरह समस्त ब्रह्मांड उस परब्रह्म रूपी केन्द्र के चारों ओर घूमते हैं, उसी प्रकार जीवात्मा रूपी दीए की लौ भी अपने इष्टदेव या सद्गुरु के चारों ओर एक लय में घूमती है।

- \* आरती की ज्योति को अपने सद्गुरु या इष्ट के चारों ओर घुमाने को 'मानस-प्रदक्षिणा' भी माना जाता है।
- \* आरती के दीए की लौ आत्मज्योति की भाँति है; इसीलिए 'पंचारती' में पाँच दीयों की ज्योति जलाकर भक्त अपने 'पंचप्राण' को प्रतीकात्मक रूप से अपने सद्गुरु को समर्पित करने का संकल्प करता है।
- \* आरती के दीए की लौ के समान भक्त आत्मशुद्धि की प्रार्थना करता है।
- \* आरती से भक्त सरल प्रेमभाव में अपने इष्ट या सद्गुरु को किसी भी दृष्टिदोष से बचाने की प्रार्थना भी करता है।
- \* सम्मिलित रूप से आरती करते हुए भक्त अपने सद्गुरु या इष्टदेव के सम्मुख एकत्रित जनसमूह की व्यापक चेतना का एक हिस्सा बन जाता है और थोड़ी देर के लिए अपना अहंभाव भुला देता है।

आज भी शिर्डी में साई आरती की परम्परा अत्यंत प्रेम और श्रद्धा से चल रही है। दिन में चारों समय की आरतियाँ - काकड़ आरती, मध्यान्ह आरती, धूप आरती और शेज आरती, निर्धारित समय पर सुचारु रूप से समाधि मंदिर में होती हैं, जहाँ सद्गुरु श्री साई नाथ की देह आज चिरविश्रांति में है।

साई सगुणोपासना की सुंदर रीति में आरती गायन करते हुए भाविकजन साई-भाव में खो जाते हैं, और उन क्षणों में श्री साई को निहारते हुए उनकी मूर्ति के भाव अपने मन के भाव के अनुसार बदलते हुए पाते हैं। ये जीवंत भाव ही भक्तों के लिए साई आरती का प्रसाद है।

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# Omnipresent Sai Baba

**Advt. Mohan Jaykar**

**Trustee, Shree Saibaba Sansthan Trust, Shirdi**



...Thus the only explanation to the phenomena of people experiencing Baba today is when we understand the word which we preface Baba's Salutation with - viz., 'Satchitananda'. Dividing the word into the three compartments as I have done I would explain each of them which effectively describes what our Baba is...

**A**s we all are aware and for most of us Saibaba left at a time when we were not born and consequently our experiences of Saibaba are not experiences of meeting Him alive but what we have read about Saibaba from the Satcharitra as well as gathered from experiences of devotees. Hence despite the absence of the physical presence of Saibaba, several devotees including myself can narrate incidents as well as experiences of how Saibaba has manifested Himself to

all of us despite Him having left His human body exactly 100 years ago. How then do we explain this phenomena. The only rational explanation that our analytical mind can give is that He still resides somewhere in the creation, somewhere in the ether. A small couplet from the early morning prayers at Shirdi exemplifies this. Baba has said to all, "Jo Jo Maj Bhaje jaisa jaisa bhawe, Taisa taisa pave mi hi tyasi..."

Putting it simply in English language it



means that “he who seeks Me with devotion and noble thoughts, I will appear to him in that very form”.

A sceptic mind or an analytical mind could then pose a question. How can a Saint who has left His body several years ago appear or manifest Himself to a devotee. It is in this sense that one has to experience reality as it is. If we liberate our senses from the clutches of thoughts we would be able to see and experience without actually seeing or experiencing anything. When a devotee feels the presence of Baba in physical form or by way of an experience, Baba is effectively touching the cord in him. When one experiences reality, and by reality I mean the things around us such as the trees or the person, as normally a person sees a tree he is associated with many things and the mind is assisting it. In every relationship also you meet somebody and there is a judgement, the person may be good, trustworthy or he looks like somebody. We are not able to experience a thing or person completely. There is a constant commentary going on in the mind and which results in us being incapable of experiencing what is in front of us. However when the senses are liberated then we begin to experience things as they are without the interference of the mind and the nature of such experience is joy – causeless joy. The content is not important here, what you are experiencing is not important but the experiencing itself is important. Such experience is joy.

Thus the only explanation to the phenomena of people experiencing Baba today is when we understand the word which we preface Baba’s Salutation with

– viz. ‘Satchitananda’. Dividing the word into the three compartments as I have done I would explain each of them which effectively describes what our Baba is. The word **Sat** means – that it is the truth that there is an energy,... an all pervading cosmic consciousness which we name God, Jesus, Allah, and the rest. This consciousness or power or a divine celestial being is the beginning and end of all creation. This all pervading omnipresent consciousness has been around and will exist despite everything around. The truth is that there is a power (call it God or otherwise) which power is virtually the creator of what happens in this world. A non follower by no stretch of imagination can explain the movements of the planets, the ebb and tide of the seas, the dawn of the day and its unfolding in the night. A non-believer or an atheist may not acknowledge such a supreme consciousness or may not call it God but the truth remains that some supernatural power exists call it God, Rama, Krishna, Jesus, Allah or by any other name.

The next word is **Chit** – the consciousness has its own intelligence and it is this consciousness acting through that intelligence which effectively makes the world go round, makes things and events happen around us which in the understanding of that Creator is to happen for the good or otherwise. There is therefore no human mind which can or should try and understand this. Consequently when there is an experience of reality without the interference of the mind, that is what one calls enlightenment. When we accept the fact that there is a consciousness, call it Baba or by any other name and that



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consciousness has its own intelligence, which is why messages are sent to most of us in the manner in which we should proceed, coming to us in our deep sensory thoughts, itself is the proof of that Chit, the intelligence of the Creator.

Once we see reality as it is, without the interference of the mind, we accept the consciousness, Baba being so, we accept that consciousness has its own intelligence, then the duality ceases to exist, the duality between the ego (the self) and others and all these experiences then are eternal bliss.

The eternal bliss is the **Ananda** – this when we accept Baba as the omnipotent supernatural power without any interference from the mind, that leads us to joy sometimes ecstasy. It is this truth of the energy... Baba and that Baba is the manifestation of that energy and that such energy exists and, despite man's belief and dogmas, flows through deep crevices of both the analytical and the spiritual mind. Baba's energy is omnipotent, has its own intelligence and which works in mysterious ways with its own designs. Baba is not restricted or constricted to time or place and consequently Baba in energy form manifests Himself at different places at the same time. It is this realisation of the supreme consciousness or life force/ source which gives us that eternal happiness – Satchitanand.

We may have the most difficult moments in our professional and personal lives. At such time the only solace is speaking to Baba's consciousness and His manifestation within you, around you and



for you would be vivid. Baba is the epitome. Baba is the person who provides all answers to all questions. In fact our mind needs a question for its continued existence. If there is no question, nothing to think or ponder about if there is nothing left to understand the mind ceases and that is the end of the self. This self, ego, needs questions to survive. In fact if there are no questions left, the self has to disappear.

The omnipotent and omnipresent Baba therefore is a reality. The Samadhi attracts droves of people and for all those people should seek enlightenment in Shirdi all that I could say is that without the interference of the mind if your prayers in Shirdi are pure and thoughtless then Baba's manifestation to you will be clear and kaleidoscopic.

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# Supremacy of 'OM'

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'OM' (ॐ) has been described as the monarch of all Mantras by Saint Dnyaneshwar (तरी सर्व मंत्रांचा राजा। तो प्रणवो आदिवर्णु। - १७.३४२), while describing Mantras in Dnyaneshwari. From time immemorial 'OM' continues to hold a special place not only in India but in other countries in the world as well.

Each religion has Mantras in their sacred books which have differing strengths as well as the type of influence it creates over the body and mind of a human being. Some Mantras enable a human being to achieve physical worldly prosperity while others tend to give spiritual prosperity. However, there are very few Mantras which have a wide influence over both the spheres. 'OM' is the only Mantra which

in fact acts as a bridge to connect the material and spiritual life of a person. It gives material wealth and at the same time allows a person to scale greater heights of spiritual mountain.

With practise and study of 'OM' a man can reach to these goals. This experience has been realised and noted by many ancient Indian philosophers and scientists.

A Mantra is defined as मननात् त्रायते इति मंत्रः i.e. it provides protection to human beings in all the stages of life. Though it will be more easy to say that - with God-realisation in the mind, to communicate with God with an aim to become one with Him, will be a true Mantra.

Omkar is a very intricately and minutely composed Mantra. A Mantra can be a single



word or a collection of words having a definite meaning. For a mantra to be effective, it has to be pronounced in a particular manner with proper phonetic stress (soft or hard) on a specific letter in the Mantra. Simply reading it from the book will not give the desired effect. Wrong utterance of the Mantra may even distort its meaning, thereby having adverse effect. Hence in order to experience proper effect, Sanskrit scholars developed phonetics which precisely divided different sounds depending on the site of their origin.

They are :-

1. Guttural
2. Palatal
3. Lingual
4. Dental
5. Labial
6. Nasal

A further division of the sounds distinguishes them as vowels, consonants and diphthongs. There are 18 different kinds of pronunciations of vowels. The pronunciations are classified as Short, Long and Longer. They are further divided as nasal and unnasal. Still further each of them is subdivided as :-

1. Udatta (उदात्त)
2. Anudatta (अनुदात्त)
3. Swarit (स्वरित)

Thus total number of pronunciations of a vowel comes to 18.

With consonants it roughly equals alphabetical spread of Sanskrit or Devnagari Script.

All these letters are pronounced with a particular sound which is produced by the movement of tongue against palate, teeth or gums, so also by the vibrations created in the voice box, nose or by the lips.

Some sounds are a combination of two or more letters; such as Labiodental, Palatodental etc.

The phonetics in Sanskrit is very well described and strictly adhered to and as a result there is no change in pronunciation whatsoever as regard to any word. This is not so in many other languages in the world as it



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can be seen by some simple examples here :-

In English : But - (bot)

Put - (put)

Immediate - as pronounced - Imidiat

Emidiat, Immijiat, Emijiat etc.

Apart from the correct pronunciation each Mantra has its own rhythm, which is an essential part to express the meaning of a Mantra and to achieve a desired effect. These rhythms are known as 'Chhandas' (Metres). There are 7 Chhandas in Vedas, namely Gayatri, Ushnik, Bruhati, Pankti, Jagati, Trishtub & Anushtub. A desired effect of Mantra is achieved only if a particular Chhanda is used.

After Chhanda one has to consider the meaning of a Mantra. Each Mantra may not have an apparent or literal meaning but it always has a mystic meaning. For example it is very difficult to tell the exact meaning of 'OM', but its tremendous effects have to be experienced by a person. Literal meaning of a Mantra can be obtained with the help of dictionaries and encyclopedias but to understand the mystic meaning, it requires Study, Tapa, Upasana,

Guruseva, Purification of the body and



mind, Faith in deity and deeds & constant proximity of the Mantra.

All these are required for the proper utilisation of Mantra. To achieve a desired effect, there should be a proper spiritual base which is to be prepared by some efforts. Only by chanting or constant recital of Mantra one does not achieve the desired effect, unless it is done under the noble instructions and able guidance of a learned and experienced person who has achieved top most purity of the body, mind and advanced spirituality.

Our experienced ancestors have described ways to create this spiritual background for a person before he attempts to meditate on a particular Mantra. These include :

1. Purification of surroundings
2. Asana
3. Purification of body
4. Purification of mind

The smaller and shorter the Mantra more powerful it is as regards its effects. In Sanskrit and other Indian languages 'OM' is the smallest of all the Mantras and has been aptly described as the Monarch or Lord of Mantras. Addition of 'OM' at the beginning of a verse in Vedas makes it a Mantra. Vedas are full of verses and when 'OM' is prefixed to them they become Mantras and increase their power.

A human body is a house of different diseases. Meditation with 'OM' helps in curing these diseases and creating a healthy body and mind. It is imperative to state here that Mantras don't create any miracles. It does not cure a person overnight. It takes time and patience before one experiences the result. Also Mantras do not avert disasters in a person's life, rather they help the person to fight it and absorb the shock, as he develops a stronger mind. This can be explained by a simple example. While switching the electricity on, if one accidentally touches the live point, he gets the electrical shock. But, if the same person touches it after using insulated gloves, standing on a wooden plank, he does not feel the impact, inspite of the current flowing through it. This is because the impact is absorbed, as he enriches himself to become bad conductor of electricity, though the power of electrical current remains the same.

Similarly meditation of Omkar increases

the endurance of the person and also the inner healthy power. He is no longer afraid of problems, but tackles them courageously, thus the impact of problem is greatly reduced.

## 'OM' in Ancient Literature

**A** word is formed by a group of letters, which when formed has a particular meaning. To convey this meaning it has to be said in a definite fashion, lest the meaning and desired effects get altered. 'OM' is also such a word which needs to be pronounced properly.

While describing the word 'OM' ancient scholars indicate - 'OM' contains three letters 'A' 'अ', 'U' 'उ', and 'M' 'म', and a nasal pronunciation (Anuswara). Thus the total is three and a half. Apart from the letters there is a nasal twang at the end which cannot be written or spoken separately, but has to be combined with these three letters. This has been denoted by 'Anuswara' (dot).

While explaining Mandukya Upanishada Shri Gaudpadacharya described 'OM' as the soul itself. The benefits of each letter were described thus :-

अकारो नयते विश्वमुकारश्चापि तेजसम्।

मकारश्च पुनः प्राज्ञं नामात्रे विद्यते गतिः॥ (१-२३)

Letter 'A' gives power over the world, 'U' gives brightness (Tejas), 'M' gives knowledge and the 'anuswara' gives supremacy. Where these letters end, there ends the cycle of life and death.

This explains the need to know the significance of each letter in detail. What we perceive with the help of our sense organs is just the gross meaning. But the hidden, mystic meaning has to be experienced with the help of inner finer senses.

Let us first try to understand the gross meaning of 'OM'.

If we consider any language, in principle, it is a means of communication of thoughts and ideas from one person to another. Human beings, animals and birds all have their own language. All these languages originate from 'OM'. In humans the languages originate from



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'OM' and culminate in classical singing. Similarly, symbols and signs in classical dancing is also a language which originates from 'OM'.

From time immemorial 'OM' is being written in different ways e.g.

Generally sanyasins use the first form for meditation, while the others are used by the general population. In symbolic representation of 'OM' the horizontal lines are supposed to be more important and while meditating one can concentrate better on them. To have the constant proximity of 'OM' with the body, our ancestors drew 'OM' or part of its symbol over the forehead with the help of Bhasma, Sindur or Sandalwood paste, as a part of daily ritual. Similarly, ladies apply Sindur over centre of forehead drawing part of 'OM'.

Thus the form or figure of 'OM' has been symbolised in a particular manner. Since it has a fixed form, it also has a fixed pronunciation. In any language a letter is a symbol which is used to signify a particular sound. It is unchangeable and hence is known as akshara in Sanskrit.

Gross pronunciation of any letter in any part of India remains the same, though there are minor differences. Thus 'A', 'U' and 'M' have a particular pronunciation but taken together it signifies 'OM'.

Pronunciation can be roughly measured as short (1 second), long (2 seconds) and longer (3 seconds and more). e.g. : A cock's crowing - Ku, Koo, Kooo----

However, with subtle changes in duration and sound 'OM' can be pronounced in 5600 different ways.

According to ancient literature this equals the number of main nerves in a human body. In other species the number differs. 'OM' provides energy to these nerves. In olden days this was a common knowledge and was being followed. However as the days passed the materialistic progress relegated this into obscurity as has been explained in Bhagwadgeeta.

एवं परंपराप्राप्तमिमं राजर्षयो विदुः।

स कालेनेह महता योगो नष्टः परंतप ॥ (४-२)

(To be contd.)

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# श्री साई लीला

मार्च-अप्रैल २०१८



## परसत पद पावन सोक नसावन प्रगट भई तपपुंज सही।

**श्री** गोस्वामी तुलसीदास जी महाराज की श्री रामचरितमानस के बालकाण्ड में छंद की यह पुनीत पावन पंक्ति श्री राम की चरण-रज का माहात्म्य प्रकट कर हर्षविभोर कर देती है, जिसका आशय है - पवित्र और शोक के नाश करने वाले श्री राम जी के चरणों का स्पर्श होते ही, सचमुच तप की पुंज तपस्विनी अहल्या प्रकट हो गई। कहा जाता है, अहल्या परपुरुषगमनरूपी पाप से अपावन हो गई थी, उसको पावन किया और पति के त्याग से शापजनित पतिवियोग से शोकयुक्त थी, उसे शोकरहित किया। इसी से यहाँ चरणों के 'पावन व सोक नसावन' दो विशेषण दिये। तपपुंज का अर्थ -

प्रकाशमय, तेजोमय, अतिदिव्य है। सही का अर्थ है - सचमुच, यथार्थ।

प्रातःकालीन बेला में श्री राम जी ऋषि विश्वामित्र जी के साथ जनकपुर की ओर प्रस्थान कर रहे हैं। मधुवन में भोर हो जाती है -

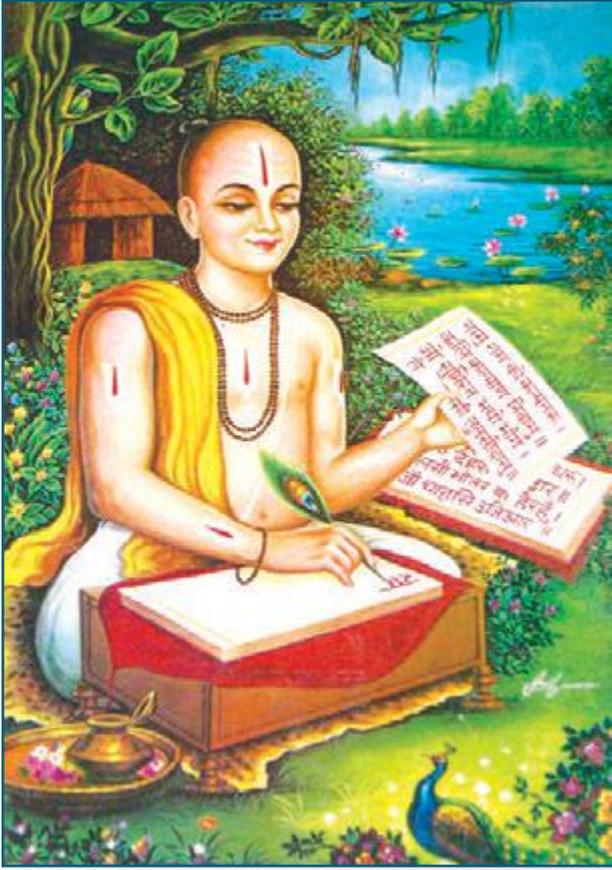
“फिर भोर भई, जागा मधुवन।  
फिर महकी हवा, फिर बहकी हवा।।  
फूलों से मिली, फिर खोई किरण।  
फिर मौसम रस बरसाने लगा।।”

प्रसिद्ध गायिका कोकिलकण्ठी श्रेया घोषाल ने



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मार्च-अप्रैल २०१८



गीत की इन पंक्तियों को अपना मधुर स्वर दिया है, जो सचमुच नयनों के सामने भोर का दृश्य उपस्थित कर देता है। अवसर मिले तो अवश्य श्रवण करें।

ऐसे मदमाते भोर में श्री राम ज्योंही गौतम ऋषि व अहल्या की तपोभूमि में प्रवेश करते हैं, उनको वहाँ एक आश्रम दिखाई पड़ता है - "आश्रम एक दीख मग माहीं।" अन्तर्यामी श्री राम सब कुछ जानते हुए भी निर्जन पर रमणीय आश्रम में शिला देख कर मुनिश्रेष्ठ विश्वामित्र जी से उसके बारे में पूछते हैं। विश्वामित्र जी कहते हैं -

**“गौतम नारि श्राप बस उपल देह धरि धीर।  
चरन कमल रज चाहति कृपा करहु रघुवीर।।”**

हे धीर रघुवीर! महर्षि गौतम की स्त्री शाप के कारण पत्थर की देह धरे हुए आपके चरण-कमलों की रज चाहती है। इस पर कृपा कीजिये।

जैसे कुसुम कली विकसित होने के लिए भोर में सूर्य-किरण की प्रतीक्षा करती है, वैसी ही मधुवन में भोर की बेला अहल्या के प्राकट्य के लिए उपस्थित हो गई।

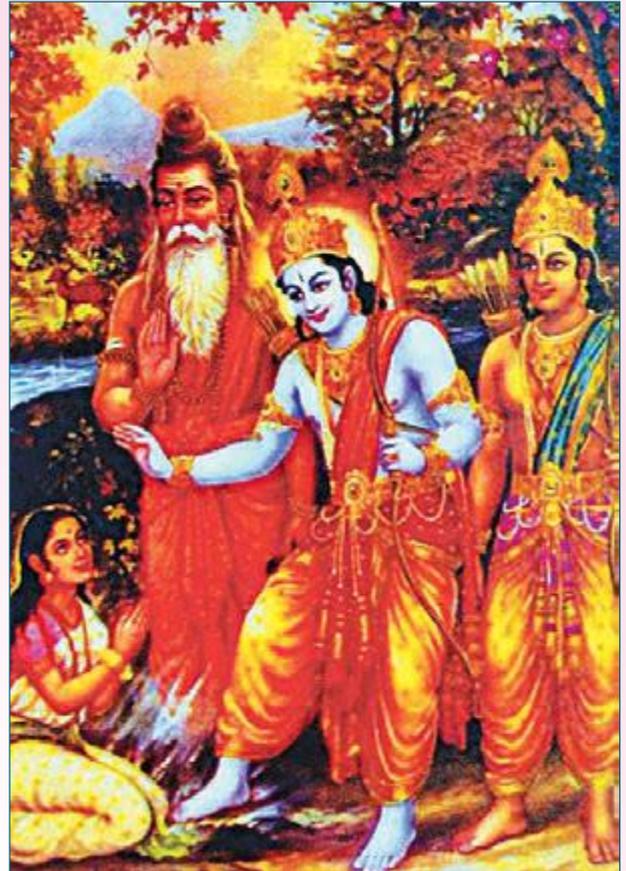
कौन अहल्या? पहले 'अहल्या' शब्द की व्युत्पत्ति पर विचार करते हैं -

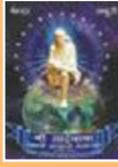
पहला अर्थ -

अ+हल्या। हल्या माने कमी या दोष। अहल्या = जिसमें कोई कमी या दोष न हो, अर्थात् अद्वितीय सर्वांग सुंदरी। ब्रह्मा जी ने सृष्टि रचना के समय एक अद्वितीय सर्वांग सुंदर स्त्री की रचना कर उसका नाम 'अहल्या' रखा।

दूसरा अर्थ -

'हल' कहते हैं 'पाप' को, हल का भाव 'हल्य' और जिसमें पाप न हो उसका नाम 'अहल्या' है। अतः उस निष्पापा का नाम भगवान् ब्रह्मा ने 'अहल्या' रखा।





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मार्च-अप्रैल २०१८



श्रीपाद दामोदर सातवलेकर 'अहल्या' शब्द के तीन अर्थ करते हैं -

पहला - 'अहर्निनीयमाना', अर्थात् दिन में जिसका लोप हो जाये, यानी 'उषा' - आनन्ददायिनी प्रातःकालीन बेला - भोर।

दूसरा - 'अहः लीयते यस्यां' - अर्थात् दिन का जिसमें लोप हो जाये, यानी 'संध्या' - मनोहारी लालिमा युक्त दिसावसान।

तीसरा - अ+हल्या = जिस पर हल न चला हो - अर्थात् 'कुमारी भूमि'। इसका लक्ष्यार्थ है - 'अक्षत योनि कन्या'। व्यंजना के स्तर पर इसका ध्वन्यार्थ है - सरल, निष्पाप और पवित्र।

भगवान् ब्रह्मा ने जिस अहल्या जैसी अद्वितीय सर्वांग सुंदरी, सरल, निष्पाप और पवित्र स्त्री की रचना कर पृथ्वी पर भेजा हो और जो महान् तपोमूर्ति महर्षि गौतम की अर्धांगिनी बनी हो, उसमें चारित्र्य-दोष आना तो सम्भव ही नहीं, वह इन्द्र के जोर-जबर्दस्ती की शिकार भी कदापि नहीं बन सकती। विद्वत्जन स्वयं ही विचार कर देखें। मेरे विचार में कामी, लोलुप इन्द्र अलौकिक सौंदर्य की धनी अहल्या पर आसक्त हो गया हो और ब्राह्म मुहूर्त में उसके पति महर्षि गौतम के नदी-स्नान के लिए जाने पर, सम्भव है, उसको अकेली पाकर उससे जोर-जबर्दस्ती करने लगा हो। और इतने में ही महर्षि के स्नान करके लौट आने पर घबरा कर भाग खड़ा हुआ हो। परन्तु, समय की नाजुकता देखिये, गौतम ऋषि ने परम पवित्र सती अहल्या को भी शक के दायरे में लेते हुए बिना विचारे ही उसको श्राप दे डाला। प्राचीन पौराणिक साहित्य का अवलोकन करने से ज्ञात होता है कि उस समय के ऋषि-मुनियों के जिह्वाग्र पर मानो श्राप ही रखा रहता था और जैसे उनका मुख्य काम श्राप देना ही हो! रही बात शिला बनने की - इसमें भी मेरा मत है कि वह शिला-पत्थर नहीं बन कर आकस्मिक घटना से, पति के द्वारा त्याग देने से तथा श्रापवश संज्ञाशून्य होकर पत्थर

की तरह जड़ हो गई थी। लोक-व्यवहार में भी हम देखते हैं कि किसी स्त्री-पुरुष पर झूठा लांछन लगने-लगाने पर वह जड़वत् हो जाता है। और फिर कोई श्री राम जैसा महान् पुरुष उसे उसकी जड़ता - संज्ञाशून्यता से बाहर निकालता है। करुणावरुणालय भगवान् की करुणा पाषाण जैसे हृदय में से भी, पत्थर की शिला में से भी भक्त को प्रकट कर सकती है। किसी ने कहा है - **“संगे दिल की आँख से आँसू नहीं आते। अगर यह सच है, तो दरिया क्यों निकलती है, पहाड़ों से।”**

परमात्मा की करुणा पाषाण जैसे हृदय में भी प्रेम-भक्ति की सरिता प्रवाहित कर देती है।

भगवान् वहीं जहाँ भक्त कहे। पत्थर के खम्भे कहीं नहीं गये हैं, पर नृसिंह भगवान् को प्रकट करने वाले प्रह्लाद कहाँ है - **“नृसिंह बसे प्रति खम्भन में, पर काढ़ने को प्रह्लाद कहाँ है?”** हिरण्यकशिपु ने प्रह्लाद से पूछा **“तेरा भगवान् कहाँ है?”** प्रह्लाद ने उत्तर दिया, **“सर्वत्र”**। **“तो क्या इस खम्भे में भी है?”** प्रह्लाद ने कहा, **“हाँ”**। और, नृसिंह भगवान् खम्भे को फाड़ कर प्रकट हो गये। मानो, भगवान् तो अपने प्रेमी भक्त से कहलाने की ही प्रतीक्षा कर रहे थे - एक भक्त ने भगवान् को पाहन में से प्रकट कर दिया। **और मेरी सम्मति में तब से ही साकार परमात्मा की पत्थर की मूर्ति को, शालिग्राम शिवलिंग आदि में प्राण-प्रतिष्ठा करके पूजा जाने लगा। तुलसी भी कहते हैं - “प्रीत प्रतीति जगी तुलसी। तबसे पाहन पूजन लागे।।” “हरि व्यापक सर्वत्र समाना। प्रेम ते प्रकट होई में जाना।।”** - रा.च.मा.

आत्मदर्शन के लिए ज्ञान की दृष्टि चाहिए। संतदर्शन के लिए श्रद्धा की दृष्टि चाहिए। और भगवत् दर्शन के लिए प्रेम की आँख चाहिए - एक भक्त ने अपने प्रेम से पाहन में से नृसिंह भगवान् को प्रकट कर दिया। सूर आंधरे के नयन चाहिए - **“सूर द्विविध आंधरो बिना मोल को चरो।।”** महान् संत सूर कहते हैं - मैं ज्ञानरहित और नयन विहीन द्विविध अंधा हूँ; फिर भी, हे



# श्री साई लीला

मार्च-अप्रैल २०१८



बालकृष्ण! आप मुझे दर्शन देकर कृतार्थ करें... और हुआ भी वही जो सूर चाहते थे। सम्भव हो तो महाकवि सूरदास जी का अंतिम समय में गाया हुआ यह पद अवश्य सुनें। सूरदास जी का ही श्री गोपाल भट्ट गोस्वामी जी द्वारा सुमधुर राग में गाया हुआ एक भजन और है - **“एक एक बार सभी संग बीती, तू जानत है हमरे संग बीती।।”** सूर कहते हैं - **“नयन गये हमरे संग बीती।।”** पर, वे हताश, निराश नहीं हुए और उनके प्रेम के वश में होकर बालकृष्ण को प्रकट होना ही पड़ा।

भक्तिमती माता मीरा की दृष्टि चाहिए। हाथ में विष का प्याला है सामने, परन्तु विष के प्याले में भी वह गिरधर गोपाल के दर्शन कर रही है - **“नाच उठी प्याले बिच मूर्ति गोपाल की”**। न जाने कौनसा ममीरा, सुरमा लगाये हुई थी मीरा, आँखों में जो नयन मूँद कर भी घनश्याम के दर्शन करती थी!... भक्त की दृष्टि का यही चमत्कार है।

**“हरि व्यापक सर्वत्र समाना। प्रेम ते प्रगट होई मैं जाना।।”** - तुलसी

जब भक्त पाहन में से - खम्भे में से भगवान् को प्रकट कर सकता है, तो भगवान् ने सोचा होगा, मैं कैसा भगवान्, जो शिला में से भक्त को प्रकट नहीं कर सकूँ! और, शिला जैसी संज्ञा शून्य बनी सरल, निष्पाप और पवित्र अहल्या का श्री राम की चरण-रज का स्पर्श होते ही प्रादुर्भाव हो गया, जैसे विद्युत् धारा का प्रवाह मिलते ही बल्ब जगमगा उठता है। वह जनसुखदायक रघुनायक को देख कर उनके सम्मुख हाथ जोड़ कर खड़ी रह गई। अत्यन्त (निर्भर) प्रेम के कारण धैर्य जाता रहा, शरीर पुलकायमान हो गया, मुख से वचन नहीं निकलते, अर्थात् कण्ठ गद्गद् हो गया। **“अति प्रेमु अधीरा पुलक सरीरा मुख नहीं आवै वचन कही।।”**

श्री रामचरणानुरागी 'बड़भागी' है और जिस पर

प्रभु स्वयं कृपा करें वह 'अतिशय बड़भागी' है; अस्तु अहल्या 'अतिशय बड़भागिनी' है - **“अतिसय बड़भागी चरनन्हि लागी जुगल नयन जलधार बही।।”** वह अतिशय बड़भागिनी अहल्या प्रभु के चरणों में लगी, अर्थात् प्रणाम करने लगी और उसके दोनों नेत्रों से प्रेमाश्रु की धारा बहने लगी। ज्ञान, वैराग्य, जप, तप आदि धर्म करने वाले 'भागी' (भाग्यवान्) होते हैं और चरणसेवक बड़भागी होते हैं; परन्तु अहल्या 'अतिशय बड़भागिनी' है; क्योंकि इसके शीश पर भगवान् ने अपना चरण पधराया और इसने भगवान् के चरणों में अपना सिर रखा।

**“एहि भाँति सिधारी गौतम नारी  
बार बार हरि चरन परी।  
जो अति मन भावा सो बरु पावा  
गै पति लोक आनंद भरी।।”**

- भावार्थ है कि इस प्रकार महर्षि गौतम की पत्नी दिव्य रूप होकर, पतित पावन भगवान् राम की स्तुति करके और उनके चरणों में बारम्बार पड़-पड़ कर प्रस्थान कर गई। उसने भगवान् से उसके मन को अत्यन्त प्रिय लगने वाला वरदान पाया और आनंद में भरी हुई अपने पति के लोक को सिधार गई और उसका अपने पति महर्षि गौतम से पुनर्मिलन हो गया।

अहल्या प्रातःस्मरणीय उन पाँच सती तथा विशुद्ध चरित्र वाली महिलाओं में प्रथम है जिनका प्रातःकाल नाम लेना श्रेयस्कर है -

**“अहल्या द्रौपदी सीता तारा मंदोदरी तथा।  
पंचकन्या स्मरेन्नित्यं महापातकनाशिनी।।”**

- मदन गोपाल गोयल

प्राचार्य (सेवा निवृत्त)

श्री राम अयन, इन्द्रगढ़ - ३२३ ६१३, जिला बूंदी, राजस्थान.

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संचार ध्वनि : (०)९४६०५९४८९०,

७८९१७६३८८४, ८९४९४३७९३२





# श्री साईं लीला

मार्च-अप्रैल २०१८



रंगपंचमी के अवसर पर श्री साईं बाबा के रथ की शोभायात्रा...



इस साल शिवछत्रपति राज्य क्रीड़ा पुरस्कार से गौरवान्वित श्रीमती अभिलाषा शशिकांत म्हात्रे, महिला कबड्डीपटु का दर्शनोपरांत संस्थान के उप ज़िलाधिकारी श्री धनंजय निकम व श्री मनोज घोडे पाटिल के हाथों सत्कार...



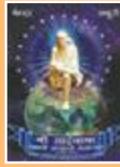
श्री के. ई कृष्णमूर्ति, उप मुख्यमंत्री, आन्ध्र प्रदेश; साथ में संस्थान के उपाध्यक्ष श्री चंद्रशेखर कदम व विश्वस्त श्री विपीनदादा कोल्हे...



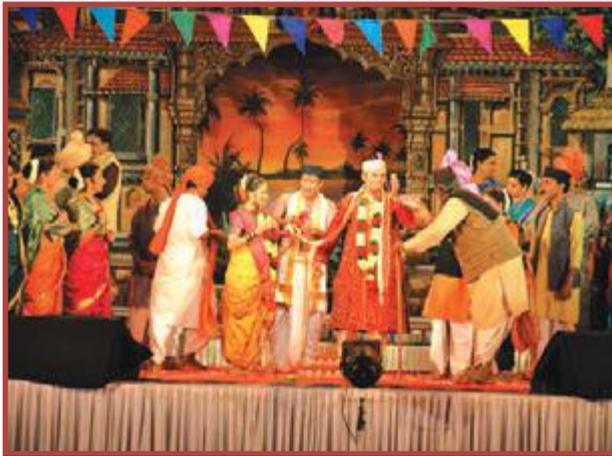
श्री जयकुमार रावल, मंत्री, रोज़गार हामी योजना व पर्यटन, महाराष्ट्र; साथ में संस्थान के उपाध्यक्ष श्री चंद्रशेखर कदम...



श्री कुमार विश्वास, वरिष्ठ प्रवक्ता, आम आदमी पार्टी; साथ में उप ज़िलाधिकारी श्री मनोज घोडे पाटिल...



# शिर्डी में आयोजित देश-विदेश के साई मंदिर विश्वस्तों के सम्मिलन में प्रस्तुत 'मराठी बाणा' कार्यक्रम की कुछ खास झलकियाँ...



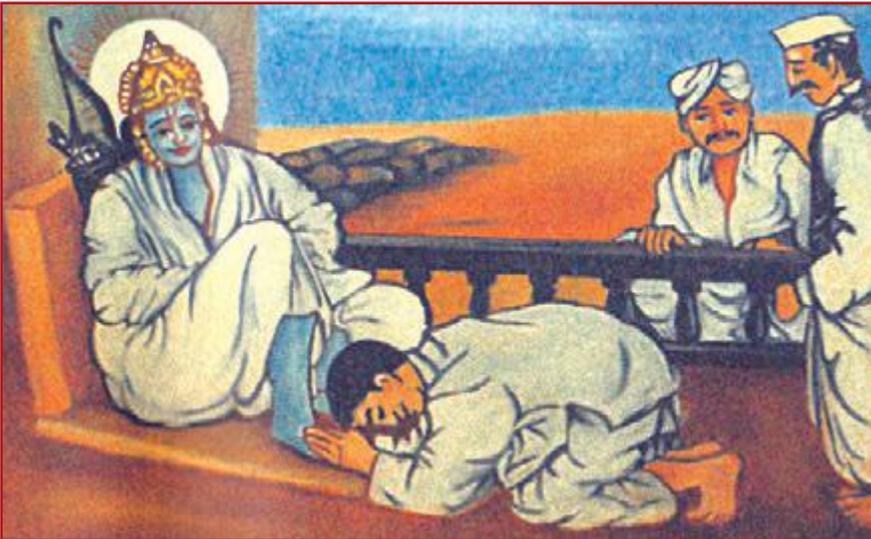


# श्री साई लीला

मार्च-अप्रैल २०१८



साई भक्तों के लिए श्री साई बाबा की पादुकाओं के दर्शन हेतु शोभायात्रा में सम्मिलित साई रथ (विशेष बस) की यथाविधि पूजा संस्थान की मुख्य कार्यकारी अधिकारी श्रीमती रुबल अग्रवाल के हाथों की गई। इस अवसर पर उप ज़िलाधिकारी श्री धनंजय निकम व श्री मनोज घोडे पाटिल, उप कार्यकारी अधिकारी डॉ. संदीप आहरे, शिर्डी नगर पंचायत के उप नगराध्यक्ष श्री जगन्नाथ गोंदकर, भूतपूर्व उप नगराध्यक्ष श्री विजय कोते, सौ. सरस्वती वाक्चौरे, नगरसेवक श्री अशोक गोंदकर, श्री सुजित गोंदकर, नितीन कोते, संस्थान के प्रशासकीय अधिकारी श्री सूर्यभान गमे, श्री अशोक औटी, वाहन विभाग प्रमुख श्री प्रकाश क्षीरसागर, मंदिर विभाग प्रमुख श्री राजेंद्र जगताप, संस्थान कर्मचारी और ग्रामवासी बड़ी संख्या में उपस्थित थे।...



...Upon which the doctor told something marvellous. "I saw the image of the dark-skinned Ram, looking pure, handsome, delicate and lovely. So I immediately bowed down. Look He still there on the seat and He is talking to everybody." While he was saying so, in a moment he began to see the form of Sai. By which the doctor was astounded and said, "Is it a dream? How can He be called a Muslim? He is an Avatar fully accomplished in all the yogas."



# श्री साई लीला

मार्च-अप्रैल २०१८



मोबाइल फोन का बढ़ता हुआ इस्तेमाल ध्यान में रखते हुए संस्थान की व्यवस्थापन समिति ने साई भक्तों की सुविधा के लिए संस्थान का अधिकृत मोबाइल ऐप विकसित किया है। इस ऐप द्वारा साई भक्तों को श्री साई का जीवन कार्य, उनकी शिक्षा पर आधारित साहित्य, दर्शन पास, रुम बुकिंग, श्री का लाइव दर्शन, शिर्डी स्थित विविध स्थानों की नक्शे के साथ जानकारी आदि सुविधाओं से अवगत किया जा रहा है। इसके उद्घाटन के अवसर पर संस्थान के अध्यक्ष डॉ. सुरेश हावरे, उपाध्यक्ष श्री चंद्रशेखर कदम, मुख्य कार्यकारी अधिकारी श्रीमती रुबल अग्रवाल, विश्वस्त श्री भाऊसाहेब वाक्चौरे, अडवोकेट मोहन जयकर, डॉ. राजेंद्र सिंग, विश्वस्त तथा शिर्डी नगर परिषद की अध्यक्षता सौ. योगिताताई शेलके, उप जिलाधिकारी श्री धनंजय निकम व श्री मनोज घोडे पाटिल...

शिर्डी में श्री साई समाधि के दर्शन करने आये दर्शनार्थियों को सुलभता से सुखकर दर्शन मिले इस हेतु संस्थान द्वारा दर्शन क्रतार की भव्य परियोजना कार्यान्वित की जाने वाली है। इस योजना को राज्य शासन ने हाल ही में स्वीकृति प्रदान की है। यह जानकारी संस्थान के अध्यक्ष डॉ. सुरेश हावरे जी ने एक पत्रकार परिषद में दी। इस अवसर पर संस्थान के

उपाध्यक्ष श्री चंद्रशेखर कदम, मुख्य कार्यकारी अधिकारी श्रीमती रुबल अग्रवाल, विश्वस्त श्री प्रताप भोसले, उप जिलाधिकारी श्री. धनंजय निकम व श्री मनोज घोडे पाटिल, मुख्य लेखाधिकारी श्री बाबासाहेब घोरपडे, पोलीस उप अधीक्षक श्री आनंद भोईटे आदि उपस्थित थे।

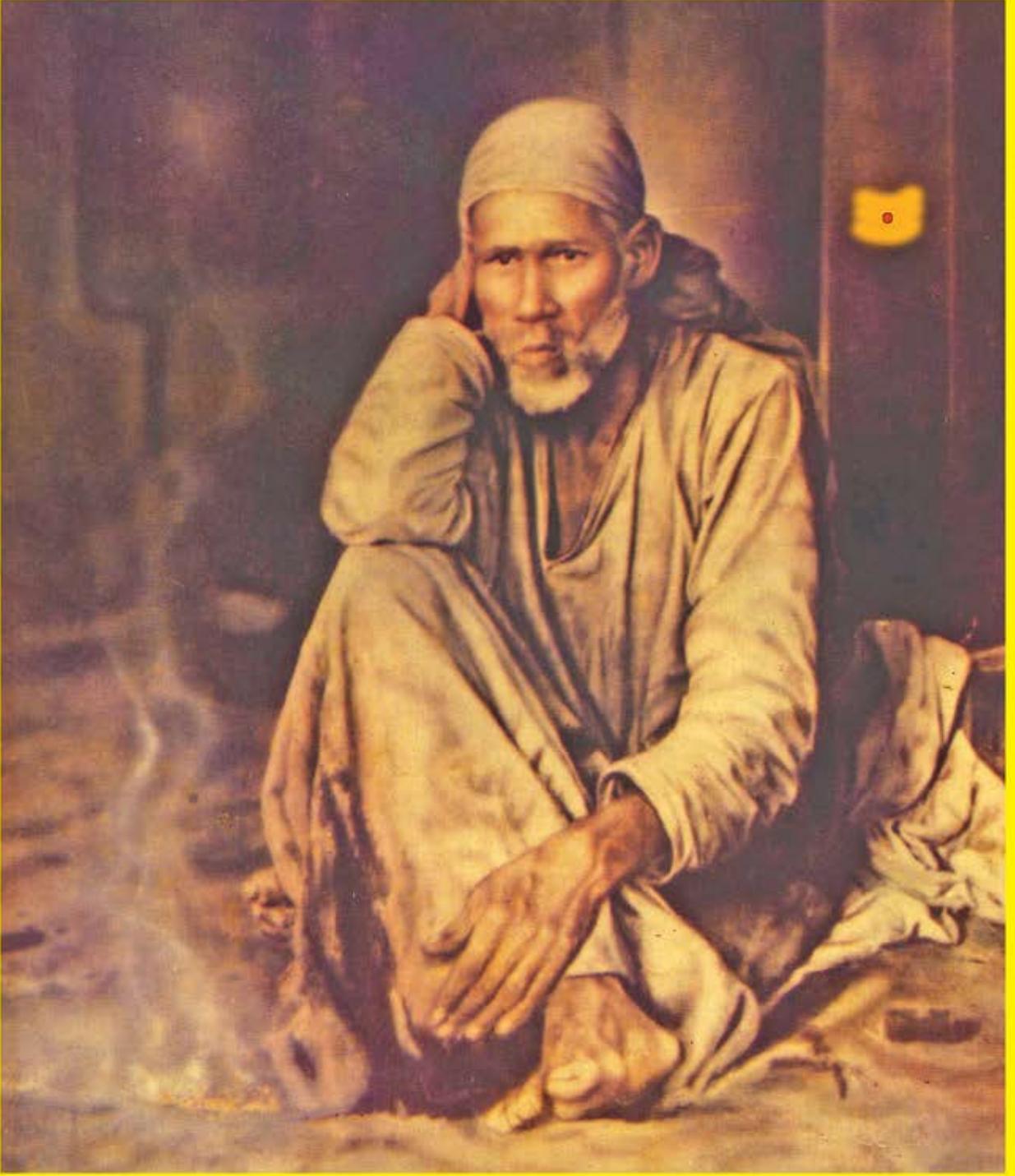
**संस्थान द्वारा वरिष्ठ महाविद्यालय शुरू करने के लिए शासन की ओर से इरादा पत्र**

श्री साईबाबा संस्थान विश्वस्तव्यवस्था, शिर्डी द्वारा शिर्डी में कला, वाणिज्य व विज्ञान शाखाओं का वरिष्ठ महाविद्यालय शुरू करने के लिए शासन की

ओर से इरादा पत्र मंजूर किया गया है, ऐसी जानकारी संस्थान की मुख्य कार्यकारी अधिकारी श्रीमती रुबल अग्रवाल ने हाल ही में दी। इसके लिए संस्थान के अध्यक्ष डॉ. सुरेश हावरे व व्यवस्थापन समिति के सदस्यों ने निर्णय लिया था।



Considering it an opportune moment, Bhisma asked Kaka, "Would you give me help for a good cause that has inspired me? Here, every year, Urus is held on the day which is also the birth of Ram. Therefore, this is a natural opportunity to hold the ceremony of the birth of Ram." Kaka liked the idea and asked Bhisma to obtain Baba's consent. It would depend on His wish... "Come then let us go to Baba. Any delay for a good cause poses problems. A good cause accompanied by promptness will be executed efficiently. Come along, let us go and ask permission to perform the Kiran." So saying, they both arrived in the Masjid, at that time. No sooner had Kaka begun the worship, Baba on his own asked what was the discussion going on in the wada and Kaka could not think of an answer. Immediately Baba asked Bhisma the same question in a different way. "What has Urus to say?" asked Baba to him. Then Kaka remembered and disclosed the intentions. Baba liked the idea and it was decided to hold the celebrations...



श्री साईबाबा संस्थान विश्वस्तव्यवस्था, शिर्डी के लिए संस्थान के कार्यकारी अधिकारी द्वारा मे. टैको व्हिजन्स प्रा. लि., १०५ ए, बी, सी, गवर्नमेंट इन्डस्ट्रियल इस्टेट, चारकोप, कांदिवली (प.), मुम्बई - ४०० ०६७ में मुद्रित और साई निकेतन, ८०४ बी, डा. आम्बेडकर रोड, दादर, मुम्बई - ४०० ०१४ में प्रकाशित। सम्पादक : कार्यकारी अधिकारी, श्री साईबाबा संस्थान विश्वस्तव्यवस्था, शिर्डी